

The Catholic Guardian

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

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GENERAL FRANCO'S CONCILIATORY SPEECH

In a world where totalitarianism and cruel injustices and persecutions against human beings are connived at by the Powers, this ostracism of a Catholic country, seeking a Catholic way of life, throws much light on real feelings and real intentions, says the *C. Herald*.

While not pretending that the nationalist regime is without great faults and while sympathising with the efforts at present being made to enable Spain to evolve towards a Catholic and constitutional monarchy, we are glad to publish the text, as broadcast from Spain, from General Franco's address in Segovia, last Friday.

"We came to Segovia to open your electrified railway to the Sierra—the first step in the great work of transforming our railways, with which the regime is confronted. It is another aspect of the great programme of Spanish public works; another aspect of the rebirth of our country, of the efforts which the Government has been making, ever since the end of the Crusade, to bring our National Revolution to completion.

"To-day, when we are misunderstood, when our achievements are being combatted, and even our gestures discussed from abroad, we must re-assert our Revolution even more. What is our Revolution? Our Revolution is exactly the contrary to what the mob everywhere else calls Revolution. Ours is a Revolution with the open hand. Our Revolution is justice; it is the feeding of our children; it is our daily bread.

SPIRITUAL REVOLUTION

"Our Revolution is justice for town and countryside, the end of unemployment, the multiplication of sources of work, brotherhood with one's fellows, the brotherhood of all classes. Our Revolution is the uplifting of men. Ours is a triple Revolution—spiritual, patriotic and material. If others only know how to make revolutions materially we know how to carry them out spiritually and patriotically as well.

"There is no political movement in the world that does not claim to pursue the common good—material welfare, as its final goal. Now we, as a Catholic nation believe that there can be no material welfare which is not inspired by principles of a higher moral order, the spiritual principles of the Gospel.

"Even if our Revolution were both spiritual and material, something would still be lacking—the heritage of our ancestors, our history, which created our brotherhood, which entitles us to be a nation, which took our Flag across the world and which now gives us honour and prestige. It is precisely because of that fact; because we have launched a new Revolution; because we have created a new outlook on life, that we are being combatted throughout the world, the more so in those places where there should be the greater admiration.

A FAILURE

"The comparison is obvious. There is now a 100-year-old revolution in the world which has been a failure—I am referring to the Marxist Revolution. The doctrine of Marxism is not even being upheld in those countries that took it as their ruling principle—countries with

vast areas for cultivation and incalculable riches. The Marxist doctrine is being preserved only as a doctrine for export, to destroy other nations, to oppose men against each other to inflame men's passions and drive them to destruction.

"Every revolution is a costly affair, consequently no social justice can be achieved without a far-reaching economic improvement. The social problem is based upon the economic issue, and because of this fact all those abroad who aimed in making revolutions by destroying and attacking the principles of economic progress have failed. Among the principles of every economic order is the right of property, the right to possess which is the only incentive for work, for joy at work, and for the minds of the workers.

"Respect must also be paid to the principle of private initiative, the source of wealth accumulated through centuries, by private imagination and enterprise, to produce new sources of labour. Because Government initiative, socialist initiative, do nothing but ruin nations, because of their incapability and dearth of imagination to create anew, everybody's minds and gifts are needed to have sources of production, factories, workshops, patents, inventions—to make nations progress.

"The world's present degree of progress is not due to state initiative, to Government bureaucracy. It is the result of private initiative and the intellectual achievements of individuals.

A THIRD FACTOR

"There is still a third factor—Capital; the capital accumulated through savings, which is indispensable to set up concerns, which is irreplaceable for creating credit, for paying wages, for storing up raw materials and manufactured articles; capital is indispensable to make the whole production cycle possible. In all those countries such as Russia and others, where those principles came under attack, workers and producers fell to the lowest of living standards and had to witness millions of human beings dying of starvation. These are the facts, and this is the comparison to make.

"We are not wanted because we are on the path towards truth. We are not wanted because the world would like a social, Catholic, Spanish solution to remain unknown. I therefore tell you: Our Revolution is still full of life, but it has hardly begun yet.

"We have created the tools; we have struggled against six difficult years of war abroad, navicerts, restrictions, poor harvests, shortage of products and fertilisers. For all these things we are not to blame. The ones to be blamed are those who stirred up war in the world, and those who restricted our supplies."

FUNDAMENTAL ISSUE IN CATHOLIC EDUCATION

His Excellency the Deligate Apostolic At St. Joseph's College

May education prescind from religion and be limited to secular subjects and secular presentation?

The Catholic answer to that question is well known and is illustrated by the very title of an American book on "The Catholic Way in Education," which implies what the book explains at length—that we oppose any totalitarian State school system. Such systems not only aim at the "standardization of children" as the American Supreme Court termed it in repressing it, but also implies the "collectivization of children." Totalitarianism in fact of every type, from the French Revolution to the Russian Revolution and from Spartanism to Hitlerism, claims that the children belong to the State more than to the parents, and that the school is essentially a State Agency. While in the democratic view the school deputizes for the family and parents, who have the first right and duty to provide for the physical and educational upbringing of their children.

Parents may of course entrust this upbringing to other agencies of their own choice, just as the father may by will, choose a guardian for his children. Guardianship is considered juridically as an "extension of parental power"

(Taylor) and the guardian is a "temporary parent" (Blackstone). If the State is considered as the "paramount guardian" (Reeve) that is always subject to the essential purpose of guardianship, the children's protection, education and maintenance in accordance with the explicit or presumed wishes of the parents, if such wishes are not unreasonable (English Law Reports).

All that applies proportionately to schools and teachers, who are also "in loco parentis." Hence it is the boast of most non-totalitarian States that they afford parents, subject to prescribed standards and requirements, ample choice not only of State Schools for their children, but also of State-aided Schools, to meet preferences on religious or other grounds, such as the special efficiency of a particular school or of a particular educational agency.

Those are some of the principles which Mgr. Zaleski had no doubt in mind in affirming the importance of this College as a means of Catholic education, and of those principles this College has ever since been an embodiment and also a justification by its success and efficiency during the fifty years of its existence.

"CANTICLE OF LOVE"

(COMMUNICATED)

Some of us are never tired of repeating "How good we are and how very wicked the world is!" I am afraid, that it is all the other way about. Lives of certain holy souls, leave us well nigh spell-bound and distracted at the relatively infinite (I am unable to find any other expression) heights of sanctity, to which God at times raises them up. Not one or two. If you count merely the number of marvels of sanctity whose names are on the lists of the hagiographers of the last two or three decades, you cannot but exclaim with the poet, "what a brave new world! How beautiful mankind is!"

Ah yes! It is true that the world teems with wickedness. But it is also true, that all around us, even in these days of iniquity, if we have eyes to see, we will discover holy souls rising all around us, in every part of the globe, that bear unimpeachable testimony to the glorious fecundity of the Church, in raising up saints to God, in all climes, and at all times. So much so, that a non-Catholic writer is forced to concede the following: "Let no one deny to the Church of Rome, this mark of the true Church—the power of being able to breed saints."

