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INDEPENDENCE IN INDIA AND CEYLON

BY M. RUTHNASWAMY

As the usual aspects of the attainment of independence by Ceylon and the consequent and future relations between Ceylon and India have been dealt with in other journals we need not dwell on them here. We need only refer to the contrast between the peaceful, constitutional, genial way in which Ceylon attained her independence and the revolutionary convulsions through which India has had to go in order to reach the same goal, to the contrast between Ceylon which has attained freedom without breaking her unity and India which has gained independence at the price of unity. Passing reference may also be made to the need for good neighbourly and even co-operative relations between Ceylon and India which are almost imperative on account of the strategic position of Ceylon which makes friendly defence relations between India and Ceylon almost an imperative necessity to both Ceylon and India. We in this journal are concerned more with the relations between the Catholics of Ceylon and the Catholics of India.

We might start off by congratulating the Catholics of Ceylon on the invitation of the Government of Ceylon to the Holy See to send a representative to be present and take part in the Ceylon Independence Celebrations. Rev. Mgr. Vagnorzi, the recently appointed Consul to the Apostolate Delegation in India, was the Papal envoy on the occasion. How did Ceylon get that honour and India did not? Was it because the Catholics of Ceylon were more influential with the Government of Ceylon than the Catholics of India with the Government of India? Or is it because the Government of Ceylon had more time for the organization of the Independence Celebrations and see who were the people worth inviting—whereas the Government of India were worried over the problems and anxieties of Partition and had little time or mind for seeing to the details of a worthy celebration of Independence Day? Or is it that the Government of India has not awakened to the advantages of cordial diplomatic relations of a modern State with the Holy See? There is not a single important State in the world which has not some kind of diplomatic relations with the Vatican—except Russia. But what else can one expect from the present materialism-ridden Government, the head of which when advised during the war to have diplomatic relations with the Pope asked the question, "How many divisions can the Pope put into the field?" A similar question was asked by another and greater conqueror and dictator—with what consequences history knows. Where Napoleon failed, it is not likely that Stalin will succeed. However that may be, a new independent State like that of India requires all the moral support it can get in the world. And surely an internationalist like Pandit Jawaharlal Nehru realizes that the Head of a Church which numbers 350 millions, which claims allegiance of the majority of the people in the leading States of Europe and South America, and about 1/3 of the population of the U.S.A. and whose international position and influence is recognized even by Protestant States like England should be brought to take an interest in India

by the forging of diplomatic relations. We hope it will not be long before India is represented at the Vatican and the Papal Delegation is raised to a nunciature at New Delhi.

The attainment of independence and freedom by the two countries brings to the fore the question of the future political relations between the two countries. They are in good hands, in the hands of a realist like the Prime Minister of Ceylon and of an internationalist like the Prime Minister of India. Here in these columns we would concern ourselves with the relations between Catholic India and Catholic Ceylon. It is about the future that one should speak, for in the past—alas! probably due to faults on both sides, there has been very little contact. There was indeed the official link between the two countries. One Papal Delegation had jurisdiction over them. And there has been interchange of visits of Bishops and priests. But of the Catholic communities of these two countries coming into some kind of organic contact with each other there has been little or none. Is it not time that they began to approach each other and consider common problems, and come to common decisions. For there are common problems and difficulties and there have come to the fore with the attainment of independence. For independence has brought in its train democracy. And democracy means the rule of the majority. A majority-rule faces minorities not with the inevitability but with the possibility of majority-tyranny. It is not because it is a Ceylonese majority or because it is an Indian majority. It is because it is a majority. It is the actual sin of all people placed in supreme power. And then there is the common danger of Communism. It is raising its head in the two countries. There are even parties labelled Communist in the Ceylon Parliament. These problems and dangers make it necessary that the Catholics of Ceylon and India should meet in conclave at least once a year, if not oftener, so that they could help each other and if necessary, organize a common front against common danger.

Such a proposal is feasible—for Catholics of India have now an organization in the Catholic Union of India. It is much younger than the Catholic Union of Ceylon. It may have to learn much from its elder brother. But we think it would do good to both the Catholics of India and Ceylon if representatives of these associations met each other and discussed common problems—like the defence of fundamental rights, the question of religious education in schools, social and economic reform that will make Communism unnecessary—and learnt from the experience of the two communities in their respective countries. These conferences need not be full-dress meetings of delegates from each Association. Only the members of the Managing Committee of the two Associations need meet or only the President and Secretary of either Association. The important point is to organize a liaison between the two Associations and the two communities. We throw out the suggestion and we hope it will be found worth considering by the representative Associations of the two Catholic communities.

PILGRIM VIRGIN—OBLATE QUEEN

Since the passage of the statue of Our Lady of Madhu through the diocese during the coming weeks forms part of the celebrations in connection with the centenary of the arrival of the Oblates in Ceylon, it may not be altogether amiss to link up the two—Madhu and the Oblates—and to show the part played by the latter in the development of the Sylvan Shrine.

