

The Catholic Guardian

ESTABLISHED AS A FORTNIGHTLY, 1876; ISSUED AS A WEEKLY, 1878.

Telegrams: "GUARDIAN", JAFFNA.

REGISTERED AS A NEWSPAPER IN CEYLON.

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

Telephone: NO. 100.

Vol 72, No. 15.

JAFFNA, FRIDAY APRIL 25, 1947.

PRICE: 10 CENTS.

THE CHURCH IN POLAND

By Every Means in its Power, the Puppet Regime in Poland is Attempting to Destroy the Catholic Church

By ANN SU CARDWELL

In the Poland of today, under the heel of the so-called Polish Provisional Government, in reality a Soviet-imposed Communist group, the regime's struggle with the Roman Catholic Church is under way. Although the policy is not yet clearly defined, the steps taken both in matters concerning the Church and the clergy, and in fields where the Church is indirectly interested, indicate the trend and the final goal. Since the battle lines are drawn between Communism and Christianity, there can be only one outcome if the present regime, through the impending "elections," is firmly established in power.

Direct action against the Church and clergy has been going on with increasing vigour for many months. The government-controlled press has been persistent in its attacks upon the Vatican and Cardinal Hlond in particular, and upon the Church in general. Priests have been arrested, imprisoned, murdered. The charges usually are based on help given resistance movements—"bandits," the regime calls them. Recent cables report the trial of priests on such trumped up charges, with the death sentence passed.

The religious press has been greatly restricted; it receives only 3 per cent of the newsprint allotment, although it would normally be read by 90 per cent of the population. The Church is not permitted to publish a daily paper, and its weeklies and monthlies must not touch upon certain subjects. Pastoral letters are not published until after considerable delay and then only in part. Copies of all sermons must be submitted for the censor's approval, and the sermon is delivered a member of the security police is present with a copy as approved, and this he follows to see that the priest does not deviate one iota from that copy.

The Church, through the religious, no longer may work in the hospitals. The chaplains in Zymierski's "Polish" Army are in many instances not priests at all, not having been ordained, but men chosen because they can be trusted by the Communists to pose as priests while at the same time carrying on an insidious anti-religious propaganda.

While in certain districts, that of Krakow for example, where Cardinal Sapieha's popularity makes it dangerous for the Government to take too strong measures, the Church has heretofore had much greater liberty of action than it has had in Warsaw and other centres. Yet, in general, the remark made by Cardinal Hlond in an interview to the effect that the Polish regime's conception of religious freedom is comparable to its conception of democracy and that its expression in practice is similar, holds good for all Poland today.

Since the population of Poland is overwhelmingly Catholic—the published figures put it at 97 per cent—the regime has not been agreed on the advisability of coming into direct clash with the Church. The more moderate members of the Government have advocated a policy of restrictions with a certain amount of conciliation while at the same time conducting an intensive and wide-

spread education of youth in Communist ideology, in the expectation that in a few years their undermining of Christian principles and morality would have proceeded so far that a strong Communist minority in control of the Government would have the Church completely at its mercy. Hence on various occasions, government officials have appeared with the clergy. Such apparent conciliation has been consistently opposed by the militant Communists in the regime and has been accepted only for the reason that they have wished to win over the peasants—who are 100 per cent Catholic—to their support.

Probably the strongest emphasis in this struggle with the Church is placed on education. As with the Nazis, so with the Communists, youth plays an enormously important role. The school system has been recast to fit Communist ideology. To do that, attendance in classes on religion in the schools was removed from the obligatory list; children may attend them if parents wish and are willing to run the risk. As for the general programme, these sentences written by a woman teacher of long experience are enlightening: "...in reading exercises for the third grade there are passages about agrarian reform, about the new democracy, about political duties, which cannot be understood by a small child. On the other hand, there is nothing about God, about religion, about morality, which teaching for the good of future generations, should be inculcated in young minds if Poland is to be an honest and just nation, respecting veracity.... The textbooks are forced upon us and the carrying out of the unchristian educational reforms is enforced by special 'official' commissions and police institutions."

A youth organization called "Association of Fighting Youth," referred to as ZWM, corresponds to the Kom-mols in the USSR. It is the announced purpose of the leaders of this organization to bring into it all Polish young people, and its members are instructed to infiltrate into other youth organizations and, pursuing the usual Communist tactics, win control there.

The universities are crowded with students, but for some time the government press has been accusing both professors and students of being "reactionary." A cleansing of these institutions of that element is already in progress, such cleansing consisting of the removal of persons who refused to accept Communist direction.

Accompanying this fight against all those who hold Christian ideals is the propagation of atheism, instanced by the call issued by the Department of Religious Cults in the Ministry of Education to all atheists to register with the Atheist Union which, it is interesting to note, enjoys special privileges. The regime also makes it part of its policy to encourage any sect or organization which in any way competes with the Catholic Church. These sects, few in number and insignificant in their membership compared with the population as a whole, have in some instance re-

SIGNS OF THE TIMES

That strange force called Christianity, despite all its marble monuments and pursed lips, demonstrates again and again that it is still a living thing. This week, U.S. Christians heard renewed proof of it—from a Roman Catholic priest.

Burning-eyed Msgr. Fulton J. Sheen this week began his 17th series of radio talks for NBC's *Catholic Hour*: His voice, as usual, was as rich and sweet as *sabaglione*, but in his words rang a message to all who call themselves Christians. Excerpts:

"The signs of our times point to two inescapable truths, the first of which is that we have come to the end of the post-Renaissance chapter of history which made man the measure of all things... We are witnessing the death of Historical Liberalism... which, like a sundial, is unable to tell the time in the dark, and which can function only in a society whose basis is moral..."

