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# The Catholic Guardian

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

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## Catholic Schools Are "The Best Managed"

"After my appointment as Permanent Secretary I have been visiting schools all over the Island, and the impression I have formed—I am making this statement subject to correction—is that the schools run by Nuns and Monks of the Catholic denomination are the best managed. That is due, I think, to the vows of renunciation they take", said Mr. L. J. Seneviratne, Permanent Secretary to the Ministry of Education, speaking last Friday morning at the, Kalutara Totamune Teachers' Refresher Course.

He said that the rejection of riches and the rejection of pride and other renunciations assisted them to improve their vocation. He was not asking them to reject riches, etc., completely. But all of them, including himself, if a little pride and a little of their riches were rejected, could do much better. Generally the schools would improve if they attempted such rejection.

A general impression prevailed that Government servants, including teachers, moved only to get their salaries increased. But the large gathering at that conference showed that they were interested in their vocation and had met there with an idea of improving their knowledge to assist school children. Education was based on renunciation. He hoped they would do that somehow or other.

Continuing, Mr. Seneviratne said that he was sorry to have to speak in English, through an interpreter. It was the fault of the old system. He was glad the present system was better, and that the old system had changed. His son would make speeches in Sinhalese.

Mr. M. John Silva, Inspector of Schools, proposed a vote of thanks. Mr. S. W. Sahabandu, Education Officer presided.

## Tragic Search for Joy

There are times when "Happiness" seems the most tragic single word in the language of modern civilisation.

Since men lost their spiritual balance and tossed the future into the scales of materialism, the quest of happiness has become not only the overwhelming but also the most devastating passion in the world.

"The Pursuit of Happiness" is now the paramount and unchallengeable aim of millions. It has become the religion of the irreligious.

Countless men assume, without argument or doubt, that the sole reason for being on this world at all is for the purpose of attaining and enjoying a life of purely personal satisfaction.

### ESSENTIAL

Happiness is no longer regarded as a part, an accident, of life; a thing to be striven for. It has become the essential of life: the be-all and end-all of existence: a thing as natural to that existence as a growing tree, (but not, oddly enough, as an earthquake). Men and women accept their right to happiness as though it were a natural right. They have never stopped to ask themselves who or what gave them this right.

They never examine the laws of nature (with its earthquakes as well as fruits of the earth) or history, or science to learn if that right is really inherent in man—as the earthquakes and other trifles suggest it is not. Their attitude is wholly irrational. They crave for happiness; therefore they must have it. And must have it at all costs. All else is subordinated to it: discipline, self-control, family life, married life, workday life, spiritual life.

Any duties or obligations that stand between them and gratification must be swept away. Every aspect of modern existence must be and is being adapted and concentrated on the supreme search for this new Unholy Grail of personal felicity.

And yet to what a state of bitterness and discontent has this pursuit of happiness brought the world to-day.

We have only to face the records of our time to recognize the grim completeness of its failure.

The daily Press alone presents a woeful picture of the human and spiritual wreckage left behind as men and women blindly blunder after it—sorrowing parents, shattered marriages, an ever-growing volume of child delinquency and divorce, an ever mounting record of crime, as men and women snatch and grab at the will-o'-the-wisp ever beyond their reach.

This present world, which is better equipped than ever before with all means of human enjoyment, which is crowded with legislative efforts and promises to bring heaven to earth, is yet the most discontented, disillusioned and unsatisfied in history.

And the crowning tragedy of this modern madness is that men, having shut their eyes to the Divine common sense that has made plain (in the second question of the Catechism) that this world is quite meaningless apart from being a preparation for another in which happiness really will be supreme and eternal, have also lost sight of the means whereby they can obtain at least a measure of happiness now.

They never stop to ask themselves how those who do obtain that measure of happiness managed to attain it.

## Catholicism In India

Whatever may be the verdict of Indian historians on the efforts—good or bad—of the British regime in India, there will be at least one very bright passage; namely the service to the nation of the Catholic and Christian Churches.

Since St. Francis Xavier established the first Catholic mission in Travancore, in the middle of the sixteenth century, the history of the Catholic Church in India has been one of glorious endeavour: of great sacrifices and self denial, by a small though ever-increasing, band of missions, and above all of progress.

The difficulties confronting the early missionaries to India were numerous. The Indian was totally illiterate, and only the highest born were able to read or write. Their language had to be learnt, but no books of grammars existed and a different language was spoken in practically every district. They were governed by a feudal system of extreme rigour, and were, to the eyes of a European, both primitive and backward.

In this seemingly unfertile ground, missions soon sprang up apace, and the work of conversion began. As has always been the case with Christianity, since the calling of "The Twelve," the first converts were the poor classes: the untouchables and the sweepers, the downtrodden for whom life held few joys, and little promise, who saw in Christianity a hope of ultimate salvation, and a comfort in their present distresses.