The book I have in mind is the *Canticle of Love*—an autobiography of Marie Sainte-Cecile De Rome (Dinah Belanger in lay life) a nun of the religious of Jesus and Mary, of the Convent of that Congregation at Sillery in Quebec. She died only eighteen years ago. She had to write her autobiography under Obedience, much against her inclination—the "bitterest cross" in her life, she calls it. It is not easy to write with restraint about that book, after

once perusing it. Lovers of poetry speak of "haunting lines." Well, the "Canticle of Love" is indeed a haunting rhythm, an echo of the psalmody of Paradise. You read that, and it will make you think of it even in your dreams. The magic spell will fall on you, subduing your spirit to it for good.

Not that it is anything new. Catholic mysticism is nothing new. It is as ancient as Moses and Elias and other prophets. It is as old as the Fathers of the Desert and St. Paul and St. Teresa of Avila and St. John of the Cross and a host of other Saints. Only this, that it would be sheer temerity, for any one ignorant of Scholastic Theology, to attempt to read into the Mystical part of it—the most difficult part of it as I am told. But a book like the one referred to, is just the book, to introduce laymen—to give them at least a far off glimpse—into the "Infinitely Infinite", regions of the Mystical world.

Marie Sainte-Cecile was no theologian according to the schools. But that is the way with God. He reveals to little ones, the light that He refuses to grant to a Plato or an Aristotle. Then again, the book is not for lay Catholics alone. I think, it would be even more useful to consecrated souls, than to the ordinary laymen.

Space does not allow me to launch into details. Once I start, I shall never know where to end. I can only end by exhorting you, to plunge into its living waters, lave in it, drink of it, till you open your eyes to your own wretchedness, yet which Jesus, Love Infinite, thirsts and burns with anguish, to purify and lift up into the regions of bliss, the Heart of the Triune God.

Annual Retreat to the Catholic Lady Teachers

The Lady Teachers' Annual Retreat which will be held as usual at the Holy Family Convent, Ilavalai, will commence on 8-5-46 at about 4 p. m. and will close on 12-5-46 with Holy Mass.

All teachers and any other ladies who wish to profit by an Annual Retreat, are kindly requested to inform the Mother Superior as early as possible.

Immediately after the close of the annual retreat, the convent will celebrate in a solemn manner on 15-5-46 the Golden Jubilee of its Foundation. Those of the Retreatants who wish to participate in the celebrations are cordially invited to prolong their visits and all benefactors and well-wishers are most welcome.

REV. MOTHER SUPERIOR,
Holy Family Convent,
ILAVALAI.

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Donors are kindly requested to report at my Office during the usual working hours to be registered for the said purpose.

C. CANDIAH,
Divisional Medical Superintendent,
Jaffna.

Civil Hospital,
Jaffna, 29th March, 1946.

CHANGE OF NAME

I Paul Joseph Manuel, of Krishna Pillai Buildings, Nallur, Jaffna, do hereby inform the Government of Ceylon and the General Public. From henceforth I shall be known as Joseph Manuel Paul and sign all documents as :

J. M. PAUL.

The Catholic Guardian

APRIL 5TH 1946

NOT RE-ASSURING

About a fortnight ago the London Correspondent to the *Daily News* wrote saying that the Rev. Fr. Long of St. Patrick's College who was in London told his English audiences that the position of the minorities in Ceylon under the new Constitution was not reassuring. Father Long must have had in mind chiefly the question of the schools but his view of the position of the minorities holds good generally whether they are racial or religious minorities. It is well that the truth should be told and re-told in England that the minorities are far from being reconciled to the position assigned to them in the White Paper which is a *rechauffe* of the Ministers draft constitution. This document, as is well known, was opposed in the State Council by almost all the members representing the minorities. Sir John Tarbat in his review the other day at a meeting of the Chamber of Commerce reminded his hearers of the cable and memorandum they sent to the Secretary of State for the Colonies after the publication of the Soulbury Report expressing their dissatisfaction with several of its recommendations; also when the White Paper followed the Report 'with inconvenient haste' how they found themselves unable to support the motion for its acceptance as proposed by the Leader of the House. Explaining the votes given by the four European nominated members in favour of the motion, he said that from the circumstances of their nomination, they did not represent any particular interest such as the Chamber, and, therefore, they took their own line of action. But the same extenuating plea cannot be urged on behalf of the elected members, particularly those who entered the Council on a pledge. Now, why do we recall these unsavoury facts? The British Government is never tired of repeating that the people in Ceylon have with good grace accepted the new constitution—even the minorities. Lord Soulbury writing recently to the High Priest of Kelaniya says: "It was a great joy to me to learn that the recommendations of the Commissioners had been received with such abundant measure of unanimity and it is my earnest and fervent prayer, that the people of Ceylon will obtain and enjoy to the full the freedom their great qualities have earned." The stress on unanimity is necessary for, did they not often say they were in this country to fulfil their

"high and sacred trust"—the protection of the minority communities. But when the time is nearing for them to part with power and they profess to be anxious to help in its smooth and peaceful transfer, the minorities are disappointed to see nothing effective in the new constitution to secure these ends. This fact must be brought to the knowledge of the British public. Lord Soulbury believes that there is in Ceylon abundant unanimity regarding the recommendations of the Commission. How misinformed he is! The truth is that a great deal of dissatisfaction exists by reason of the absence of any real guarantee that one's rights will be respected. Ours is not a rational but an opportunist's Democracy.

EDITORIAL NOTE

Pannai-Causeway—A Kayts correspondent in his letter printed in another column raises an alarm at the way the causeway is being constructed. He fears that there will be no opening left for boats to pass from one side of the lagoon to the other. We do not think it will be done so but the opening may not be in the right place. It is not known if the Engineer who planned the Causeway inspected that part of the lagoon to find out the Kayts boats channel where the opening should be made. What is feared is that the opening may be in the shallows and the boats which ply daily between Jaffna and Kayts and Kayts and Jaffna would not be able to pass except by a very circuitous way and even this may not be possible during the long months of the South-West monsoon. If the sea communication between Jaffna and Kayts is cut off it will be a calamity as is pointed out in the letter of our correspondent. One of two things must be done; the opening in the Causeway must be at the Kayts boats channel or the parts of the lagoon must be deepened to enable the boats to pass and repass. Mr. F. A. Smith at one time Government Agent, Jaffna in his letter to the Colonial Secretary wrote: "I understand, too, that on the Pannai ferry two openings in a causeway would be required—one for the Kayts boat channel on the Jaffna side and one over the deep channel on the island side". It is very necessary that the attention of Minister of Communication and Works and the Director of Public Works should be called to this matter in good time.

Deletion of Maundy Thursday as Public Holiday.

Jaffna Catholics Protest

A meeting of the Catholics of Jaffna was held at the Jaffna Catholic Club on Monday the 1st April at 6 p.m. to protest against the deletion of Maundy Thursday as a Public Holiday. Chev. S. Arulanatham was proposed to the chair. Mr. Cosmas W. D. Alwines was elected Secretary. The Chairman gave a brief outline of the events that led up to that protest meeting. He said that

to Catholics it was very necessary to have Maundy Thursday as a Public Holiday. Great hardship would be caused to Catholics who are Government Servants, if that day was a working day. The Chairman invited remarks.

