

# The Catholic Guardian

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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.)

### THE POPE CHRIST'S VICAR

But we must not think that He rules only in a hidden or extraordinary way. On the contrary, Our Divine Redeemer also governs His Mystical Body in a visible way and ordinarily through His Vicar on earth. You know, Venerable Brothers, that after He had ruled the "little flock" Himself during His mortal pilgrimage, when about to leave this world and return to the Father, Christ Our Lord entrusted to the chief of the Apostles the visible government of the entire community He had founded. He was all-wise; and how could He leave without a visible Head the Body of the Church He had founded as a human society? Nor against this may one argue that the primacy of jurisdiction established in the Church gives such a Mystical Body two heads. For Peter in virtue of his Primacy is only Christ's Vicar; so that there is only one chief Head of this Body, namely Christ. He never ceases personally to guide the Church by an unseen hand, though at the same time He rules it externally, visibly through him who is His representative on earth. After His glorious Ascension into heaven this Church rested not on Him alone, but on Peter, too, its visible foundation stone. That Christ and His Vicar constitute one only Head is the solemn teaching of Our predecessor of immortal memory, Boniface VIII, in the Apostolic Letter *Unam Sanctam*; and his successors have never ceased to repeat the same.

They, therefore, walk the path of dangerous error, who believe that they

can accept Christ as the Head of the Church, while they reject genuine loyalty to His Vicar on earth. They have taken away the visible Head, broken the visible bonds of unity, and they leave the Mystical Body of the Redeemer in such obscurity and so maimed, that those who are seeking the haven of eternal salvation cannot see it and cannot find it.

### DIGNITY OF BISHOPS

What We have thus far said of the universal Church must be understood also of the individual Christian communities, whether Eastern or Latin, which go to make up the one Catholic Church. For they, too, are ruled by Christ Jesus through the voice of their own respective Bishops. Bishops, then, must be considered as the nobler members of the universal Church, for they are linked in an altogether special way to the Divine Head of the whole Body and so are rightly called "principal parts of the members of the Lord"; what is more, as far as each one's own diocese is concerned, they each and all as true shepherds feed the flocks entrusted to them and rule them in the name of Christ. Yet in exercising this office they are not altogether independent, but are duly subordinate to the authority of the Roman Pontiff; and although their jurisdiction is inherent in their office, yet they receive it directly from the same Supreme Pontiff. Hence, they should be revered by the faithful as divinely appointed successors of the Apostles.

To Bishops, more than to the rulers of this world, even those in supreme

authority, should be applied the sentence: "Touch not my anointed ones." For Bishops have been anointed with the chrism of the Holy Spirit.

That is why We are deeply pained when We hear that not a few of Our Brother Bishops are being attacked and persecuted not only in their own person, but—what is more cruel and heart-rending for them—in the faithful committed to their care, in those who share their apostolic labour, even in the virgins consecrated to God; and all this, just because they are a pattern of the flock from the heart, and conserve, with justifiable energy and loyalty, the sacred "deposit of faith" confided to them, just because they insist on the sacred laws that have been engraved by God on the souls of men, and after the example of the Supreme Shepherd, defend their flock against ravenous wolves. Such an offence We consider as committed against Our own person, and We repeat the magnificent words of Our predecessor of immortal memory, Gregory the Great: "Our honour is the united strength of Our Brothers; and We are truly honoured, when due honour is given to each and every one."

### A HEAD MUST HAVE A BODY

Because Christ the Head holds such an eminent position, one must not think that He does not require the Body's help. What Paul said of the human organism is to be applied likewise to this Mystical Body: "The head cannot say to the feet: I have no need of you." It is manifestly clear that the faithful need the help of the Divine

Redeemer, for He has said: "Without me you can do nothing," and in the teaching of the Apostle, every advance of this Body towards its perfection derives from Christ the Head. Yet this, too, must be held, marvellous though it appears: Christ requires His members. First, the person of Jesus Christ is borne by the Supreme Pontiff, who in turn must call on others to share much of his solicitude lest he be overwhelmed by the burden of his pastoral office, and must be helped daily by the Church praying. Moreover Our Saviour does not rule the Church directly in a visible manner, and so in carrying out the work of Redemption He wishes to be helped by the members of His Body. This is not because He is indigent and weak, but rather because He has so willed it for the greater glory of His unspotted Spouse. Dying on the Cross He left to His Church the immense treasury of the Redemption; towards this she contributed nothing. But when those graces come to be distributed, not only does He share this task of sanctification with His Church, but He wants it in a way to be due to her action. Deep mystery this, subject of inexhaustible meditation: that the salvation of many depends on the prayers and voluntary penances which the members of the Mystical Body of Jesus Christ offer for this intention and on the assistance of pastors of souls and of the faithful, especially of fathers and mothers of families, which they must offer to Our Divine Saviour as though they were His associates.

(To be Continued)

## THE ST. VINCENT DE PAUL SOCIETY

ITS FOUNDATION IN ENGLAND A CENTURY AGO

St. Vincent died in 1660. Two centuries later Pere Lacordaire was drawing vast crowds to Notre Dame in Paris for his Lenten discourses. Beneath the pulpit could be seen each Sunday a young man jotting down notes for the Catholic paper, "l'Univers." Frederic Ozanam was a law student at the Sorbonne. Lacordaire himself wrote of this period: "A terrible battle was fought against religion in the name of Liberty. The politicians opposed to the Bourbon restoration made use of everything which they could lay their hands on to turn into weapons to use against Christianity—the Press, the platform, the lecture-hall, poetry,..."

