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

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CANONISATION OF A CHRISTIAN SANNYASI

A Canonisation is a matter of deep satisfaction to the Church; it is the recognition by her of the eminent goodness of one of her children and her hallmark on the sanctity of his life. But it is also a cause of legitimate pride to the nation from which sprang the person who is raised to the honours of the altar. In the sunshine of his glory bask his countrymen. Whatever the sphere of life in which a person is honoured, the members of his family and his friends participate in his honours; if he receives international recognition, the people he belongs to also share in his glory. For the Catholic, to whom the spiritual matters most and who understands that a canonization is an award for spiritual worth by a supranational body which alone is fully competent to assess it, the "making" of a saint is the supremest distinction that can be conferred.

So England rejoiced when, not so very many years ago, St. John Fisher and St. Thomas More were canonized; France too, when St. Teresa of the Child Jesus was raised to the altars; Italy was honoured on the occurrence of a similar event in connection with St. John Bosco. A few months ago, when St. Nicholas von Hue was canonized, there were rejoicings in Switzerland.

And now it is Portugal's turn to be filled with happiness and pride, for tomorrow one of her former sons, Blessed John de Britto, will be canonized. So great are her feelings over the event that she would have her colonies too to join with her in her rejoicings. Generously, therefore, has the Portuguese nation invited representatives of various bodies from her colonies to attend at her own expense the ceremonies in Rome and later at the celebrations in Portugal.

But India also has reason to rejoice over tomorrow's event, for she can claim the new Saint as her own. If Portugal was the land of John de Britto's forefathers and birth, India was the country of his adoption. When yet at his theological studies he had set his heart on coming to India, not in his own interests, but to work for its welfare and to die for it; immediately after receiving the priesthood, at the early age of 26, he set out for this land after importuning his superiors to be chosen for the Indian mission. During the remaining twenty years of his life he gave of his best to this country, labouring for its soul, trying to kindle the torch of Faith in its people, endeavouring to improve their lives. He became an Indian, took to the ways and customs of Indians, adopted their dress, ate their food, spoke in one of their languages. Finally he watered its soil with his blood. So we feel John de Britto is ours and we are glad that India will be represented at his canonization by the Apostolic Delegate and some other members of the Indian Hierarchy.

John Hector de Britto was born in Lisbon on March 1st, 1647, of the blue-blooded aristocracy of Portugal. His father, Don Salvador de Britto, took a leading part in the liberation of his country from Spanish domination and was later Viceroy of Brazil. Young John was brought up at the royal court of Portugal, but, despite its attractions and distractions, he set his heart on

God. Deciding, when yet a boy, to enter the Society of Jesus, he joined its ranks at the age of 17 after overcoming the opposition of his widowed mother. He proved a saintly and brilliant student, won distinctions in his ecclesiastical studies and would, in all probability, have been thrust into a professorial chair in one of the colleges of the Society. But long before young John had completed his course of studies, he was convinced that he had a divine call to the missions. Accordingly he set about to accomplish his designs by trying to prevail upon his superiors to mark him out for India. It was not all smooth work: there were his delicate health and frail constitution to consider; there was still more the opposition of his mother who could not bear even the idea of the departure of her son for the distant East, and who literally moved heaven and earth to prevent the separation. However, all turned out well and shortly after his ordination in 1673, Fr. John de Britto set sail for India in the March of the same year.

Landing in Goa, our Saint had first to complete his course of theology; but his apostolic zeal would not let him confine his attention to his books. He visited the sick in hospitals, brought relief to the destitute in the slums, taught catechism to children and preached in churches. Yet he was not satisfied with his ministry; there was too much ease and comfort in Goa whose ecclesiastical organization and stability differed little from that of Europe. Craving still for the sacrifices of the missions, longing too to bring more souls to his Divine Master, he began to look to Madura from where missionaries came to recount their experiences, to speak of the amount of work to be done and to bewail the shortage of priests for the purpose. So after a year's stay in Goa he was able, with the permission of his superiors, to set out for the South.

