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

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ENCYCLICAL ON THE MYSTICAL BODY OF CHRIST

(Continued from our last issue.)

CHURCH IS MYSTICAL BODY OF CHRIST

(Part One)

When one reflects on this doctrine, one recalls immediately the words of the Apostle: "Where sin abounded, grace did more abound." All know that the father of the whole human race was constituted by God in a state so exalted that he was to hand on to his posterity together with earthly existence the heavenly life of divine grace. But after the unhappy fall of Adam, the universal progeny of mankind, infected by a hereditary stain, lost their sharing of the divine nature, and we were all children of wrath. By God, all merciful, "so loved the world as to give his only-begotten Son"; and the Word of the Eternal Father through this same divine love assumed human nature from the race of Adam—but an innocent and spotless nature it was—so that He, as a new Adam, might be the source whence the grace of the Holy Spirit should flow unto all the children of the first parent. Through the sin of the first man they had been excluded from adoption into the children of God; through the Word Incarnate made brothers according to the flesh of the only begotten Son of God, they would receive the power to become the sons of God. As He hung upon the Cross, Christ Jesus not only avenged the justice of the Eternal Father that had been flouted, but He also won for us, His brothers, an unending flow of graces. It was possible for Him personally, immediately to impart these graces to men; but He wished to do so only through a visible Church that would be formed by the union of men, and thus through that Church every man would perform a work of collaboration with Him in dispensing the graces of Redemption. The Word of God willed to make use of our na-

ture, when in excruciating agony He would redeem mankind; in much the same way throughout the centuries He makes use of the Church that the work begun might endure.

If we would define and describe this true Church of Jesus Christ—which is the One, Holy, Catholic, Apostolic, Roman Church—we shall find no expression more noble, more sublime or more divine than the phrase which calls it "the Mystical Body of Jesus Christ." This title is derived from and is, as it were, the fair flower of the repeated teaching of Sacred Scripture and the Holy Fathers.

THE CHURCH IS A BODY

That the Church is a body is frequently asserted in Sacred Scripture. "Christ," says the Apostle, "is the Head of the Body of the Church." If the Church is a body, it must be an unbroken unity according to those words of Paul: "Though many we are one body in Christ." But it is not enough that the Body of the Church be an unbroken unity; it must also be something definite and perceptible to the senses, as Our predecessor of happy memory, Leo XIII, in his Encyclical *Satis cognitum* asserts: "The Church is visible because she is a Body." Hence they err in a matter of divine truth, who imagine the Church to be invisible, intangible, a something merely "pneumatological," as they say, by which many Christian communities, though they differ from each other in their profession of faith, are united by a bond that eludes the senses.

But a body calls also for a multiplicity of members, which are linked together in such a way as to help one another. And as in our mortal composite being when one member suffers, all other members share its pain, and the healthy members come to the assistance of those ailing; so in the Church the individual members do not live for

themselves alone, but also help their fellows, and all work in mutual collaboration for their common effort and for the more perfect building up of the whole Body.

Again, as in nature a body is not formed by any haphazard grouping of members but must be constituted of organs, that is members that have not the same function and are arranged in due order; so for this reason above all the Church is called a body, that it is constituted by the coalescence of structurally united parts, and that it has a variety of members reciprocally dependent. It is thus the Apostle describes the Church when he writes "As in one body we have many members, but all the members have not the same office; so we being many are one body in Christ, and everyone members one of another."

LAITY AS WELL AS CLERGY

One must not think, however, that this ordered or "organic" structure of the Body of the Church contains only hierarchical elements and with them is complete; or, as an opposite opinion holds, that it is composed only of those who enjoy charismatic gifts—though members gifted with miraculous powers will never be lacking in the Church. That those who exercise sacred power in this Body are its first and chief members, must be maintained uncompromisingly. It is through them, commissioned by the Divine Redeemer Himself, that Christ's apostolate as teacher, king, priest, is to endure. At the same time, when the Fathers of the Church sing the praises of this Mystical Body of Christ, with its ministries, its variety of ranks, its offices, its conditions, its order, its duties, they are thinking not only of those who have received sacred orders, but of all those, too, who following the evangelical counsels pass their lives either actively among men or in

the silence of the cloister, or who aim at combining the active and contemplative life according to their Institute. They were thinking of those who though living in the world consecrate themselves wholeheartedly to spiritual or corporal works of mercy; as well as those who live in the state of holy matrimony. Indeed let this be clearly understood, especially in these our days: the fathers and mothers of families, and those who are spiritual parents through Baptism, and in particular those members of the laity who assist the ecclesiastical hierarchy in spreading the Kingdom of the Divine Redeemer, occupy an honourable, even though often lowly place in the Christian community. Under the impulse of God and with His help they can reach the peak of holiness; and such holiness, Jesus Christ has promised, will never be wanting to the Church.

EUCHARIST PROVIDES LIFE FOR THE SOUL

Now we see how the human body is given its own means to provide for its own life, health and growth and for the same of all its members. Similarly the Saviour of mankind out of His infinite goodness has provided in a marvellous way for His Mystical Body, endowing it with the Sacraments; so that by so many consecutive, graduated graces, as it were, its members should be supported from the cradle to life's last breath, and that the social needs of the Church might also be generously provided for. As all know, through the waters of Baptism those who are born into this world, being dead in sin, are not only again made members of the Church, but being stamped with a spiritual seal, they become capable and fit to receive the other sacraments. By the chrism of Confirmation, the faithful are given added strength to protect and defend

(Continued on Inner Page.)

BOMBING AND ITS MORAL

Our correspondence suggests once again that the revulsion against the present technique of warfare is deep and widespread.