Ozanam, impressed by the preacher, made a vow then and there to devote his life to defending the intellectuals of Catholic thought. He found three companions to join him in protesting to their University lecturer, a man who lost no opportunity of introducing in his lectures various gibes at the faith. The protest was duly made, but Ozanam realized how little it did to neutralize intentional anti-clerical propaganda among the students.

To bring matters to a head he founded a club. Very quickly was he heckled by one of the members. "Ozanam, Christianity has done wonders in the past, but what is it doing now in Paris for the poor? Show us what practical benefit the working man reaps from your religion, and we will believe it." Quickly was the challenge accepted: surely, the time for action had arrived. Turning to his companions Ozanam

cried "Allons aux pauvres," left the hall, and founded the Society of St. Vincent de Paul. How often have great movements started from small beginnings! Four young men... they deserve a mention by name: Frederic Ozanam, Francois Lallier, Paul Lamache, and Augustin le Taillandier.

Ozanam began with a clearly defined purpose, influenced no doubt by his legal training. His own sympathies were much with the Revolution. Liberty, Fraternity and Equality were catchwords of the age, and bitter atheism was offered to the people in place of the old tyranny of religion. Ozanam believed in these principles, but felt them to be misapplied. They must be Christianized. There must be sensed the obligation of brotherhood in which should be enshrined the spirit of unselfishness. Aided by a few whole-hearted brothers Ozanam taught a nobler meaning of the threefold universal cry.

He wrote at great length on charity, the Church's gift to mankind. On this he built the Society. Brothers should strive to sanctify themselves by means of serving the poor. In May, 1833, six students met at the office of the "Catholic Times" in Paris and formed themselves into the first Conference of St. Vincent de Paul. The name "Conference" was chosen from the meetings of students after their lectures. In ten years Paris had 34 Conferences at work, and other parts of France 108.

In 1842 M. Adolphe Baudouin, Vice-President of the Council General, came (Continued on Page 4.)

## SOCIALISM AND CANADIAN BISHOPS

The following statement on the Church's attitude towards Socialism has been written by Archbishop McGuigan, of Toronto, and issued by the Canadian Bishops' Committee, which is composed of Archbishop Sinnott (Winnipeg), Archbishop McGuigan, Archbishop Charbonneau (Montreal), Bishop Douville (St. Hyacinth) and Bishop MacDonald (Peterborough).

It is very easy to state the attitude of the Catholic Church towards Socialism—when we know what kind of Socialism is used to connote everything from Lenin's Communism down to the Canadian National Railways. Even Hitler adopted the name Socialism, with the adjective National, for his system.

Writers who accept the designation of Socialist for themselves have learned to avoid giving definitions of Socialism. Recent books in Canada which are all in favour of "socialisation" use Socialism as a magic word of promise but they do not attempt to tell us what it means.

The opponents of "socialisation" are no more precise. They hurl the word Socialism against any proposal to restrict the existing powers of profit-seeking corporations.

The Church, always realist in her approach to questions, recognises the word Socialism has different current meanings and it is sometimes used for things which she condemns and sometimes for things which she sanctions. However, this does not imply that one use is as correct as another. The Church when using the word Socialism herself

reserves it for a doctrine or system which she has condemned.

Socialism, in the sense in which the Catholic Church uses the term means the denial of the right of private property, the assertion that all wealth, especially productive land and capital, belongs by right only to all people collectively, i.e., the State or Government.

The Church defends the right of private property because this right is essential to private liberty. The individual has nothing he can call his own if the State exclusively has the right to control the material things man needs for his life and happiness.

Mussolini (himself a former leader of the Socialist Party) defined Socialism when he defined Totalitarianism: "Everything for the State, everything by the State, nothing outside the State."

Right is more than fact and property is more than possession. If the State denies me my right to property but promises me the use of more wealth, of more money to spend, I am not reconciled to this condition of abject dependence. If the individual has no right to anything he cannot be robbed of anything. The State can do no wrong. Such is the logic of Socialism which denies the right to private property.

It is a logic against which we feel our human personality rise in protest and the Church, which has been the defender of human rights throughout the ages, voices our protest and makes in her own.—Universe.



## FOORTHCOMING MARRIAGE

### BALASINGHAM—CANAGANAYAGAM

The marriage of Mr. C. Balasingham, O.A., Kachcheri, Jaffna, son of the late Mr. V. Coomaraswamy, Proctor of Telipalai, and of Mrs. Coomaraswamy with Sethupillai, daughter of Gate Muhandiram and Mrs. N. Canaganayagam of Kandy and grand-daughter of Adigar A. Naganather of Jaffna, will be solemnized according to Hindu rites at the bride's residence at "Maha Walawoo", Kopay, Jaffna, at 7.45 a.m. on Friday, the 5th May, 1944. Friends and relations cordially invited. No individual invitations.

"Maha Walawoo",  
Kopay, Jaffna.

## Catholic Book Club

(Ceylon Branch)  
Ampitiya—Kandy.

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## Church Calendar

APRIL 1944

FRI. ...28 S. Paul of C.  
SAT. ...29 S. Paul M.  
SUN. ...30 3 Sun. after Easter. Cath. of Sion.