And now began the Saint's well nigh twenty years of unwearying ministry in that part of the Tamil country which covered the Gigni, Tanjore, Madura and Marava kingdoms, and which ecclesiastically was known as the Madura Mission. The Christian communities being widely scattered and the priests to minister to them being all too few, Fr. John had to travel much, often on foot. But besides the ordinary spiritual ministrations he also did a great deal of conversion work, bringing into the fold hundreds every year. According to a report of his, in one year he baptized a thousand and three catechumens. All this activity of his stirred up hostility in certain non-Christian sections, so that at times Blessed John was very roughly handled.

Now the Marava country had been abandoned by Christian missionaries because in 1668 the Christians had been cruelly persecuted. Our Saint was determined to enter this danger zone not through foolhardiness but through a sense of duty. After two months of very successful work he was captured, given a foretaste of martyrdom and then made to quit the country. Five years later he returned again to meet with hardships and perils in this region which was so hostile to Christianity. During the fifteen months he laboured

How Germany Planned to Make the Pope Leave Rome

When Rome was under German occupation the Holy Father was warned by a German Colonel that the High Command had a plan to make him leave Rome.

The Holy Father replied that the only way they could get him out was by physical force.

The story is told in a newly-published book by Mgr. Mella, Maestro di Camera to His Holiness—the principal member of the Papal household—quoted by John Talbot, *Reuter's* Vatican City correspondent.

"One morning," writes Mgr. Mella, "there came to my office a distinguished-looking officer who told me that he was a Colonel in the German army, attached to Hitler's Supreme Command."

"He told me he had a very urgent and important matter to impart to His Holiness."

"It was too late to arrange a special audience that morning and I advised the Colonel to join the general audience in which the German soldiers might approach the Holy Father singly and thus he would be able to ask the Pope to grant him a few moments of private conversation."

Colonel's Warning

"The Colonel accepted this proposition and after the Pope had blessed him, the German officer said: 'I am a Catholic and in obedience to my conscience I have come to tell you there is a plan in the High Command to make the Pope leave Rome.'"

"Calm and serene, the Holy Father replied: 'No. I will never move from Rome. By God's will I have been placed here and therefore it is my wish and desire not to leave my See. It would be necessary to bind me and carry me away for that is the only way in which I could ever leave.'"

Giving an intimate picture of the Pope as he wrestled with the heart-breaking problems of the world war, Mgr. Mella writes:

"Pius XII ascended the Papal throne in the most difficult moments of history."

"God alone knows how the new Pope worked to ward off the tremendous conflict which was to come."

"But they will not listen to me," Pius used to say to his intimate friends.

Over in Six Weeks

"The Pope also wished to see the German Minister of War to beg him to do all he could to stop the coming of war, but the Minister told the Pope all would be well and the war would only last six weeks."

"His prayers to the Italian Government at least to keep Italy out of war brought the reply that the advantages accruing to Italy by entering the war were so obvious as to need no repetition."

there he stirred up the zeal of the Christians, increased his flock very substantially and built several chapels for them. But he knew the fate that lay in store for him and longed for it. Early in 1693 he was seized and after being cruelly treated was beheaded at Oriyur.—*Examiner*, June 21, 1947.

Communism Disappoints

A change in her attitude toward Communism, from the belief that "it offered the best possible formula for perfecting the imperfect god, Society," which she worshipped as a "Liberal," to the realization that it had no real answer to the problems of sin and suffering, of injustice, greed, lust, cruelty and insanity and no answer at all to the problem of death, is described by Mrs. Clare Boothe Luce in the story of her conversion to Catholicism in *Mc Call's Magazine*. "It seemed to me, in the boom days and in the depression days, indeed until the very time of the Hitler-Stalin pact," she acknowledges, "that Communism offered the best possible formula for perfecting the imperfect god, Society, which all the 'Liberals' now worshipped. I was completely willing to believe until then that the core of the world's troubles had been created by international bankers, stock-brokers, monopolists and industrialists who ground the faces of the poor and sent the flower of youth into battle, time and time again, to protect their people. It was the emotional content, so subtly Christian and Jewish, that made Communism appealing to me for a long time. And certainly the so-called 'early or primitive Christianity' content is what Marxian strategists and apologists stress at every opportunity in this country." But when put to the test, she found Communism was increasingly found wanting in its claim to produce a more brotherly race of men, and the parallel with primitive Christianity broke down at its most vital point: love thy neighbour as thyself. "I am older now, and although I have seen the unhappy practical aspects of Communism working out, not only in Russia, but in Poland, the Balkans, Yugoslavia and China," she asserts, "I have seen also that there exists much human suffering which cannot be traced to any economic or political causes. The classless society might be able to do much about production for use and bring about a more or even a very equitable distribution of wealth. But how could the classless society guarantee that there would be love without hate, generosity without greed, truth without lies, justice without injustice, tenderness without cruelty? And even if the Marxian could claim, as he does in his wilder moments of religious transport, that the classless society would eventually solve all the problems of life, he can hardly claim it would solve the problem of death. That problem would still remain."—*Examiner* June 14, 1947.