Mr. Alwines said that expediency was the watchword of the Government of the day. Various Ministries excelled in this great art. One had to scan the circulars and regulations framed from time to time by the Ministry of Education to see how expediency not equity was the guiding force. Catholics never grudging their Non-Christian brethren getting two or twenty days extra for their New Year. Mr. G. S. Puvirajsinghe in proposing the resolution made a very vigorous spirited speech. He said that this Public Holiday was given at the express request of the Catholics and the Ministry of Home Affairs should be informed in no uncertain terms that the Catholics were prepared to fight for their rights. He deplored the attitude of the Home Minister their representative in Council who had not watched their interests, and who had not even consulted them. He moved the resolution: "The Catholics of Jaffna in meeting assembled indignantly protest against the decision of the Ministry of Home Affairs in suppressing Maundy Thursday as a Public Holiday."

Mr. Francis Martyn, Proctor, seconded the resolution which was unanimously carried.

Dr. N. M. Vanniasinghe has also wired a long protest to the Home Minister against the proposal of the Ministry.

1944-45 Report of the S. P. C., O. B. A. Jaffna.

The last Annual Report was submitted on 17th March 1944 and since then 1945 being the Jubilee year no Annual General Meeting was held.

The years under review however brought the Old Boys both at Colombo and Jaffna to rally round the Alma Mater both spiritually and temporally to celebrate the Jubilee of Very Rev. Fr. Long in a manner worthy of the tradition of the Old Boys and the general public of Jaffna and elsewhere.

Apart from these, we had the pleasure of witnessing the cessation of hostilities of the war both in the East and West. Having been spared the horrors of war we celebrated these events as loyally as possible and thanked Almighty God for having delivered our Brethren at Malaya to meet us once again.

Another important event that has come during this period is the popular Free Education in Ceylon. We are glad that St. Patrick's has joined the scheme and the Old Boys are always at the door of the authorities to help them financially as generously as in the past when the occasion arises.

This report cannot be complete if special mention is not given to the work and doings of the late Mr. P. Q. Christian, especially for his activities in connection with the Old Boys in Colombo and Jaffna. May God give his soul eternal Rest. We have also to record the death of two of our Vice-Presidents Messrs. M. S. Rajakariar and James Joseph both of whom were useful members of the Association.

The Association also records its deep sense of satisfaction on the elevation of two of the Old Boys to offices of high distinction in the persons of Very Rev. Fr. J. Emilianuspillai and Very Rev. Fr. B. A. John as Administrator of the Jaffna Diocese and the Rector of St. Patrick's College respectively.

Our thanks are also due to the Rev. Fr. Rector and his staff for the able assistance they render to the Association in various ways.

MUH. F. J. R. VIKRAMASINKAM,
Hony. Secy., O. B. A.

Pontifical Requiem for Father Le Goc

First Anniversary of the Death

The memory of Father Le Goc cannot fade in this country, the land of his adoption. He was a missionary who worked wholeheartedly for the cause of Church and State in this Island. Scientist, Astronomer, Biologist, Zoologist,

CATHEDRAL CORNER

The following donations received for the Cathedral Building Fund, between Feb. 10th and March 10th 1946 are gratefully acknowledged :

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Mrs. Rebecca Nicholapillai	4	
Donations below Re. 1-00	-50	
Mr. S. M. Chellathamby's List. 8th Novena :		
A. Francis	Esqr.	4
Antony Fernandez Thambirajah	"	1
A. Joseph	"	2
B. Mariampillai	"	1
Anthonypillai Joachimpillai	"	2
S. C. Comarasamy	"	3
A. Aparanam	"	1
A. Soosaipillai	"	1
K. S. Sapapathy	"	3
Mutto Kandiah	"	2
P. Varapragasam	"	1
Philiphiah Joseph	"	1
S. Anthonypillai	"	1
M. Arulanandam	"	1
V. Ratnasingham	"	5
Sinniah Francis	"	1-50
Mrs. Christian Gertrude	"	1
K. S. Manuelpillai	Esqr.	4
S. Francis	"	2
B. Swampillai	"	1
K. Vethanayagam	"	1
B. Emmanuel	"	2
S. R. Nevins	"	2
Benjamin Devasagayam	"	2
S. Swampillai	"	1
Mrs. B. M. Chelliah	"	1
Mrs. Annamma	"	5
S. Gaveraspillai	Esqr.	1
M. Sebastipillai	"	2
Mrs. Pedrupillai Mary	"	1
Anthonypillai Philip	Esqr.	1
Thiruchelvam Joseph	"	1
Adiriampillai Saverimuttu	"	1
B. Saverimuttu	"	1
B. Sinnappillai	"	2
Soosaipillai Singarayar	"	1
Bastiampillai Chelliah	"	1
James Arulanandam	"	1
S. Arulappu	"	1
C. Patrick	"	1
Theonis Anthonypillai	"	1
M. K. Joseph	"	1
A. S. Augustine	"	2
W. D. William	"	1
Bastian Charles	"	1
Anthonypillai	"	1
Mariampillai Joseph Vaz	"	1
Mariampillai Joseph Thambirajah	"	1
K. S. Santhipillai	"	1
Innasipillai Philip	"	1
S. M. Victoria	"	2
S. A. Charles	"	1
Mrs. Lawrencepillai Arulappu	"	1
Chevalier Arulanandam	Esqr.	7-50
S. A. Marianayagam	"	1
Soosaipillai Mariampillai Chelliah	"	1
Santiapillai Anthonypillai	"	1
Muttiah Joseph	"	1
Soosaipillai Bastiampillai	"	1
Leo Rosairo	"	1
K. K. Joachimpillai	"	2
Joseph Machado & Sons	"	10
Jokin Fernandez	"	5
V. L. Fernando	"	6
J. Mariampillai	"	1
James Pelusiar	"	1
Yakarias Saverimuttu	"	2
Santiapillai Bastiampillai	"	1
S. S. Muttiah	"	1
A. G. J. Benedict	"	1
N. S. Soosaipillai	"	1
K. Pavilupillai	"	1
Joseph Raphael	"	1
Saverimuttu Anthonypillai	"	1
James Mary Joseph	"	1
Mrs. P. Anthonypillai	"	4
Anthonypillai Sebamalai	Esqr.	1
Anthonypillai Francis	"	1
James Saverimuttu	"	10
G. John	"	1
B. Joseph	"	2
S. A. Dominic	"	2
Soosaipillai Santiapillai	"	1
B. M. Muttiah	"	2
Manuelpillai Bastiampillai	"	1
Innasipillai Anthonypillai	"	1
B. David	"	5
S. P. Joseph	"	10
B. S. Bastiampillai	"	10
M. Mudiappu	"	1
Apothecaries Co.	"	2
Philip Joseph	"	1
Mrs. Alexander Sellamma	"	1
Saverimuttu Joseph	Esqr.	1
Velupillai Gnanapragasam	"	3
S. M. Kandiah	"	2
Clement Lawrence	"	2