MAY 1944

MON. ...1 SS. Philip & Jacob.  
TUES. ...2 S. Athanasius.  
WED. ...3 Finding of the Cross.  
THURS. ...4 S. Monica.  
FRI. ...5 S. Pius V.

## The Catholic Guardian

APRIL 28TH 1944

### AN ANSWER TO A PROTEST

Last week-end in a letter to the *Daily News* Mr. R. C. Kannangara, M.S.C. has proclaimed his protest against this paper's politics. We do not see what useful purpose his protest would serve except perhaps it might be helpful to him at the next elections as he has to depend on the good-will of the Buddhist voters. If that be so we, are pleased, indeed, to be of service to him. In Mr. Kannangara's opinion the *Catholic Guardian* with its 'priestly editor' should leave politics alone. This idea of his is not quite so novel. Anti-clericals in the West who tried to confine the priest to the sacristy said precisely the same thing: "A priest has no business to dabble in politics". And we know what a pretty mess they have made of politics who claimed it as their own province. Their agitation notwithstanding, Catholic priests have been elected to legislative assemblies and have functioned even as Ministers of State with success. However, it is true there is a wrong way of bringing religion into politics and curiously enough, it is this wrong way that

our critic appears to commend. He writes: "The Catholics of Mannar were entitled to support Mr. Gnanamuttu a Catholic." The Catholics of Mannar, we say, were not entitled to do any such thing and they knew better. They did not support Mr. Gnanamuttu because he was a Catholic but because he held sound political views which they shared and he had other qualifications required in a State Councillor. In the many meetings held during his electoral campaign and in the thousands of leaflets distributed the main emphasis was laid on this particular aspect of his political fitness and not on the fact of his being a Catholic. Accordingly, for the same reasons the Catholic voters of Mannar nullaitivu electorate are going to cast their votes for Mr. J. Tyagaraja, who is not a Catholic. Mr. Kannangara praises the broadmindedness of the Buddhists in voting for him a Catholic and in the same breath sharply criticises this paper for advising Catholic electors to vote for a Hindu. The key to this inconsistent bit of reasoning lies in the following statement of his: "The Catholic organisation and its 'solidarity' are things I have admired always but when this 'solidarity' is invoked to keep my community under political subjugation I must protest." How he has come to this extraordinary conclusion that we invoked Catholic solidarity to keep his community under political subjugation passes our wits. It must surely be a phantom of his imagination. We can assure him that even the remotest idea of doing so never crossed our mind. On the contrary our whole endeavour has been to prevent any community being kept under 'political subjugation.' The fifty-fifty which he sneers at is a symbol for balance of power; whether it is secured by means of balanced representation or by any other constitutional device matters little. But the new Constitution must be so framed as to embody balance of power so that no single community be in a position to override the views of the other communities combined or to use our critic's own phrase no single community be able to keep other communities under political subjugation.

The attitude of Catholics with regard to Ceylon politics may be stated in a few words. In the absence of any official pronouncement by competent Authorities, they are perfectly free, to align themselves with either of the two political groups—the one seeking to concentrate power in its own hands, the other wanting to distribute it in such a way that the other communities may feel that they too have an effective share in government of the country. And as things are, Catholics of the majority community with perhaps some exceptions have joined one group and Catholics of the minority communities with similar exceptions have joined the other group and at elections they vote according to their political leanings. Advice is given and many require it owing to certain influences that are at

work on those occasions but compulsion of any kind is never brought to bear on them.

## EDITORIAL NOTES

**Destruction of Rice.**—The stock of rice has dwindled to such an extent that according to the statement of responsible officers the supply in hand will not last beyond May. This disquieting fact, besides turning people's attention seriously to more intensive and extensive cultivation of paddy, may well raise the question whether it is common sense to force hundreds of paddy and rice bags into the sea owing to the rigorous application of Customs regulations. That is what the smugglers are doing, we are told, through fear of being caught by the Preventive Officers of the Customs department. Is there no way of preventing this useless waste of an essential article of food so much prized now? These regulations were made for normal times and the abnormal times, in which we are living, should call for their modification. Paddy or rice should not be treated like dope to be kept out of the country. If Government in spite of its efforts is unable to provide food, the people must be allowed to get it if they can from abroad; they cannot continue on semi-starvation diet for years. If Government would only modify the present regulations the black markets will not flourish to the extent they do now—so people say. In any case it is worthwhile studying this question.

### Democracy and Liberty.

Last week we alluded briefly to Mr. Cordell Hull's broadcast in which he stated that the United Nations wanted to establish democratic institutions in the liberated countries. This is perhaps to humour the workers at the munitions factories. We remarked that if the United Nations had the democratic spirit they would let people of the liberated countries to choose their own form of government. Since then on the instigation of Soviet Russia a so-called democratic government has been set up in Italy which may prove a disaster. The *New Leader* of Madras has the following fine paragraph in one of its editorial notes:

Running through and peeping every now and then in the course of Mr. Cordell Hull's broadcast address on which we have commented editorially is the hope that democratic government will be restored everywhere where Nazism and Fascism have flourished. By the way, we wonder he doesn't speak of the introduction of democracy where Bolshevism flourishes. Is he under the pleasant illusion that democracy flourishes in Soviet Russia or is it because it is neither tact nor tactics to pry into the private affairs of a useful friend. But the thesis that Democracy spells Liberty is an Anglo-American cliché, because democracy tolerates liberty in England and the U.S.A. it must spell liberty everywhere else is a Liberal delusion. Democracy spells liberty in England and the U.S.A., because together with democracy there are the stronger safeguards of Common Law, the Rule of Law, an honest and efficient Civil Service, the spirit of compromise and the habits of toleration. Where these latter and surer safeguards of liberty do not obtain as in Italy, Spain, Portugal, France in the 19th and 20th centuries before the coming of authoritarian regimes, democracy spells intolerance,

the tyranny of the majority, administrative inefficiency leading to public disorder the great enemy of liberty. This thesis is not a Catholic thesis but was proved in two fat volumes by that Irish Protestant historian and political critic, W.E.H. Lecky in his *Democracy and Liberty*. Liberty, by all means we must have everywhere, but democracy is not necessary to Liberty.

