

The Catholic Guardian

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

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CATHOLICS & FUNDAMENTAL RIGHTS

STIRRING ADDRESS BY RT. REVD. DR. THOMAS,
BISHOP OF BANGALORE

It may seem strange that the question of fundamental rights should engage the attention of a Catholic Conference. We have had similar conferences in Southern India for several decades; to the best of my memory, such a question does not seem to have been of serious concern to us until recently. We lived in peace and concord with our countrymen whatever their creed and religious practices be. We always felt that the religious beliefs and observances of one community are not and need not be a source of annoyance and irritation to others.

Further, during the last 150 years of British rule we have had equal toleration and protection with the adherents of other religions. There was no policy of discrimination against us or against any other community on grounds of religion. Nor did we enjoy any special favour. We never expected it, nor did we ask for it. When the agitation for self-government began we were not opposed to it. On the contrary the national movement for the economic and political freedom of our country had our sympathy, for we believe in accordance with the teaching of Catholic philosophers that the juridical validity of a government depends on the consent of the governed. Several Catholics took part in the movement. At the elections of February 1937, four out of the five Catholic candidates for the Madras Assembly were returned on the Congress ticket.

Alliance to the civil power is a sacred duty for us. It is founded on obedience to God, by Whose authority a lawfully constituted government exercises its rule. Whatever be the form of government, whether monarchy, oligarchy or democracy, the Church and Catholics always felt at home with it in every country. As Pope Leo XIII declared in his Encyclical *Immortale Dei* of November 1, 1885, "the right to rule is not necessarily bound up with any special mode of government." Various political governments succeeded one another during a century and more in several countries of Europe and as long as they were not opposed to the principle of sound reason and maxims of Christian doctrine and morality, Catholics raised no objection.

Similarly in India, when the cry for independence was raised Christians as a body had nothing to say against it. As Indians they felt that their country had a right like any other to self-determination. We hold fast to that principle even now. We have been content to carry on our work quietly, for our religious interests were not jeopardised. Politically, a small minority like ours, scattered over a wide area, did not count. But the sweeping political changes which occurred in recent years and the impending transfer of power to the people of the land have profoundly altered the situation. It was felt necessary that we should be more active and take steps for the defence and promotion of our interests. The new theories of State supremacy and majority rule have awakened in us the need for closer union and organization and for a greater sense of solidarity.

Recent happenings in the country also roused a feeling of disquiet among all Christians. There has been a great deal of antagonism to missionary activities

and Christian schools. In the press and on the platform, Hindu publicists and speakers have attacked in violent terms the Christian Faith and its institutions of learning and charity, and in particular our efforts to carry out the commission of the Divine Founder of Christianity to "preach the Gospel to every creature." There is more organized opposition to Christianity now than at any time within the past three or four decades. Christianity is looked upon as an intruder, a foreign and denationalizing faith, inimical to the traditions and institutions of the land. Conversion to Christianity is considered an act of disloyalty and a betrayal of India's interests. That is a charge as old as Christianity itself. Already when Our Lord preached the Gospel, His case was discussed in the Jewish Council and the talk was: "What do we, for this man doth many miracles? If we let him alone so, all will believe in him; and the Romans will come, and take away our place and nation." (John xi, 47-48.) When Paul and Silas preached in the Roman colony of Philippi in Macedonia, they were brought before the city magistrate and their accuser said: "These men disturb our city, being Jews, and preach a fashion which is not lawful for us to receive nor observe, being Romans." (Acts xvi, 20-21.) At the trial of the Apostles by the Jewish councils, the high priest said: "Commanding, we commanded you, that you should not teach in this (Christ's) name; and behold you have filled Jerusalem with your doctrine....." But Peter and the other apostles answered: "We ought to obey God rather than the men." (Acts v, 28-29.) The apostles were scourged and ordered "not to speak at all in the name of Jesus." But they "indeed went from the presence of the council, rejoicing that they were accounted worthy to suffer reproach for the name of Jesus. And every day they ceased not, in the temple and from house to house, to teach and preach Christ Jesus." (Acts v, 40-42.) The authorities of the Roman Empire similarly viewed Christianity with suspicion and distrust and were disturbed by its continual growth. In the year 112, Pliny the younger, Governor of Bithynia, writing to the Emperor Trajan, expressed considerable alarm at the prodigious number of Christians in his province. "The contagion of the Christian superstition," he wrote, "is no longer confined to the towns; it has invaded the villages and the country and has seized upon people of every age, every rank and sex."

History is repeating itself in India. During the last three years, there has been a fanatical outburst against Christianity. Following a conversion or two of Sophia College students, Bombay, the University of Bombay declared its "fundamental policy" to be the prevention of conversion from one religion to another. There has been a virulent campaign against missionaries in Jubbulpore for the good work they have been trying to do for the uplift of the aboriginals in Mandla. The persecution of Christians in Travancore, not open but calculated and skillful and subtle and insidious, is a matter of common knowledge.

It is a monstrous error on the part of
(Continued on Page 4.)