Mrs. Nicholapillai Peragase	1	
K. S. Sapapathy	Esqr.	3
S. Francis	"	2
S. Mariampillai Chelliah	"	1
B. J. Benedict	"	1
Mrs. Annamma Saverimuttu	"	5
Theonis Anthonypillai	Esqr.	2
S. R. Nevins	"	2
A. Saverimuttu	"	1-50
B. Swampillai	"	1
C. A. Vethanayagam	"	1
Benjamin Devasagayam	"	1
M. Joseph	"	1
M. K. Joseph	"	1
S. P. Innasimuttu	"	2
Mrs. Christian Gertrude	"	1
Vesanthipillai Joseph	Esqr.	5
A. Francis	"	4
Thiruchelvam Joseph	"	1
M. Nicholas	"	1
Abrahampillai Joseph	"	1
Chellar George	"	1
Santiapillai Soosaipillai	"	1
Innasimuttu Sinnappu	"	1
Vethanayagam Selvadurai	"	2
Bastiampillai Joseph	"	1
Bastiampillai Lerupillai	"	2
Swampillai Joseph	"	2
Abrahampillai Saverimuttu	"	5
K. P. Gnanapragasam	"	5
Arulanandam	"	1
S. Emmanuel	"	1
S. Arulappu	"	2
B. Mariampillai	"	1
S. Swampillai	"	1
V. P. Demiose	"	1
F. Pedrupillai	"	1
P. J. Rajendra	"	1
D. Sebastian	"	1
A. Soosaipillai	"	1
S. Aseervatham	"	1
A. Gnanapragasam	"	3
A. Francis	"	2
Antony Fernando	"	1
S. A. Marianayagam	"	1
N. C. Nagendra	"	10
S. Philippupillai	"	1
M. Anthonypillai Sokimpillai	"	2
V. Mariampillai	"	1
Mrs. Mary Catherine	"	1
Anthonypillai Joseph	Esqr.	4
M. Edward	"	1
B. Patrick	"	1
M. Sebastipillai	"	1
N. Saverimuttu	"	5
A. Christopher	"	2
M. Rayappu	"	1
Mrs. Luvesapillai	"	1
Philiphiah Joseph	Esqr.	1
P. Varapragasam	"	1
M. Arulanandam	"	1
Bastian Saverus Sellathampoo	"	1
B. Santiapillai	"	2
Soosaipillai Francis	"	1
K. S. Santhipillai	"	3
N. Saverimuttu	"	1
Mrs. A. Bastiampillai	"	1
V. Vyapuri	Esqr.	1
K. S. Manuelpillai	"	2
Coomarasamy Clement	"	3
M. R. F. Marshall	"	7-50
K. Emmanuel	"	1
Mrs. Mary Swampillai	"	1
B. M. Chelliah	Esqr.	1
Anthonypillai Sepamalai	"	1
Chevalier Arulanandam	"	7-50
Pelusiar James	"	1
J. Manuelpillai	"	1
A. E. J. Benedict	"	1
S. M. Victoria	"	2
A. Homer	"	10
Anthonypillai Saverimuttu	"	5
A. Arulappu	"	1
G. Johnpulle	"	1
S. A. Dominic	"	1
Donations below Re. 1-00	"	9
Mr. James Manuelpillai's List. (6th Novena)		
J. Manuelpillai	Esqr.	5
P. Sebastipillai	"	1
K. Manuelpillai	"	1
K. Anthonypillai	"	1
J. Sebastipillai	"	1
T. Ayathurai	"	1
J. Aseervatham	"	1-30
V. Saverimuttu	"	1
K. Pedru	"	1
C. Chelliah	"	1
B. Selladurai	"	2
A. Manikkam	"	1
B. Pavasingham	"	1
K. Saverimuttu	"	1
T. Christopher	"	3
V. Benedict	"	1
T. Chellappa	"	1
M. Rayappu	"	1
P. Jaggo	"	1

N. Savakiralai	Esq.	1
T. Sinnathurai	"	1
S. Devasagayam	"	1
S. Velichoru	"	1-50
M. Soosaipillai	"	1
K. Anthonypillai	"	1
E. Joseph	"	1
Murugesu Bastiampillai	"	2
J. Suvakimpillai	"	1
K. Michael	"	1
M. Ponnamma	"	1
Clara Nurse	"	2
M. Nadarajah	Esq.	1
Joseph Thethani	"	1-50
Mrs. D. Bartlet	"	5
T. FamBeck	Esq.	1
Suliyar	"	1
S. Ariyanayagam	"	1
Arumugam	"	5
Peduru Veyakulam	"	3-15
Donations below Re. 1-00	"	2-10

Mr. V. Francis's List.**Trincomalee**

R. N. Rully	Esqr.	10
M. Fawcett	"	10
C. Stevens	"	5
R. Brittan	"	5
James G. Meegan	"	5
C. Carmody	"	5
John Maccarthly	"	5
J. M. Donald	"	1
J. Carron	"	2
J. M. S. Miranda & Bros.	"	5
M. S. Sellars	Esq.	3
Anonymous	"	2
Paul C. Francis	Esq.	2
Stanly Canagasingham	"	2
R. A. Nicholas	"	2
B. Vraspillai	"	5
K. D. Benedict	"	5
B. S. Rodrigo	"	1
A. Joseph	"	2
B. Gomez	"	5
B. F. Andrado	"	2
S. Antonypillai	"	3
V. Chabaram	"	2
S. Anthony Thonus	"	2
S. Ayathurai	"	1
J. Xavier	"	1
Daniel	"	1
A. S. Thonathans	"	1
P. M. Grats	"	1
B. Hogarth	"	1
J. Murphy	"	1
D. Madden	"	5
D. P. Tennar	"	1
Serg. V. Gador	"	1
D. T. S. Ruther	"	5
A. S. Fernando	"	5
N. James	"	2
B. M. Fatler	"	2
E. P. Gunawardene	"	1
T. Thambimuttu	"	2
D. E. C. Crodipilly	"	2
W. P. M. Mendis	"	2
Donations below Re. 1-00	"	1-25

Mr. G.W.A. Theile's list

(14th Nov.)

H. E. Margris	Esqr.	2
Mrs. V. Martyn	"	2
Justin Gomez	Esqr.	2
Mrs. C. F. Martyn	"	2
Mrs. Justin Gomez	"	1
D. Jansz	Esqr.	1
A. Jansen	"	2
Mrs. M. Martinez	"	1
F. A. Webber	Esqr.	5
Mrs. Hilda Martyn	"	1

Total 1785-40

Previously acknowledged 9876-37

Grand Total: 11661-77

Society of St. Vincent de Paul, Jaffna**ANNUAL REPORT FOR 1945.**

The Particular Council of the Conferences of S.V.P., Jaffna has pleasure in submitting its Fifth Annual Report.

The Conferences directed by the Council last year are St. Joseph's Conference started in 1906, St. Patrick's Conference started in 1916, St. James' Conference started in 1928, St. Nicholas' Conference started in 1929, Mount Carmel Conference started in 1945 and St. Joseph's Junior Conference of Colombo started in 1945, each being attached to a different parish in the town. This Council and the Conference have been affiliated to the General Council in Paris.

The Council offers its heartiest congratulations to the members of St. Joseph's Conference which has completed 40 years of uninterrupted and fruitful social service in the town.