"The second great truth which the signs of the times portend is that we are definitely at the end of a non-religious era of civilization, which regarded religion as an addendum to life, a pious extra, a morale-builder for the individual, but of no social relevance..."

GOD-MAN v. MAN-GOD

"The new era into which we are entering is what might be called the religious phase of human history. But do not misunderstand; by religious we do not mean that men will turn to God, but rather that the indifference to the absolute which characterized the liberal phase of civilization will be succeeded by a passion for an absolute. From now on the struggle will be not for colonies and national rights, but for the souls of men... From now on men will divide themselves into two religions—understood again as surrender to an absolute. The conflict of the future is between the absolute who is the God-man and the absolute which is the man-God: the God Who became man and the man who makes himself God; between brothers in Christ and comrades in anti-Christ."

"The anti-Christ will not be so called, otherwise he would have no followers. He will wear no red tights, nor vomit sulphur, nor carry a spear nor wave an arrowed tail as the Mephistopheles in *Faust*. The masquerade has helped the devil convince men that he does not exist, for he knows that he is never so strong as when men believe that he does not exist."

ceived encouragement out of all proportion to their importance.

The regime has striven from the first to make the clergy, and through them the Church, unpopular with the people. It gave the clergy first category ration cards—something highly desirable in hungry Poland but which only the privileged get; and while confiscating private property on every hand, left the estates of the Church untouched. It is reported that many of the priests are now in favour of turning over Church holdings to the State, not because they are pro-regime but because they believe that as the situation now stands it is wiser that the Church share the dismal fate of the general population.

Cardinal Hlond's Pastoral Letter concerning the January elections, which was read in all Polish Catholic churches October 20, contains much information

(Continued on Page 4)

"Nowhere in Sacred Scripture do we find warrant for the popular myth of the devil as a buffoon who is dressed like the first 'red.' Rather is he described as an angel fallen from heaven, and as 'the Prince of this world' whose business it is to tell us that there is no other world. His logic is simple: if there is no heaven, there is no hell; if there is no hell, then there is no sin; if there is no sin, then there is no judge; and if there is no judgment, then evil is good and good is evil."

THE GREAT HUMANITARIAN

"But above all these descriptions, Our Lord tells us that he will be so much like Himself, that he would deceive even the elect—and certainly no devil we have ever seen in picture books could deceive even the elect. How will he come in this new age to win followers to his religion? He will come disguised as the Great Humanitarian; he will talk peace, prosperity and plenty, not as means to lead us to God, but as ends in themselves."

"He will write books on the new idea of God to suit the way people live; induce faith in astrology so as to make not the will, but the stars, responsible for sins; he will explain guilt away psychologically as repressed sex, make men shrink in shame if their fellow men say they are not broad-minded and liberal; he will identify tolerance and indifference to right and wrong, truth and error; he will spread the lie that men will never be better until they make society better and thus have selfishness to provide fuel for the next revolution; he will foster science but only to have armament makers make use of science to destroy another; he will foster more divorces under the disguise that another partner is 'vital'; he will invoke religion to destroy religion; he will even speak of Christ and say that he was the greatest man who ever lived; his mission, he will say, will be to liberate men from the servitudes of superstition and Fascism, which he will never define."

THE APE OF GOD

"In the midst of all his seeming love for humanity and his glib talk of freedom and equality, he will have one great secret which he will tell to no one: he will not believe in God. Because his religion will be brotherhood without the fatherhood of God, he will deceive even the elect."

"He will set up a counter-church which will be the ape of the Church because he, the evil is the ape of God. It will have all the notes and characteristics of the Church, but in reverse and emptied of its divine content... In desperate need for God, he will induce modern man in his loneliness and frustration to hunger more and more for membership in a community that will give man enlargement of purpose, without any need of personal amendment and without admission of personal guilt..."

"Jews, Protestants and Catholics should unite against a common foe. It is not a unity of religion we plead for that is impossible when purchased at the cost of the unity of truth, but a unity of religious peoples... In a word, if anti-Christ has his fellow-travelers, then why should not God and His Divine Son?... We may not be able to meet in the same pew—would to God we did—but we can meet on our knees."

1 Time, February 3, 1947, quoted in the New Review, April '47.

MADHU

MAY FESTIVAL

Novenas preparatory to the May Festival begin on the 25th of April. The Feast will take place on the 4th of May.

Administrator of Madhu Church.

Naranthana Rural Welfare Society

The first meeting of the above association was held on the 16th inst. at Naranthana, with Mr. T. Thillainathar in the chair. Speeches on rural upliftment were made. The office bearers were elected and the meeting ended successfully.

Church Calendar

APRIL 1947

FRI. ...25 S. Mark.
SAT. ...26 S. Cletus.
SUN. ...27 3 E. S. Peter Canis.
MON. ...28 S. Paul of C.
TUES. ...29 S. Peter M.
WED. ...30 S. Cath. of Sien.

MAY 1947

THURS. ...1 SS. Philip & Jacob.
FRI. ...2 S. Athanasius.

The Catholic Guardian

APRIL 25TH 1947

CEYLON'S ROTTEN BOROUGHES

No serious-minded member of the public can view with anything approaching equanimity the scandal of the Electoral Registers. Nearly 14,000 claims for insertion have been registered in Jaffna, in Kegalle alone 34,000 objections have been lodged. It is no part of our thesis to maintain that every single one of these claims can be substantiated, but that such claims can be seriously made argues something frightfully wrong.