THE CARDINALS-DESIGNATE

SOME CONGRATULATIONS AND COMMENT

The Archbishop of Westminster has received numerous messages of congratulation from all parts of the world on his impending elevation to the Sacred College of Cardinals. At home, the Prime Minister, Mr. Atlee, the Home Secretary, Mr. Herbert Morrison, and the Minister of Education, Miss Ellen Wilkinson, have written; as have a number of distinguished members of the Church of England and of the Jewish community. Messages from overseas have included one from Mere Agnes, of the Carmel at Lisieux, the sister of St. Therese; and the numerous prelates whose congratulations have already arrived include several who have been Mgr. Griffin's guests at Westminster during the past two years, among them Cardinal Villeneuve, of Quebec, and the Archbishops of New York and Malta. Many other Cardinals-designate have also written. Press comment both in this country and abroad has been, so far as we are aware, uniformly friendly.

The Duke of Gloucester, as Governor-General of Australia, sent his "warmest congratulations on your appointment as a Cardinal" to the Archbishop of Sydney, saying he feels sure that Mgr. Gilroy will be "the first of a number of Australians to be accorded this high honour." The Governor, Lord Wakehurst, and Premier, Mr. McKell, of New South Wales, sent their congratulations; and the Commonwealth Army Minister, Mr. Forde, who is a Catholic, said: "Your elevation is a well-merited recognition of your ability and devotion to duty, and it will be hailed with approval throughout Australia." But Mr. Arthur Caldwell, Commonwealth Minister of Information, who is also a Catholic, unhappily reflecting that rivalry between the Australian cities which made it necessary to build an entirely new city for the Federal capital, broadcast from Melbourne a very acid comment, saying that, "while there will be congratulations for the new Cardinal, there will also be widespread consternation and bitter resentment that the honour which rightly belongs to the Archbishop of Melbourne, Dr. Mannix, should have gone elsewhere." Mr. Caldwell made a bitter personal attack on the Apostolic Delegate to Australia, expressing the hope that he will shortly be recalled to Rome.

The French Communist newspaper "l'Humanite" carried a hostile article about the Archbishops of Rennes and Rouen, two of the new Cardinals, whom it called in its heading "Beloved Sons of the Vatican." Seeking to prove that they had been "Petainistes," the paper wrote: "These well known Vichyites have received special honours from the Holy See, and thus the Vatican is condemning the entire policy supported by the French people. And how, indeed, could we have expected anything else from the Vatican, which is supporting the efforts of clerical Fascism in all countries?" After discussing Spain, Portugal and Argentina, the writer concluded: "The peoples did not fight against Fascism in order that it might appear in a new edition devised by the Vatican."

Henri Benazet, the principal wireless commentator from Paris, declared that, in "de-Italianizing the Sacred College," "the Pope has discarded tradition and has braved the murmurs of Rome circles." He went on to discuss the strong representation in the Sacred College given to the New World, thinking it possible not only the Pope's successor may come from the New World but also that a Communist revolution in Italy might compel the removal of the Papacy thither.

In Spain there is much satisfaction that there will now be ten Spanish-speaking Cardinals and Mgr. Spellman's messages of congratulation to the nominated Archbishops are widely published. Senor Jose Ramon Alonso, Radio Madrid's commentator on international affairs, reflected a reciprocal goodwill towards the United States, even going so far as to suggest that the war-time Christmas Eve allocutions of the Holy Father was endorsed before delivery by Mr. Myron Taylor.

The elevation of Mgr. Sapieha to the Sacred College is a source of much satisfaction to the Poles. He has kept himself at all times rigidly apart from politics, and is no more ready now to associate himself with the imposed Government than he was to associate himself with the German invaders. When Mr. Churchill discussed in the House of Commons, in June, which Poles might go to Moscow, he named Mgr. Sapieha, with the late M. Witos, but the Archbishop would not go.—*The Tablet*.

PURBLINDNESS OF CHURCHILL AND EDEN

—THE TABLET, LONDON—

How high a place Mr. Churchill is going to take as a war-time Prime Minister depends upon how great a subtraction from his glory will be made for the disastrous policy which he and Mr. Eden embarked upon, of attempting a special friendship with Moscow, and for having been continually induced to sacrifice, one by one, allies whose united strength should have been cherished from the beginning. At every turn since 1941 the Russians, by merely indicating that they were the prey to uneasy suspicions of which they could not rid themselves, have been allowed to keep separate the European Allies. The hopeful and sensible initiative of the St. James's Palace Conference of all the Allies was discontinued in 1942, after only two meetings. The Czechs withdrew from the projected Czechoslovak-Polish Confederation. Even a closer association of Britain

with France, Belgium and Holland is obstructed now. The whole policy of allied solidarity was dropped in favour of Big Three politics in Mr. Eden's twenty-year Treaty with the Soviet Union, when he had no possible grounds for thinking that the masters of Soviet policy wanted to spend those twenty years in works of mutual aid. All previous theory and practice pointed just the other way. Yet Mr. Eden, declaring now in the "Yorkshire Post" that the Soviet Union "cordially and sincerely wants peace," obscure the more relevant fact that why the Soviet wants peace is in order not to be obstructed while extending Soviet control, in ever-widening circles, through Europe and the Middle East and China. Why, indeed, should the Soviet want to fight, when its expansion is underwritten by those
(Continued on Page 4)

NOTICE

VYAKULA PRASANGAM
(Pasalm)

Will be ready for sale by the
beginning of March.