The Council wishes to place on record its appreciation of the inimitable work

of the self-sacrificing Director and Founder of St. Joseph's Conference—Rev. Bro. E. Groussault, O.M.I.

The year under review whose activities are briefly given below has been a trying one in the matter of finding both the money as well as the necessary food materials and clothing to be supplied to the poor because of the economic hardships caused by the war. Though the war has ceased yet the problem of finding things for the poor appears still more difficult. Hence the Council begs all liberal minded persons to be more generous in their gifts to the Conferences for the relief of the poor.

The Council begs to thank all the benefactors of the various Conferences for their kind contributions and generous donations totalling about Rs. 4,200. It is needless to say that without this sum the temporal needs of the poor could not have been sufficiently satisfied. The Members and the Spiritual Directors have to be specially thanked for their zealous sacrifices to brighten the lives of the poor as is shown by their numerous visits to the poor in their homes or in the hospital.

May the good God bless every one of the Conferences engaged in a work so dear to His loving Heart.

Number of Senior Conferences	5
Number of Junior Conferences	1
Active Members	107
Honorary Members	55
Benefactors (monthly)	254
Meetings held	181
Average attendance	73
Families assisted	133
Persons in families assisted	513
Visits to Homes of Families	5,242
Visits to Hospitals	2,774

STATEMENT OF ACCOUNTS**CONTRIBUTIONS**

	Rs. cts.
Cash in hand	472 71
Hon. Members	345 06
Active Members	120 14
Benefactors	661 86
Cash from offerings	2,594 99
Other sources	939 87
Particular Council grant	38 00
	5,172 63

EXPENSES

Cash to the Poor	2,808 89
Clothes	636 83
Burials helped	52 55
Repairs to houses	105 24
Grant to start a trade	69 03
Cash to the stranded	57 20
Other expenses	811 37
Balance	631 52
	5,172 63

For and on behalf of the Particular Council.

P. SAVERIMUTTU,
Hony. Secy. Particular Council.
J.C., C.W.M. Contribution.

WANTED

Wanted clerk with Knowledge of accounts, must be able to type and attend to correspondence. Salary according to qualification. Apply President, Jaffna Town Co-operative Stores Society Ltd., Main Street, Jaffna, on or before April 15th.

Elephant Brand "R" Mark Calicut Pattern TILES

Patronised for its quality by Government & private contractors all over India & Ceylon.

Individual users found it worth beyond its value, yet the price is indisputable.

Await eagerly the incoming shipments due very shortly, and await to see our further notices.

Joseph Machado & Sons,
13-3-46. JAFFNA.

CATHOLIC BOOK STALL

A Large Variety of Catholic English and Tamil Books are for sale at No. 1, St. Patrick's Road, Jaffna. Please pay a visit and select your favourite book before it gets sold. Also available roses, medals holy pictures etc.

P. SAVERIMUTTU,
Hon. Sec., Litt. Com.
St. Patrick's College,
25-3-46.

ST. JOSEPH'S CATHOLIC PRESS**PRICE LIST OF RELIGIOUS BOOKS.**

ENGLISH BOOKS.		Postage	Thiruvana Theepan or Thiruvannamalai 0-50—12
		Ra. Cts. Cts.	
Directorium on			The Inviolable Secret, (An Historical Novel) 0-40—18
Pastoral Theology (in Latin)	2-00—30		Thavamalai (a Novel) 0-25—06
Oraciones Pro Novenas et Alia	1-25—18		A Short Hist. of St. Philom. 0-12—03
The Ceremony of Ordination to the Priesthood	0-10—03		The Apostle of the Sacred Heart 0-40—00
Holy Hour for the Young	0-10—03		Mirror of the Soul 0-15—03
Philosophical Saivism	0-50—15		Voices from Purgatory 0-30—06
History of the Cath. Church in Ceylon	1-50—18		Consolation to the Dead 0-10—03
Catholicism in Jaffna	0-25—04		The Tamils, their early Hist. and Religion 0-50—12
Life of Mgr. De Mazenod	0-60—15		Life of Christ, Critically Examined 0-70—12
Tamil-English Dictionary in Print			Life of Our Lord Part I 0-50—12
			Life of Our Lord Part II 0-50—12
			Christ and His Teaching 1-25—12
TAMIL BOOKS.			CATHOLIC TRACTS.
An Epitome of the Old Testament			1. Two Capital Lies 01—03
Veda Sarithira Sangragam	0-30—03		2. An Important Duty 01—03
Small Catechism	0-10—03		3. The Royal Road 01—03
Big Catechism	0-25—06		4. The Soul 01—03
A Chapter on Confirmation	0-05—03		5. The Divine Teacher 01—03
" Marriage	0-05—03		6. The Nature of God 01—03
Guide for Confession and Communion	in Print		7. Idolatry & Image Worship 01—03
The Ceremony of Ordination to the Priesthood	0-10—03		8. Metempsychosis Part I 20—03
The Altar boys' Manuel	0-40—03		9. Answers to Saivaites 18—03
Tamil Hymnal with notes	1-50—25		10. The Perfect Being 10—03
" " without notes			11. The Origin of Things 10—03
Part 1—2 in Print			12. Christ the God Man 18—03
Night Adoration	0-15—03		13. The True Way of Salvation 12—03
Holy Hour	0-40—03		14. Metempsychosis Part II 18—03
Perpetual Adoration	0-20—03		15. Neo-Saivism 10—03
Path to Heaven (Modsha pathai) leather bdg.	3-25—18		16. History of Hindu Vegetarianism 18—03
Key of Heaven (Muthitiravukole)	in Print		17. Honesty in Religious Enquiry 10—03
Bouquet of Prayers (Sebachendu)	0-50—03		18. Hinduism and Animal Sacrifice 18—03
Lover of Eucharist	0-10—03		19. Origins of Pillaiyar 20—03
Sermons on the Passion of Our Lord (Viagulaprasangam)	1-50—09		20. Origins of Subramanya 20—03
Sermons & Instructions for Retreat	0-80—15		21. A Short History of the Early Popes 25—03
History of St. Anne's Talawilla	0-10—03		22. The Catholic Church and Her Teaching 25—09
" St. Vincent de Paul			1 set of Cath. Tracts from No. 1—22 bound together 2-75—35
Hist. & Litany of St. Isidore	0-05—03		BESIDES ALL SCHOOL BOOKS AND STATIONERY ARE AVAILABLE.
Life of St. Bernadette	0-12—03		For small orders, payment may be made in Stamps.
Life of St. Elizabeth of Hung.	0-40—12		Half the value should be sent for V. P. P.
Life of Father Joseph Vaz	0-50—12		
Thoughts on the Mysteries of the Holy Rosary	0-15—03		Address:
Miracul. Legends of Our Lady	0-20—12		The Manager,
Month of May	0-85—18		St. Joseph's Catholic Press,
St. Anthony's Bread	in Print		Jaffna, Ceylon.
patron of Happy Death	0-15—03		

Astounding Values**In Groceries.**

Corned Mutton 12 oz. tin	Rs. 1-20	Beef Sausage 1 lb. tin	Re. 1-00
Corned Beef 6 lb. tin	Rs. 7-75	Hampe 12 oz. tin	Rs. 1-85
Lamb Tongue 12 oz. tin	Rs. 1-50	Bacon Rashers 1 lb. tin	Rs. 2-50
Sheep Tongue 12 oz. tin	Rs. 1-50	Herrings in Tomato Sauce	1 lb. tin Rs. 1-40
Lunch Tongue 12 oz. tin	Rs. 1-50	Salmon	1 lb. tin Rs. 1-50
Steak & Kidney Pudding	1 lb. tin Re. 1-00	Chinchards in Olive oil	4½ oz. tin cts. -/50

PLUMS CTS. -/80 per lb.