The following is, therefore, a brief dip into the history of this famous woodland sanctuary in so far as it has relation to the Oblate Congregation.

When Bishop Bonjean paid his first visit to Madhu in 1872, he found things in a deplorable condition. This sanctuary of Our Lady consisted, as he himself describes, of a small mud chapel with three unfinished, dilapidated walls 8 feet high in the shape of a horse-shoe, in the middle of which was a little table, a platform doing service as an altar. Behind the Chapel was a small shelter for the visiting priests.

This was the Chapel built by a pious Burgher of Mannar, Mr. Moysé, in 1830 to house the statue of Our Lady—a statue which had once adorned the large Portuguese Church at Mantai and which had been saved from the iconoclastic fury of the Dutch persecutors.

But in those early days of the 19th century, the sanctuary had never prospered; the reasons for this are not hard to discover.

In 1833 the Congregation of the Oratory was suppressed by an order emanating from the anti-clerical Pombal.

As a result, the small trickle of zealous Oratorians which had continued to flow from Goa to Ceylon for over a hundred years was completely dried up. To make matters a thousand times worse, in 1834 began the calamitous schism which continued to ravage and lay waste the whole of Mantote and which left religion in a deplorably languishing condition for many years.

It was this sad state of affairs that forced from the apostolic soul of Bishop Bonjean the following words:—"What sadness assailed my soul when I saw for the first time this celebrated and miserable sanctuary. I then and there declared that it should not be said that an Oblate Bishop would leave the house of his Immaculate Mother in such a shameful state. I at once resolv-

ed to build, in this wild jungle, a beautiful temple to the Most Blessed Virgin."

Immediately he blessed the first stone of a new church—the church we knew so well to-day. But before his dreams could come true, the good Bishop had to suffer many a sorrow, and shed many a bitter tear.

A small community of schismatics laid claim to Madhu and, encouraged by some of the schismatic priests, tried to take forcible possession of the holy shrine.

Fr. Pouyin, residing there at the time, was actually beaten up and driven out of the church; but refusing to leave the place, he remained at his post in spite of the most trying difficulties.

The stubborn and misguided schismatics dragged the Bishop to court and endless law suits followed, sometimes swinging in favour of one side and sometimes in favour of the other, until 1875 when the Supreme Court at Colombo decided the case in favour of Monsignor Bonjean, completely vindicating his right to the possession of Madhu. To-day an ex-voto rests in the Church of Notre Dame des Victories at Paris, a thank-offering from the pious Bishop to Our Lady who had once again crushed the serpent's head.

From this date Madhu has gone from strength to strength.

Some years ago an English engineer on a visit to Madhu, where he saw the fine Church exclaimed:—"What a magnificent monument you have built in the middle of the jungle. Surely you must have had strong convictions to attempt the impossible—and succeed!"

What he said is true of the material structure; but it is truer still of the grand spiritual monument of faith and piety in the hearts of thousands who flock thither year after year from every corner of the Island. "Floruerunt speciosa deserti."

The savage jungle at Madhu has budded forth and blossomed into a beautiful garden of the Lord where his dear Mother culls the choicest flowers of devotion from her children.

The rest of Madhu's story need not detain us long. It is familiar to all lovers of the woodland shrine.

How Fr. Gourdon laid the granite foundations of the church; how Fr. Boisseau built the presbytery and kitchen; how Fr.

(Continued on Page 4)

Church Calendar

MARCH 1948.

FRI. ... 5 S. Roger.
 SAT. ... 6 S. Perpetua.
 SUN. ... 7 4 Lent.—Pope's Day
 MON. ... 8 S. John of God.
 TUES. ... 9 S. Francis W.
 WED. ... 10 40 Martyrs.
 THURS. ... 11 S. Constant.
 FRI. ... 12 S. Gregory.

The Catholic Guardian

MARCH 5TH 1948

WANTED, A ROCK

There is in every individual as in every social, political or national group a good deal of the spoilt child.

The characteristic of the spoilt child is his determination to have his own way, regardless of principles or the consequences resulting from the violation of these principles. It is the declaration of independence of a conditioned being revolting against the very conditions of its existence. It is the echo of the voice of the tempter heard at the dawn of history, 'you shall be as gods.' And all history is a sadly illuminating and moving commentary on that primal effort and on subsequent, up-to-the-minute imitations.

The individual spoilt child is handled by his parents and normally by a hit-and-miss system, as often as not, learns to realize that there are laws, physical, chemical and moral conditioning his being: that within such laws and not against them he has to live and realize himself.

It is a slow, tedious process that the individual child has to go through. Who is to take on the social, political and national spoilt child?

A very refractory child it can be, especially when its perception of fundamental laws has been dulled by a philosophy that can end in the suicide of thought or in unethical systems that spell the negation of the very principle of life. Such philosophy and systems even when glorified as 'progressive' can spell only one kind of progress, the Gaderene kind.