MANAGER,

St. Joseph's Cath. Press, Jaffna.

THANKSGIVING

Grateful thanks to the Most Sacred
Heart of Jesus, St. Anthony and St.
Rita for all favours granted.

SYMOND FRANCIS,
Yakkalamulla.

Church Calendar

FEBRUARY, 1946

FRI. ...15 S. Jovita.
SAT. ...16 S. Juliana.
SUN. ...17 Sept.—S. Flavian.
MON. ...18 Com. Im. Conc.
TUES. ...19 S. Suzanna.
WED. ...20 S. Eleutherius.
THURS. ...21 S. German.
FRI. ...22 S. Pet. Chr. Ant.

The Catholic Guardian

FEBRUARY 15TH 1946

THE LATE
BISHOP ROBICHEZ, S.J.

The Diocese of Trincomalee deeply moans the death of its Chief Pastor, the Right Revd. Dr. G. Robichez, S.J., who passed to his eternal reward in the early hours of Wednesday at his residence in Batticaloa. When the sad news was received here it was announced to the people by the tolling of bells and about the time of the funeral to-day a Solemn High Mass of Requiem was celebrated at the Cathedral, Jaffna, at which besides the faithful various religious communities assisted. Funeral obsequies were timed to take place this morning and the Very Revd. Fr. Administrator and the Very Revd. Father Bizien would be present to represent the Jaffna Diocese. The sense of loss and regret caused by the demise of Mgr. Robichez is not confined to the Eastern Diocese but is shared by Catholics and non-Catholics alike all over the country who had known the good Bishop and had experience of his great kindness and geniality. He died at his 80th year having spent more than half of his life in this Island. During all these years the saving of souls and the service of the people were his dominating aim. In a sense he may be said to be the maker of the Trincomalee Diocese as it is to-day and with his death closes a long chapter in its history. Although he was not one among the first three missionaries who arrived in Trincomalee when it passed over from the Oblates to the Society of Jesus, he followed them in a few years and was Superior of the Mission and Vicar-General of his predecessor, the late Dr. Lavinge, S.J. This prelate died in 1913 and Father Robichez became Administrator Apostolic until 1917 when he was nominated Bishop. His appointment gave the greatest satisfaction to the people who manifested their joy by their enthusiastic display on the occasion of his consecration. Not only were the build-

ings connected with the Mission decorated and illuminated but a large portion of the town bore similar festive garb, non-Catholics equally with Catholics wishing to honour the new Bishop who by his rare affability and interest in their concerns had won the confidence, esteem and affection of the people. He encouraged every good undertaking both by written and spoken word. A firm believer in the power of the good press he tried to spread its influence. We have written above that Mgr. Robichez was the maker of the Trincomalee Diocese. That was our own estimate from this distance and we said so with some diffidence. But since writing those lines, we find confirmation in a short paragraph in a bulletin issued to mark the Golden Jubilee of the Diocese of Trincomalee. Here it is:

"It would be difficult to record in detail all the activities and achievements started and developed during the half of a century under review, chiefly during the Episcopate of nearly thirty years of H.E. Bishop G. Robichez, S.J. There was no form of activity that did not receive his Lordship's personal attention and warm encouragement. Vocations encouraged and fostered, new centres of Catholic life opened in outstations, churches and chapels, schools, convents, orphanages, industrial schools, libraries and reading rooms, enclosed retreats for the spiritual training of the elite of Catholic leaders and teachers, lectures and conferences, have felt the vigorous impulse of his pastoral zeal for the spread of the Gospel, the development of Catholic life and action. All these works are an eloquent tribute to the broad vision and initiative of the Pastor to whom the welfare of the Diocese was entrusted."

How well this serves as a fine tribute to the deceased Prelate's memory, coming, as it does, from a local and well-informed source! But all that meant work and Mgr. Robichez was a hard worker until the growing infirmities of old age incapacitated him for such activities. It must not be forgotten that for many years, besides the care of his own Diocese, he was Administrator of the Diocese of Galle. His zealous labours won the appreciation of Rome and the Holy Father conferred on him the titles of Roman Count and Assistant to the Pontifical Throne. May his soul rest in peace.

EDITORIAL NOTE

Rare Specialised Training.—The news given elsewhere about Dr. M. J. A. Sandrasagra will give great pleasure to his many friends and admirers as it has given to us and his selection is a testimony to the high regard in which he is held in the Department. He deserves it as he has continued to be a keen student ever after he left the Medical College. Besides, by selecting a Medical Officer for special study in the subject of Child Health under the guidance of the acknowledged leader of Paediatrics in Great Britain the Government of Ceylon has taken definite action to improve Child Health in this country. Our best wishes and prayers go with Dr. Sandrasagra.