CEYLON SAVINGS BANK

The Annual General Meeting of the Depositors of the Ceylon Savings Bank will be held in the General Meeting Hall of the Chamber of Commerce Building on Monday the 30th June, 1947, at 4.45 p.m.

LESLIE V. COORAY,
Secretary.

Colombo, 19th June, 1947.

Distribution of Dried Chillies

Dried Chillies will be issued to all consumers in the Jaffna District, other than those served by Co-operative Stores at the rate of half an ounce per consumer for the period 23-6-47 to 29-6-47.

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

Jaffna, 20th June, 1947.

Church Calendar

JUNE 1947

FRI. ...27 S. Ladislaus.
SAT. ...28 S. Irenaeus.
SUN. ...29 S. P.—Sts. Peter and Paul.
MON. ...30 Com. of S. Paul.

JULY 1947

TUES. ...1 PRECIOUS BLOOD.
WED. ...2 VISITATION.
THURS. ...3 S. Leo II.
FRI. ...4 Ss. Pontiffs.

The Catholic Guardian

JUNE 27TH 1947

DOMINION STATUS

We are living in exciting times; one surprise follows another so rapidly that last week's news about Dominion Status for Ceylon makes the excitement over the general strike ancient history and that of the Amending Ordinance hulla-balloo pre-historic.

Dominion Status is big news and of abiding importance. Our competent neighbours may for instance run our home more efficiently and economically than we could ever hope to do, yet we want to run our home in our way precisely because the home is ours. Thus 'good government is no substitute for self-government.' This is the lesson of history.

This is what last week's news amounts to. It is news we were bound to get at 'no far-distant date' in the phrase beloved of the tarrying politician. We, naturally enough, felt that distance lent no enchantment to the view and wanted self-government now. We have got it and let us never forget what we owe to Mr. D. S. Senanayake who was the national will incarnate and cleared all the remaining hurdles. Well done Sir, well done!

No right-thinking person can feel anything but intense satisfaction at last week's news. We in Jaffna have a special reason for satisfaction as the news came as the culmination of the efforts put in by so many distinguished men who came from Jaffna. Team-work went to the successful issue, team-work will guarantee the future. On that point we must have perfectly open minds and not mistake closed minds for strength of character.

There is quite a host of other implications. Let us touch on some of them very briefly indeed.

Insular views will have to be jettisoned. We are now to become an integral part of the British Commonwealth of nations and to adapt the classic phrase of Burke, small minds go ill with such a membership. Our precarious strategic position and the necessity to find markets for our staple products make broadness of vision imperative. The reserve powers covering defence, foreign affairs, currency etc., are clearly the points that the proposed advance must refer to—everything in fact that rightly irritated the national consciousness hitherto. It is to be hoped that such limitations as may be necessary in the interests both of this country and of the Empire will be embodied in the treaty to be made between the Dominion of Ceylon and Britain. If there has been

a certain quality of caution in the phraseology used in last week's announcement, it was obviously intended to guard against raising hopes which it might not be possible to satisfy, in the event of local demands failing to show a proper realization of what is implicit in the strategic set-up of the new Dominion.