The accurate translation of the teaching of Christ into the various Indian dialects, many of which had small vocabularies incapable of expressing religious themes, must stand as an example of patience and perseverance of enormous merit. No less wonderful is, perhaps, the way in which these ignorant, primitive people, to whom the name of Palestine conveys nothing, and for whom the whole world is but their own

### THE SAINTS

Why is it that the saints, though often dissatisfied, are never sour? Why, whatever their suffering, they preserve a serenity that the nunters of happiness seek in vain? Why so many ordinary good people enjoy a contentment that they, for all their avidity, miss?

It is because the saints have grasped the common-sense truth that the world is meaningless unless it is a preparation for a better, and that that world can be achieved only by accepting and using the difficulties and hardships that make up human life.

These hardships, these trials, these sacrifices of self which the happiness-hunter sees only as barriers to his own gratification, are to the saints the very means for strengthening, purifying and sweetening their souls, and so obtaining here some of that happiness which will be more completely fulfilled in the next world.

They recognize that happiness is not even a gift but a reward that can be won not by wishing but by working for it.

The saints, in fact, are the supreme rationalists. They have always realized that happiness is not a right but a result.—The Universe.

village and fifty miles round about it, assimilated these teachings.

The Indian Catholics of to-day are far more devout than two thirds of their better educated brethren; for their religion is the most serious thing in life: it is not reasoned understanding, not wisdom won by deep ethical suasion, but faith: simple faith, such as blazed in the sky in the years of the early Christian era.

To see an Indian village woman kneeling before a side altar, her forehead puckered with concentration, her hands clasped in supplication, praying in her own strange language, is to see Faith and Hope personified. For them God and Salvation are always very near, very real, very desirable.

With the coming of Christianity came the dawn of education. Convents were set up, and nuns and priests started schools, and until recent years two-thirds of all the education in India was taught by Catholic and Protestant mission schools.

These schools, particularly the Catholic ones, were self sufficient and had no financial backing. The buildings were erected by the Christian community or, in a few cases, donated by enlightened rulers, and the teaching was done by the nuns and priests who worked voluntarily and for whom their self-imposed life of denial required nothing but a very meagre keep.

The fees for attendance at these mission schools always were, and still are, fantastically cheap, and within the reach of even the poorest classes: being at times as little as 1/6d. per year.

The schools themselves are not run as religious organizations and are open to the children of every class and creed impartially: in fact, about half the children who currently attend them are non-Christians.

Combined with the schools many convents also run dispensaries and hospitals, on the same impartial non-cost basis. The upkeep for these is sometimes paid for by selling needlework and fine garments produced by the nuns and their pupils.

Much of the noblest work, however, is done by lone priests in outlying villages miles from any centre or convent. These priests endeavour not only to care for the spiritual side of the villagers (by conversion), but also run village schools and, above all, instruct in rural uplift.

By personal example they drive home the advantages of the elementary (but to the mud-but-dwelling congregation, revolutionary) principles of hygiene and sanitation.

The lives of these priests are, in the true meaning of the word, heroic. They are the only Europeans for miles around and they live in the same mud butts, in the same conditions of poverty and improvidence as the villagers.

They ask no reward but "improvement": they seek no approval or commendation but the knowledge that theirs is a great and Christian work. Their parishes are of enormous size, sometimes hundreds of square miles mostly only negotiable on foot or cycle for few if any can afford a car.

Perhaps the finest tribute to their work is the example of the old Catholic (Continued on Page 4)

## ENCLOSED RETREAT FOR LADY TEACHERS AND FOR ALL LADIES WHO DESIRE TO PROFIT BY IT

The Annual Enclosed Retreat for Lady Teachers and for all Ladies, usually held during the Easter Vacation, will commence on the 11th of August at 4.30 p.m. at the Holy Family Convent, Ilavalai and close on the 15th morning with Holy Mass. Accommodation and all necessary conveniences will be kindly seen to.

THE MOTHER SUPERIOR,  
Holy Family Convent,  
Ilavalai.

## Church Calendar

AUGUST 1948

THURS... 5 Our Lady of Snow.  
FRI... 6 TRANSFIG.  
SAT... 7 S. Cajetan.  
SUN... 8 12 P.—S. Cyriacus.  
MON... 9 S. J. M. Vian.  
TUES... 10 S. Lawrence.  
WED... 11 S. Tiburtius.  
THURS... 12 S. Clare.

## The Catholic Guardian

AUGUST 5TH 1948

### VIDEANT CONSULES

Elsewhere in this issue we feature the pronouncement of the Permanent Secretary of Education on the quality of the management in Catholic Schools. It is a tribute that was long overdue. The fashion was against it in the not-too-remote past but at any time it would have called for a good measure of courage and frankness to come out with such a statement. We are, naturally, appreciative.

One also thinks of the impressive 125th anniversary celebrations held last week at St. John's College, Jaffna. For Johnians the occasion was one for a spirit of thanksgiving based on the recognition of what not merely Johnians but all Jaffna and derivatively Ceylon owe to a single denominational school. We are glad that this aspect was stressed and by none more cogently than by Sir John Kotelawela, the Minister of Transport.