## Monte Cassino

There is a distinction to be made between tactics and strategy. When it has become a question of tactics, of actual operations on a particular spot, no one can ask that Allied soldiers should expose themselves to fire and not fire back. "No one at this stage is going to place the buildings as the first responsibility. But in the larger setting of the strategy to be pursued it is obvious that many other possibilities are open to us besides a slow, frontal pushing back of the Germans, fighting over and destroying all Italy as we go. That is the German strategy. Hitler said as much last September, commenting on what the Italians would suffer for making the Armistice. The Germans, who see their own cities being systematically laid waste, do not want those whom they regard as treacherous and wretched allies to get off any more lightly. But we have to ask ourselves what the actual military advantage is going to be, and whether in fact the effective way to use now great Allied superiority at sea and in the air is not by opening as many fronts as possible, as far away as possible from each other. .... It will be only too easy for us to repeat in Rome the story of Cassino, without materially changing the general picture of the war on land. The purpose of war is to destroy the enemy's forces. It may suit him better than us to play hide and seek through cities in which our desire to limit destruction will always give him a little initial advantage.

There is a larger consideration. It is not mere sentiment that makes preservation important. We are fighting, in President Roosevelt's words, to preserve a way of life, a Christian and humanistic civilization, a heritage also visible in stone. The Germans have been boasting that the effect of destroying artisans' homes in Germany is to bring new recruits to a fanatical National Socialism, and the Europe of tomorrow will have many millions of people who will have lost any attachment to any particular place, wanderers who will group themselves round strong focal points of organized power just as men did in the darkest days at the end of the Roman Empire.

"Grief for so irreparable an attack, which has deprived the Church and civilization of a bulwark of prayer and peace, is very keen and universal. And it is only in a more or less distant future that it will be possible to carry out the task of seeking a final judgment of the causes of so great a misfortune; causes which, in open war, owing to the rapid sequence of military events and the clash of passions, it does not now seem practically or morally possible to define. Nevertheless, today we are over-awed by profound sorrow for such tremendous destruction, not the least cause for sorrow in the vast tragedy. The destruction, already terribly sad in its reality, represents also part of a lamentable decline in the loftiest values; and from the smoking ruins rises a reproach and a warning to our unfortunate generation which, in the hateful violence by which it is agitated, destroys the most sublime works that skill and genius have been able to raise in honour of God."

### THE STATEMENT ATTRIBUTED TO THE ABBOT

The German D.N.B. agency has circulated a long report from Kesserling, Commander-in-Chief of the German troops in Italy, in which it is claimed that the following statements have been made:—

"On request I confirm that no German soldier was or is inside the monastery."

(Signed) GREGORIO DIAMARE,  
Vescovo Abate de Monte Cassino,  
Feb. 15, 1944.



"We Dom Niccolo Clementi, Administrator of the Monte Cassino monastery, and Dom Francesco Salconio, Episcopal Delegate of the administrative offices of the Monte Cassino Diocese, who have saved ourselves from the air attack of February 15th which destroyed the entire monastery, declare that no German defensive installations or troops or any kind of war material were inside the monastery or in its vicinity."

(Sgd.) DOM NICCOLO CLEMENTI,  
Administrator of the Monastery.

DOM FRANCESCO SALCONIO,  
Episcopal Delegate of the Administrative Offices of the  
Monte Cassino Diocese.

Feb. 16th, 1944.

On February 18th the German news agency announced:—

"Dom Gregorio Diamare, the Abbot of Monte Cassino, together with other monks, has been taken to Rome by German troops, where he was at once received by the Pope. The abbot gave a detailed report of the destruction of the monastery."

#### BOMBS ON CASTEL GANDOLFO

The Apostolic Delegate to the United States, Mgr Cicognani, issued this statement on Feb. 17th:—

"His Eminence Cardinal Maglione, Secretary of State to His Holiness Pope Pius XII, has instructed me to state that the recent report appearing in the Press and credited to the Allied High Command, to the effect that the actual territory of the Papal Villa at Castel Gandolfo is 'saturated' with Germans and therefore subject to bombing, is untrue. His Eminence declares that no German soldier has been admitted within the borders of the neutral Pontifical Villa, and that no German military whatsoever are within them at present."—*The Tablet*.

### Schools Midday Meal

Circular No. B. 3,  
Education Office.  
Colombo, March 31, 1944.

#### Free Midday Meals for School Children

##### 1. RATES FOR MEALS.

1. The providing and preparation of midday meals should henceforth be part of the normal duties of the Head Teacher of a 'Vernacular' school. Vernacular school mean Sinhalese & Tamil schools and schools attached to places of religious worship (known as 'Temple' schools). Hence, provision of free midday meals is compulsory in these schools.