The turbid stream of history which is so largely affected by spoilt children of all ages tends to sweep away traditional values and moorings but history also bears witness to a rock that stands out boldly in the stream, and proclaims that not in man's declaration of independence lies his greatness and his hope, that what is needed is a declaration of dependence on God and on His laws, and living as conditioned beings subject to these laws by which alone man can achieve himself.

It is not a gratifying task, this recalling of men from their hysteria. It can be a crucifying task as it was in the case of the God-man who came to put our minds and our hearts aright. And it needs all His God-given promise that He will be with that rock till the crack of doom to restore men's confidence at the critical points of history.

Let us then realize that this rock which is a demand of reason, a fact of history and the gift

of Christ is the one thing that gives us hope and confidence.

To the Pope and his supranational authority, let us and all God's spoilt children learn to look, more and more as the waters grow more turbid and menacing.

That is the lesson of Pope's Day. 'Have confidence. I am with you.'

The Means for the World's Salvation

By Most Rev. Andrew Joseph, O.S.B.

The first essential for securing peace is to grasp clearly the magnitude of the peril with which civilization is faced. Next we must make use, with heart and soul, of those resources which God places at our disposal to combat the danger. By God's help alone can the world be saved, and the means He wishes us to use in order to co-operate with Him are prayer, penance, and above all, the Rosary.

St. John Chrysostom says: "God governs the world, but prayer governs God Himself"; and the Cure d'Ars used to say, "I know something stronger than God—the man who prays. He makes God say 'yes' when He has said 'no'."

The Christian revival in Portugal furnishes an object-lesson for the whole world and an example of inestimable value to every Catholic in the present crisis. It is this revival that in less than twenty-five years has raised Portugal, almost miraculously, from its ruins to comparative prosperity. One revolution followed upon another till the country was in a state of absolute chaos. It was ruined financially, morally, politically.

In sixteen years the land had known sixteen bloody revolutions. Communism had brought about complete disintegration of the State. In these sixteen years there had been eight Presidents of the Republic and as many as forty-three changes of ministry. National credit had been destroyed, secret societies and lawlessness were rampant, and the League of Nations was even considering placing the finances of the country under foreign control. The openly avowed aim of the adversaries of God was utterly to uproot and destroy all religion. They openly boasted that within two generations they would extinguish the Catholic Faith.

The Mother of God took up their challenge. The impious atheists were routed and now Portugal stands amongst the few nations of the world that escaped the horrors of the war.

There can be no shadow of doubt that this amazing change of heart is due to the intervention of Our Lady of Fatima, and to the hearkening of the people to the Message sent them from the Immaculate Virgin through the lips of three little children.

There are those who would attribute this wondrous transformation to the efforts of Salazar, the well-known Professor of Coimbra, who has been the leader in bringing about a national resurrection in all departments

of State. In this, the credit due to him is enhanced, not lessened, by the fact he has been the chosen instrument of the Mother of God in carrying out the work he has accomplished. It must be remembered that he had already twice come to Lisbon to endeavor to save the country and twice had been compelled to abandon the project in despair, proclaiming that nothing could be done. That he was ultimately able to succeed was due to this change of heart on the part of the Portuguese people, brought about by Our Lady of Fatima.

Most of you are already familiar with the prodigies that took place when Our Lady appeared to the three shepherd children on various occasions during the six months in 1917. What we would stress now is the lesson that Our Lady taught the children and, through them, wished to teach Portugal and the world. The means the Immaculate Virgin placed in the hands of the children have saved Portugal. They will save the whole world, if only we take them to heart and make full use of them.—*Fatima Magazine.*

MARY'S MISSION

MARCH 15TH—MAY 2ND

Real book-lovers don't...

... Pull a book from the lending library shelf by sticking their index finger into the top. They gently grip it half-way down its back.

... Open the book with a wrench, so that the pages break loose from the binding.

... "Cut" pages with their finger. A bus ticket is better than nothing, and a wooden spill just as good as a paper-knife.

... Wet their finger to turn over a page.

... Turn the page from the top corner with the middle finger. To avoid creasing and tearing, they use the thumb and first finger to pick up and turn the page from the bottom.

... Turn down the corner of the page to mark the place. If they have no book-marker handy they LIGHTLY pencil the number of the page at which they left off reading on the title page.

... Place the book face downwards on the table.

... Scribble comments on books.

... Make no attempt to protect the book from the rain. It can always be sheltered under one's coat.

... Leave the book on the grass with the sun beating down on it.

HELEN MACGREGOR.

French Foreign Minister on Events in Prague

Events in Czechoslovakia have changed the equilibrium of the international field, the French Foreign Minister, M. Georges Bidault, said on Feb. 27.