We welcome this evidence of the fact that the feelings of many have not been blunted and that it is from Christians in the main that the protest against the barbarism of modern war emanates. Nor can there be any doubt that these protests echo the words of the Pope himself who has more than once protested against war development which in practice eliminates the old distinction between the attempt to destroy armies and military establishments on the one hand and on the other attacks on the population generally and their means of life.

How far this distinction between soldiers and "innocents" can be applied to modern times when the soldier is generally no longer a professional who deliberately chose a career with a knowledge of the risks entailed, but a conscript, difficult to distinguish from his civilian brothers, may be open to question. And probably the force of the old distinction lay rather in the fact that it restricted war and its evils to comparatively few people and places. This certainly can never be the case again.

THE DILEMMA OF WAR

Because of this, we have to ask our-

selves whether the Holy Father's insistence on the restriction of war to what was considered tolerable in the past does not come near implying a condemnation of the kind of total war which we are now fighting?

Yet on the other hand the Church's inability to accept the pacifist standpoint rests on apparently impregnable arguments. The use of force in defence of justice, right and law permeates all human society, and, man being the fallen creature he is, any attempt to renounce force would lead to an anarchy wherein force must be the only relevant factor. And the resort to war against the aggressor is only an extreme example of the behaviour we take for granted in both personal and social life.

Modern warfare thus seems to set a dilemma, the resolving of which is not easy. Nor is this to be wholly wondered at if war is, as the Pope teaches so often, the sanction of prolonged defiance by the world of God and His laws. The painfulness of the dilemma may well be a part of the punishment.

Amidst these perplexities there is at least one thing we can do, and that is to live and work to the end that war may be eliminated. And if war is the punishment for sin and the blindness of the reason that results from it, wars

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POLAND THE REAL TEST

Capt. L. D. Gamman, M.C., in a letter to "The Times" recently wrote: "The settlement of the unfortunate dispute between Russia and Poland will be the first test of the sincerity of the great Powers to adhere to the principles of the Atlantic Charter, to which they have subscribed." We may fairly go further than this. The discussion which culminated in the issue of the Soviet Note is a test of our whole moral purpose in this war. The question is not one of debatable frontiers. The Polish Government in its Note claimed that territorial arrangements should be made not by force but by consent and in accordance with the principles of the Atlantic Charter. The Soviet Government claims to settle the matter itself. It repudiates any Polish Government which will not do what it is told. What is to be the position of the other Allies?

CURZON LINE

Nobody here will pretend to take seriously the aim in the Soviet Note that Eastern Poland was incorporated in the Soviet Union after a plebiscite "carried out on a broad democratic basis." The less said about this the better. There is a certain plausibility for those who do not know the facts in the appeal to the so-called Curzon Line. All that Lord Curzon had to do with this was to propose it as an armistice

line, not a frontier. When it was originally drawn by the Allied Supreme Council in December, 1919, it was fixed as a temporary boundary "without prejudice to later terms which may be designed to fix the final eastern frontier of Poland." The declaration of the Council stated: "The eventual rights of Poland to territories situated to the east of the abovementioned line are expressly reserved." To ask any Polish Government to accept this as the final settlement is clearly unreasonable.—*Universe.*

POLAND IS STANDING FIRM

A different method of approach and proposals of a more reasonable nature would doubtless have found the Poles willing to make constructive counter-proposals. The plain fact, however, is that the Poles have been presented with an ultimatum couched in language extremely offensive to the legitimate Government in Poland. Moreover, the demands, which amount to the ceding of half an allied fighting country, are fantastic.

DOOR NOT CLOSED

There is no reason to believe, however, that the door is closed to discussion on a fair basis which may lead to a complete and satisfactory arrangement.

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NOTICE

Distribution of Subsidiary Foodstuffs in Jaffna District.

Arrangements have been made to distribute the currysuffs mentioned below at the rates specified against each commodity to each consumer not attached to a co-operative retail store from Monday, the 3rd instant to 9th April 1944 (both days inclusive.)

1. Coriander 1 oz. per head.
2. Cummin seed or Fennel seed or Mustard $\frac{1}{2}$ oz. per head.
3. Turmeric $\frac{1}{2}$ oz. per head.
4. Oorid or peas $\frac{1}{2}$ oz. per head.

2. Consumers are advised to draw their ration of the above articles along with their ration of other commodities.

(Sgd.) E.B. TISSEVERASINGHE,
for G. A. N. P.

Jaffna, 30-3-1944.

Church Calendar

MARCH 1944

FRI. ...31 Seven Dolours.

APRIL 1944

SAT. ...1 S. Hugh.
SUN. ...2 PALM SUNDAY.
MON. ...3 S. Richard.
TUES. ...4 S. Isidore.
WED. ...5 S. Vincent Per.
THURS. ...6 HOLY THURSDAY.
FRI. ...7 Good Friday.
SAT. ...8 HOLY SATURDAY.
SUN. ...9 EASTER SUNDAY.
MON. ...10 S. Mechtildes.
TUES. ...11 S. Leo.
WED. ...12 S. Julius.
THURS. ...13 S. Hermenegild.
FRI. ...14 S. Justin.