The Catholic Writers' Movement

By Revd. Francis O. Tambimuttu

1. We Need a Good Catholic Press

THE POWER OF THE PRESS

"Four hostile newspapers are more to be feared than a thousand bayonets", said Napoleon Buonaparte.

The power of the press in our days cannot be exaggerated. Men are ruled by public opinion and public opinion is formed by the Press. The scribbling race congregated in editorial sanctums, the Press Lords,—these are the powers that be who dictate the policies of governments, shape the fate of nations and determine the future of education and social life. Bevin and Vyshinsky bear eloquent testimony to the fact. Both put the blame on propaganda during the U.N.O. meetings.

The private individual takes his views on religion, philosophy and politics from the newspaper. Just as members of religious orders consecrate the early hours of the morning to prayer and meditation, so the twentieth century man and woman devote the fresh hours of the morning to sitting at the feet of the Gamaliels of the newspaper world and drinking in the words of wisdom uttered by these savants and illumination of the Fleet Streets of every country. Thus day by day the newspaper readers are told by the gentlemen of the Press what views they should hold on any subject under the sun from lipsticks to atom bombs.

CATHOLICS AND THE PRESS

No cause can get a hearing, no message can reach those for whom it is intended which does not employ the Press. Our enemies know this and make full use of the Press. Communists, atheists and freemasons have gained adherents to their cause by glaring headlines, striking posters and attractive dust covers. Day by day they continue to fling mud at us with the conviction that some of it will stick as Hitler's newspaper minions did during the 'immortality trials.'

Our enemies have discovered the power of the Press long ago.

Have Catholics realized this? Alas! everything seems to point to the contrary. It is true that some countries have or had a good Catholic Press.

Holland, for instance, before the war had 41 Catholic dailies and 72 Catholic weeklies. Barring such solitary exceptions, to the rest of the Catholic world, and in a very special way to Catholic Lanka, may be applied the words of the saintly Pontiff Pius X.

"Ah, the Press! Its importance is not yet understood. Neither the faithful nor the clergy make use of it as they should. Sometimes people will tell you that the Press is an innovation, and that souls used to be saved without newspapers in other times. In other times! In other times! It is easily said, but they do not remember that in other times an antidote to the poison of the bad press was not equally necessary. We are no longer in the other times; we are in the times of today, and today it is a fact that the Christian people is deceived, poisoned, destroyed by bad newspapers. *In vain will you build churches, give missions, found schools—all your works, all your efforts will be destroyed, if you are not able to wield the defensive and offensive weapon of a loyal and sincere Catholic Press.*"

What may be the cause of this apathy—we may even say criminal neglect—of the part of Catholics? It cannot be ignorance of the necessity of a vigorous Catholic Press. Have not Priests, Bishops and Popes, in season and out of season exhorted the faithful to support the Catholic Press?

The usual answer of Catholics to the question why they do not support the Catholic Press will be: "We get better value for our money elsewhere." Be it so. But that does not do away with the obligation of every Catholic to support the Catholic Press. These critics do not perceive that the daily papers have their coffers full, that Catholic papers cannot give better value unless and until they are vigorously supported,

The late Canon Jackman, editor of *Holy Roodlets* printed a good rejoinder to such criticism.

"Every appeal to support the Catholic Press invariably lets loose streamlets of criticism of the Catholic Press. None better than the Catholic Press knows its deficiencies, but it has not the money to mend them. Hence the request for money not for criticisms. A thing is worth what it costs, and critics forget that a good paper costs money. Do not criticise a starving man for looking thin: give him something to eat.

"The more you read a paper the better it becomes though the reader may feel the worse for a short time. So if you really want to improve the Catholic Press, read it, for every penny contributes to the improvement of its paper, its ink, its layout, its policy, its style, its opinions, its brains. You get the Press you deserve."

A TRUE APOSTOLATE

Popes and Bishops have always spoken and written about the 'Apostolate of the Press. Great workers for God—St. John Bosco, (who said: "I wish to set up at first one printing press, than a large press, and finally many presses.") Frederick Ozanam, Count de Mun, the Harmel brothers, Bishop Von Kettler, Fr. Plater, Canon Cardijn—have assiduously employed the Press for the spread of Christ's ideals. The work of Catholic Press is a true apostolate because in many cases it is the sole instrument to carry God's message to thousands.

The Catholic Press has two-fold purpose. One is to stem the tide of anti-God, anti-religious, immoral and anti-Christian propaganda. The other is to spread the truth that Catholicism offers to its children and to world's steeped in error ignorance and moral servitude.

CATHOLIC ACTION IN ACTION

Catholics are bound in conscience to be apostles, to be Catholic Actionists. Here is a practical way of manifesting their enthusiasm for Catholic Action. Lanka must have an efficient Catholic Press. An efficient Press must be flourishing, and in order to flourish, it must be supported by more and more subscribers and writers.