That something frightfully wrong is this: the arbitrary or casual disfranchisement of several thousands in a single electorate. At any time this would have been a matter of the most vital importance and should have precipitated a major political crisis. But at this juncture the virtual creation of what can only be called Ceylon's rotten boroughs borders on the criminal.

The reason is not far to seek. The people in Ceylon are being taught their first halting steps in democracy. That is why it should have been government's primary concern not only to see to the instruction of the people in their duties and responsibilities but, no matter what the expenditure of time, money and effort, to see to it that every single voter's name appeared on the list. At such a stage in our political development it is appalling to think that on account of the slipshod way in which the Registers have been compiled, the onus of proving his right to inclusion is thrown on the individual voter. Such voter except in the more politically conscious areas—it is no rash assumption—would normally do nothing whatever about it. And such in fact is the position obtaining. Candidates interested in the inclusion of supporters exert themselves. If no candidate is interested, the disfranchisement of thousands automatically follows.

So many considerations emerge for the sake of clarity we shall proceed *seriatim*.

We ask firstly who was the enumerator responsible in each locality for the compilation of the Registers. It is imperative to fix the blame on definite individuals: there must be no question of their getting off scot free. What is in question is sheer incompetence or very unsavoury methods. Any attempt to burke this issue argues either an incurable flippancy or something definitely sinister. All of us must be jolted out of complacent acceptance.

We ask secondly on what basis the compilation was effected. Were definite, rigid instructions issued, were these instructions enforced, what were those instructions. These are pertinent questions as what seems to have happened is that the twelve-year old registers were titivated without any serious preoccupation about the deaths that occurred in the meantime, the inevitable changes of residence or the relevant fact that children nine years of age twelve years ago are today majors. Was any deadline fixed?

Our third question is concerned with the printing of the Registers in England. In war-time phrase 'was the journey really necessary?' Granted that the Government Press could not cope with the work in time, was the idea of having it done in India so inconceivable? It could have been done there more competently as proof-readers familiar with our nomenclature would have passed no egregious misprints: it would have been done more cheaply and more expeditiously. And if the printing had to be done in England did the bright idea of sending a few proof-readers from Ceylon occur to no one, to not a single one of our far from ill-paid bureaucrats?

Fourthly we take it as axiomatic that all claims will be patiently and thoroughly sifted by a body of competent and impartial umpires. There must be no acquiescence in jaunty decisions, so many to the minute.

Fifthly we ask in bewilderment, where is the country heading? Jaffna and Kegalle are not the only areas in question. From every corner of the island the same cry is rising. It would be ominous if there was even a shadow of suspicion that the omissions were not purely accidental. Such shadow can be dispelled only by the fullest light thrown on the circumstances of the compilation and the sooner that light is projected the better.

Sixthly we ask how can an election fraught with the most momentous consequences for the country, based on such registers be worth a straw. Is this to be our initiation into democracy, our means of selecting our rulers? Rule of the people, by the people! What a hope!

To sum up we demand an answer to our question, who is responsible. The same thing can happen again otherwise. There may be a cynical consolation in locking the stable when the horse has disappeared; the rats will be kept out. We are concerned now

with the return of the horse; we must also deal with the rats within the stable.

3rd Sunday After Easter

Epistle

Beloved, I call upon you to be like strangers and exiles, to resist those natural appetites which besiege the soul. Your life amidst the Gentiles must be beyond reproach; decried as malefactors, you must let them see, from your honourable behaviour, what you are; they will praise God for you, when his time comes to have mercy on them. For love of the Lord, then, bow to every kind of human authority; to the king who enjoys the chief power, and to the magistrates who hold his commission to punish criminals and encourage honest men. To silence, by honest living, the ignorant chatter of fools; that is what God expects of you. Free men, but the liberty you enjoy is not to be made a pretext for wrong doing; it is to be used in God's service. Give all men their due; to the brethren, your love; to God, your reverence; to the king, due honour. You who are slaves must be submissive to your masters, and shew all respect, not only to those who are kind and considerate, but to those who are hard to please. (1 Peter: Ch 2, 11-18).

Gospel

At that time Jesus said to his disciples: After a little while, you will see me no longer; and again after a little while you will have sight of me, because I am going back to the Father. Upon this, some of his disciples said to one another, What does this mean, that he is saying to us, After a little while, you will see me no longer, and again after a little while, you will have sight of me? And then, Because I am going back to my Father? What is this little while he speaks of? they asked. We cannot understand what he means by it. Jesus, knowing that they were eager to question him, said to them, You are wondering among yourselves over what I have been saying, After a little while you will see me no longer, and again after a little while you will have sight of me. Believe me when I tell you this, you will weep and lament while the world rejoices; you will be distressed, but your distress shall be turned into joy. A woman in childbirth feels distress, because now her time has come; but when she has borne her child, she does not remember the distress any longer, so glad is she that a man has been born into the world. So it is with you, you are distressed now; but one day I will see you again, and then your hearts will be glad; and your gladness will be one which nobody can take away from you. (St. John: XVI, 16-22).

(Mgr. Knox's Translation.)