We could do with a great deal more of such talking. It is not merely a matter of history that the education of Jaffna has been entirely the work of the denominational bodies. It is that of course but surely it is a good deal more.

It is of that good deal more that we wish to treat. As we see it, the position now is that the only real opponent of the denominational school is the Marxist revolutionary. That is an argument that needs no reiteration for those who have the country's well-being at heart. And the corollary should be obvious viz., that no system of State Schools even where religion is just a subject is going to cause the Marxists any worry.

It has taken some time for the country as a whole to reach this position. Till fairly recently the line taken was to acclaim the work of the denominational schools in the past and with flowery votes of thanks to bow them off the stage. That second thoughts are beginning to prevail about the wisdom of bowing them off is all to the good. For that not unwelcome state

of affairs our thanks go to the Marxists and to the sanity that grasps the implications of what underlies the Marxist challenge. For a real challenge is what Marxism is bringing, a challenge to all religion. And their trump card is precisely the State School.

To help them in their propaganda and programme is a trifle too much to be expected from those who are professedly out to combat the wiles of the revolutionary.

## The Transfiguration of Our Lord

On the 6th of August, the Church, commemorates the Transfiguration of Christ. Although He had twelve apostles and seventy two disciples, He chose only three of them, Saints Peter, James and John and brought them up to the top of Mt. Thabor, because Our Lord wished His Transfiguration to be kept a secret, and because these three apostles particularly needed to be strengthened in the faith; for it is they who were to witness later His Agony. Their faith was especially strengthened at the Transfiguration, because they saw Him in heavenly glory, and heard Moses and Elias, and God the Father Himself giving testimony to Him. Besides, Peter, as the Head of the Church; James, as the first Martyr among the apostles; and John, who by his gospel was to defend the divinity of Our Lord needed very strong faith.

The Transfiguration was an effect of the gift of lucidity, which like the gift of a glorified body, was proper to the body of Our Lord, and to His soul from the first moment of His Incarnation. He concealed under the veil of His humanity this lucidity upon which, now for the first time, the apostles gazed in ecstasy and awe. The Transfiguration is not a miracle, but rather it is the interruption of a continual thirty three years miracle. Now in the Blessed Sacrament Our Lord hides both His Divinity and His Humanity and appears under the species of bread. What humility!

The reason why only Moses and Elias appeared is to testify that it was Our Lord who had been foretold and promised as the Redeemer of the world in the Law and the Prophets. These two men were distinguished for their zeal for God and His Holy Law and Our Lord wished to honour them and to make them witnesses of His Transfiguration.

At the sight of the Transfigured Saviour, St. Peter scarcely knows what he says and his only wish is to remain upon the mountain and look at the vision always. The voice of God the Father is heard saying "This is my beloved son, in whom I am well pleased; hear ye Him." God commands us to hear Jesus, that is, to believe what He teaches and to do what He commands. But as now He speaks through the mouth of the Church, we hear Him when we hear the Church.

The apostles on account of the wonderful apparition and of the voice of God were seized with so great a fear, that they fell upon

their faces. What terror then, will overwhelm the sinner, when on the last judgment day, he hears from the divine Judge the sentence of condemnation.

We should make this our meditation, on this great day, and think of what God had prepared for those who serve Him. If the world entices us with its fleeting joys, let us think of the everlasting joys of Heaven, and follow Our Lord on the way of the Cross that we may also follow Him into the Kingdom of His Glory.

C.W.M. SERIES.

## The Life of Rev. Sr. Alphonsa

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In 1933, Sr. Alphonsa again fell ill. Spasms of agony, sleepless nights and acute mental suffering kept her in her bed for three months. Haemorrhage set in and she began to bleed through her nostrils and to vomit blood. The Mother Superior, thinking that she had contracted tuberculosis thought of sending her away to a lonely place as the disease was contagious. When Sr. Alphonsa heard of this, she rejoiced in her humiliation and in her infirmities and her separation from creatures. She wished to be with God alone and to give up all converse with even the other Sisters of the Convent. But His Lordship the Bishop was against her being removed from the Convent. A large ulcer also appeared on her foot which caused her unbearable suffering. A Novena was commenced to seek the intercession of Rev. Fr. Elias, the Founder of the Syro-Malabar Carmelites, who had died in the odour of sanctity and to whom many favours were and are still attributed. At midnight of the last day of the Novena, the novice mistress heard Sr. Alphonsa talking to someone. Thinking that she was calling for help, the novice mistress went to find that Sr. Alphonsa was talking in her sleep, and there was no one near her. She woke her up and asked her what she was saying. She replied: "Don't you see Mother, Fr. Elias came here. I saw him and he touched me. Hereafter he said that I would not suffer from this sickness any more but that I would suffer very much from other kinds of disease. He blessed me and I am completely cured." Indeed she was cured and only a sore was seen at the spot where the big ulcer was. She was able to go to Mass and receive Holy Communion the following morning and to attend to her duties as usual.