The great Prelate and social worker Mgr. Ketteler wrote: 'If Saint Paul came back to the world he would become a journalist.' But even the eloquence of a Saint Paul will be of no avail if people refuse to listen to him; even the brilliant articles of a Saint Paul will not produce any results if he has no readers.

(To be Continued)

LOCAL & GENERAL

Doctor to Specialise in Child Life and Health.—Dr. M. J. A. Sandrasagra, D.M.A., Nuwara Eliya has been selected to be sent abroad for the purpose of specialised training in Paediatrics. Dr. Sandrasagra has secured for himself the post of Clinical Assistant to Dr. Charles Mc Neil, Edward Clark professor in Child Life and Health, University of Edinburgh. He will work in the Paediatric Department of the Simpson Maternity Pavilion of the Royal Infirmary and the Royal Edinburgh Hospital for sick children under the direction of Professor Mc Neil. Dr. Sandrasagra already possesses high professional qualifications and has regularly contributed to Medical Journals on Child Health and allied subjects. He is expected to leave for the United Kingdom towards the end of this month.

At N'Eliya Dr. Sandrasagra took a leading part in the social activities of the town. He was President of the N'Eliya division of the British Red Cross Society and the N'Eliya Catholic Association. He was an active member of the N'Eliya and Public Services Clubs and several functions were organized during the week end to bid farewell to Dr. and Mrs. Sandrasagra.

Supreme Court Sessions, Jaffna.—The first Northern Circuit for this year was duly opened at the Town Hall, Jaffna, Hon'ble Mr. Justice A.E.P. Rose presiding over the sessions. Mr. J.A.P. Cherubim, Crown Counsel, and Mr. N. Navaratnam, Deputy Registrar, Supreme Court, Colombo are among the staff of the Supreme Court. There are 14 cases on the calendar.

Protest Against White Paper.

—Indians in Ceylon observed hartal on Tuesday as a protest against the White Paper proposals relating to constitutional reforms. According to a statement made to a "Times of Ceylon" reporter on Tuesday by Mr. S. Vyttilingam, M.S.C., one of the Joint Secretaries of the Ceylon Indian Congress, nearly six lakhs of Indians, including estate labourers, shop assistants, Indian students and scavenging labourers had joined in the demonstration.

The Speaker of the State Council disallowed on Tuesday a request by Mr. S. Vyttilingam (Talawakelle) for permission to move a suspension of Standing Orders to enable him to move a motion relating to the dissatisfaction of Indians in Ceylon with the White Paper proposals which, he said, had led to the declaration of hartal by about six lakhs of Indians in Ceylon today.

"Travancore Ruled by Dictator."—The Madras "Mail" of Jan. 24th carried on one page a long report of what the Dewan of Travancore told the Parliamentary Delegation about the splendid way in which the State was being governed. But on another page there appeared this candid comment by one member of the same Parliamentary Delegation: "Travancore is ruled by a dictator."

The Government's treatment of the Catholic leader, Mr. Kunjithoman, bears out this charge. On Dec. 22nd the latter was arbitrarily arrested, and a month later was equally arbitrarily released—his only "crime" having been to criticize the Government's policy towards Christian schools.

Why Americans are Interested in India.—Mrs. Pandit, about to return to India from the United States, gave an interview to the "United Press of America," in which she expressed herself as disillusioned as to her hopes of American intervention in the Indian question. She said: "Gradually, as I travelled across the country making speeches and meeting many thousands of Americans, I began to see that they were less interested in Indian freedom than in hearing about a situation in which the British look bad. "We had already gathered as much from reading certain American Catholic papers.—*Examiner.*"

Distress in Europe.—Rhona Churchill, one of the first British reporters allowed to visit Poland, wrote in the "Daily Mail": "Six children froze to death in the arms of their mothers on the railway siding last night. They are among the first of thousands of homeless Poles [evacuated from territory ceded to Russia] who will freeze and starve to death this winter in cattle trucks on the railway sidings on the territory of Poland. Peasants are being compelled to vacate their homes and farmsteads on which their families lived for centuries, so that Russians take their place. Three of the train I had seen had taken two months to do what is normally a half-day journey. People are dying not only of cold, but of epidemics, dysentery, typhus."

Television.—Seven stations are to be opened in different parts of England and will send out the same programme. At this stage, no method of increasing the forty-mile radius from any station has been found, but it is estimated that, when the seven stations are in operation, seventy-five per cent of the population will be able to see the programmes. In due course cinemas may be able to show televised national events.

Protestant Minister in Spain Converted.—Dr. Emilio Jacquemart, former Protestant pastor in Madrid, was received into the Catholic Church at the monastery of the Augustine Friars in Burgos. Dr. Jacquemart is a native of Alsace and studied in the Universities of Tubingen, Marburg and Oxford. Speaking 14 languages, he has been professor of religious history at Frankfurt University and has taught also at other famous German universities.