—ALSO—

Limited Quantities of the Following are Available at Regulated Prices.

Fruits in Syrup - Jams (Popular varieties).
Australian Cocoa - Wita Brits Biscuits.
Australian Honey etc.

PREMIER STORES

Phone 63.

Main St., Jaffna.

Agriculturist, Botanist, Educationalist, Architect, Classical Scholar and Controversialist, the influence of his singular combination of culture and devotion will be remembered by those who had the privilege to be guided by him. There is no doubt that his death just about an year ago, was like a "bright star extinguished, a grace withdrawn."

In the elaborate Catholic ceremonies and functions that we recently witnessed, at the Golden Jubilee celebrations of the College he loved so dearly, one missed deeply his robust personality and the manifold qualities that were identically "Legocian."

To mark the first anniversary of his death, the Literature Committee of the Colombo Catholic Diocesan Union of which he was Chairman for over 20 years, organised a Pontifical Requiem Mass at St. Philip Neri's Church, Pettah, on Monday the 18th inst.

The Most. Revd. Dr. T. B. Cooray, O.M.I., B.A., Ph.D., D.D., (himself an illustrious pupil of the deceased Priest) officiated assisted by the Revd. Frs. J. C. Pinto and Lanfrank Fernando of St. Joseph's College. The Altar servers were the students of the same College.

The congregation of about 500, with representatives from various Educational Institutions, was an indication of the high regard and esteem in which the late Fr. Le Goc was held in this country.

Among the clergy present were Very Revd. Fr. P. Monnier, O.M.I., Vicar of Missions, Very Revd. Fr. J. Robert Fernando, Revd. Frs. D. J. N. Perera, M. Barbrel, W. Don Benedict, Fabian Fernando and A. Brennan. Revd. Fr. Herat was master of ceremonies.

The Brothers of the Christian schools were presented by the Visitor, Revd. Bro. Christianian, F.S.C., and Revd. Bros. James and Anthony from St. Benedict's College, while Nuns from the Good Shepherd Convent, St. Bridget's Convent and St. Anne's Convent were also present.

There were besides, representatives from St. John's School, Dematagoda, St. Paul's, Waragoda, the Old Boy's Union and Staff of St. Joseph's College, the Catholic Union of Ceylon, the Colombo Catholic Diocesan Union, besides many friends, admirers and past pupils of the deceased Father, and students of St. Joseph's College.

IGN. V. F.

1946 Press Sunday Report Jaffna Diocese

Press Sunday was observed this year on 10th March. Owing to the intense activities of the Parish Priests and heads of institutions the success of the Press Sunday has been remarkable. The Senior students of St. Patrick's College did yeoman service in the town, four of them alone sold for over Rs. 550.

250 new subscribers have been enrolled, to the "Catholic Guardian" and 35 subscribers to the Organ of the C. W. M. by these young apostles. We have started this year church door sales of the "Guardians" on Sunday mornings after Mass. This system has already proved very successful in Mannar, Anuradhapura, St. James', Jaffna and the Cathedral.

We had Catholic books to the value of Rs. 4100. Of these sales amount to Rs. 2100. A book stall has been opened at No. 1, St. Patrick's Road, Jaffna.

P. SAVERIMUTTU,
Hon. Secy, Lit. Com.

CORRESPONDENCE

Kayts Port and the Pannai - Causeway

Sir,

The Port of Kayts and its maritime population are faced with a great danger by the way the construction of the Pannai Causeway is constructed. The Causeway has not provided the necessary opening recommended by the Provincial Engineer in the northern section of the causeway. The Engineer has recommended in his report (Vide Sessional Paper XX of 1930) that if the Pannai Ferry has to be constructed there should be two openings one in the

South and the other in the North, so as to allow the Kayts Channel Passenger and Cargo boats to go through from Kayts to Jaffna to discharge their contents. This need the authorities have neglected to provide in the Causeway the construction of which is now in full swing. If the opening is not provided the Port of Kayts has to be closed down. The sailing vessels which are plying between India, Burma and Ceylon would not prefer to have their anchorage in the Kayts harbour although it provides shelter all the seasons. The lighters and their men would be compelled to give up their profession. There would be no unloading and loading of cargo in the harbour, simply because there would be no boats to tranship cargo. Even if the cargo were unloaded they cannot be removed to Jaffna by boats except by a circuitous route. It will take 5 or 6 days for a boat to reach Jaffna and return. The boat men would be compelled to take their boats to Pannai river and from there they would have to take two or three courses to reach the Jaffna Jetty. Especially during south monsoon even this could not be done. We are very thankful for the Govt. for having supplied us this long felt want namely the construction of the Pannai Causeway and beg that the authorities concerned would take into consideration the salient facts of the letter and cause the opening be made in the north section of the Causeway, also I wish to suggest the following if the authorities were not in a position to have an opening in the Causeway. To cut a canal from the Pannai river right across the Jaffna Jetty or to allow the passenger boats and cargo boats to discharge the cargo in the Causeway, under the supervision of the Custom's Official.

S. P. X.

White Ants and Communists

Press reports carry the story that Mr. Churchill when receiving the honorary degree from Colombia University made a reference to Communists and white ants. Communists, said Mr. Churchill, "should study the admirable modern works on the life and soul of the white ant.....that will show them not only a great deal about their past, but will give a very fair indication of their future." Reuter adds:—

"Considerable academic interest has been created by Mr. Churchill's reference to white ants, also known as termites. The Social organisation of these insects is of unusual interest as they display in the words of Encyclopaedia Britannica 'an elaborate communism where individualism is submerged for the welfare of the community to a degree unattained in human society.' Several famous writers such as Julian Huxley, and Maeterlinck have compared the white ant, society to a super organism.

Apparently Reuter wants us to believe that Mr. Churchill is to a certain extent lauding Communism. Is it not that Mr. Churchill wants men to know that Communism gets results like the results got by termites? We know termites; we know the destruction they cause; we have seen trees killed by this devastating insect, we have seen houses declared dangerous and ready to topple over because of it, we have seen books riddled and mutilated unto ruin, and boxes and desks honeycombed with their footsteps. The results of the termites are ruins, the object of them destruction of outsiders.

And all for what purpose? To feed the white ant colony. Their marvellous organism and submerged individualism tend to one thing destruction.

White ant communism can never have its counterpart in human society, for the simple reason that men being rational creatures have rights that orders cannot violate. Ants can form a super-organism because ants have no rights among themselves. Each one is equal in all respects to its fellows: there are no prime-ministers or dictators, or rulers, or magistrates, or police: each lives in the anthill, eats and does its allotted work. And men under Communist rules? Are they like the ant society?