The Catholic Guardian

MARCH 31ST 1944

HOLY WEEK

The Liturgical Services of the Holy Week if only we could follow them with intelligence and devotion bring vividly before our minds the closing events of the earthly life of Our Divine Lord—His Passion and Death. These events unspeakably sad as they are, should be precious to us as they served to accomplish our redemption, the greatest benefit conferred on fallen man. For, as St. Augustin says it availed us nothing to be born had we not been redeemed. The Passion and Death of Our Saviour Jesus Christ ought to form the subject of our compassionate thoughts during the days of the Holy Week. It is found prescribed in the Sacred Books that the Jews were ordered to go every year to Jerusalem to commemorate with thanksgiving their deliverance from the bondage of Egypt but ours was a more galling bondage of sin and Satan from which came deliverance at the cost of so much suffering to the Son of God. Ought we not, then, once a year at least put aside partially our other occupations and dwell in thought on the sufferings and Death of Our Blessed Lord? It is well to remind ourselves that our Divine Saviour expressly told his followers to keep in remembrance His suffering and Death. On the eve of His Passion after instituting the Eucharistic sacrifice He told His Apostles: "Do this in commemoration of me." St. Paul thus explains the meaning of these words: "As often as you eat this bread and drink the chalice you shall announce the death of the Lord until He

cometh." So that one of the objects of His instituting the Blessed Sacrament is to keep alive among His followers the memory of His Passion and Death until the end of time. It is necessary that it should be so, because by His redemptive act, He has given a new revelation of God's goodness and love towards men and it must be known and remembered from generation to generation, until the end of the world, in order to draw the hearts of all to their infinitely loving Benefactor. Every detail in the history of the Passion is worthy of our most attentive consideration. Our Blessed Lord vindicated His claim to our love at every moment of His earthly life. But He was so wholly lovable as when He last freely and obediently He lays Himself down upon the Cross and offers His hands and feet to be nailed and hangs in mortal anguish between earth and heaven and finds strength to lift His eyes to His Father and pray for His executioners: "Father, forgive them, for, they know not what they do." No suffering or shame or ingratitude and desolation could lessen His spirit of submission to God. He died because He willed to die moved by His love towards God and man. Without presuming to measure the possibilities of divine action by our puny intellect we can see in the Passion a wonderful blending of justice and mercy. God is very justice and mercy. He saw that justice would be wronged unless sufficient punishment were paid for all sinners; yet at the same time that mercy would suffer if each were to be punished as he had deserved. He therefore discovers a way whereby He might satisfy both mercy and justice by taking upon Himself the punishment due to all.

Veronica's Courage

During Lent it is the commendable custom of the Catholics to meditate on the sufferings of Our Lord in His Passion, by making the Stations of the Cross at least once a week. We mount Mount Calvary following Jesus Christ in his "path of sighs and tears" only with our minds and hearts. On our way we meet almost all the chief actors of that Tragic Drama.

At the Sixth Station, we meet Veronica wiping the Face of Jesus. This incident is too well known to need repetition. Incidentally, this has not been recorded by anyone of the four Evangelists, but it has come to us by tradition, though no less a fact. The sacred impression is yet preserved in Rome. One sure proof is the popular Devotion to the Holy Face among Catholics.

To come back, let us picture the crowd that was surrounding Jesus Christ as He went laden with the heavy Cross. It was a hostile crowd to the last man. A few sympathisers might have followed Him at a distance; but they dare not openly manifest their sympathies towards Him. But this little woman, said to be of the weaker sex, yet stronger than all, with the characteristic courage of the Saints and Martyrs to be, with the biblical strength of the "strength of ten," because her heart throbbed with the purest of loves, cuts her way through this unruly crowd of blood-thirsty executioners, and kneels by the side of her Lover, Who is all strength, yet suffering! Could we fathom Their Hearts in anguish? What a delightful interchange of Love, there must have been! Words are too weak

to picture the scene, in as much as the Actors themselves might not have resorted to the usage of words to express their love and sympathy. It was a silent meeting but of much meaning with miraculous results!

Had we been spectators of that scene—the carrying of the Cross by Our Lord—without doubt, we would have thrown in our weight with the Jews. We would have followed the crowd, and moved with the times. Even St. Peter did it. Had we lived then, we might have outdone St. Peter. But nineteen hundred years after, we still move with the times. The admirable courage of that woman, Veronica, cannot but be contrasted with the base cowardice of the Catholics of our generation. We dare not tell the world that we are Catholics. We have not the courage of our convictions. We are shy of our religion. It looks odd for us to wear the scapular medal round our necks, or to carry our Missal when going to assist at Mass. We are ashamed to say the *Gloria* before or after meals in the company of our friends. Far from being militant Catholics, we are indeed passive. We are ever ready to apologise to the world for the Faith that is in us. It is to us that Christ says:

"Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. But he that shall deny me before men, shall be denied before the angels of God."

But we prefer to be wise in the world rather than be "fools for Christ's sake!"

This is the age of Speed. The world moves fast. Some silly fool give the lead and we all rush like a flock of sheep. We think it a great game, to follow this crowd, and move with the times. We never pause to think, though we belong to the so-called enlightened age. Others think for us. We never worry about the Leader and where we are heading to. And so we are over a precipice! V. A. P.

HOLY WEEK

Hours of Divine Service at the Cathedral

PALM SUNDAY

6-30 a.m. Low Mass.
8-00 a.m. Blessing of the Palms, Procession and Mass by His Lordship the Bishop.
4-30 p.m. Way of the Cross, Rosary and Benediction.
MAUNDY THURSDAY
6-00 a.m. Low Mass and General Holy Communion.
8-00 a.m. Pontifical High Mass, Solemn Blessing of the Holy Oils & Procession of the Most Blessed Sacrament to Altar of Repose.
(The Revd. Fathers of the town are requested to be present for the Blessing of the Holy Oils.)
6-00 p.m. Mandatum or washing of the feet of twelve poor men.
7-30 p.m. Stabat Mater.
11-12 p.m. Holy Hour (Tamil).
12 p.m.—1 a.m. " (Sinhalese).

GOOD FRIDAY

7-30 a.m. Veneration of the Holy Cross. Mass of the Presanctified Host. His Lordship the Bishop will officiate.
8-30 a.m. Way of the Cross.
4-00—7-00 p.m. Three Hours Agony.
HOLY SATURDAY
7-00 a.m. Blessing of the Fire, Paschal Candle, Baptismal Font and Solemn High Mass by His Lordship the Bishop.