Communism in U.S.A.—J. Edgar Hoover, director of the Federal Bureau of Investigation, warned 700 chiefs of police at their annual conference that Communists in the United States are working day and night to undermine and destroy American institutions, and urged them "to be on guard for an enemy that brazenly and openly has advocated the corruption of America,

that spends sleepless nights working one propaganda line after another, that poses behind a dozen fronts, that squirms and twists his way into these great American forces, such as the churches, schools and the ranks of labour."

Indian Independence 1946?

—Presiding over the Annual Prize Distribution and social gathering of M. T. B. First Grade College at Surat, Mr. Joachim Alva, Editor of "Forum," narrated an incident of how Major Wyatt a member of the Parliamentary Delegation now touring this country, offered to bet with him that India would achieve her Independence this year 1946. The bet was for Rs. 100; but Mr. Alva was unwilling to accept it as he stated that beliefs have been falsified in the past. If India deserved to get Swaraj and if the Indians fought for it conscientiously, India would get Swaraj in spite of anybody. Principal Mr. N. M. Shah of M. T. B. College proposing the vote of thanks said that Mr. Alva should see through the thing with Major Wyatt.

U.S. Catholics.—Contributions valued at more than 10½ million pounds have been made to war sufferers in 42 countries by the relief services of the National Catholic Welfare Conference in the United States.

A hundred dioceses are now collecting 20,000,000 cans of food for Europe.

Ireland has started its housing scheme: five million pounds sterling worth of material is involved and 7,000 people have begun on the work. The Housing Scheme gets priority.

WEDDING**PAUL—CHRYSOSTOM**

A pretty wedding was celebrated at St. Mary's Cathedral on Thursday the 7th of February. Mr. Cyril Vethavanam Paul led to the altar Miss Tangarane Gemma Chrysostom. The bridegroom who is employed in the Rubber Controller's Office is the only son of Mr. V. R. Paul, landed proprietor at Wellawatte. The bride is the only daughter of Mr. Chandrasagari Chrysostom, Accountant in the Chartered Bank at Kuala Lumpur who was unhappily prevented from coming over to Ceylon by the political situation in Malaya. The bride, who was dressed in Silver Benares Tissue carried a beautiful double cascade of madonna lilies, carnations and sweet woodruff, and was given away by her cousin Mr. Felix Rasanayagam. Both bridegroom and bride were recent converts to the faith, the former being received at St. Peter's College, Colombo and the latter at the Holy Family Convent, Ilavai. The altar, the railings and pillars were beautifully decorated with a profusion of palms and of up-country flowers. The Revd. Fr. Chas. S. Matthews, O.M.I., tied the nuptial knot and reminded the new couple of the dignity of the sacrament of marriage and of their mutual duties. The *missa cantata* was brilliantly executed by Revd. Fr. Chovan, O.M.I., and the Catholic ladies choir.

A feature of the service which might be advantageously copied by others was the printing of leaflets containing the Marriage Rite and the Nuptial Mass and Blessing in English. As many of the bride's relatives were non-Catholic these pamphlets must have helped them to understand the Catholic liturgy. The reception was held at the bride's residence, "Ranea Lodge", Anaicottai and was largely attended. The bride is an old pupil of Vembady Girls' school and was a distinguished art teacher at the Ilavai Convent School and at "The Nest", Nuwara Eliya. The new couple left on the 13th inst. for Wellawatte where they will reside in the new house given to the bridegroom by his father.—*Cor.*

The Late Mr. P. Q. Christian

The following hurried note was sent to us last week by a friend but it reached this office after the paper was printed.

Mr. P. Q. Christian of "Leo Lodge", Third Cross Street, Jaffna, who came to

Colombo last Monday for medical advice and to reorganise the St. Patrick's College Old Boys' Association, Colombo, met with a serious accident this morning. He was staying with his nephew Dr. R. L. Tiruchelvam at Dehiwela. At about 9 a.m. as he was crossing the road from the bungalow to St. Mary's Church, Dehiwela, almost opposite, he was knocked down by a fastly driven motor despatch vehicle. He sustained compound, commuted fractures of his lower limbs. He was at once removed to the General Hospital by his nephew, and admitted to Ward 12, under Professor M. A. Paul, who took him up immediately for necessary treatment. His condition is grave, and prayers are requested from his friends and well wishers.

News received later announced his death. His body was brought to Jaffna the following day 9th inst. and the funeral service was held the same evening and was largely attended. Revd. Father Vanderkone assisted by Revd. Frs. Hilary and Deogupillai officiated at the house and during the procession; at the service in the Mortuary Chapel Revd. Fr. John, Rector of St. Patrick's, presided and again at the grave side pronounced the last blessing. All the Fathers in the town attended the funeral. Before the coffin was lowered reference was made to the deceased's exemplary and active Catholic life and prayers were asked for the repose of his soul by the Rector and Fr. Vanderkone. R. I. P.