2. In rural areas, all children of Vernacular schools may be provided with free midday meals. But, children, who wish to go home for their meals, should be encouraged to do so, as in the past.

3. About 50 per cent of the children who attend Bilingual and Central schools, if they are needy children, should be provided with free midday meals. Children of English Primary and English Junior Secondary schools (hereinafter referred to as English Elementary schools) should be given free midday meals up to about 25 per cent of the attendance. In this case also only needy children should be provided with a free midday meal.

4. In all types of schools in Urban Municipal areas and in the case of Central, Bilingual and English Elementary schools in all areas, provision of free midday meals should be confined only to needy children. The non-needy children and scholarship holders in Central schools should not be given meals from this vote.

5. In the case of all types of schools in Urban and Municipal areas and in the case of Central, Bilingual and English Elementary schools in all areas, steps will be taken in consultation with the Circuit Inspectors to fix the maximum number of children to be given midday meals after the claims for May 1944 are received in this office.

6. Head Teachers of the above named schools should, therefore, take steps to provide midday meals from 1st May, 1944, where they have not already been provided.

7. The Civil Defence Commissioner has kindly agreed to allow schools sufficient wheat or flour when wheat is not available for the midday meals of school children. The wheat and flour in question will be issued outside the rationing scheme and no coupons need be surrendered for the purpose.

8. The rates for free midday meals of school children will be as follows:—

(a) In Rural Areas—6 cents per child per meal.

(b) In Urban Council Areas—8 cents per child per meal provided the Local Authority contributes at least 2 cents per child per meal. If the Local Authority does not make a contribution, children will be given midday meals at the entire expense of Government at 6 cents per child per meal.

(c) In Municipal Council Areas—10 cents per child per meal, provided the Local Authority does not make a contribution, children will be given midday meals at 6 cents per child per meal at the entire expense of Government.

9. If the Local Authorities are prepared to make their prescribed contributions, they may be allowed to undertake the provision of midday meals themselves, if they so desire with the approval of the Minister for Education.

10. The rates referred to above include all items of expenditure such as cost of food-stuffs, utensils, firewood transport, midday meals and stock registers, etc., particulars of which should continue to be given as before. No additional payments will be made in future over and above the prescribed rates on account of any item.

11. Cooking should be considered a part of the normal course of training of a school child. Hence, wherever possible, school children are expected to do the cooking and no allowance will be payable to them. In schools where there is an adequate number of pupils in Post Primary classes, no allowance whatever will be made towards cooking.

12. Late comers who are marked absent in the attendance register should not be given free midday meals.

13. Head Teachers of Government Schools may make use of the produce of one acre of the school garden to supplement the provision for free midday meals. No payment is to be made in that connection, but the value of produce from areas in excess of one acre should be dealt with as suggested by the Additional Assistant Director of Education in connection with the Food Production Scheme.

14. When rice is not available every effort should be made to give a suitable substitute like milk, bread and soup, bread and sambal, sweet potatoes, bread fruit, jak, yams, and pulses. The meals supplied must have nutritive value. Rotis of white wheat flour ('American' flour) and coconut are satisfactory only when properly supplemented with such curries as:

(a) Dhall, grams or beans with vegetable fruits and leaves,

(b) Yams, sweet potatoes or breadfruit with vegetable fruits and leaves,

(c) Dried fish or sprats with vegetable fruits and leaves,

(a) and (b) should be available and economically possible. The vegetable fruits and leaves which can be recommended are:—brinjal, bandakka, tomato, string beans, plantains, drumsticks, cabbage, gotukola, mukunuvanna, tampala, spinach, gowa, kan-kun, kohila, agathi, niviti, red pumpkin, snake gourd, bitter gourd and ridge gourd.

15. Midday meals for school children when once introduced to any school, should not be discontinued without prior notice to the Department. Disciplinary action will be taken against teachers who cease to provide free meals without prior approval.

### LOCAL & GENERAL

#### Controlled Prices of Fish.

—For the whole Island: Seer (Thora Arukula) Rs. 1.50 per lb. exclusive of head, tail, gut and fins. Angila Re. 1.00 per lb. exclusive of head, tail, gut and fins. Big fish, other than Seer and Angila cts. 75 per lb. exclusive of head, tail, gut and fins. Small Fish cts. 30 per lb. with head, tail, gut and fins.

"Big Fish" means fish weighing 1½ lb. or more with head, tail, gut and fins.

"Small Fish" means fish each weighing less than 1½ lb. with head, tail, gut and fins.

**Holy Family Convent, Jaffna,** re-opens on the 10th May, 1944.

**Indians and the Reforms.**—Referring at Kurnool to the Ceylon Reforms recommendations, reported to

have been submitted to the Secretary of State for the Colonies by the Board of Ministers, Dr. N. B. Khare, Overseas Member of the Government of India, told the Associated Press that it would be reasonable to expect that the Indian Government would be given an opportunity to comment on the recommendations as far as they affect the rights of Indians in Ceylon.

**Manioc Poisoning.**—Recently an estate reported two cases of death and this was attributed to the use of an unduly large proportion of manioc leaves mixed with the yam boiled and eaten. Dr. A. W. R. Joachim, Chemist of the Department of Agriculture reports: "Manioc leaves contain much larger quantities of hydrocyanic acid than the flesh of the tubers."