Some Thoughts on the Risen Life

"If Christ did not rise, vain is our teaching, vain too your faith" said St. Paul in his first Epistle to the Corinthians. Our faith entirely depends upon Christ's Resurrection. Resurrection is part of the Divine plan by which we are redeemed. We die to sin sacramentally, because we are associated with our Lord's death upon the Cross and we are elevated to light in His own rising and triumph over death. The Resurrection therefore is of primary importance. Our Lord had to convince His disciples that He was truly risen from the dead. He might have done so in some startling manner, but he preferred to work quietly so as to let it dawn upon them almost naturally, that He has risen. He first appears to the holy women thus preparing the way to appear before His Apostles. He meets the two disciples on their way to Emmaus and proves to them from the Prophets that Christ, must suffer to redeem the world. The ground is then prepared. It was most important to convince the Apostles of the reality of His Resurrection, for they were to preach His Resurrection and His mission to the world. Gradually He appears to the Apostles. They required a breathing space within which to recall all that He had said. Eventu-

ally when rumour and report had done its work our Lord reveals Himself to the Apostles altogether. In order to convince His disciples that He had really risen from the dead our Lord does not only appear to them but speaks to them also. He makes them touch and handle Him and calls for food to let them see how real He is. He even prepares a breakfast for them by the lake side. He shows them the wounds in His hands and feet. He calls for something to eat and they offer Him a piece of fish. This he takes and eats before them.

The scenes from the Risen Life are amongst the most charming and delightful incidents which the Gospels contain.

If there be one fact in history, which is better entitled to credit than any other, it is the Glorious Resurrection of our Lord from the tomb. Never was any transaction transmitted through every successive generation, from the period of its occurrence to the present day, amidst such evidence. It is attested by the positive testimony of persons who were eye witnesses of it, who saw Jesus dead and who afterwards saw Him alive.

What a wonderful change took place in the minds of the Apostles by the knowledge of the Resurrection. The world had seemed to be shattered at the death of their Beloved Master. After all they were not deceived. What did the scandal of the Cross matter now or the triumph of His foes since Jesus was really risen.

If our Lord used such tact in bringing home to the disciples the reality of the Resurrection, then a similar delicacy will be evident in His dealings with the individual soul. His grace will work quietly, the present will grow out of the past; faith will increase and hope be strengthened and finally there will be true peace.

C.W.M. Series.

V. T.

A Great Gentleman

The death of Mr. N. Nadarajah, K.C., within a few weeks of his appointment as a Commissioner of Assize, robs Ceylon of one of its most distinguished lawyers and the island's public life of a great gentleman. Combining hard work with innate ability, Mr. Nadarajah rose to the top of his profession at a comparatively early age. Although he was only fifty years old when he died, he had lived a full and useful life, and was honoured by his colleagues as a brilliant and zealous member of his profession, and by the general public as an upright and warm hearted citizen. At the Bar he figured in most of the important civil cases of the past decade, and shone with equal brilliance on the original side, and in arguing appeals before the Supreme Court. His all too brief career on the Bench was marked by the same humanity and understanding which had endeared him to his clients during his years at the Bar. Mr. Nadarajah was a popular figure in the Law Library, which he did not cease to visit in his leisure hours even after his elevation to the Bench, and his store of knowledge and experience was always at the disposal of the younger members. He had in the course of his labours built up the most comprehensive legal library, public or private, in Ceylon, and was ready to share this bounty with his comrades.

Besides his work at the Courts, Mr. Nadarajah was called upon to discharge onerous duties in connection with several important commissions and inquiries. The award made by him as umpire in the Colombo Tramways Arbitration was described by lawyers in England as a masterpiece of lucidity and precision. Among other important duties he readily undertook were the one-man inquiry into the Matara Police Station death and the delimitation of constituencies for the Ceylon Parliament, when he worked in collaboration with Mr. L. M. D. de Silva, K.C., and Mr. H. E. Jansz. A devout Hindu, he was one of the leading lights of the Vivekananda Society. His benefactions were numerous and varied, but with characteristic modesty he shunned publicity. Andrew Marvell's words appropriately apply to him. "He nothing common did nor mean." A distinguished lawyer he was also that rarer thing—a great gentleman. —(Times of Ceylon, April 21, 1947).

LOCAL & GENERAL

Papal Honours.—On Sunday the 27th inst. Achevely will accord a public reception at 5-30 p.m. to Chevalier Chittampalam A. Gardiner and Mrs. Angela Gardiner on their being recipients of Papal Honours. His Lordship the Bishop will preside.

S. V. P. Jaffna.—The first quarterly meeting of the Conferences of St. Vincent de Paul Society, Jaffna, for the year 1947 came off on Sunday last at 5-30 p.m. in St. Charles' School Hall with Mr. R. J. Paul, the President, Particular Council, in the chair. The quarterly reports and accounts of St. Joseph's, St. James', St. Nicholas', Mount Carmel and St. Patrick's Conferences were submitted and adopted. Mr. G.B. Antony delivered an address on 'Christian Brotherhood' and stressed the need for Catholics to live up to this ideal. The President requested the Conferences to direct stranded cases for help to the Secretary of the Particular Council.

He requested the members to attend more regularly the weekly, monthly and quarterly meetings of the Conferences. He also thanked the lecturer for his well studied discourse. The meeting commenced and terminated with the usual prayers.

The Third Order of St. Francis.

—The monthly meeting of the Third Order of St. Francis will take place at 6-00 p.m. in St. Aloysius' Hall on Monday the 28th of April, 1947. Plenary Indulgences can be gained in May on these dates:—17, 18, 19, 20, 21, 25, 30 and 31. Conditions:—Confession, Communion, Visit to the Cathedral and prayer for the Pope's Intentions. General Absolution on the 15th and the 25th of May.

Personal.—Dr. and Mrs. Chrysostom Joseph and children, Proctor and Mrs. A. Mariadason and children are in Jaffna on a holiday.