The problem of the survival of democracy and freedom had been brutally posed. It was not possible to think that these manoeuvres

in the international field could continue indefinitely, without producing a dangerous situation. This was not an ultimatum, he said, but a statement of fact.

Monsieur Bidault's speech—opening a foreign policy debate in the French National Assembly—was frequently interrupted by Communist Deputies.

"Frenchmen must realize that it is now more than ever necessary to have internal union between all those who prize the freedom of the nation and liberty before everything else," Monsieur Bidault declared. The whole House—with the exception of the Communists rose and cheered the Foreign Minister.

"Ten years ago" Monsieur Bidault said, "the name of Prague like a danger signal marked the beginning of Hitler's offensive. Certain methods recall a past" here Monsieur Bidault's voice was drowned by Communist shouts.

Great Britain, the United States and France have emphasised Monsieur Bidault, went on the deliberate character of a crisis which had installed a totalitarian party in brutal predominance.

Education Without Careers

Lord Soulbury's Warning

It is very dangerous to turn out from schools and Universities large numbers of young men and women who cannot find employment or obtain salaries commensurate with their training or with the abilities with which they have come to credit themselves," said Lord Soulbury speaking at the University of Ceylon on "Education and Self-Government."

"There is likely to be trouble if the number of young people with an advanced education increases more rapidly than the number of careers which such education open to them", he continued, for, as a French writer has said: "The acquisition of knowledge for which no use can be found is a sure method of driving a man to revolt."

Sir Ivor Jennings, Vice-Chancellor of the University, presided and a large gathering of students and members of the University staff was present.

CREATED PROBLEM

Lord Soulbury, dealing first with education, in the course of which he made the remarks quoted above, said that the extension of the franchise had created a problem for the educationist and the statesman which had not yet been solved and which could not be escaped. The electors of the future now in the schools and colleges required training for one of the most important functions which a citizen could perform. To give such a power or any political power to ill-educated people was not devoid of peril to good government.

Lord Soulbury said that in Britain they were running a grave risk of keeping large numbers of children in school without adequate accommodation or teaching for them, perhaps allowing their idealism to outrun their realism. They were promising to all children equality of opportunity. That was an admirable ideal but it should not be confused with identity of opportunity, which was an impossibility. For, opportunity itself depended on many factors which the State could not control, e.g., the background of home life; the quality, capacity and resources of parents.

PRESSING DEMAND

There was a pressing demand in Britain to enlarge admission to Universities, but it was vital to the education of a country to maintain University standards. Whatever was to pass into national life must first be taught in its schools and whatever was to be effectively taught in the schools must first be cultivated in the Universities, said Lord Soulbury. If the standards of a

University deteriorated, the schools would suffer in due course.

They must no longer identify education with book learning, he said. It was their national duty to encourage the belief, that it was just as honourable to the individual and just as beneficial to the State to become a skilled craftsman as to become a clerk or a teacher, or a professional worker or a civil servant.

TOO MUCH STRESS ON EXAMS.

He felt that in England they laid too much stress on success in examinations. They were becoming such a fetish that many a student who passed satisfactorily and obtained a degree thought that he had an automatic and indefeasible right to some well remunerated government post. Apart from the fact that an examination was by no means an infallible test of capacity, a student might well ruin his education if he came to think that success in an examination was the object of it. As T. H. Huxley said: "They work to pass, not to know, and outraged science has her revenge—they do pass and they do not know." To quote Dr. Norwood, "A nation is not better educated for life because it has more B.A.'s to the acre than any other."

SELF-GOVERNMENT

Speaking of Self-Government, Lord Soulbury said that a famous statesman of Athens nearly 2,000 years ago had said, "We alone regard a man who takes no interest in public affairs, not as a useless but as a useless character. People who felt no responsibility for public policy and took no interest in it were quite definitely bad citizens." Many of the disasters that had overtaken states, both ancient and modern, had been due to the general apathy and indifference of the majority of the citizens to political affairs. They had thought it sufficient to go about their business and make money. They had despised politics and politicians and considered a political career to be barely respectable. The result had been calamitous, and when the crash came such bad citizens found that their innoxious indolence had given them no security, and the responsibility which they wanted to avoid was finally fixed upon them.

Sir Ivor Jennings proposed a vote of thanks to Lord Soulbury and it was carried with acclamation.

LOCAL & GENERAL

St. Patrick's Day Celebrations.

The annual celebrations in connection with St. Patrick's Day will begin on Saturday, March 13th with a Sports Meet at 3 p.m. followed by a Social at 5.30 p.m. and the Annual General Meeting of the O.B.A., (Jaffna Branch). There will also be a Dinner at 8 p.m. the same evening. (Dinner Fee: Rs. 3.)

The religious celebrations begin the following day, Sunday 14th inst. at 6.30 p.m. with a Triduum in honour of St. Patrick and ending up with High Mass and Benediction at 6.30 a.m. on Wednesday, 17th inst.