OBITUARY

It is our painful duty to record the death of Annamma, beloved wife of Mr. A. Gnanaprasam, Editor of the *Sathia Veda Pathukavalan*. The sad event occurred on Wednesday night. She was earlier fortified by the rites of Church and shortly before her death the Parish-Priest recited the prayers for the agonising. The deceased was ailing for the past one year and all efforts made to save her life proved unavailing. She was an exemplary Catholic and belonged to the Confraternity of *Bona Mors* whose members attended in numbers with their banner, her funeral which took place yesterday evening and was well attended. The Parish-Priest Revd. Fr. Hilary assisted by Revd. Frs. Santiago and Deogupillai officiated at the house and at the cemetery; the service in the Cathedral was taken by the Very Revd. Fr. G. A. Guruswamy, Superior, at which most of the Fathers in the town assisted. The deceased leaves behind her sorrowing husband, two sons and three daughters to whom we offer our heartfelt sympathy in their sad bereavement. R. I. P.

Reply to "Times" Critic

The following note was sent to us for publication:

Chairman Urban Council, Jaffna.

With reference to the article appearing in the "Times of Ceylon" of 9-2-46 I have to report as follows:—

The sanitation of this Town is better looked after than any other Urban Council or Municipal town of the Island. This Town is handicapped considerably by the want of a proper water supply

and drainage. In spite of these severe handicaps and the difficulty of draining a flat area this Town is kept far cleaner than others in the Island. The cause of the complaint seems to have been the smell of the Rest House Drain. If there was any cause for complaint this should have been brought to the notice of the Chairman straightaway. The water cart labourer was absent for a few days and this is given on contract. The contractor should be fined for not making satisfactory acting arrangements.

I shall be thankful if the Rest House Keeper would bring any complaints from visitors to your notice immediately so that action may be taken immediately. In fact as soon as this particular complaint was received action was taken to remedy this. "One swallow does not make a summer" and because on one particular day one particular visitor found the Rest House drain smelling he should not have rushed into print and condemned out of hand the sanitation of the whole Town.

Sgd. S. C. THURAI RAJAH,
Medical Officer of Health, Jaffna.
13-2-46.

NOTICE**LORRIES FOR SALE**

Two lorries bearing Nos. H.485 (Chevrolet) of 21 H.P. & H.984 (Ford) of 20.03 H.P. belonging to the Jaffna Urban Council will be sold by public auction at this office on 2-3-46 at 9 a.m. to Permit Holders.

The lorries can be inspected at the Council's Workshop between 2 p.m. and 4 p.m. daily except on Sundays.

C. PONNAMBALAM,
Chairman, U. C., Jaffna.

February 1, 1946.

Order Nisi

IN THE DISTRICT COURT OF JAFFNA.

In the matter of the estate and effects of Kanthar Chelliah of Karainagar North.

Deceased.

Testamentary } No. 520
Jurisdiction }

Manickam widow of Kanthar Chelliah of Karainagar North.

Petitioner.

Vs.

1. Chelliah Seyalarupavan of Karainagar North.
2. Chelva Iswaryammah daughter of Chelliah of do.
3. Chelliamuttu daughter of Chelliah of do.
4. Jayamalar daughter of Chelliah of do.
5. Chelliah Selvathambo of do.
6. Chelliah Selvasamy of do.
7. Velan Kanagasabai of do.

Respondents.

The 1st to 6th respondents are minors appearing by their proposed guardian-ad-litem the 7th respondent.

This matter coming on for disposal before R. R. Selvadurai Esq., District Judge, Jaffna on the 24th day of January 1946 in the presence of Mr. P. Casipillai, Proctor on the part of the petitioner and the affidavit and petition of the petitioner dated 12th January 1946 having been read:

It is ordered that the abovenamed 7th Respondent be appointed Guardian-ad-litem over the minors the abovenamed 1st to 6th Respondents and that letters of administration to the estate of the abovenamed deceased issued to the petitioner unless the respondents or others shall on or before the 22nd day of Feb. 1946 show sufficient cause to the satisfaction of this court to the contrary.

This 24th day of January 1946.

Sgd. R. R. SELVADURAI,
District Judge.

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Catholics and Fundamental Rights

(Continued from Page 1)

our countrymen to imagine that Christianity is allied in any way with any western or foreign government. Christianity has nothing to do with any alien political power. It is a religious creed, which like the voice of science and mathematics transcends all national and linguistic barriers. It flourished in India under the Hindu Rajahs and Moghul Emperors, long before the domination of the country by the British. It is our fervent hope and earnest desire that it will prosper and flourish still more under a national government. Over a century ago, the Abbe Dubois wrote that the conquest of the country by Europeans was "a disastrous event as far as the advance of Christianity was concerned" ("Hindu Manners and Customs," p. 301). Such was the conclusion of an acute observer, who for 30 years laboured in the Mysore State, adopting the garb, the manners and customs, and even the prejudices of the people among whom he laboured, in order to commend the Gospel of Christ to his hearers.