A Challenge and the Answer.

—Mr. C. Ponnampalam 1. "Did he not work privately against financial provision being made by the State Council for the Karaiyur Scheme? 2. Did he not phone up Sir Oliver Goonetilleke and ask him to report against the Scheme?"

Mr. G. G. Ponnambalam 1, "I may be permitted to state here that in one of the memoranda submitted to the Southbry Commission by the All-Ceylon Tamil Congress we made a strong point of the neglects suffered by the North particularly in respect of the Jaffna Karaiyur Slums.

2. I would like to challenge Mr. C. Ponnampalam or any of his adherents to repeat this libel from a common platform where I can be present to reply and let the good people of Jaffna judge."

Matriculation Through the S.

S. C. 1946.—At St. Patrick's College: J. Albert, I. Alfred, A. B. Andrew, T. A. Antony, R. J. Augustine, A. D. Joachimipillai, F. J. V. Sattrukalasinghe, D. D. Selvadurai, A. K. R. Jayaratnam, G. E. Joseph and K. Yogarajah.

At the Jaffna Holy Family Convent: J. S. Anthonipillai, C. Sabapathy, E. C. Y. Soosaipillai and K. D. Subramaniam.

The Ceylon Government Pensioners' Welfare Association.

We are happy to have received a copy of the rules of the Ceylon Government Pensioners' Welfare Association. The C. G. P. W. A. was established on the 1st Sept. 1946 and the rules adopted on 30th Oct. 1945. Up to 9th April this year about 160 Pensioners have enrolled themselves as members, and the officials of the Association are doing their utmost to enrol each and everyone of the 50,000 pensioners in the Island. No one will be able to estimate at this juncture the amount of good an Association of this nature will be able to do for its own members scattered throughout the length and breadth of Ceylon and to the country. An Association of this type well-worked can in reality become a most prominent feature of post-war reconstruction. We wish the Association a long and meritorious life.

Manipay Vernacular Schools' Sports Meet.—Under the auspices of the Rural Development Scheme a sports meet was organized and the various items worked out at the Sellamuttu Central Playground, Manipay. A number of Depressed Class

children also took part. At the close of the meet Mr. C. Thiagarajah, Chairman V.C. stressed the importance of sports in nation building. The prize-winners will be awarded the prizes at the forthcoming Health Week Celebrations, Manipay. The Prize winners: 1. The Balasubramania Vidyasalai, Anaicottai.

2. The Suthumalai Central Tamil Mixed School.

3. Manipay Vivekananda Vidyasalai.

A Much Be-moaned Death.—A tragedy of first-rate magnitude befell the Tamil Community in the Island when Mr. N. Nadarajah, K.C., Commissioner of Assize for the second circuit of the Western Assizes was suddenly cut off from life through heart attack. Hailing from Karainagar, Mr. Nadarajah was born in Malaya and was educated in Malaya, Karainagar Hindu College, St. Patrick's College, Jaffna, and St. Joseph's College, Colombo. Starting his practice in 1922 he assiduously worked his way through every stage and phase of his profession till of his own accord he gave up his gold mine of an Appeal Court practice to be of service to his country as a Judge. Hardly one month had elapsed when he had been summoned to his Maker. It is a severe blow to Mrs. Nadarajah and a host of his other relatives but his early death at 50 is an irreparable loss to the Tamil Community. He leaves the best portion of his wealth—his Library—to the University.

The Late Mr. J. W. Arudpragasam.

—We regret to record the death of Mr. J. W. Arudpragasam, retired Principal of the Jaffna Central College. Mr. Arudpragasam joined the College in 1916 and ever since he has identified himself with the growth of the College. All along he had been a popular citizen of Jaffna, a life wire of the Northern Province Teachers' Association and the President of the Northern Province Teachers' Provident Association. The funeral was largely attended, the hearse being drawn by the past and present pupils of the College.

Bishop of Kandy Returns.

The Rt. Rev. Dr. D. B. Regno, O.S.B., Bishop of Kandy and the Lord Abbot, Rt. Rev. Dr. Anselm Weerasinghe, O.S.B., returned to Kandy from Rome. They were welcomed on behalf of the Diocese by Mr. Fred Alles. The imparting of the Papal Blessing and a thanksgiving service with Benediction brought the function to a close.

Ceylon Govt. Pensioners' Welfare Association.

—It is desirable that a branch association affiliated to the above, should be formed in Jaffna. All Govt. pensioners (widows and orphans included) are requested to contact Mr. A. G. Charles, retired Teacher, Chundikuli, (next to the Chundikuli Co-operative Stores) who has literature and forms to be filled on the subject.

Corporation Wants Rs 7 Million More.

—Hon'ble Mr. Rajah Hewavitarne, Minister of Labour, Industry and Commerce wants a further sum of 7 million rupees in addition to the 3 million rupees already granted for the purpose of the Credit Corporation. The main business of the Credit Corporation is to grant loans to any person or Co-operative Society for the purpose of agricultural or industrial development.

Exchange of Culture.—Exchange of students between Britain and India was advocated by the British Minister of Education Mr. George Tomlinson when he spoke to the members of the Indian Students' Union and Hostel in London. "By this type of exchange of culture," he said, "we can build up a strong common front for securing permanent peace and happiness for the world."

India Wants Antiquities Returned.

—Maulana Abul Kalam Azad, Education member of the Indian Interim Government told the Central Legislative Assembly that he was asking for the return of the Indian Antiquities now in England. Among the antiquities are the rare Koh-i-noor-gem now in the British Crown and some rare paintings and relics in the British Museum.