There will be an Inter-House Singing Competition on Wednesday 17th inst. at 9.30 a.m. in Oriental Music, and at 5.30 p.m. in Western Music.

The Pope and the Atom Bomb.

Addressing the Papal Academy of Sciences on February 8 the Holy Father described the discoveries relating to the atom as an admirable conquest by the human intellect, but the atom bomb as "the most terrible weapon the human mind has conceived."

The Jaffna Psychological Association.

The first Annual General Meeting of this Association was held at Vembadi Girls' School Hall on the 23rd ulto. The following officers were elected:—President: Rev. J. T. Arulanandam; Secretary: Dr. C. T. Chelliah; Treasurer: Mr. Isaac Ponnambalam.

Committee Members: Dr. M.K. Mathew and Miss K. Chinniah.

Rev. Arulanandam delivered his Presidential Address on "Modern Psychology its Scope and Methods", designed to be an introduction to a course of monthly lectures and studies organized by the Association. It was also decided to found a Library for the Association.

Living Index Rockets.—The Living Index for February 1948 has gone up to 260 points. This is nine points higher than for January.

Personal.—Mr. Abraham Antony Pillai, formerly of the Staff of St. Patrick's College, has completed his training as a Sanitary Inspector and has been successful at the Examination held by the Royal Sanitary Institute, London. We wish him every success in his new career.

Society Prepares for Silver Jubilee.—A representative conference, in connexion with the silver jubilee celebrations of the Navatkuli Association, to take place on March 25, 26 and 27, was held with Ms. C. P. Thevendrapillai, D.R.O., Chavakacheber, in the chair.

The chairman referred to the continued service that the association had rendered to the public, and Mr. M.R.M. Jebaratnam, the Assistant Propaganda Officer of the Department of Agriculture, as well as other speakers, promised their help.

It was decided to hold the celebrations in the Kaitbady C.M.S. English School grounds and the following committees were appointed to make the necessary arrangements:—

General Committee: Mr. V. Kumaraswamy, M.P., Mr. E. J. Rajaratnam, Mr. S. P. Thevendrapillai, Mr. N. Sooriyakumaran, Mr. N. Kanapathipillai, Mr. M. Rajasundaram, Mr. M. R. M. Jebaratnam, Mr. V. Satchithanathan, Mr. F. A. Sandrasegura, Mr. S. Kanapathipillai, Mr. S. Velauther, Mr. A. Ponniah, Mr. T. V. Thamothearampillai, Mr. S. K. Thuraisingam, Dr. S. Alalasundaram, Dr. K. Ratnasingham.

Finance Committee: The President and the Vice-Presidents, the Chairman of the Navatkuli Village Committee, Mr. S. Velauther, Udayar, 8 co-operative stores, 4 credit societies, Mr. A. Ponniah, the Secretary and the Treasurer, Mr. V. Kumaraswamy, M.P.

A working committee of 30 members was also elected.

Examination System will be Overhauled.

The terms of reference and the personnel of the Examinations Inquiry Committee appointed by Major E. A. Nugawela, Education Minister, are disclosed in an Education Department communique issued last Thursday.

The committee will consist of Mr. W. A. de Silva, Additional Director of Education (Chairman), Canon R. S. de Saram, Prof. A. W. Mailvaganam and Mr. E. St. C. Rode (Secretary) and will report on:

- (1) The conduct of examinations by the Examinations Branch of the Department.
- (2) Proposals for the re-organization of the Examinations Branch, if considered necessary.
- (3) Leakages of examination papers, if any have occurred.
- (4) Recommendations for expediting the publication of examination results.
- (5) Such other matters as the Director may refer to them.

Hundredth Anniversary of a Catholic Publishing Firm.

Mr. T. F. Burns, Director of Burns Oates and Washbourne Ltd., was received in special audience by the Holy Father recently, the occasion marking the 100th anniversary of the firm's existence as Catholic Publishers. Mr. Burns is a descendant of Mr. James Burns, an Anglican publisher, who followed his friend John Henry Newman into the Church in 1847.

The Catholic Directory Comes Out.

After seven years' dormancy the Catholic Directory of India, Pakistan, Burma and Ceylon has at last come out containing a mine of valuable information regarding the progress of the Catholic Church in these countries.

For those who cannot provide themselves with a copy we are publishing useful statistics about Catholic Ceylon for 1947 culled from the Directory. Catholics 479,071; priests 487; sisters 1,512; seminarians 95; churches and chapels 592; schools 777 with more than 91,137 pupils; 34 colleges with 14,431 students; Industrial schools 18 with 791 pupils; 10 orphanages with more than 134 inmates, 4 homes for the aged; 4 hospitals and dispensaries; 3 presses, 362 conversions.

Indian Lecturer for Oxford University.

Dr. M. N. Srinivas, a fellow of the University School of Economics and Sociology, Bombay, has been appointed University Lecturer in Indian Sociology, at Oxford.