Sr. Alphonsa had great compassion for those suffering from bodily illness and always went to their assistance. She would nurse other sick nuns and without the thermometer she was able to give the correct temperature of the patient. When anyone asked her to pray for the recovery of any sick relative she would at once state whether the patient would recover or would die. She loved to do work for others even unasked, such as arranging the rooms that were in

disorder and sweeping the compound. For these works of charity, she did not hesitate to forsake her usual devotional practices, and feared not to leave God for God's work.

Sr. Alphonsa was of a silent disposition. She resolved not to talk to the other inmates of the Convent except when it was necessary. The other nuns used to seek her advice and in such cases her words were in accord with the feelings of her heart, and hence, as she was all spirit, her discourses were on things of the spirit. Her speech tended to the greater glory of God and the salvation of her neighbours. She gave advice to those who sought it, comforted the pusillanimous, consoled the afflicted and brought back the erring to the way of salvation. In a word, she was all things to all.

(To be Continued)

C.W.M.—SERIES.

## The Entente Cordiale at Jaffna

Covers were laid for 32 at the Rest House, Jaffna, when Mudaliyar A. B. Rajendra, Senator, offered a lunch to Sir John Kotelawela, Minister for Transport and Works on Saturday the 31st of July.

The Hon. Mr. C. Sittampalam, Minister, Mr. K. Kanagaratnam, M.P., Mr. J. N. Arumugam, Permanent Secretary, Very Rev. Fr. J. Emilianus Pillai, O.M.I., Vicar-General, Rev. Fr. C. S. Matthews, O.M.I., St. Patrick's College, Mr. A. R. Subramaniam, Retired District Judge, Mr. R. R. Nalliah, J.P., M.B.E., heads of departments, and many friends of either the host or the chief guest were present.

Mudaliyar Rajendra thanked Sir John for the interest he took in Jaffna and for his freedom from bias in dealing with people of various races or communities. The Mudaliyar welcomed him as an ally in the fight they were waging to obtain for every man and woman in the Island the basic and inalienable rights of man. He hoped that all the members of government would adopt the same liberal attitude towards that problem as Sir John.

Mr. C. Sittampalam reminded the company that he was a son of Jaffna and was happy to see that his friend, Sir John, with whom he had often worked in the same team, was happy in Jaffna and counted many friends therein. He could assure the Mudaliyar that the Ministers were fully decided to grant to every citizen—without any exception—all the privileges and rights allowed by the law of nature and the law of the land and that they were equally resolute to crush with all the force at their disposal any effort in any community to deny these rights to any member of any other community.

Mr. Subramaniam was surprised to find human nature so crooked that in both racial camps in Ceylon, there were die-hards who enjoyed the rancorous pleasure of exclusivism and separatism. He assured Sir John that the North was anxious to co-operate with the Sinhalese and it was a real comfort to see a Sinhalese leader unblushingly state that he was happy in Jaffna and counted many friends there.

The chief guest, rising amidst applause, thanked his host for entertaining him and the representative gathering of ladies and gentlemen of Jaffna who had come to do him honour. He was not prepared for the avalanche of compliments that had been offered to him. He was proud indeed of the good opinion everybody seemed to have of him in Jaffna and he would soon return on an official visit and it would be his turn to entertain his many friends. He repeated that he and his party considered it their paramount duty to treat equally every man in Ceylon and that his Northern friends should attach no importance to the ravings of a few cranks who were preaching in and out of season the myth

of Sinhalese superiority and leadership. This was no time to waste one's energy on communal squabbles.

Communism was a much more dangerous enemy than communalism and he hoped that the time had come when all the races and religions of the Island were ready to drop their differences and join in building an unbreakable dam to stop the rising waves of Marxism. He was often blamed for having too many Tamils around him in the various departments he had managed. He had no answer to give except that wherever he had worked he had found level-headed, hardworking and trustworthy Tamils to help him to mature his efforts and bring them to success and he was thankful for their efficient co-operation.

He mentioned especially three of them who happened to sit at the same table. It was no figure of speech to say that the Board of Ministers had their arms open to receive the Tamil members but somehow or other, he felt that there was, there and then, in the Tamils some hesitation to rush into the proffered embrace. (Laughter and applause).

## LOCAL & GENERAL

**New Military Chaplains.**—Rev. Frs. C.S. Matthews, O.M.I. and Claude Lawrence, O.M.I. have been gazetted as Acting Honorary Chaplains to the Ceylon Defence Force as from July 23rd, 1948.

**Lecture on Communism.**—The Rev. Fr. B. A. John, O.M.I., Vice-Rector, St. Patrick's College, Jaffna, delivered an illuminating address on Communism to members of the Senior Branch of the Confraternity of the Sacred Heart, St. Patrick's College. The lecture was full of deep study of Communism from Lenin downwards. The lecturer quoted extensively from the writings of quondam Communists of repute who are now converts to sanity after their study of Communism in Russia. Mr. J. C. Segarajasingham proposed a vote of thanks to the lecturer and Mr. A.G. Tisseverasinghe seconded.

**College Vacation.**—St. Patrick's College will close for the Michaelmas Vacation on the 10th inst. and will reopen on the 1st of September.