EASTER SUNDAY

6-30 a.m. Low Mass.
8-00 a.m. Pontifical High Mass.
9-15 a.m. Low Mass.
5-00 p.m. Pontifical Vespers and Benediction.

The Rector's Speech at the Farewell Assembly to D. Saverimuttu Esq., J.P., Headmaster, St. Patrick's College, 28-3-44

This is a protest meeting. Jaffna is familiar with the idea e.g. when we protested against the introduction of a municipality. The protesting party here is the Headmaster himself whom we have met to honour, to thank and to wish God-speed. It was with the greatest difficulty that I induced him to submit. His idea was that at the time the J.P. ship was conferred on him St. Patrick's had done him proud and secondly

he wanted to disappear quietly. To that I could not assent. A record such as his called for public recognition as whether he recognises it or not, he has become part of our history and the least we might do on such an occasion is to say 'well done, good and faithful servant.' That is to put it mildly.

Those of you who have studied geography are familiar with the noun *Divide*. You know that for instance, in the U.S.A., the Rocky mountains divide the western provinces from the Middle East and Eastern provinces. The Rocky mountains and especially their highest point constitute the Great Divide in America. On either side conditions differ, climate, fauna, flora.

The word *Divide* allows of extension of meaning. Every big institution has been called by Emerson the lengthened shadow of a great man. That, to my way of thinking, is to unduly simplify things. Such institution is a blend of shadows, some greater some less, but all contributing integrally to what is variously called, its tradition, its esprit de corps, its spirit. To that *ethos* every single teacher contributes, every single member, however insignificant he may consider himself, has his donation. But at the same time there is no denying the variety in quality and quantity of the individual contribution. No one can query either the quality or quantity of the Headmaster's part in our standing to-day, so that his departure means for us in St. Patrick's and for the world outside interested in us a great Divide. 'Master'—the title by which he is known all over Jaffna—will leave a great gap.

It can be said with justice that many people outside our walls knew St. Patrick's because they knew of its Headmaster. No function in Jaffna was complete without him, everybody in trouble went to him instinctively and no one left him unaided so that the J.P. ship conferred on him was merely a tardy recognition of civic spirit universally recognised.

In the College itself who shall estimate his work? He has created a Headmaster tradition that will take on and become a criterion. The Headmaster's job is not an easy one. One might attempt to describe it as being variously the lubricant to eliminate friction, or invisible mending when strains are beginning to tell on delicate fabric; he has to be a liaison officer between the teachers and the Rector, a buffer often between brother teachers, a lightning conductor to bring the electricity with which the atmosphere may be occasionally charged, safely to earth; he has to smoothen out things often between teacher and boys, between boys and boys, and to be also a refuge for sinners.

It is no easy matter. He has to carry on uncomplainingly, has even at times to feel a sense of isolation; he has to be permanently on parade like a goldfish.

Above all he has to be the Rector's director in the thousand and one details that call for sound judgment based on sureness of touch, the completest disinterestedness and loyalty.

You will realise that I have been analysing in detail the Headmaster's work and record. I can hardly believe that any Rector has ever had such a loyal, devoted lieutenant. God bless and reward the Headmaster. I can never thank him adequately.

It is in the fittingness of things that when most men in his position would have looked to a life of *otium cum dignitate*, he has been called this time for public service and in a branch peculiarly suited to his nature and tastes. Co-operation, the co-operative spirit has been the mainspring of his life and as the holder of a staff appointment in the Co-operative Department, he will be putting the finishing touches to a life of service in all the grandest associations of that noble word, service.

To his successor, Mr. A.J. Selvadurai, we offer our sincerest best wishes. Star differeth from star in glory and Mr. Selvadurai will leave an unmistakable mark on the College, its history and tradition. We have the completest trust in him; he is one of those quiet people in whom there is an amazing fund of energy, any amount of tact and horse-sense. Floreat.

I am asking you all to give him the same confidence you gave his predecessor and you will see that he'll deliver the goods.

Encyclical on the Mystical Body of Christ

(Continued from Page 1).

the Church, their Mother, and the Faith she has given them. In the Sacrament of Penance a saving medicine is offered to the Church's members who have fallen into sin, not only to provide for their own health, but to remove from other members of the Mystical Body all danger of contagion or rather to afford them the tonic of virtuous example.

Nor is that enough; for in the Holy Eucharist the faithful are nourished and grow strong at the same table, and in a divine, ineffable way are brought into union with each other and with the divine Head of the whole Body. Finally, like a devoted mother the Church is at the bedside of those who are sick unto death; and if it be not always God's will that by the sacred anointing of the sick she restores health to this mortal body, yet she does minister supernatural medicine for wounded souls and sends new citizens on to heaven to enjoy forever the happiness of God—new advocates assigned to her.

NEEDS PROVIDED AGAINST

For the social needs of the Church Christ has provided in a particular way by two Sacraments which He instituted. Through Matrimony, when the contracting parties are ministers of grace to each other, provision is made for the external and properly regulated increase of Christian society and, what is of greater importance, for the correct religious education of the offspring, without which this Mystical Body would be in grave danger. Through Holy Orders men are set aside and consecrated to God, to offer in sacrifice the Eucharistic Victim, to feed the flock of the faithful with the Bread of Angels and the food of doctrine, to guide them in the way of God's commandments and counsels, to strengthen them with all the other supernatural helps.

Here it is pertinent to remark that just as at the beginning of time God gave man's body the most extraordinary power to subject all creatures to himself and to increase and multiply and fill the earth, so at the beginning of the Christian era He gave the Church those means that were needed to overcome dangers without number and to fill not only the whole world but the realms of heaven as well.