Mr. Srinivas who is the second Indian to hold a teaching post at Oxford, the other being Dr. S. Radhakrishnan, was awarded a research scholarship by the Carnegie Foundation.

The appointment is made as part of a scheme for the expansion of Oriental Studies in Great Britain, suggested by the Scarborough Report and will last four years.

Quadruplets in Greece.—A report from Athens dated 25th February states that the mother of six children had given birth to male quadruplets. The Ministry of Health ordered four bundles of clothes to be sent to her. The mother and the quadruplets are reported to be in excellent health.

Another Case of Quads.—P. Ana Silva of Karukkuliya, Chilaw gave birth to quadruplets at Chilaw Hospital. Paula, one of the quads, who weighed three pounds died on Saturday but Lucas, Joseph and Cecelia, who weigh 3½ pounds each are doing well.

Use English and Avoid Babel. The following is culled from a Leader in the Madras Hindu dated February 26 and may interest our readers. "The value of English to us is that it opens a window on the outside world and to discourage its use at this stage may be short-sighted. Dr. John Matthai replied in Malayalam in the Dominion Parliament the other day to a question asked in Hindi. The northerner's implication is that the southerner should speak the new *lingua franca*, but the latter is tempted to ask what corresponding effort his northern friend is going to make towards closer understanding with the south."

Is Czechoslovakia Becoming a Storm Centre?

—London and U.S. Press comments show that the new Government formed in Czechoslovakia is National in form but Communist in reality. The Police force is being converted into an unalloyed Communist one and all manufacturing establishments employing more than 50 workers are to be nationalized. The Western Powers fear that a Communist State will be foisted on the Czech public by a *coup d'état* staged at an opportune moment.

G.S.S.C. (Eng.) Pass List Nov. 1947

St. Patrick's College

Anthoniopillai E.G., Anthoniopillai A.S. Arokianather E., Arumainayagam S.J., Bastianpillai M., Boniface S.P., Celestine B., Christian C.T., Cyril B., Christopher J.T.M., David A.P.R., Emmanuel A., Emmanuel B., Fernandez B.A.W.M., Fernando S., Gnanaretnam V.J.P., Jegasothy J.P., Jesuthasan M.D., Jesuthasan S.A.J., Joachimpillai C.A., Joseph B.P., Karunathas H.K., Kugathasan S., Kunaretnam N., Maharcof M.R., Manupillai A.G.D.F., Mariathan B.P., Menikdiwela W.M.P.D., Manupillai S., Masillamany E., Nagalingam R.D., Navaretnam F.J., Philip A., Rajasekaram K., Shanmuganathan S., Santhiapillai K.B., Sattrukalsinghe B.M.J., Shivalingam V.R., Sivasubramaniam V., Soosathasan L.B., Soosai-pillai J.R., Stanislaus R., St. George V.E., Swampillai M.P., Thamothearam J., Thanabalaratnam T., Thiagarajah K., Tisseverasinghe J.E.A., Thuraiayah P.E.A., Thuraisingham P., Xavier J.F.

REFERRED LIST

Alwines R.A.G., Amirthanayagam S. C., Balendra K., Edwin C.J., Francis G., Joachim S.P., Joseph T.E., Lawrence R.A., Mariathan D., Mathai T., Nadarajah R., Nadarajah V., Pathmanathan R., Ponuthurai S., Selvanathan E., Swampillai V.A., Walter A.R., Wijaretnam V.M., Cathiravelu S.

Pass in single subject to complete Exemption Krishnapillai D.R.

Holy Family Convent, Jaffna.

Alagaretnam C.R.R., Anthoniopillai R., Ariyanayagam L., Bastianpillai M.V., Bastianpillai E.M.T., Constantine A. G., Emmanuel V.B.A., Gnanapragasam E.T., Jacob M., Johapillai R.M., Joseph F.R., Nathan M.A., Pilandiram L., Ponuthurai J.A., Sandrasegura W.B., Saverimuttu M.R., Saverimuttu C.P., Thuraisingham T.P., Vallipuram L., Vallipuram Y., Vanigasooriyar J.R.

REFERRED LIST

Anthoniopillai C.B.T., Brown M.I., Ernest A.V.G., Joseph S.V. (*1st Div.)

Results of the outstation Catholic Schools will appear in our next issue.

In the Jaffna Assizes

BRAHMIN PRIEST ACCQUITTED.—By a majority verdict of 5 to 2 the Jaffna Jury acquitted one Arumugam Iyer Duraiswamy Iyer, officiating priest of a Hindu Temple at Tirunuvil and a Nalava man Muthaikandan of the charge of attempted murder of one Arunachalam Kandiah of the same place.

His Lordship Sir John Howard, Chief Justice accepted the verdict of the Jury and discharged the accused.