The Annual Enclosed Retreat for the teachers of the College is to begin on the 10th evening and will close on the 14th morning.

**Silver Medals for Northern R.C. Schools at the Marian Congress.**—We are glad to learn the Exhibits of School Art sent by the R.C. Tamil School, Kankasanturai, have been awarded three Silver Medals by the judges of the Exhibition recently held in connection with the All-Ceylon Marian Congress. The other school to be awarded a Silver Medal is the Holy Family Convent, Ilavai.

We congratulate the Rev. Mother Superior of the Convent and Mr. G. J. Benedict, the headmaster of the R.C. Tamil School, Kankasanturai, his staff and pupils on their effort.

**A Successful Financial Function.**—The Parishioners of *Adaikalamatha* answered the call of their Parish Priest with their usual generosity when the Parish Priest appealed to their aid to effect certain urgent repairs to the Cupola of their beautiful Church. On Sunday the 1st inst. the parishioners streamed into the new School Hall with their contribution which has so far amounted to Rs. 1,300. Many from outstations are still sending their quotas. The Parish Priest, while thanking those who have already contributed invokes others not to be neglectful of the dire needs of their Church. He is sanguine of realising the estimated amount of Rs. 3,000 and of finishing the work before the rains seriously set in.

**Two Nuns to be Canonized.**—The canonization of two nuns is expected to take place during the Holy Year of 1950.

The 14 Cardinals at the recent Secret Consistory voted individually in favour of the canonization. The Holy Father approved, but the date has not been decided.

The nuns are: Blessed Jeanna de L'Estonnac, mother of four children, who became a Cistercian nun and in

1606 founded the Institute of the Religious of Notre Dame and Blessed Vincenza Gerosa, born in 1784, who helped to found the Sisters of Charity at Loreve, which has now more than 500 houses in Italy and the missions.

**Committee for Holy Year is Formed.**—Formation of a Central Committee for the Holy Year of 1950 was announced on July 2nd by the Holy Father.

Cardinal Marchetti-Selvaggiani, Dean of the Sacred College, is honorary president, Archbishop Valeri is active president, Mgr. Ludwig Kaas vice-president, and Mgr. Sergio Pignedoli secretary.

Mgr. Pignedoli is also appointed secretary of the Committee of the Office for the Holy Year in the Secretariat of State.

**115,214 Converts in U.S.A. in 1947.**—Converts in the United States last year numbered 115,214. This is 14,586 more than the previous year and the second time that more than 100,000 have been received in one year.

These figures are given in the "Official Catholic Directory for 1948" just published in New York.

There are now 26,075,697 Catholics in the United States, Alaska and the Hawaiian Islands. This is 17,524 more than last year.

Hierarchy: Two Bishops became Archbishops. Twenty-five new Bishops were appointed—the largest increase in membership of the Hierarchy recorded in U.S. history.

Clergy: An increase of 1,277 bringing the total of priests to an all-time record of 41,747.

Students: A record total of 23,701 in seminaries and novitiates.

Parishes: A record total of 14,905. Of these 196 have resident parish priests for the first time.

Catholic universities and colleges have more than doubled their number of students in the last two years—from 102,655 to 220,226.

There were 394,593 marriages (48,821 more) and infant baptisms increased by 168,980 to 907,294.

**The Roman Catholics in Britain: An Asset to the Nation.**—

The "Daily Express" on July 10th paid a glowing tribute to the Roman Catholic community of Britain: The Roman Catholic community in Britain is an asset to the nation. They are good citizens, upholding with virility the essential principles of the British way of life. Their values and standards of conduct are those of Christendom, out of which most of what is good in our civilisation was evolved.

They are not easily seduced by the men who scoff at things of the spirit and build their dream-worlds on envy, greed, and ambition.

And they receive from ex-R.F.C. ex-A.R.P. Warden Cardinal Archbishop Griffin good counsel which benefits this country, as well as the Catholic Church.

**Workers Give Holy Father a Motor-Cycle.**—A motor-cycle, an electric stove, an electric fan and a section of zinc water-pipe were presented to the Holy Father by 540 factory workers last month.

The group came on pilgrimage from the Falk and Marelli factories of Sesto San Giovanni, near Milan, known as "Little Stalingrad." They were received in the Clementine Hall.

His Holiness gave the Apostolic Blessing to the workers, their families, and "those who are victims of false doctrines and calumnies."

**He Gives \$250,000.**—Mr. Frank Lewis, K.S.G., industrialist and philanthropist, has set up a £250,000 conditional trust fund for the Stritch School of Medicine of Loyola University, Chicago.

**Treasure Clue from Ceylon.**—A £100 offer has been made by the director of a salvage company, Mr. A.J. Kock, for a letter written by Captain Coxton, who was in command of the East Indiaman, Grosvenor, when it sank off the Pondoland Coast in Aug., 1782.

Another attempt to salvage the reputed treasure in the Grosvenor is now being made.

The letter was posted in Trincomalee, Ceylon, the first port of call of the ship, to Captain Coxton's wife in England. It said that they would "startle

the whole of England with the cargo they had on board."