(To be Continued)

LOCAL & GENERAL

Ourselves.—There will be no issue of the "Guardian" next week on the 7th instant and Press will be closed for Easter from the 5th to 10th April inclusive.

Import of Salt.—It is proposed to import salt to Ceylon to meet essential requirements. For this purpose, it is understood the Executive Committee of Local Administration has recommended a vote of approximately Rs. 617,000.

Judicial.—Mr. J.A.E. Alles, Magistrate, Pt. Pedro and Chavakachcheri, has been transferred to Jaffna as Magistrate.

A Grand Concert.—In aid of Fr. Blachot Memorial Fund will take place in the hall of St. Patrick's College, Jaffna on Easter Sunday the 9th April 1944 at 7 p.m. Some of the actors who are pastmasters in the art are specially coming from Colombo to take part. The local arrangements are in the hands of a Committee with the Revd. Fr. L. J. Augustine, O.M.I., as Director, who can be depended upon to do all that is needful to make it a success. Our readers and the public in general may safely expect a treat of an exceptionally high standard. Admission by tickets: Adults Re. 1, Children 50 cts.

St. Patrick's College.—Messrs. G. Albert Gnanapragasam and M.A.V. Devanathan have been successful in the London Intermediate Examination held in July last. The former in Arts and the latter in Science.

Two Deaths and one Wounded by Lightning.—As a result of the lightning on Monday, three care-takers of cattle in the field at Ariyal were struck, all come from Kaithady.

It transpires that owing to the heavy shower of rain on Monday afternoon, all the three—one man of about 30, a woman of about 24 and a boy of about 13—took refuge under a mangosa tree, where the accident occurred.

The man and the boy died on the spot and their bodies were removed to their respective homes and the injured woman was removed to hospital along with her infant child.

A New Baptismal Font.—Made in Terrazzo in Colombo and erected in the Church of Our Lady of Refuge, Jaffna will be blessed by the Revd. Fr. J. F. Xavier, O.M.I., the Parish Priest on Holy Saturday after the Morning Service.

I.G.P. Asks to be Relieved.—"The Times of Ceylon" understands that Col. G. H. R. Halland, Inspector-General of Police, has asked the Government to relieve him of his duties. Col. Halland assumed duties as head of the Ceylon Police Force in January last year, and, since then, he has made extensive proposals for the reform of the force.

It will be remembered that last month there was a "breeze" at the meeting of the Executive Committee of Home Affairs when certain police reform proposals were taken up for consideration. It resulted in Col. Halland leaving the meeting abruptly.

At that meeting of the Executive Committee of Home Affairs, Mr. J. R. Jayawardene, the Member for Kelaniya, was reported to have made a violent onslaught on the efficiency of some of the officers recruited from abroad. The I.G.P., after many protests, left the meeting but two members of the Executive Committee went after him and persuaded him to return. A resumption of the attack resulted in Col. Halland's final departure.

It is learned that His Excellency the Governor has accepted his resignation.

Congestion in Jaffna Hospital.—Mr. A. Mahadeva, Minister of Home Affairs, paid a visit to the Jaffna Civil Hospital, in the company of Mr. N. Chelvadurai, Secretary of the Jaffna Association, and Mr. S. P. Nadarajah, member of the Jaffna U.C. The Minister was taken round by Dr. C. Candiah, Medical Superintendent, and Dr. S. Ramathan, Medical Officer.

The Minister was distressed to find many expectant mothers accommodated in the verandahs and under beds owing to overcrowding. At the outpatients' department he found about 250 patients awaiting treatment on the narrow verandah of the building and the doctors there working under most difficult conditions. For want of space in the female medical ward patients suffering from typhoid, dysentery and other infectious diseases were in one ward in conditions similar to those prevailing in the maternity section. The state of affairs in the male section was not much better.

Mr. Mahadeva undertook to urge on the Minister of Health and Minister of Communications and Works the immediate necessity of proceeding with the construction of two temporary wards and of a maternity ward of 34 beds for which a sum of Rs. 68,000 was voted six months ago on the urgent representation made by Mr. Mahadeva and the Jaffna Association.

Grant for War Allowances.

The Minister of Local Administration will ask the State Council to approve a vote of approximately Rs. 700,000 to be given as grants to Urban Councils to enable them to pay war allowances to their employees at the rates at which the Government pays such allowances to its employees.

Under the same agreement Urban Councils are to increase their property rates and other taxes and make other adjustments in their budgets to enable them to meet half the cost of their war allowances, the Government paying the other half of the total bill by way of grants.

Stalin and Papacy.—Mr. Stalin's reply (quoted by the "Daily Mail") when Mr. Churchill is alleged to have said at Teheran that the Pope should have some voice at the Peace Conference was: "The Pope? How many divisions does he have?" Which confirms my suggestion long ago that the Swiss Guard should have marched on Berlin and interned Hitler, thereby showing practical people that the Holy See is a force to be reckoned with.

OBITUARY

It is with the deepest grief that we record the death of our fellow seminarist A. P. Santhan who passed away last Sunday at 6 p.m. in the Jaffna Civil Hospital.

Born on the 6th of March 1927 at Periyakinchukulam, he was sent by Revd. Fr. V.R. Tarcisius, O.M.I., to the Jaffna Seminary in Jan. 1941. He was in the III Form at St. Patrick's College from where he was expected to appear for the J.S.C. this December. He fell ill when on a visit to his sick mother and on his earnest entreaty was brought back to the Seminary and the Director Revd. Fr. S. Emmanuel took care to see that he was taken to the Civil Hospital where inspite of the tender care of the Nuns and doctors he succumbed after having received the last sacraments some time earlier. Fr. Tarcisius and many others being present at the moment.