ACT OF SEVEN MEN DISGRACE COMMUNITY.—Addressing seven men of the villages of Mirusuvil and Ittivil who were convicted of the charge of the attempted murder of a tom-tom beater of the same place His Lordship Chief Justice Sir John Howard said: "I have no doubt that you decided to take the law into your own hands and that you had meted out what you regarded as summary justice against the tom-tom beaters. That such a thing should happen is a disgrace to the whole community."

His Lordship sentenced each of the accused to six years' imprisonment.

ANURADHAPURA NEWS

CRICKET AT MATALE

A very interesting Cricket Match was played on Saturday the 28th ultimo in Matale between St. Thomas' College, Matale and St. Joseph's College, Anuradhapura, which resulted in an easy victory by 7 wickets and a run for the latter. Master M. Cabeer of St. Joseph's College with his 51 runs not out in the first Innings deserves special mention. The scores were as follows:

1st Innings: St. Thomas' 130.
St. Joseph's 130.
2nd Innings: St. Thomas' 43.
St. Joseph's 44 for 3 wickets.

ON A PREACHING TOUR

Rev. Father P. Mathew Fernando, Mis. Ap. and Rev. Father J. Vedanayagam, O.M.I., who were here to preach a retreat both in Sinhalese and Tamil returned to Malpitiya and Jaffna. Rev. Fr. Bastian Pulle, Mis. Ap., who is in India returned after a week's stay in Ceylon. Mr. Anthony Britto Chrysostom, a nephew of the Parish Priest, Fr. Emmanuel has been transferred to Mankulam from the Irrigation Head office.

WEDDING

The marriage was solemnized on January 26 at All Saints' Church, Borella of Mr. M. Antoni Raju of the Marketing Department, Colombo and Miss Pearly Emmanuella Selvamany Benedict of "Selva Villa," Forbes Road, Colombo.

The Very Rev. Father P. M. Guegan, O.M.I., Parish Priest officiated at the service, which was fully choral.

The bride who was given away by her father, was attended by Miss Ranjitham Edweena Raju as maid-of-honour, and the bridesmaid was Miss Selvamaller Marcelline. Miss Theresa Peter and Josephine Peter were the flower girls and the page was Master Rajakumar Rajadurai.

The bridegroom had Mr. J.N. Francis as bestman and Mr. J.N. Joseph as groomsmen. A reception held by the bride's parents at "Palm Court" was well attended.

Hand Book of Tamil Grammar

BY A. BARR KUMARAKULASINGHE

Price Rs. 2/- Postage 25 cts.

is now ready for sale.

St. Joseph's Catholic Press, Jaffna.

Pilgrim Virgin— Oblate Queen

(Continued from Page 1.)

Massiet erected the Blessed Sacrament chapel; how Fr. Anthony made bricks on the spot and put the finishing touches to the main structure; how Fr. Olive planned and dug and built the tank; how he was nearly drowned therein and how he was fished out unconscious by Frs. Leblay and Favril with the stump of his Jaffna cigar still gripped between his teeth; how Frs. Huctin and Brohan have added immeasurably to the amenities of the camp and have made of it and the Church a thing of beauty and a joy for ever; how, finally, our present revered Bishop, Dr. Guyomar, brought the work of his predecessors to a triumphant climax with the coronation ceremony in 1924—all those events are but of yesterday.

But what has been written is sufficient to show that Madhu, as we know it to-day, is the fruit of the Oblates' labour of love—a love and devotion that has not confined itself to Madhu only, but has extended and expended its benign influence on the whole diocese during the last hundred years.

During the coming weeks, the Oblate Queen is coming on a tour of inspection. She is going to pass in review her own regiment—the Queen's Pioneer Corps—and to inspect the work they have done for the last hundred years.

Let us all—clergy and laity—gave her a right royal salute and ask her blessing and protection for the second century which is just commencing.

THIS IS JUSTICE

The following is a summary of Pope Pius XI's encyclical on "THE SOCIAL ORDER."

Reform of Economic Life

In these days economic affairs are controlled by unchecked competition or by industrial dictatorship. Unchecked competition causes strife, lower wages, and makes just wages impossible. Industrial dictatorship crushes liberty, kills initiative, causes suffering, and can make living wages impossible. Economic affairs should not be controlled by unchecked competition, nor by industrial dictatorship, but by charity and justice. In these days some nations have experimented in such reforms. Whether their reforms are truly based on charity and justice is open to discussion. No reforms can be achieved unless the nations have the blessing of God on their work, [God] unless their reforms are based on the law of God and the law of the Church.

Reform of the Individual

It is useless to try to reform the state or economic life, unless men first

reform themselves. The state and economic life depend on men. History has shown that when men become selfish the world becomes unhappy.