Progress has already been made on the latest salvage effort, which is expected to cost a total of £27,000. The company hopes to show the world the contents of the "mystery cargo" by July or August.

**6,000 March in Annual Sydney Corpus Christi Procession.**—

Few more inspiring sights have been witnessed in Sydney than the Corpus Christi demonstration, held in the grounds of the provincial seminary, St. Patrick's College, Manly, on Sunday May 30. Six thousand processionists preceded the canopy of white and gold, flanked by a guard of honour of 100 men in formal dress, and followed by three Bishops and many Monsignori in their purple robes. Cardinal Gilroy, Archbishop of Sydney, carried the Sacred Host through the kneeling thousands of men and women. At the head of the procession walked a group of pages, in gold costumes and scarlet-trimmed capes; behind them came Catholic scouts and guides, members of children's sodalities, boys and girls from colleges and schools, Theresians and members of the Grail, members of societies in regalia, university students in academic dress, and Children of Mary in cloak and veils. Immediately in front of His Eminence came Papal Knights, followed by religious brothers, ecclesiastical students and more than 200 clergy in choir dress. In the procession was Archbishop Mar Ivanios, of Trivandrum, India.

**Monkeys Help in Search for Cold Cure.**—

A new stage into research for a cure for the common cold has been reached at the South African Institute for Medical Research in Johannesburg.

Monkeys, which contract many illnesses to which human beings are also susceptible, are being used as "guinea pigs", and South African doctors are comparing research notes with doctors in Britain.

## Letters to the Editor

### Wanted a Ceylon Fr. Flanagan

Dear Sir,

A few days ago I picked up a newspaper ("The Universe", a London paper) that had come into the house as the wrapper of a parcel. My eye caught the words, "Mgr. Flanagan is dead." There was a picture of Father Flanagan. The article spoke of the circumstances in which he died in Vienna after an evening Mass. I have seen the film which pictured his activities in connection with "Boys Town." Of course, that was in America. Then I read your editorial comments on the juvenile delinquent. I came across the words "Sweetness and Light." I wondered whether I had introduced these words in the article on Juvenile Delinquency. Matthew Arnold used these words in his book "Culture and Anarchy" where he defined Culture as the introduction of sweetness and light into human relationships. These words have stuck to me ever since, and I have used them in many connections in and out of season! I am surprised now to find that I had not introduced them in connection with juvenile delinquency! In the next instalment I shall introduce 'sweetness and light' as the solvent that will soften the hardheartedness of people in regard to juvenile delinquency. A Father Flanagan may arise in the Dominion of Ceylon and may become the saviour of our own juvenile delinquents.

Conditions that obtain in America are not found here because we have been in a state of "slumbrous servitude" for four and a half centuries. There is no independence of thought or action, no initiative, no planning. Boys and girls in the U.S.A. become sophisticated early—much earlier than our boys and girls here. I have read some reports on the results of co-education! I have seen statistics relating to prisons, reformatories, hospitals, courts, asylums etc. In the U.S.A. messenger boys become managing directors, newsboys become multi-millionaires. The conditions are there for promoting evolution of that kind. President Garfield was in

the habit of raising his hat to boys. A friend noticing this asked him why he did that. He replied that in every American boy he recognised a Presidential possibility and a greater, and better President than himself! American youth have been free for nearly two centuries. When the local Father Flanagan comes on the scene he will no doubt devise ways and means to deal with juvenile delinquents in keeping with local conditions. We want a Father Flanagan—that is the main thing. Perhaps there is already one somewhere in the ranks of the Catholic Clergy in Ceylon. If you spot him, please let me know. The Law Society proposes to do all it can for the juvenile delinquent and our Father Flanagan.

You will be interested to hear that I am flying to The Hague on or about 10th August to attend the International Conference of the Legal Profession to be held there between 16—21 August as the Delegate of the Law Society of Ceylon. I expect to be away about four weeks in all.

With kindest regards,

Yours sincerely,

SAM. J. C. KADIRGAMAR.

27 July, 1948.

## Boxing in the North

### GREAT INTEREST EVINCED

After the lapse of several years boxing has again caught the imagination of the school boy in the North. Early in 1929 St. Patrick's College was the first to start boxing. The enthusiasm created, gradually waned but this year owing to the keenness and initiative of Mr. A. S. Chinnakone, Inspector of Physical Education, Northern Province, interest in boxing has revived. On the 26th, 27th and 28th of July the Schools Boxing Meet was held at St. Patrick's College. The Patron and the Vice-Patron of the Meet were Very Rev. Fr. T. M. F. Long, O.M.I., Rector St. Patrick's College and Mr. R. E. Blaise, the Superintendent of Police, Jaffna.

Fourteen events were worked off and great enthusiasm prevailed. The Vernacular Schools and the English Schools competed in a Common Meet. One has yet to hear of Vernacular Schools in the North sending out a football or cricket team.