Pakistan is not a Solution.

—Mr. Richard Casey, an Australian born Governor of Bengal from 1944 to 1946 is convinced that Pakistan is not a solution of the Muslim problem in India. "I

do not believe," he says "that even today the Muslims have given anything like enough thought to the demand for Pakistan. I do not believe that they have analysed the economics of Pakistan objectively."

Clergymen on Trial.—According to Moscow radio a group of clergymen are tried at Tirana, capital of Albania for "acting as the tools of foreign agents and using their clerical position to mask subversive activities carried on against the democratic regime of Albania." One of the defendants is a Jesuit priest named Meshkala.

Great Berlin Comb-out.—According to British-controlled German News Agency a total of 3,556 persons were arrested in Berlin during a 24 hour clearing up operation. The arrested include deserters, criminals, blackmarketeers and other "wanted" persons.

Matt Talbot Cause Goes to Rome.—The cause of Matt Talbot, Dublin layman and ascetic whose life after his conversion from alcoholic indulgence has been the inspiration of many Catholic temperance and abstinence groups in Ireland and the United States, has been completed by the Dublin diocese and forwarded to Rome.

Mr. Dennis MacDaid, Rector of the Irish College in Rome, has been named postulator of the cause.

Matt Talbot died in Dublin in 1925.

There will be seven canonisations and three beatifications this year. The new saints are: Bl. Nicholas of Flue, Swiss national patron; Bl. John de Britto, Portuguese Jesuit missionary to India; Bl. Bernardino Realino, 15th century Italian Jesuit preacher; Bl. Joseph Caffasso, 19th century Italian secular priest; Bl. Michael Garicoits, French founder of the Betharram Fathers of the Sacred Heart of Jesus; Bl. Joanne Elizabeth Bichier des Ages, co-founder of the French community of the Daughters of Cross; Bl. Louis Grignon de Montfort, founder of the Society of Priests of the Holy Ghost and the Institute of the Daughters of Wisdom.

The new beati are: Ven. Contardo Ferrini, Italian scholar who died in 1903; Ven. Maria Goretti, virgin and martyr; Ven. Marie Terese Alix LeClerc, founder of the Institute of Our Lady in France.

The S. Congregation of Rites has authorised the opening of the beatification cause of Don Louis Orione, founder of the Institute for helping schools and hospitals.

Approval for the introduction of the beatification cause of Mercedes Molina, of Rio Banba, Ecuador, is given in a decree of the S. Congregation of Rites.

Reasonable Bargain.—The tenant had not paid the rent for his room for several months. "Look here," said the land-lady; "I will meet you halfway. I'm ready to forget half of what you owe me."

All right "I'll meet you. I'll forget the other half."—The Summit.

Letters to the Editor

The Karaiyur Scheme

Dear Sir,—At one of the recent public meetings, Mr. C. Ponnampalam, Chairman of the Jaffna Urban Council, is reported to have accused Mr. G. G. Ponnampalam of having secretly worked against financial provision being made for the Karaiyur Scheme and questioned whether Mr. G. G. Ponnampalam had not communicated to Sir Oliver Goonetilleke to report against the Scheme.

Mr. G. G. Ponnampalam has, through the medium of the "Times of Ceylon", repudiated these statements and has thrown an open challenge to Mr. Ponnampalam or any one of his colleagues to meet him on a common platform where he is prepared to vindicate his good name.

The Catholics of Jaffna are highly interested in the progress of the Karaiyur Scheme. We are therefore, looking forward for Mr. C. Ponnampalam or any one of his colleagues to take up this challenge.

S. R. ANTONYPILLAI.

Pandianthalvoo, Jaffna, 22 4-47.

Do You Know Series XXIV of CATHOLIC DOCTRINE

1. What are the most common representations of the Holy Ghost?
2. What was the favourite ejaculatory prayer of St. Francis Xavier?
3. Name the three Kings?
4. What do you know of the Sanhedrin?
5. Who issued an edict that the Cross should never be used as an instrument of torture?
6. What is the name of the centurion who pierced our Lord's side?
7. What is the special devotion during the month of July?
8. What was the age of Our Blessed Lady at her death?
9. Where was Our Blessed Lady buried?
10. What is the nave?

(For Answers See Below)

Do You Know Series XXIV

1. A dove and a flame of fire.
2. "Ob, Most Holy Trinity."
3. Caspar, Melchior and Balthasar.
4. The Supreme Council of the Jewish Nation.
5. Constantine the Great.
6. Longinus.
7. The Precious Blood of Our Lord.
8. Seventy years.
9. She was buried on Mount Olivet in the Garden of Gethsemane.
10. The longer portion of the church.

AUCTION SALE OF STRAW

The A.G.A. (E), Jaffna will sell by public auction at the New State Farm, Kilinochchi, on 30th April, 1947 at 4 p.m. large quantity of Kalapokam 1946-47 straw in lots.

Payments should be made at the spot and all straw must be removed from site within two weeks from the date fixed for the sale. Further particulars may be obtained from the Manager, New State Farm, Kilinochchi.

M. SRIKHANTA,
A. G. A. (E) Jaffna.

18th April, 1947.

NOTICE OF SALE

About 220 cwts of Mannar Rice Bran and small quantities of other cattle foods will be sold by public auction by Stock Inspector, Jaffna Kachcheri on Monday the 28th April, 1947 at 11-30 a.m. at the Forage Store Bank-shall Street, Jaffna.