His remains were brought back next morning at 7 a.m. A Requiem High Mass was sung by the Director—Revd. Fr. Emmanuel, O.M.I.—concelebrating at which many of the College students assisted. At 3.45 p.m. the funeral service was conducted at the Cathedral. All the students of St. Patrick's and the entire staff attended the service. The deceased was an exemplary and intelligent student whose untimely death is deeply regretted. May he rest in peace.

CORRESPONDENCE

Free Education Scheme

The Editor, "Catholic Guardian," Jaffna.

Sir,—Of the several debatable features of the above scheme, the most objectionable of them seems to be the rule making the 5th std. examination the test of deciding the capacity and what type of school a boy should enter for the post-primary schooling.

And yet many a parent is captivated by the catch-phrase of Free Education, little realising that his right to choose the best career for his child is wrenched off from him and the matter is placed in the hands of a wandering school Inspector to decide the future fate of a child who if found not fit for the secondary school or the senior school, must willingly enter the Practical School—or get out. And 8 out of every 10 boys must enter the Practical School. Such is the miserable position facing the parent.

It's time that we who have the right to pursue both spiritual development and material well being of our children, in conditions of freedom, dignity, economic security and equal opportunity, record an emphatic protest against a decidedly intolerable situation, tying the hands of the parents, at the expense of our children.

N. M. VANNIASINGHE,

Minister Confers with Jaffna Urban Council

Property Rates Must be Raised

The Chairman Mr. C. Ponnambalam and the Members of the Jaffna Urban Council met Mr. S. W. R. D. Bandaranaike, Minister for Local Administration at the Committee Room of the Jaffna Urban Council on Sunday the 26th inst. at 9-30 a.m.

Mr. A. Mahadeva, Minister for Home Affairs and Mr. E.W. Kannangara, Commissioner of Local Government were also present.

Mr. C. Ponnambalam who presided welcomed the Minister for Local Administration and thanked him for giving him the opportunity to discuss the various problems that were confronting the Council. He told the Minister that the present Council was working smoothly and that there are no parties or divisions and they were all acting together like members of a happy and contented and united family. He said the first subject to be discussed was Grant from Central Government to meet the cost of war allowances. He said that he was aware that the Board of Ministers had decided unless the local bodies had raised their property rates by 30 per cent. after the war they would be entitled to receive

grant from Central Government for payment of war allowances. But he said that Jaffna should be treated as a special case and there were no high land lords and most of the ratepayers lived on small pieces of land with huts and small houses. He also pointed out that no doubt Central Government had increased the taxation by 100 per cent after the war but it was mainly indirect taxation and by levy of excess profit duty which affected only few persons so there was no discontent among the masses. Whereas the local bodies had to increase direct taxation which affected the masses and if they adopted such a course there would be strong agitation by interested parties and discontent and disaffection would be created. Further Jaffna was a big Urban Council and the burden for paying war allowances was very heavy. They had to pay nearly Rs. 75,000 a year as war allowances. He requested the Minister to pay the full cost of war allowances as grant.

Mr. Bandaranaike said that Jaffna could not be treated differently from other Urban Council and if the claims of each Urban Councils were considered separately it would lead to complications. The Executive Committee of the All-Ceylon Association of Urban Councils had conferred with him and the Financial Secretary and they had arrived at an agreement whereby he (the Minister) has undertaken with the concurrence of the Financial Secretary to pay war allowances to each Urban Council this year for payment of which no provision has been made. From next year 1945 onwards it had been agreed that half the cost of war allowances would be paid by Central Government as grant and the other half would have to be met by the local bodies by raising the property rates and other budgetary adjustments.

Mr. Sam Sabapathy said that Urban Councils should be given power to raise money required by indirect taxation i.e. by getting a portion of the tree tax, by taxing the cinema goers etc.

(Continued on Page 4.)

CATHOLIC BOOK CLUB

AMPITIYA—KANDY.

"SITIO" (I Thirst).

More than the physical thirst there was another thirst that tormented Our Lord when outstretched on the cross; He cried out "I thirst." He was dying for the salvation of souls; yet in spite of His sufferings and death He saw that many would be lost, and He thirsted for the salvation of all men, without exception. Now it is in your power, so to speak, to help quench the thirst of Christ. It is by working for the salvation of infidels and bad Christians. An easy means of doing this is by becoming members of the C.B.C. But more fruitful still would it be to give it your personal service—recruiting members, disseminating Catholic Literature, distributing books to the local members, etc.

When King David in his war with the Philistines desired to drink water from a well within the enemy's camp, three valiant men penetrated into the enemy's camp, risked their lives, and brought the water to King David. When Christ Our Lord cries out "I thirst" are there not to be found heroic souls ready to spend themselves in saving souls and thus quench Christ's thirst?

One good book has been the cause of many a salvation. Besides the good which the reading of a book will do to each member, every subscription procured for the C.B.C. will help to distribute good Catholic Books free to non-Catholics. Come forward then generous souls and enrol yourselves in the C.B.C. Local Secretaries are needed everywhere. Write today offering your service to W. L. S. Candappa, Hony. Secy. C.B.C., Ampitiya, Kandy.

In Memoriam

Elizabeth Saverimuttu

BORN 16TH APRIL 1921

DIED 29TH MARCH 1943

Inserted by her sorrowing husband and children.

No. 1, St. Patrick's Road, Jaffna.

Bombing and its Moral

(Continued from Page 1)

can only be eliminated by a return to God in thought, word and deed and clear thinking on the policies that the nations are following.