Before the distribution of Prizes Mr. S. U. Somesegaram, the Education Officer the Northern Province, thanked Very Rev. Fr. Long for the use of the College Boxing Ring. He also thanked the Officers of the Jaffna Police who had helped to make the Meet a success. He hoped to see a large number of Schools participating in the Meet in the future and exhorted schools to provide facilities for training pupils by supplying materials and especially a Boxing Ring. He was deeply grateful to Mr. A. S. Chinnakone for the great interest he had shown and the hard work he had put in to organise the Meet.

In the absence of Very Rev. Fr. Long owing to illness Mr. R. R. Selvadurai, District Judge distributed the prizes. He said that he was surprised to see schools in Jaffna taking to Boxing. Hitherto only schools in the South were interested in Boxing. He hoped that the schools in Jaffna would continue to take a keen interest in Boxing and very seriously consider the sending up of a team to Colombo to participate in the Meet there.

## THANKSGIVING

My grateful thanks to St. Rita for the success of my son in the examination and for the recovery from his recent illness.

J. A.

Jaffna, 29-7-48.

## NOTICE

Firewood is available for immediate sale at the Government Firewood Depot, Jaffna Customs. Price Rs. 26-25 per ton. Weighing charges should be met by the purchaser.

E. C. TAMBY RAJA,  
Divisional Forest Officer, N.D.  
Jaffna, 30-7-48.

## Catholicism In India

(Continued from Page 1.)

priest who, at the age of 82, used to cycle 20 miles every day on his rounds, until he finally collapsed and died while still in the saddle.

In India, unlike many other countries, the work of the Christian Churches has met with little or no persecution, mainly because the good work they do speaks for itself, in the increased standard of education, a fact readily appreciated by the Indians.

During the recent terrible rioting in Calcutta, it was the Indian Christians who were the relief workers: helping Hindu and Muslim refugees impartially and in the main trusted and respected by both; and the denomination of "Christian" was, for an Indian, one of the few assurances of a safe passage through the disturbed areas.

There have of course, been incidents, such as the desecration of a convent in the present Kashmir disturbances, and the recent, and fortunately half-hearted, persecutions of the Church in Travancore, but, on the whole, these have been few and far between, a fact that throws great credit on the delicacy and understanding of the Orders who propagate Christianity in a country so abundant with different and jealously zealous religions.

Christianity in India is now well established, and its followers are many and no longer only of the poor classes. Many magnificent churches, such as the cathedral of Mysore, built after Cologne cathedral, stand as monuments to the greatness of the men who carried the word to the heathen, and the hundreds of their successors who continue the great work (for India to the Church of God is still largely unbroken territory).

Past are the days of Columbus, de Cook, and the great explorers and founders of geographical nations. Over every corner of the earth man's footprints have passed. Yet in India, at least, unnoticed, and unsuspected, there is pioneering being done—though it be, to the cynic, but the small matter of "the salvation of a million snivelling souls." —By H. de Warrenne Waller in the *Catholic Times*, London.

## Sex Education in Ceylon Schools

(By Our London Correspondent)

Having heard of the vigorous protest made by His Grace the Archbishop of Colombo against sex education in Ceylon Schools, and having read the article "Sex Education or Psychic Rape" published in your journal of June 10th which reached me only yesterday, I venture to present my own views on the subject to the educational leaders of Ceylon and the readers of your journal.

In the educational history of England, of which the writer is a keen student, there has been a prolonged and severe struggle between the politicians and heads of schools for the inclusion of the natural sciences into the school curriculum. In fact the battle lasted over a century for such a useful subject as science to find a place in the school. Well if that is so about science then how long should the battle be for the inclusion of sex education in Ceylon? There is often a tendency among neo-educationists to copy the system of education and instruction obtaining in other countries without taking into account the suitability of such a procedure in the home country. What is good for Hollywood or London is far from being good for Dambadenya or Chavakachcheri. The actual work in the school must have some social relevance and significance. We do not educate individuals as such. We educate them to become useful citizens in a certain society with a certain culture, customs and manners. Unless an educational system takes full account of the attitudes of the social milieu into which the children have to enter on

leaving school, then such a system is aimless and perhaps useless.

Two questions that may be asked for the inclusion of a new subject in the curriculum are (1) Has the subject a general or cultural value like the Humanities and the Arts? Or (2) Has the subject a utilitarian or vocational value like the Sciences and the Crafts? Sex education has practically no relevance under (1) though it may find a scanty place under (2) If it is purely utilitarian, is it such that we should anticipate the need for it? Or, would it not be more practical to wait till the pupils are old enough to express a need for it?

The chief objections to sex education in Ceylon Schools besides the ones given by His Grace and by your correspondent which are mainly ecclesiastical, social and hygienic, are

(1) The need for at least elementary education for all is more urgent and important than sex education in our schools in Ceylon today.

(2) The cry for the immediate need of sex education in our schools is far from being urgent and essential at the moment.

(3) Sex Education needs the services of specially trained teachers. Just as the training of the intellect and physique is in charge of specially trained teachers and physical instructors, so also the training of sex morality needs specially qualified instructors.