Impossible, otherwise their rights are completely submerged and set aside. Even in Russia, the home of communism, we have a dictator (he may be called a minister, if he likes) we have magistrates and police and officers of all kinds, and then the ordinary people. The thing to be noticed here is that among these distinct grades there is no equality: Mr. Stalin and his ministers have their cars and special trains, the ordinary people have not; they have not to queue up in food lines among thousands of poor Russians; the salaries drawn by the Communist Bureaucracy far outstrip the salaries of the Russian labourers; freedom to express his opinion is denied to the Russian citizen, when that opinion runs counter to communism; freedom of belief is forbidden to the ordinary man—the Communist is avowedly Godless; though the Communist leaders never want for anything in the line of food or money, the ordinary citizen is not allowed to possess property and must take the amount of food rationed out by law. Destruction is the end of Communism, and in this they resemble the ants. What is not Communist must not exist—that is why the fundamental principle of communism is revolution and ruin. Communism believes that a peaceful world can arise from a world it has obliterated by blood and war.

In the foundation of leninism Stalin says that Communism must be a dictatorship "untrammelled by law and based on violence". The Hand-book of Tutors (official text book for Communists) quotes these words and adds: "The dictatorship of the proletariat is possible only after the complete smashing up of the bourgeois state apparatus." In Religion by Lenin we read: "Morality for us is subordinated to the interests of the proletarian class-struggle."

Under such dictatorship where are our rights? Where are peace and joy?

Neatly did Mr. Churchill advise a study of history as well as zoology—for truthful history teaches us that the ruination of human rights is the destruction of society and that the first national attempt at establishing a Communist State has found a place in history as the Reign of Terror.

The Surrender of Singapore

SUNDAY 15TH FEBRUARY 1942

That Sunday morning we felt that the slaughter by the Japanese shells and bombs raining every minute on the closely packed City of Singapore could not last much longer and had to come to an end sometime. But although we felt trapped like a man waylaid in a dark street by a gang of ruffians and quickly beaten into unconsciousness, yet like that same man, we still desperately hoped for a policeman to come round the corner. There was to be no policeman with help for Singapore however. Nothing could reach the hard-pressed city in time. The seas around had become a vast Japanese ocean: the air above was also the enemy's very own. The Japanese troops were only 10 minutes, motor ride from the heart of the city. Above the city hung a gigantic pall of smoke. That funeral shroud was oppressive. It contributed towards that trapped feeling. The Japanese planes sailed nonchalantly below that heavily static, all-enveloping canopy. The planes throw off every vestige of caution and flew absurdly below diving with guns blazing at troops, civilians, military trucks, motor cars and ambulances taking the grim and increasing toll to dressing stations and hospitals that had bobbed up any where and everywhere. The one million men and women in the city remained alarmingly calm—even though the Japanese troops were moving relentlessly forward towards an inevitable frontal assault with all its attendant carnage and massacre. Japanese field guns had come further forward during the night and the ceaseless bombardment which raked the miserably few square miles left of British occupied territory had quickened and increased in intensity. In Saint Andrew's Cathedral however the usual Sunday Communion Service was held. By this time the church had also become a hospital.

It had been cleared of its pews and hundreds of stretchers brought in wounded British, Australian and Indian Soldiers—as well as Japanese troops. The wounded found peace within the walls of this Sanctuary. Japanese snipers were active and they were uncomfortably close. They had approached within a mile of the seafont. Around Fort Canning when the General Officer Commanding Lieut-General A. E. Percival was making his final decision, military patrols were out looking for snipers. Burning and wrecked cars cluttered the streets. The roads converging towards the sea-front were congested with military vehicles, bombed out, pocked with shell sharpnel or just abandoned. Dangling telephone and tram wires wove themselves into intricate patterns. These wrecks, the wires, the innumerable craters and pitholes which scarred all roads and the rubble from bombed buildings—and the bombing and the shelling—made driving along the streets dangerous. Thousands of refugees crammed into every solidly built building in the city. The pavements were also tight with men, women and children. And among them were hundreds of soldiers who had given up fighting and were waiting for evacuation or the end. They stood in corridors, tolled against walls squatted, sat, lay here and there and anywhere. Unshaven, dirty, tired, hungry, demoralised and without arms. For every hour during the past three days they had straggled in from the semi-circular front line. They had thrown their weapons and their ammunition behind hedges, into drains, ditches, canals and the Singapore river. They lifted man hole covers and dropped their tommy-guns into the sewers. Offices and private homes were piled high with discarded weapons of all descriptions. This was Singapore's grimmest spectacle—the spectacle of thousands of troops wandering aimlessly through the streets and into homes and public buildings troops who were leaderless and refused to fight any more. The noise of battle, however, was continuous. Sometimes it died away to a rumble and to sporadic bursts of fire. Then it rolled out again in all its sound and fury, the heavy guns in the city cracking Salvo after Salvo so that we who stood against the thick protecting back of the massive Municipal Buildings shuddered and winced and blanched and flinched with the violence of it all. Planes approached and we watched. The ac-ac shells burst close to them. As the formation of planes turned eastwards one-plane detached itself dived, then zoomed again. Puffs of black smoke from basking Bofors followed its wake into the sky. This plane made several dives. Each time the gun it was seeking cracked away at it. Then with another dive the plane turned away. The gun remained silent. The "Sunday Times" with its one page edition was destined to be the last issue.

(To be Continued)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA
Testamentary } No. 537
Jurisdiction }

In the matter of the Estate of the late Victoriapillai widow of Bernadpillai Joachimpillai of Cathedral Street in Jaffna.

Deceased.
Joachimpillai Arulnayagam Dominic of Cathedral Street in Jaffna.
Petitioner.

Vs.

1. Joachimpillai Francis Benedict
2. Joachimpillai Simon Joseph and
3. Joachimpillai Benjamin Victor all of Cathedral Street in Jaffna.

Respondents.

This matter coming on for disposal before R. R. Selvadurai Esq., District Judge, Jaffna, on the 15th day of March 1946 in the presence of Mr. Vital A. Moses Proctor on the part of the petitioner and the affidavit of the petitioner dated the 12th day of March 1946 having been read:

It is ordered that the Petitioner be and he is hereby appointed Administrator to the estate of the deceased abovenamed as the eldest son and as one of the heirs of the said deceased and that Letters of Administration to the said estate be issued to him accordingly unless the Respondents or any other person or persons interested in this matter shall appear before this Court on or before the day of April 1946 and show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. R. R. SELVADURAI,
District Judge.
The 15th day of March 1946.

Russian Couriers Fly to America

From three world capitals today comes news of the latest moves by American, Russian and Persian diplomats, following the decision of the Security Council of U. N. O. to put questions to Russia and Persia before Persia's complaint is discussed.

A message from Shannon airport in Eire reports that the first diplomatic couriers to pass through were two Russians hurrying on their way to Washington.

The Russians told reporters that they were carrying documents of vital importance. They refused to leave their aircraft while it was being refuelled.

A special plane brought the couriers from Moscow by way of Berlin and Paris.