Condemnation

There are many people who uphold Communism or genuine socialism. There are many people who uphold private ownership. PIUS XI examines the principles of communism, of genuine socialism, of private ownership. He says that the principles of communism are wrong, the principles of genuine socialism are wrong. PIUS XI says that principles of private ownership are right. But PIUS XI also says that the practice of many private owners is all wrong. Communists condemn private ownership. PIUS XI does not condemn private ownership but he strongly condemns its abuses. He says it is wicked that just a few men should not only have wealth but also immense power and despotic domination. They do what they please with huge sums of money; yet not all this money is their own money but is money invested in concerns they control. But because these few men control all that money they are able to decide where money shall be lent and where it shall be withheld, and so all industry depends on their will. These few men have all this power because the state allows unchecked competition. Because these few men have such power all other men, employers as well as workers, are merely the slaves of the men who control credit. (To be Continued)

'State has no Right to Seize Private Property'

"The State has not the arbitrary power to deprive man of his personal property, justly acquired," says Archbishop Campbell of Glasgow in his Lenten Pastoral.

"It may impose restrictions on its use or disposal.

"The end of the State is the welfare of each and all within its bounds and should that welfare demand from an individual the sacrifice of his private property, then the State is bound to give him adequate and just compensation."

The Archbishop said that few sins are more common at present than theft and yet the thief is recognized to be one of the most despicable of men.....

"The cheater and the swindler are justly hounded out of every decent society.

"No less guilty is the employer who commits the sin which calls to heaven for vengeance because he has defrauded his labourers of their just wages.

"On the other hand, the labourer is bound in conscience to perform his task in such a way that he does not destroy his master's time and property.

"It is to be feared that scant attention is paid to these things. They seem to have lost the power

to prick the conscience of too many people.

"The high pressure of modern life has largely pushed into the background the old-fashioned fair play and good faith of our forefathers and the difference between what is right and what is wrong in the matter of personal property is being gradually lost sight of."

TENDER NOTICE

Quotations are called for, for the purchase of 4,500 Thaddayan matured Tobacco from the Tinnevely Experiment Station, Jaffna.

2. The successful tenderer will be notified in writing as to the acceptance of his quotation. On receipt of this letter he should deposit at least 1/4th of the amount quoted by him within 3 days of his being notified of acceptance of tender. The balance 3/4th of the amount due should be paid before the crop is harvested and removed.

3. The Director of Agriculture reserves the right to either accept or reject any of the tenders received.

1. Quotations should be addressed to the Divisional Agricultural Officer, N.D., Kilinochchi and should reach him before 2 p.m. on 15th March, 1948.

V. THURASINGHAM,
Divisional Agricultural Officer, N.D.
Kilinochchi, 19-2-48.

Absolute Declaring Will Proved, &c.

IN THE DISTRICT COURT OF JAFFNA.

In the matter of the Last Will and testament of the late Gate Mudaliyar Philipppillai John Rajah deceased of Cathedral Street, Jaffna.

This matter coming on for final determination before R. R. Selvadurai Esq., District Judge, Jaffna, on the 7th day of November, 1947, in the presence of Mr. F. L. T. Martyn, Proctor and the affidavits of the petitioner having been read.

It is ordered that the order of this Court made on the 7th day of November, 1947, be made absolute, and the Probate of the Will of the said deceased be issued to the petitioner.

Time to show cause extended to 16-3-48.

Sgd. R. R. SELVADURAI,
District Judge.

Drawn by:
Sgd. F. L. T. Martyn,
Proctor for Petitioner.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

In the matter of the Estate of the late Chellammah widow of Kathirgamar Kanagasabai of Jaffna Town.

Testamentary Jurisdiction } No. 820
Deceased.

We beg to announce to our numerous patrons that we have been appointed agents by Messrs. Wijayaratna & Co., Booksellers and Stationers, Colombo.

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Balambikai daughter of Kanagasabai of Chernia Street, Jaffna.

Petitioner.

Vs.

- (1) Yogambikai daughter of Kanagasabai of do
- (2) Kamalambikai daughter of Kanagasabai of do.

Respondents.

This matter coming on for disposal before R. R. Selvadurai Esq., District Judge, Jaffna on the 10th day of December 1947 in the presence of Messrs. Aboobacker and Sultan Proctors on the part of the petitioner and the affidavit of the petition of the petitioner having been read:

It is ordered that Letters of Administration to the estate of the late Chellammah widow of Kathirgamar Kanagasabai be issued to the Petitioner as a daughter and heir of the said deceased unless the Respondents or any other person or persons interested in these proceedings shall appear before this Court on January 15, 1948 and show cause to the satisfaction of this Court to the contrary.

The 10th day of December 1947.

Sgd. R. R. SELVADURAI,
District Judge.

15th January 1948.

Time to show cause extended till 19-2-48.
Intd. R. R. S.
D. J.

19th February 1948.

Time to show cause extended till 18-3-48.
Intd. R. R. S.
D. J.

Jaffna Co-operative Dairy Ltd., Jaffna

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Manager,

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