A WORSE SCANDAL

Because of our feeling for the ordinary people of bombed countries, for their women and children, who are now experiencing even worse horrors than were the lot of millions in this country three years ago, we cannot but think that the most effective method of giving help is by each of us playing a full part in preventing a repetition of the disaster. We frankly confess to being even more scandalised by the line that has been taken by the United Nations in regard to the settlement of the Pacific. No permanent peace can be built up on the attempt to squeeze and blockade any nation, whatever its past history and its fate in war.

We have never concealed our belief that the Allied policy to Germany after 1918 was one at least of the factors which made a second war inevitable. And our conviction (shared by the Poles) grows as we watch the beginnings of the same policy in the East and in the West.

Obviously there is nothing effective that can be done to moderate the force of war or to alter its fatal course. But it still remains possible to organise public opinion against the repetition of the follies of the past. Victory, bought at such a price to mankind, has but one value; it gives to us the effective decision in moulding the shape of things to come. Our responsibility as Christians is to see that we use our opportunity to reconcile and to reconstruct, not to perpetuate divisions and freeze the hatreds and destructions of war into foundations of our own ambitions.—*Catholic Herald, London.*

Poland the Real Test

(Continued from Page 1.)

But it would be unbelievable, for instance, that in any accommodation Poland may suggest she could consider the cession to Russia of the two cities of Lwow and Vilna.

The Russian initiative makes real negotiation impossible. That the Polish statesmen are only too willing to seek a solution is shown by their many hours of labour and consultation in an atmosphere which might well be described as that of the "third degree." They are fighting for justice and for international principles which alone can make sense of the future world under an intense pressure directed to appease Soviet demands and prevent an inter-Allied dissension that could only profit the common enemy. The Poles are well aware of the difficulties and they fully respect the sincerity of those who seek to persuade them to give in for the common cause.

HOW CAN THEY?

But how can they? Not only would it mean the betrayal of their trust and their responsibility of their own suffering countrymen who have endured persecution and worse for nearly five years to defend the integrity of their country and international decency; it would also mean starting again the very yielding to force which, when resorted to by Germany, ended in the war.

If Poland can be sliced in half to suit one great Power, what confidence can any of the smaller European nations have in the future settlement?

If solemn treaties, such as the Treaty of Riga, freely signed after six months' negotiation, can be treated as yet another "scrap of paper," where is the end?

The present differences, whatever the justification on either side, are an international concern. A fair settlement can only be reached on an international basis.—*Cath. Herald, London.*

SILLALAI

MR. H. C. COCKS AT SILLALAI V.V.C.

Mr. H. C. Cocks the Information Officer visited the V.V.C. at Sillalai in the company of Mr. C. Thiagarajah, the Chairman V.C. Manipay on the 27th

inst. at 4 p.m. He was accorded a warm reception by the members of the centre. Mr. N. James the president of the Centre welcoming him said how the centre kept the people in touch with the day-to-day developments of the world and helped them to shape their lives to suit the needs of the time. He urged that the centres should be allowed to function even after the war to share in the rural reconstruction scheme contemplated for the Post-war period.

Then the Secretary Dr. A.P. Athanasivar read an interesting report giving an account of the various activities of the centre in connection with the establishment of a co-operative store and a weaving demonstration centre in the village, war savings movement, salvage and food production drives.

Then followed a lively discussion. The information officer in a very interesting and convincing manner answered questions asked by the members on diverse questions relating to the present food position and the situation of the war fronts.

At the end he thanked the members for the cordial reception and said he was very pleased to see the members interesting themselves in various useful and interesting activities.

The function came to a close with a vote of thanks proposed by Mr. A. Manuelpillai the Head Teacher of the Boys' Tamil School, Sillalai.

Minister Confers with Jaffna Urban Council

(Continued from Page 3.)

Mr. Bandaranaike replied that Mr. Sam. Sabapathy's suggestion involved the question of financial relationship between Central Government and Local bodies.

Mr. Mahadeva said that provision had been made by the Jaffna Council for two months only and inquired from the Minister whether the Central Government would pay for the remaining period of 10 months.

Mr. Ponnambalam inquired from the Minister whether it was a condition precedent that Urban Councils should raise its property rates for the Central Government to pay half the cost of war allowances for next year.

Mr. Bandaranaike replied that the property rates must be increased otherwise the Central Government would not pay half the cost of war allowances for next year. In reply to Mr. Mahadeva Mr. Bandaranaike said that the full amount of war allowances for which no provision had been made in the budget would be paid this year.

Mr. Ponnambalam next referred to the Karaiyur Reclamation Scheme and said in order to effectively clear the Karaiyur Slum which was one of the worst in the world, the Central Government should estimate the cost of putting up all necessary buildings on the Reclamation Area in order that the slum might be cleared at once and pay the same as grant to the Council instead of paying by small instalments annually.

Mr. Kannangara said that there could be a three year plan and said he would send the Town Planner to Jaffna to inspect the site etc., and prepare plans and estimates.

The Chairman next brought to the notice of the Minister that Jaffna had been agitating for water supply for over a century and in 1939 a scheme had been adopted by the Council and in pursuance thereof acquisition of lands was proceeding and they required about Rs. 10,000 for acquisition of lands and requested the Central Government to pay immediately half the cost of the acquisition of lands.

Mr. Bandaranaike said the Government would pay the cost of acquisition and wanted the Chairman to make an application.

Dr. S.C. ThuraiRajah, M.O.H. pointed out that there should be a separate Medical Officer of Health for the Jaffna Urban Council, more sanitary assistants, public health nurses and midwives. He also suggested that Grand Bazaar should be improved by erection of sundry boutiques for which loan should be given by Central Government. Mr. Kannangara replied loans could be obtained,

After further discussion of other subjects the conference was concluded at about 11.45 a.m.

The Chairman Mr. C. Ponnambalam and Dr. S.C. ThuraiRajah, M.O.H. took the Minister and the Commissioner of Local Government to the slum area and to the Grand Bazaar.