What is clearly intended is that Ceylon shall have the same status as India and Burma. How are we going to measure up to our new responsibilities? The best way—one might say the only way—to become responsible is to have responsibility thrust on one. Big problems have to be tackled in a big way and one of these pressing problems today is the status of the Indians in Ceylon. Nobody can maintain that the present situation is a proof of statesmanship but a solution that involves living down previous unconsidered utterances would be statesmanship of a very high order.

Finally big men with big minds are needed to eradicate any lingering uneasiness on the part of minorities, racial or religious. Any selfish jockeying for position or huckstering on the principle 'Heads I win, tails you lose' would be catastrophic. While arbitration by a third outside party is as dead as the dodo, the specific formulation of the rights of such minorities must go into the constitution which must also supply the guarantee and the sanctions.

Thoughts of Fr. McNabb on the Most Blessed Sacrament

1. God seemed at the end of His stratagems of love when He came as a little child, seeking not merely Love, but shelter and safe-guard. Yet the Blessed Sacrament has gone beyond the condescension of Bethlehem. The outcast of our Tabernacles is more pitiable than even the outcast of Golgotha. He comes to us in more pitiable and endearing form; a lamb, a victim, a King in exile, a felon in fetters, a beggar in rags, a pearl trampled by swine, a crumb of bread eaten by dogs under the table of the master.

2. The higher organisms live on the life or rather the death of the lower. The cattle live on the grass. The swallows live on the beings that fill the air. Man lives on those lower beings that live on beings lower still.

But all higher organisms, man included, have a life derived from the life derived from the life and death of a Higher Being the son of God.

3. The Blessed Sacrament is our Sacrifice, our Sacrament, our Model. "For as often as you shall eat this bread and drink the Chalice, you shall show the death of the Lord until He come." This is God our Sacrifice.

"Therefore, whosoever shall eat this bread or drink the chalice of the Lord unworthily shall be guilty of the Body and the Blood of the Lord." This is God our Sacrament.

"But let a man prove himself; and so let him eat of that bread and drink of the chalice." This is God our Model.

4. Our Faith in God is not so great a work as God's Faith in us.

Oh God great is Thy Faith that made Thee give us Thyself!

5. During the Life of Our Blessed Lord on earth, one would have Faith, not in the humanity for that was seen, but in the Divinity, for that was unseen. God found out a way of increasing our Faith and our Love. Now we have to believe not only in Godhead but Manhood.

6. There is someone there. This is the drawing power of the Blessed Sacrament. Someone; not a statue, a

symbol, but a Being; a Body and Soul; a Heart; Hands such as we clasp daily; Eyes such as give us daily tokens of love; and a great heart burning with love for us. A Friend.

7. Christ is not an episode in history, nor an influence, but an abiding presence. When He left Heaven for earth, He left it only in one way and remained there in another. So too, He left earth and remained at the same time. Indeed He remains in a new and better way.

8. Our Blessed Lord came to live with us. His chief aim in taking flesh was "to dwell with us". Finding this assumed flesh a hindrance to this desire of dwelling, He, who had taken flesh to dwell with us, now hid His flesh to dwell with us.

9. Our Blessed Lord is really with us. Have we never wondered at the coldness even of the Apostles in the company of Jesus Christ? Yet we have Our Blessed Lord as really. C.W.M. Series. V. T.

Fifth Sunday After Pentecost

Gospel

And I tell you,
that if your justice does not give
fuller measure
than the justice of the scribes
and Pharisees,
You shall not enter into the
kingdom of heaven.
You have heard that it was said
to the men of old,
Thou shalt do no murder;
If a man commits murder,
he must answer for it
before the court of justice.
But I tell you
that any man who is angry
with his brother
must answer for it before the
court of justice,
and any man who says Raca
to his brother,
must answer for it before the Council,
and any man who says to his brother,
Thou fool,
must answer for it in hell fire.
If thou art bringing thy gift, then,
before the altar,
and rememberest there that thy brother
has some ground
of complaint against thee,
leave thy gift lying there before the altar,
and go home;
be reconciled with thy brother first,
and then come back to offer thy gift.
(St. Matthew: 5, 20-24.)

REVIEWS

St. Anthony and the People of Wahacotte

by Dom P. J. Sebastian, O.S.B.