One-fourth of the purchase price should be paid at the spot if the bid is accepted.

M. SRIKHANTA,
for Govt. Agent, N.P.

Jaffna, 21st April, 1947.

TODDY RENT SALE 1ST JULY 1947 TO 31ST DECEMBER 1947

Tenders are hereby invited for the purchase of the exclusive privilege of selling Toddy in Mannar District during the period 1st July 1947 to 31st December 1947. Tenders should reach the Assistant Government Agent, Mannar not later than 10-00 a.m. on Saturday 10th May, 1947.

The conditions of sale and any other particulars can be obtained on application at the Mannar Kachcheri.

N. A. DIAS,
Asst. Govt. Agent, Mannar.

April 17, 1947.

Distribution of Subsidiary Foodstuffs

The undermentioned commodities will be issued to all consumers in the Jaffna District other than those served by Co-operative Stores at the rate of one (1) ounce per consumer for period 21-4-47 to 27-4-47.

Dried Chillies—1 oz. per consumer
Bengal Gram—1 oz.

M. SRIKHANTA,
for G.A., N.P.

Jaffna, 16th April, 1947.

TENDER NOTICE

Tenders are invited by the Government Agent, N.P., Jaffna up to 12 noon on 1st May, 1947, (Thursday) for the supply of the following materials to the salt pans at Chivathuru, Karanavai and Vellaparavai and to the Salt Stores at Tondamannar and when required during the period 1st May to 30th September, 1947 viz. Narr baskets, ola mats, palmyrah olas, vadali, olas, palmyrah stalks, palmyrah posts, alampal and cadjans.

Tender forms can be had from the Govt. Agent, N.P., Jaffna, on payment of a tender form deposit of Rs. 25.

Further particulars will be supplied on application.

M. PONNAMBALAM,
for Govt. Agent, N.P.

Jaffna, 18th April, 1947.

The Church in Poland

(Continued from Page 1)

about the religious situation in Poland provided one knows how to read between the lines. Before looking at it, however, it is well to note that this letter was circulated privately among the clergy for six weeks before the day on which it was read, that publication in its original form in the Polish press was strictly forbidden by the Polish censors; that it was not allowed in the mails; and that the full text only recently arrived in this country.

There is reference to the "shadow" (italics ours) of the coming elections, which indicates the danger inherent in them. The regime has been warning the Church that it must keep out of politics. The Letter says, "The Church has the right and the obligation to teach the faithful about duties imposed by the Gospel in the words: 'render to Caesar the things that are Caesar's' and to God those that are God's'....."

The recently announced election ordinances make it possible for the regime to prevent anyone in opposition from voting. The reign of terror and extermination that has been conducted for some time grows in violence. The Letter says: "For democratic organization consists in calling all (italics ours) the citizens to take part in governing the country....." Further on, in public life, it continues: "Political life is one of the most important forms of temporal life..... It must be directed by good men..... Morality is the basis of political life..... Only those who respect morality can demand power..... Every Catholic has the duty to know the political life of his country, and to take a lively interest in it."

Then follows an eight-point conclusion on the Catholics' electoral duties: in sum, Catholics may not belong to organizations whose aim is to undermine Christian ethics; may not vote for candidates or programmes opposed to Catholic morality and teaching; should vote in this election, for by so doing they will promote good and prevent evil.

It is hardly necessary to explain that the entire Letter is directed against the present regime and Communism. Were there any doubt, the closing paragraphs would dispose of it. "Two tendencies toward transformation," begins one of them, "are at present shaping themselves: one seeks to build the life of the country on solid Christian foundations; the other seeks deliverance for the world in the omnipotence of a godless and materialistic State..... Which will win? Everyone is asking this..... Although some of them (modern states) call themselves democratic..... they do not recognize any force besides themselves, even the voice of the people, nor even any moral authority, even that of God. Some states seek to push religion aside from any influence upon public life..... seeking to enclose the Church within the four walls of the temples. (italics ours).

"These attempts are contrary to the teaching of the Church, as is everything that derives from them....." and the exclusion of religious influence from public life, the army, prisons, hospitals and the attempt to exclude it from the schools are mentioned. Then follows a significant passage: "Separating themselves from religion and the Church, modern states do not cease to interfere in purely religious matters; they lay down laws concerning the rights of the Church and the truths and dogmas of the Faith and Christian morality, entirely without the knowledge of the Church and behind her back."

Since only one political party in the opposition—the Polish Peasant Party—is permitted to exist, manifestly the Pastoral Letter tells Catholics to vote for that party. The leadership of the party which represented the Church element, the Labour Party, was not long since taken out of the hands of the true representatives and given to a Communist-controlled group. One of the outstanding members of the original Labour Party was Mgr. Kaczynski, widely known in America, who went from London to become a member of the National Council under the present regime. Naturally he has been expelled from the fraudulent body now posing as the Labour Party.

Matters are developing rapidly in this battle between Church and puppet

regime in Poland, but the news in the daily despatches will only be an unfolding of the basic situation as here presented. Those who believe in the ultimate triumph of the Church will realize the strength, the determination, and the evil purposes of the present Polish regime in relation to the faith of our fathers, conscious of the fact that this is happening not in a country where the Catholic Church is a weak minority, but in a land in which it embraces practically the entire population.—(The Sign, Jan. 1947).