**Auxiliary Fire Service.**—We are pleased to hear that Mr. Reggie Santiapillai, Section Fire Officer at our local fire station has been promoted to the rank of Company Fire Officer with effect from April 1st 1944.

Mr. R. Santiapillai is a pupil of St. Patrick's College and the son of Mr. S. S. Santiapillai, Maniagar of the Islands Division.

**Sophia College Not to be Disaffiliated.**—The Government of Bombay expressed its inability to approve the proposal of the Bombay University Senate to disaffiliate Sophia College for Women in Bombay.

**Death of Mr. Akbar.**—On Saturday last occurred the death of Mr. M. T. Akbar, K.C., a distinguished lawyer and Judge of the Supreme Court in his 64th year. He was a leader of the Muslim community. His funeral took place the following day according to Mohamadan rite and was largely attended.

**Obituary.**—The death of Mrs. Gaspar Gomez, occurred on Saturday 15th inst. and the remains were interred at the General Cemetery, Kanatte, on Sunday the 16th inst.

She leaves behind 2 sons, Messrs. Michael and Xavier Gomez and 4 daughters: Mrs. J. L. Corera, Mrs. A. G. Gomez, Misses Mercy & Annie Gomez.

Very Revd. Fr. J. Jamoays, Procurator-General, conducted the Service at the Cemetery, Revd. Fr. Reyman at the residence. R.I.P.

**New Textile Controller.**—Mr. Edmund Rodrigo, C.C.S., will shortly assume duties as Textile Controller, relieving Mr. E. F. Marshall.

Mr. Rodrigo was until a few months ago acting Director of Agriculture and since then he has been Additional Government Agent, Western Province.

The appointment of Mr. M. Prasad as Controller of Textiles has been cancelled.

**Cardinal O'Connell Dead.**—Cardinal William O'Connell, Archbishop of Boston and Dean of the Roman Catholic Hierarchy in the United States died on Saturday from bronchial pneumonia. He was 84.

### Jaffna Urban Council

At the monthly meeting of the Jaffna Urban Council, Mr. S. Patanjali moved that "as Jaffna is the second largest town in the island and as its distance from Colombo is over 240 miles, it is very essential that highly qualified surgical assistance should be made available to the people of Jaffna. This Council strongly protests against the action of the Government in appointing doctors with no special qualifications to the Jaffna Civil Hospital while outstation towns, like Kurnegala, which is only about 60 miles from Colombo, has the services of a qualified surgeon, and Kandy, which is about 70 miles from Colombo, has the services of two qualified surgeons."

Mr. K. V. Sinnadurai seconded the resolution, which was carried.

Mr. V. S. S. Kumaraswamy moved that the Council should recommend to the Government the desirability of reclaiming that part of the Jaffna lagoon extending from Navanturai to Arialai."

Mr. K. V. Sinnadurai seconded.—Carried.

Mr. K. V. Sinnadurai moved that this Council recommends to the Minister for Local Administration the introduction of legislation to enable the Council to levy: (1) a tax of five cents on every

gallon of petrol sold within the Council limits; (2) a ten per cent. tax on the price of every bottle of arrack sold within the Council limits; (3) a ten per cent. tax on the amount levied by the Central Government on every tree licensed to be tapped with fermented toddy; and (4) a 1/10 and a half per cent. entertainment tax on cinemas, theatres, etc.

Mr. Sam Sabapathy seconded.—Carried.

The Council considered papers regarding the expenses incurred by Mr. S. Nagendran, Electrical Superintendent, in connexion with the trade dispute in consequence of which the Electrical Superintendent had been reinstated after notice of discontinuance was given.

The Council decided to pay Rs. 1,000 as expenses without prejudice to its rights and subject to the approval of the Commissioner of Local Government.

The Council decided to accept the offer of Mr. C. S. B. Kumarakulasingham to donate to the Council's public library the books that belonged to the late Rev. Dr. T. Isaac Thambyah.

### A.R.P. JAFFNA

**CASUALTY SERVICE:**—Applications will be received by the Officer-in-Charge of the Casualty Service, Jaffna, for three vacancies in the First Aid Party. Candidates should be between 18 and 40 years of age. They should have attained the J.S.C. standard, or have passed the St. John Ambulance First Aid Examination. Salary 1-25 per day.

**AMBULANCE DRIVER:**—Applications will also be received by the Officer-in-Charge Casualty Service for post of Ambulance Driver. Candidates should be between 18 and 40 years of age. They should have a good knowledge of driving and be able to do minor repairs. Salary Rs. 2 per day.

**GENERAL:**—All applications must reach the CS/OIC's Office on or before the 8th May.

Selected Candidates will have to enter into an agreement not to leave the service without giving six months' notice. They will have to reside within the U.C. limits.

S. C. THURAIRAJAH,  
Officer-in-Charge Casualty Service,  
A.R.P. Jaffna.

Jaffna, 25th April, 1944.

### NOTICE

Distribution of Coconut Poonac and Washing Blue.

Arrangements have now been made to distribute Coconut Poonac and Washing Blue through the Co-operative Stores of the Peninsula and members of Co-operative Stores who own cattle that feed on coconut poonac and dhoobies who require Washing Blue are requested to submit their names to the respective Co-operative Stores of which they are members.

2. Non-members who require Poonac for their cattle and non-member dhoobies who require Washing Blue are requested to get in contact with the Stores sub-Inspectors of their area.

3. All individual poonac permits issued by me previously stand cancelled and all such permit holders are requested to follow the above instructions.