Christianity is concerned with spiritual values and their influence on the lives of men. Hence, it claims freedom to proclaim its message without let or hindrance to all men of good will and to receive into the Church all those who are convinced of its truth from honest and sincere motives. There should be no misunderstanding nor compromise in regard to a claim essential to Christianity. The conception of tolerance held by some of our educated men would mean the denial of existence to the Church. Our claim to religious freedom involves the right to convert.

Is there any wonder then that we should be filled with feelings of apprehension regarding our future? There has been a remarkable awakening among Christians, particularly Catholics, throughout the length and breadth of our vast country. The success of a really democratic government depends on the majority winning the confidence and ready acquiescence of minorities. That is not the case, unfortunately, in our country. That is the reason why we are most anxious that there should be definite and specific guarantees for the free exercise of our religion and for the safeguard of our cultural rights and liberties. We have rights, both as men and as Christians, which should be embodied in the constitution, and which rulers must respect and protect in any course of action they may take. We are not asking for anything which we are not prepared to grant to any other community.

(To be Continued)

Purblindness of Churchill and Eden

(Continued from page 1)

who have most to fear from it a little later on; underwritten in instalments every few months? What purblindness it is that prevents so many responsible Englishmen from seeing the pattern, or from appreciating that the hour is already much later than they think, and makes them mis-name as "misunderstandings" things that are nothing of the sort! There need never be anything more dramatic than this last Moscow Conference; but more surrenders at brief intervals in the Middle East or North Africa can throw away the whole imperial position in 1946.

Sometimes, as in Persia, the tactics are barely given the formality of a scant covering of pretence. But generally the tactics have been to divide and disintegrate, to impose demands gradually, and to suggest each time that this sacrifice will really win the prize of Russian co-operation. Eighteen months ago the British daily Press was being invited to think that if it would join in forcing the resignation of General Sosnkowski, the Polish Commander-in-Chief, the main difficulty felt by the Russians about the Poles would be removed. A bare year later the same British Press, in a moment of supremely ignoble fatuity, was acclaiming the repudiation by Britain of the whole Polish Government, and was muttering

that if the price of Russian co-operation was the abandonment of a Government which had every moral and legal claim not to be abandoned, the price must be paid, and paid cheerfully. So reasoned, as basely as short-sightedly, the men who a few months later were to be seen with faces longer than ever after the London breakdown, as they learnt that there was plenty more to be paid for Soviet collaboration.

Telegraphic Summary of News

INDONESIANS STUDY DUTCH PLAN IN SECRET

While the United Nations' Security Council in London on Sunday heard M. Andrei Vyshinsky, the head of the Soviet delegation, demand U.N.O. intervention in Java to end "the war against the Indonesian population," the Netherlands Government in The Hague offered immediate Commonwealth Status to Indonesia with partnership in the Netherlands Kingdom.

The Dutch offer was contained in a statement of policy which was issued at the same time as Dr. Hubertus Van Mook, the Lieutenant Governor-General of the Netherlands East Indies, was beginning discussion of the Dutch proposals at a formal meeting in Batavia with Dr. Sutan Sjahrir, "the Prime Minister of the Indonesian Republican Government."

When the principle of Commonwealth has been accepted, the Dutch Government offers to promote the earliest acceptance of the Commonwealth of Indonesia as a member of the United Nations Organisation.

As a partner in the new Kingdom—which will consist of the Netherlands, Indonesia; Suriname (Dutch Guinea) and Curacao (the Dutch West Indies)—Indonesia will have freedom of conduct in internal affairs, with readiness to render mutual assistance." The Dutch take upon themselves to create conditions which will enable the Indonesian people freely to decide whether or not to continue the partnership in such way as to gain international recognition.

VYSHINSKY'S ATTITUDE

M. Vyshinsky said that the Dutch Foreign Minister's reluctance to send an Inquiry Commission to Java could only be explained "by his desire to exclude any ray of light from the obscure situation in Indonesia."

There was laughter in the Security Council when the Soviet delegate added that he did not like secrecy in this matter and that he preferred—in Mr. Bevin's phrase—that all documents should be put on the table.

Insisting that the future of the United Nations was at stake, M. Vyshinsky made these main points:—

(1) "War is being waged against the Indonesian population. This is a very dangerous situation—it may light a spark which will set light to the powder barrel and start a world wide conflagration."

(2) A commission composed of Britain, Russia, the United States, China and the Netherlands should be sent to Java to obtain "impartial objective information."

(3) If the other nations were not accorded the same right as Britain to send representatives to Java—"then that is the end of international co-operation and the end of the United Nations."

(4) It was the duty of the United Nations to intervene in Java. "We must of course limit the scope of intervention, but under the terms of Charter intervention by the United Nations is quite proper."

(5) Information from the Hague concerning the training of Dutch reinforcements to sail for Java in May, showed that "we can expect still more extensive military activities against the Indonesians" and such activities were fraught with threats to future peace.

(6) The actual situation of war existed in Indonesia now. Operations "to restore peace and order" always means "the use of cruel and repressive methods" against autonomist elements.

(7) The use of Japanese troops against the Indonesians were a clear breach of the Allied agreement governing the surrender of Japan.

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