Communism Dealing With the Church

The list of Catholic casualties is steadily mounting in the war on religion waged by Chinese Communists, writes the Rev. Patrick O'Connor, S.S.C., correspondent of the National Catholic Welfare Conference of the U.S.A. Two Chinese priests, Fr. Thaddeus Sheng and Fr. Hsen were reportedly killed recently following their imprisonment by the Communists in Jehol province. Over a wide area the attitude of the Reds towards the Church has changed during the past year from limited tolerance to open persecution. The following account summarizes the information which has been received on murders by the Reds within the past few months. In Siwantze, Changar, China, the Rev. Benedict Ying and a Catholic teacher were killed by the Communists on September 23rd. Both had been imprisoned since February. Rev. Servatius Ludwig, a Benedictine of Yenki Manchuria, has also been reported killed by the Communists, though the date is not exactly determined. Two Austrian Capuchin Fathers, the Rev. Theophilus Ruderstatler and Anthony Schroeksandel of Kiamusze, Manchuria, were shot by the Reds on June 10th. Late reports also tell of at least one Bishop and a number of Priests, Brothers and Sisters being held prisoners by the Chinese Communist forces. Bishop Theodore Breher, O.S.B., of Yenki, Manchuria, and the whole Benedictine community there were arrested on May 5th, and are still being held for forced labour. Reports state that the Bishop has contracted an illness because of insufficient clothing. Mgr. Nicholas Szarvas, Jesuit Prefect Apostolic, was arrested at Taming, Hopei province, on Sept. 27th, and the following day he was hauled before a mass trial and ill-treated until he lost consciousness. He is still being held a captive of the Communists, together with a Father Maron. Reports also constantly tell of the systematic despoliation and confiscation of Mission buildings by the Communists. Bishop Leon Desmedt of Siwantze was jailed for two weeks by the Reds. Most of the priests who returned to their posts in that area after having been interned by the Japanese since 1942 were immediately imprisoned by the Communists.—(Examiner, 5th April, '47).

AGENCY

We are pleased to inform our Customers that we the Jaffna Co-operative Stores Ltd., 150, Hospital Street, Jaffna, have been appointed the Principal Agents of Messrs. Walker Sons & Co., Ltd., Colombo for the Jaffna Peninsula.

Orders placed with us will be promptly executed at competitive prices. The following among other articles are available:—

AUSTIN CAR PARTS
INDIA SUPER TYRES & TUBES
"COSSOR" RADIO SETS
ELECTRICAL GOODS
BICYCLES
CYCLE PARTS
HARDWARE
IRON & STEEL
CEMENT ETC.

MANAGER,
Jaffna Co-operative Stores Ltd.

BOOKS! BOOKS!!

The Substance of Politics by Appadurai

March 1947 edition.

Rs. 9-25. V.P.P. -/45 cts. extra.

FOR VACATION WORK

Model Essays by Eng. Men.

150 Essays with outlines.

J.S.C. Std. Rs. 1-85.

200 Essays with outlines.

S.S.C. Std. Rs. 2-50.

V.P.P. Charges -/45 cts. extra per copy.

• For Rare School Books

Please write to us.

THE KASARINE.

8, Blake Road, Borella, Colombo.

Elephant Brand

"R" MARK

Calicut Pattern Tiles.

Three main reasons why these tiles are preferred by many:—

1. Light as asbestos roofing yet sound as bronze.

SPECIFY 'UMBRELLA MARK'

De-Aired Calicut Tiles for your new building

The weight of Tiles has been reduced without impairing their strength, so that our tiles have now the largest covering area to weight ratio of any one in the market.

The Tiles meet the requirements of those who need full protection from wind and rain, and have satisfactorily passed all tests made on them.

PLEASE BOOK YOUR REQUIREMENTS EARLY

Sole Agents:— J. CHERUBIM & BROTHER,

MAIN STREET, JAFFNA.

SUN LIFE ASSURANCE COMPANY OF CANADA

(Incorporated in Canada in 1865 as a limited Company)

HEAD OFFICE:—MONTREAL.

BRANCH OFFICE:—Lloyd's Buildings, Fort, Colombo

The LARGEST purely LIFE ASSURANCE COMPANY within the BRITISH EMPIRE, with Branches all over the world.

OUR ASSETS EXCEED £260,000,000/- Sterling.

The following types of policies are available from us:—

- | | |
|---|-----------------------------|
| (1) Endowment Policies | (2) Marriage Dowry Policies |
| (3) Educational Policies | (4) Family Income Policies |
| (5) Pension or Retirement Income Policies | (6) Three Stage Policies |

The "Sun Life of Canada" Policy-Contract is by far the BEST POLICY-CONTRACT that any Life Assurance Company can offer to its Policy-holders.

Our Policy-Contract incorporates all the BEST & LATEST FEATURES in Life Assurance, thereby giving every single policy-holder of ours the maximum possible benefits and facilities at the minimum possible cost.

Write now for particulars, or contact me if possible, at "INDRA VASA," HOSPITAL ROAD, JAFFNA.

My Colombo Address:

P. O. Box 28, Colombo.

R. WIJAYA INDRA,
Agent.

EAGLE STAR

Insurance Company Ltd., London.

One of the Strongest Companies in the World.

BUSINESS TRANSACTED

MOTOR VEHICLE (all classes) MARINE, FIRE,

FIDELITY GUARANTEE, BURGLARY, THEFT

AND/OR LOSS OF CASH IN TRANSIT ETC.

Chief Agents:— J. Cherubim & Brother, Jaffna

Printed and Published for the Proprietor by BASTIAMPILLAI SANTIAGOPILLAI at 39, Main Street, Jaffna, at St. Joseph's Catholic Press, Catholic Mission Press, Main Street, Jaffna, on Friday the 25th April, 1947.