Sgd. F. A. SANDRASAGRA,  
Asst. Registrar, C.S., N.D.  
Jaffna, 20-4-44.





## St. Vincent de Paul Society

(Continued from Page 1.)

to England bearing an introduction to Father Spencer, Dean of St. Mary's College, Oscott. The following year Father Spencer wrote an article in "The Catholic Magazine" strongly recommending the Society to English Catholics. "The Tablet" of January, 1843, referred to this article, following it up with various others. These came from the pen of Mr. Frederick Lucas, proprietor and founder of "The Tablet," which did much valuable spade-work. Several London morning papers then began to dwell upon personal visitation of the poor. At Christmas of this year Mr. Amherst and his friend George Blount heard of the attempts of Mr. Lucas and Mr. Pagliano, Secretary of the Aged Poor Society and proprietor of the Sablonniere Hotel, Leicester Square, to start the Society in England, and at once offered themselves. On January 29th, 1844, a few laymen met at the Hotel, including Mr. Lucas, Mr. Wright, sub-Editor of "The Tablet," Mr. Blount and others. The first Conference was duly formed a hundred years ago today, on February 12th, 1844, with Mr. Pagliano as President.

It is fitting that this article should appear in "The Tablet," considering the important part taken by this paper in these preliminaries. Mr. Bailly, proprietor and editor of the "Catholic Tribune," had given similar assistance in starting the Society at Paris. It may here be mentioned that, later on, the "Universe" was founded by Brothers of the Society. Also, Brothers wrote the Clifton Tracts, which proved to be pioneers of the Catholic Truth Society. Altogether the Press has given to the Society of St. Vincent de Paul assistance which will always be reciprocated.

Beginning in London, the movement extended throughout the Metropolis, and all over England and Wales. In 1942 there were 1,034 Conferences at work, with 8,882 active and honorary members. 255,717 visits were paid to the poor, and 5,531 boys were under patronage.

Among the works undertaken, in addition to the visiting of those who desire personal advice and help, are the care of orphans, oversight of boys on probation, hostels for seamen, work among the deaf and dumb, also the blind, a hostel for city workers, apprenticeship funds, etc., etc.—the list is endless.—*The Tablet*.

## Reconstruction in England and in India

We would recommend to provincial governments in India the adoption of the British method of doing reconstruction work. Mr. Churchill in his recent broadcast—one of those masterpieces of English speech which have procured him a secure place not only in the roll of great British statesmen but in the more enduring roll of English men of letters—announced reforms in regard to education, housing, and social security to be undertaken not in the indefinite period of peace but in the definite time of war. We are afraid governments and publicists have become victims of the word *post war*. It is an ugly enough word—like all hybrids. But it is becoming uglier in its significance. It is becoming a synonym for unnecessary postponement of necessary reform. If reconstruction is good for the country, why should we not start it straightaway? The war is our first concern. Very well, then start reconstruction on directions that will serve the war. Our transport system is tragically inadequate for the military needs of the country—let only its peace needs. Why don't provincial governments set about this business of road-making, and the Central Government remedy the gaps in the railway system. Look at the tremendous cost, in war time, these lukewarm governments say. But cost should be no consideration where a military purpose is concerned. And can you be sure that costs will go down immediately after the war. What had happened immediately after the last war? Or is it because some of these provincial gov-

ernments are waiting for popular governments to take their place. But have they no regard for their reputation and for their responsibility for the people's welfare. In other contexts, we hear much of the responsibility of British rule for the welfare of the people. What has become of all that idea of responsibility. Has it succumbed to the *dolce far niente*—so pleasant in the tropics especially if you can't go to the hills in the hot weather. If Mr. Churchill who is so keen about getting on with peace jobs even in war time knew how far behind the agents of British rule are lagging in India, he might send one of his crisp orders to his men to get on with their job—which is to promote the welfare of the people, war or no war.—*New Leader*.

## Materialism Must Yield to Christian Values

Addressed the parish priests of the Island of Malta, Lord Gort, Governor of Malta said:

"The world we knew in 1939 has gone as surely as the world of 1914.

"Let us hope that the age of materialism which rated increasing comfort as the main aim in life will give ground to the age-long Christian scale of values and the recognition of the need to improve the lot of the poorer and humbler members of society in the difficult days which undoubtedly lie before us.

"The unity and the mutual support of Church and State can and, I pray and believe, will both preserve stability in the country and also guarantee the moral and material progress of those whom we all desire to serve each in our own sphere.....

At the outset of his address, Lord Gort thanked the clergy for their help during the days of the siege.

"Amongst the many vivid and lasting memories of those days," he said, "the Government and the Service commanders will never fail to recollect the unfailing support which the clergy always gave to those charged with the grave responsibility of ensuring the survival of the fortress.

"Your example and your words of encouragement constantly inspired the people. Never did you fail to co-operate wholeheartedly with the Government in the vital task of explaining to your flock the reasons which led to the cutting down of supplies, nor did you fail to denounce the nefarious practices of those selfish and sinful people who sought to advance their own personal ends by trading in the black market.

"Subsequent events have proved time and again that the Church is always prepared to hold out a helping hand to the Government in times of difficulty. We appreciate in full measure the importance of the close relationship which exists between the Church and State in these islands and we are, thankful there is none among us here to-day who is not conscious that in this war it is Christendom which is at stake, none of us here is not deeply conscious that the Swastika, the Crooked Cross of Nazism, still floats over Rome and menaces the Vatican City."—*New Leader*.