Municipality for Jaffna Long Overdue says Minister

It has always been my view that a city of such importance as Jaffna should take its place among the Municipal Towns of the Island said Mr. S.W.R.D. Bandaranaike, Minister for Local Administration speaking at a complementary dinner given to him at the Jaffna Rest House by Mr. C. Ponnambalam, Chairman, Jaffna U.C.

Mr. C. Ponnambalam presided.

Among other guests were Mr. A. Mahadeva, Minister of Home Affairs, Mr. E. W. Kannangara, Commissioner of Local Government, Members of the Urban Council and Dr. S.C. ThuraiRajah, M.O.H.

After an excellent menu, Mr. S. Patanjali, Member U.C. speaking said "It is my pleasant privilege to extend a hearty welcome to our distinguished guest the Minister of Local Administration on behalf of the Members of the U.C. We are deeply indebted to him for having found time to visit Jaffna and study at first hand her problems and difficulties. Whenever there has been a problem of importance, Mr. Bandaranaike has shown a willing readiness to come down here and acquaint himself with it personally and assist us in solving it. Therein lies the secret of his popularity with all sections of the people of Jaffna. (Applause).

"One would wish that the other Ministers too would follow his example. The present difficulty which confronts the Jaffna Council at present is not peculiar to Jaffna but is shared by a majority of the Councils in the Island. Local Government being still in its infancy in our Island it is not surprising that we have to pass through periods of difficulties such as this. The present difficulty not being one of our own seeking. It is but natural that we should expect the Central Government to come to our rescue. It is needless for me to go into the details of the financial problems, but let me assure Mr. Bandaranaike that quite apart from the purpose of his visit here to-day, the welcome that is extended to him by the members of the Urban Council is sincere and genuine."

Turning to the Commissioner of Local Government Mr. Patanjali said, "I am happy to see in our midst Mr. E.W. Kannangara. He is an old friend of Jaffna but a true friend of Local Government in Ceylon. (Applause). The great progress achieved within the last few years would not have been possible had not the Minister had a trusted and capable lieutenant as Mr. Kannangara to assist him. Looking round the table I also see the Minister for Home Affairs present. We are grateful to him for having come to-day. It is but natural that he should be with us as he is one so far as I am aware who has the interest of Jaffna closest to his heart. (Applause).

Mr. Bandaranaike thanking the Chairman for the magnificent entertainment provided for them that day said that he was always glad to come up to Jaffna because he was treated with the greatest kindness and friendliness. Mr. Bandaranaike then made the remarks quoted above.

Mr. Mahadeva speaking next said that Mr. Bandaranaike was a friend of Jaffna and would do his best to promote its interests. Mr. Kannangara speaking after said that the progress and future of Ceylon depended on the successful working of the Local Government.

Mr. C. Ponnambalam thanked the guests.

Telegraphic Summary of War News

PREMIER'S PLEDGE TO U.S. AIRBORNE TROOPS

Mr. Winston Churchill told United

States airborne troops in London that "soon" they would have an opportunity of striking a blow at the enemy in impending operations that would be decisive in winning victory (writes Reuter's Special Correspondent at an American air-base in England).

"Soon", he declared to many hundreds of trained invasion troops, "you will have an opportunity of testifying your faith in all those inspiring phrases of the American constitution and of striking a blow which, however it may leave the world, will, as we are determined, make it a better and a broader world for all. I thank God you are here. From the bottom of my heart I wish you all good fortune and success", the Prime Minister added.

VOTE FOR WOMEN OF FRANCE

The French Consultative Assembly by a unanimous vote, less two absentees, agreed on March 23rd to give the franchise to French women.

CHILDISH PROPAGANDA EFFORT

The Berlin and Tokyo radios have been busy building up what General Auchinleck has called a thrust by strong Jap raiding columns across the Chindwin just over the Indian border into an invasion by the "Indian National Army" commanded by Subhas Chandra Bose. This rather childish propaganda effort will hardly, one imagines, deceive anyone. But it is well that the actual character of this "token invasion" should have been disclosed as it has been done by General Auchinleck's statement in the Indian Council of State.

MOST PIQUANT APPEAL

The Washington "Evening Star" asserts in an editorial article that the most piquant aspect of the fighting in the Burmese war theatre is the Japanese claim that units of the "Indian National Army" were co-operating with the Japanese troops in an attempt to penetrate the Indo-Burma border. It adds: "It is improbable that this Japanese thrust can develop into a serious military threat because the terrain is so difficult that it could hardly be a pathway for a large army capable of staging a real invasion of India."

Order Nisi

IN THE DISTRICT COURT OF MANNAR

Order absolute in the first instance

In the matter of the Last Will and Testament of Annamma wife of Piranchi Anthoni Pillai of Palaikuli in Mantai North.

Testamentary Jurisdiction } No. 683
Arumugam Kandiah Francis of Palaikuli in Mantai North.

Petitioner: This matter coming on for disposal before M. M. I. Kariapper Esquire, Additional District Judge of Mannar on the 17th day of January 1944, in the presence of Mr. V. Albert Alegacone, Proctor, on the part of the petitioner and the affidavit of the petitioner and that of the Notary and one of the attesting witnesses both dated 5th January 1944 having been read:

It is ordered that the Last Will and Testament of Annamma wife of Piranchi Anthoni Pillai, deceased, dated the 17th day of August 1941 and now deposited in this Court be and the same is hereby declared proved; and that the petitioner above named is the executor named in the said Last Will and as such is hereby declared entitled to have Probate thereof and that Probate thereof be accordingly issued to the Petitioner.

A. C. Z. WIJAYARATNA,
Addl. District Judge.

1st March 1944.