(4) No democratic country, of the type Ceylon is now, should force such a subject like sex education into the schools against the wishes of some of the parents, teachers and school authorities to be learnt willy-nilly by all the pupils.

(5) In the last meeting (7th July 1948) of the London County Council Education Committee which intends to introduce sex lessons into its schools, after a struggle of 34 years, it was decided that the schools themselves should be left free to decide for themselves whether or not to provide education in sex matters.

(6) The sub-committee of the above Council expressed the view that the topic ought not to be dealt with as a special isolated subject, but it should find an unobtrusive place in the whole context of social education.

Thus, if we may benefit by the wisdom of the London County Council which runs thousands of schools and is the premier education authority of democratic England which respects the feelings of the parents, teachers and other bodies interested in education, Ceylon should drop the idea of sex education as such in schools. (My suggestion is far from being a plea to copy the L.C.C.)

## TRAFFIC NOTICE

### NALLUR KANDASAMY TEMPLE ANNUAL HIGH FESTIVAL—1948

In connection with the above festival the following roads are closed for all vehicular traffic from 10th August 1948 to 4th September 1948.

(a) That section of the Point Pedro Road between Anaipanthi Junction and Chetty Street Junction.

(b) That section of the road from Somasundaram Lane—Old Store Road Junction to Brahmanakutti Kulam Lane.

Traffic desiring to proceed from Jaffna to Point Pedro will be deviated from Anaipanthi Junction via Navanturai Road, Chetty Street to Point Pedro and traffic coming from Point Pedro and wanting to proceed to Jaffna will be deviated vice versa.

Traffic coming from the direction of Kankasanturai along Chemmani Road and desiring to proceed to Point Pedro will be deviated at Arasady Junction at Point Pedro Road via Wyman Road, Navanturai Road, Chetty Street and traffic proceeding from Point Pedro to Kankasanturai or Jaffna will be deviated vice versa except lorries and buses which will be deviated via Anaipanthi Junction.

Sgd. R. E. BLAZE,  
Superintendent of Police,  
Northern Province.

Police Office,  
Jaffna 24th July 1948.

## NOTICE

### CEYLON GOVERNMENT RAILWAY Madhu Church Pilgrim Traffic —August 1948

The temporary booking office at Madhu Church will be reopened from 4th to 17th August 1948, for the convenience of pilgrims attending the above festival.

Rail and Road tickets will be issued and luggage, parcels and goods can be booked to and from this temporary booking office to any station in the Island.

An organised co-ordinated Rail and Road Omnibus Service will operate between Madhu Road Station and Madhu Church maintaining connection with all the booked and special trains to and from Madhu Road Railway Station.

The authorized road fare between Madhu Road Station and Madhu Church is:—

Adults ... .. 75 cts.  
Children (3 years and under 12) 40 "

The above fare covers free luggage allowance of 80 lbs. per adult ticket.

### SPECIAL TRAINS

Thursday 12th August 1948, special train for First, Second and Third class passengers will leave Colombo Fort at 8-25 p.m. and arrive at Madhu Road station at 5-25 a.m. on 13th August, 1948.

On 15th and 16th August 1948 a special train will leave Madhu Road station to Colombo at 5-5 p.m.

### Through Carriages for Northern Line Passengers

Pilgrims to and from the Northern Line will travel in through carriages and will not be required to change at Madawachchiya.

M. KANAGASABAY,  
Ag. General Manager.  
P.O. Box No. 355,  
Colombo, July 31, 1948.

## TENDER NOTICE

Tenders will be received by the Government Agent, Northern Province up 12 noon on Tuesday, August 17, 1948, for the construction of a masonry regulator to Kailankamakulam in Sanguveli, Valikamam West Divisional Revenue Officer's Division, Northern Province.

Tenders should be made on forms obtainable on application from the Kachcheri, Jaffna, where all particulars can be obtained. Tender forms will be issued up to 12 noon on Saturday Aug. 14, 1948, only on production of receipt for Rs. 25 deposited for each form at the Jaffna Kachcheri.

### CEYLON GOVERNMENT RAILWAY TENDER NOTICE

The Chairman, Way & Works Head Office Tender Board, will receive at the Chief Engineer's Office, C.G.R., MacCallum Road, Maradana, tenders up to 12 noon on Friday, August 27, 1948, for the construction of the following buildings respectively:—

(a) Five sets Workmen's Dwellings at Trincomalee.

(b) Three sets Workmen's Dwellings at Talaimannar Pier.

(c) Five sets Workmen's Dwellings at Maho.

(d) One set Workmen's Dwellings at Mankulam.

(e) Three sets Workmen's Dwellings at Hingurakgoda.

(f) Two sets Workmen's Dwellings at Tampalakamam.

(g) Three sets Workmen's Dwellings at Murikandy.

(h) Five sets Workmen's Dwellings at Galoya.

For further particulars, see Government Gazette of 30-7-48.

Sgd. W. A. SHAW,  
Chief Engineer, C.G.R.  
Way & Works Office, C.G.R.,  
MacCallum Road,  
P.O. Box No. 370, Colombo.

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