## New World Patterns

In both the European and Asiatic world new patterns are beginning to emerge fashioned by new social concepts and the creation of new and tremendous centres of economic and political power. It is impossible at this stage to discern more than its bare outlines—but it is already clear that it will be utterly different from the old and will largely govern the conditions of life on this planet for many generations to come.

In the Far East the leadership may well come to be shared between a demilitarized Japan, a vast Chinese Federation (which, though Non-Communist, perhaps only partially democratic, may have some resemblances to the new Soviet constitution), and thirdly, an independent and powerful India.

## INDIA'S PROSPECTS

Britain has given a solemn pledge

that India will become completely independent after the war under a constitution which it will be for the peoples of India themselves to agree upon and determine; it is frequently overlooked that in the course of this war India has virtually wiped out her public sterling debt and has amassed a sterling credit of over £700 million. If she chooses, her industrialization—already well begun—can proceed at a rate comparable with Russian industrialization between the two wars. Cheap Japanese cotton goods, bicycles, etc. will be less able to capture markets when the peasants of China and India (and Africa) can afford to pay higher prices for more durable goods.

## EUROPEAN HORIZONS

In Europe the transformation will be no less profound.

## NAPOLEON

In the past serious threats of European enslavement came from France and then from Germany because of their central position. In the 18th century France dreamed of extending her power across the Rhine, the Scheldt, the Alps and Pyrenees, but even in Napoleon's day that idea had become an anachronism, for the peoples across these frontiers were too patriotic and had become too consolidated for absorption. After Waterloo France remained on the defensive in Europe and sought compensation in building a new French Empire.

Germany's central position, on the other hand was far stronger than that of France. She was surrounded on almost every side by weak neighbours from whom she stole territory as the opportunity arose. For several centuries she had been prowling eastward, establishing colonies of German settlers along the shores of the Baltic, among the Poles and Czechs in the Danube countries.

## BISMARCK AND HITLER

At the time when the Germans defeated the French (in 1871) and proclaimed a united German Empire, the tide of industrialization was at its height and Germany seized the opportunity with both hands. With a great gift for organization, a regimented population of some 70 million and rich mineral resources, Germany rapidly became a first class industrial power. She was equally quick to see that the new mechanical age could provide her—to an extent hitherto undreamed of—with both the sinews and the weapons of war. After coming near to success, then collapsing between 1914 and 1918, she made a supreme effort to come within an ace of world domination in 1940.

Had it succeeded, all the mechanical inventions of our time would have been employed to maintain a military and economic thralldom which it would have been virtually impossible to break, either from within or without. The only hope for civilization would have been the gradual rotting (in the course of generations) of the German will to rule by the corroding frustration which universal loathing might ultimately have produced.

## The Russian Colossus

What now? A new Colossus has arisen on the eastern borders of Europe which in sheer weight of number and industrial power (and therefore war potential) dwarfs the rest of the continent. This generation knows full well that the dream making Berlin the capital of an enslaved Europe is over now and for ever unless they can achieve a military stalemate and then divide the western democracies from their eastern partner by exploiting the "Bolshevik bogey." London and Washington will not fall into that obvious trap but the fact remains that every small nation in Europe is watching the shift of power to Moscow in a mood of acute tension and that there is considerable misgiving among certain sections of the British-American public. This mood of doubt and apprehension is of course reinforced by the fact that the Soviet Union has been the protagonist of Marxist Communism, which is feared and disliked by the majority in every civilized country.

## RUSSIAN TRIUMPHS

Like the French Jacobins before them, the Bolsheviks dreamed and worked for a world-wide revolution which could guarantee the experiment in Russia against overthrow from outside. Meanwhile illiterate peasants have been transformed into a mighty industrialized state; when the test came it withstood the onslaughts of the (then) strongest military power in the world. That astonishing achievement is a greatly accelerating movement (led by Stalin) which trusts in the national pride and loyalty of the Soviet Republic instead of an ambiguous world evolution to guarantee the security of the Non-Capitalist state. It feels sufficiently sure of itself to reward individual prowess with privilege and recognize the Christian Church which demands loyalty to a faith transcending the loyalty due to a temporal state. The Communist Party is so sure of its future that it has become Russian.

If Communism does in fact spread like a plague through a distracted Europe, the cause will not be sinister plottings in Moscow, but the bankruptcy of democracy—of which the British Commonwealth and the United States are Trustees. Our major task will only begin after the Anglo-American armies have triumphed on European battlefields. Let it not be said of us—"the fault, dear Brutus, lies not in our stars but in ourselves that were underlings!"—*Weekly Air News Letter*.

## VICHY TAKES HOSTAGES

The German-controlled Paris radio said on Sunday that hostages had been taken in Paris as reprisal for the Alger trials of the members of the African Phalanx.—*Reuter*.

## CATHOLIC BOOK CLUB

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## NOTICE

Distribution of Subsidiary Foodstuffs in Jaffna District.

Arrangements have been made to distribute the curristuffs mentioned below at the rates specified against each commodity to each consumer not attached to a co-operative retail store from Monday, the 1st May to 7th May 1944 (both days inclusive).

1. Coriander  $\frac{1}{2}$  oz. per head.
2. Cummin seed  $\frac{1}{2}$  per head.
3. Tamarind  $\frac{1}{2}$  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.