According to Reuter, the couriers are believed to be senior members of the Soviet Diplomatic Courier Staff. Members of this staff travel only on the most important business. They have not visited the United States since 1944.

Turkey and Iraq Sign

A treaty of friendship between Turkey and Iraq was signed yesterday afternoon according to an Ankara Radio statement. The treaty will be published after ratification by the Parliaments of the two countries.

First Soviet Comment

In the first Soviet comment on the U. N. O. Security Council's discussions which led to the withdrawal of the Soviet representative, M. Andrei Gromyko, "Pravda" (the organ of the Communist Party) writes:

"The negotiations between Soviet Russia and Persia have led to mutual understanding regarding the evacuation of Soviet troops from Teheran and have made discussions of this question in the Security Council absolutely unnecessary.

"However, despite the complete clarity and soundness of M. Gromyko's proposal, it met with opposition on the part of the American and British representatives and was rejected.

"It seems strange that some members of the Security Council take a more irreconcilable attitude than the Persian Prime Minister who considered it possible to postpone the discussions.

"It is necessary to state that the Persian problem has been artificially turned into a stumbling block in the way to successful and fruitful activity by the Security Council."

Belgium's New Cabinet

After six weeks of intense negotiations, M. Achille Van Acker, the former Socialist Premier of Belgium, announced today that he had formed a new "moderate left wing" coalition government of Socialists, Liberals, Communists and "technicians".

But the biggest party in Parliament, the right-wing Christian Socialists (Catholics who favour King Leopold's return and who refused to co-operate with the Communists), are not included.

Six of the portfolios in the new Government will go to Liberals, six to Socialists, four to Communists and three to technicians.

A notable inclusion in the new Cabinet is that of M. Paul Henri Spaak, a Prime Minister and Foreign Minister of pre-war years, who becomes Foreign Minister.

The Government has a majority of 17 in the Lower House of the new Parliament but of only one in the Senate. To avert the parliamentary

Belgium Election.—Last month's General Election in Belgium resulted in a gain of 17 seats by the Catholic Party making them the strongest party (92) in the new Chamber. The Van Acker Government has resigned, and the leader of the Catholics, M. de Schryver, has been asked to form the new Government. It is expected that the question of the King's return will be decided by the people by means of a referendum. It is good to see that in Belgium, as in Austria, Catholics have rallied to defend constitutional as opposed to revolutionary democracy.

deadlock which is threatened by this narrow majority in the Senate, M. Van Acker has announced that he may demand special powers to carry through a programme of economic reconstruction.

Kandyan Knight on Free Education

Claiming the right of the humblest man to give expression to his opinion in a free country, Sir, Tikiri Banda commented on the free education scheme. Nobody was against it, he said, in so far as it was intended to give equal opportunity to everyone in developing his talents, but already there was a member of the Committee which recommended free education criticising the way the scheme had been put into operation, while the Leader of the State Council found it necessary to allay the fears of the denominational schools by promising "to put things right".

A war against denominational schools was being waged on the ground that Buddhists were being converted out of the national religion. After 131 years the Christians numbered only ten per cent of the population in the country. Buddhism therefore still held its own and there was hardly a case for a war of offence or defence against Christian school on the ground of proselytisation.

PROPAGANDA MACHINE

Another argument one heard in justification of the aim of the extinction of denominational schools was that school managers used the schools as machines for their political advancement. That certain schools did so and had done so in the past might be true, but he did not think it was true of Catholic schools or Christian schools generally.

"From what I have seen happening at or soon after the inauguration of Central Schools, I have reason to think politicians are trying to use Central Schools for political purposes," said Sir T. B. Panabokke. "Each Member of the State Council has a Central School in his constituency and he hopes to use it as a propaganda machine to advance him in his political interest. If the gift of free education is going to take this form, we are strongly reminded of the Trojan horse, and I think we can rightly exclaim: Timeo Danaos et dona ferentes. If people build their hopes for remaining in power on a cottage hospital, Central School and a number of milk-feeding centres, they will be building on shifting sands. Denominational schools have played an honourable part in the educational scheme of this country. That they will continue to do so in the future is, I think, the wish and hope of every right-thinking man and well-wisher of the country." (Applause).

Divorce Mocks the Courts

"I have never met a judge who was not disgusted by his experience in matrimonial term," said Judge Michael Walsh, to the New York Supreme Court, in a speech in Washington.

"Divorce make a mockery of the civil law and of the courts. It encourages perjury and disrespect for authority," he told the National Catholic Conference on Family Life.

"Divorce has helped us to win and keep among the civilised nations first place for lawlessness.

"The only cure for divorce is to abolish it. Americans do not have the moral courage to take this step. Catholics should work towards it by curing ignorance with truth and selfishness with love."

Prof. Oliver E. Baker, of the University of Maryland, told the conference that America's birth rate now, measured by the number of children under five years old per 1000 women of child-bearing age, is only about one-third of what it was 150 years ago.

BACK TO FARMS

If the family is to be conserved as an institution for the reproduction of the race, he said, a large part of the population must remain in or go back to the farm.

"Modern urban culture is a very powerful and pervasive force. The most

skillful psychologists are employed to prepare advertisements that cast the glamour of Hollywood over automobiles and whiskies, cosmetics and cigarettes, luxurious clothes and home furnishings. "As the sales curve of automobiles goes up, the curve of births goes down. It costs no more to bear a child than to maintain an automobile, but the preference of the American people is clear."

French 'Definitely Forbidden'

Cardinal Lienart, Archbishop of Lille, has told his clergy that it is "definitely forbidden" to use French in saying Mass. The Abbe Hardy, of St. Joan of Arc College, Lille, writes to the Universe that during a Catholic Action Congress in Lille last November a Canon asked: "Is it permitted to say Mass in French?"

Cardinal Lienart replied: "It is definitely forbidden. One cannot substitute the use of French for Latin, not even in the preparatory prayers."

Fr. Hardy's letter is prompted by the report of an American officer's statement in *Orate Fratres*—and reprinted in *The English Liturgist*—that some priests in France are saying in French those parts of the Mass not said in secret.

Fr. Hardy says that Cardinal Lienart warned his priests against the use of French in the Mass during the diocesan clergy retreat last September.

"On another occasion—at his New Year reception of his clergy—His Eminence said: "The Church is not stationary; she marches on. But we must keep rank and not march in a disorderly mass. We must go the Church's way and not according to any premature initiative of our own."

"French is not to be used where the Church has not yet permitted it."

Modesty in Dress

In their joint Pastoral the Archbishops and Bishops and the Administrator Apostolic of Travancore and Cochin treat of modesty in Christian life, especially modesty in dress. St. Paul (runs the letter) gave the advice *Let your modesty be known to all men* 2000 years ago and this advice is still needed because of scandalous films, theatres and papers that are widespread to-day. "This is one aspect of the novel type of paganism" in the World. The Church opposes immodesty and filth. The Pastoral pleads especially with women that their dress be according to Christian ideas which ever hold women as of high dignity. The Immaculate Mother of God is the model of women.

Clothing has not been given solely for ornament—though to-day too many have this as the one and only end. All are exhorted (the instructions give by the Sacred Congregation of the Council in January 1930 are recalled) to give more attention to acquiring more modesty in dress.

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