Price by post 30 cents per copy.

We congratulate sincerely Dom Sebastian on his most interesting and instructive booklet which we commend to our readers.

Wahacotte should be a much more frequented place of pilgrimage and we wish the new plans for the development of this historic shrine every success.

Copies of the booklet may be had at the price quoted above from the author at Wahacotte.

"RED SAND"

(a life of St. John de Britto, S.J., Martyr of the Madura Mission)

by Revd. Fr. A. Sauliere, S.J.

(De Nobili Press, Madura, Rs. 5.)

"RED SAND" is the name given to a scholarly and readable life of St. John de Britto, one of the most famous Jesuits that have dedicated their lives to the service of India.

Scholarly, because the whole story is built on documents that the archives of the Jesuits possess in plenty and because it is projected against a vivid background of South Indian history, especially the ecclesiastical history of the period. The author brings to his work an intimacy which is the result of his personal knowledge of the villages, the people, and their customs, acquired during his forty years of missionary life in the very part of the Tamil country

where St. John worked and died as a martyr in 1693.

Readable, because the style is easy and the whole narrative is enlivened with a dash of quiet humour throughout.

The earth over the sand dune at Oriyur where St. John de Britto was martyred is of a reddish tint, found only there, and so far no one has been able account for its colour. The people of the village say it is because it was stained red by the blood of St. John de Britto. Hence the title "Red Sand."

The narrative is complete and runs into nearly 500 pages, dealing with his early years in Lisbon from 1647 to 1662, his novitiate at the call of the East. The long and perilous voyage from Lisbon to Goa, and then trek across the Malabar Province from Goa to Ambalakat and thence to Satyamangalam and Kolei in 1674-1675 are described with a graphic faithfulness. Then follows a detailed account of his missionary endeavours at Tattuvancherry, Kuttur, Tanjore, the Marava District and Ramnad in the midst of trials, difficulties and persecution. The author writes movingly about the last five days of St. John, preceding his glorious martyrdom.

The British Premier on Communist Methods In Eastern Europe

Prime Minister Attlee condemned Communist-dominated countries of Eastern Europe when he addressed a traditional monster rally of Yorkshire miners on June 21.

Declaring that personal freedom was the right of all, Mr. Attlee said: "I have no doubt that in several countries of Eastern Europe human rights are denied and the so-called Democratic Government is a travesty.

"I am concerned that there should be people in this country, and people who profess to be socialists, who appear to condone things that are done by Governments that call themselves left when they would protest vigorously if precisely the same things were done by 'Governments of the right.'"

Mr. Attlee said: "Wherever you find the right of opposition denied, wherever you find such devices as the single list of candidates, wherever you find a Government that cannot be removed by the method of the ballot box there is no true democracy, there is no true freedom. Our foreign policy is based on these principles."

Other speakers at the rally, the first to be held since the war, included Mr. Arthur Horner, Communist General Secretary of the National Union of Mine Workers, and Mr. Emanuel Shinwell, Minister of Fuel and Power.

Mr. Shinwell bluntly told the assembled miners that their area, the largest coal-producing division of Great Britain had a higher record of absenteeism than the average, and that about two-thirds of the coal lost by disputes in June was lost in Yorkshire. After the first fortnight of the five-day week absenteeism began to go up again and output to fall, Mr. Shinwell said.

LOCAL & GENERAL

The Third Order of St. Francis.

The monthly meeting of the Third Order of St. Francis will take place at 5.30 p.m. in St. Aloysius' Hall on Monday the 30th of June, 1947. Plenary Indulgences can be gained in July on these dates:—2, 8, 9, 11, 14, 21 (2), 23, 26 and 27. Conditions:—Confession, Communion, Visit to the Cathedral and prayer for the Pope's Intentions.

A New Saint.—Blessed John de Britto whose cause for canonization has long been due was raised to the altar on Sunday the 22nd inst. The new Saint served in the Tamil Nad, South India during the Portuguese era in the East and suffered martyrdom at Ramnad.

In connection with St. John Britto's canonization on the 20th inst., Ceylon History records the following as having suffered for the faith.

A Buddhist Bonze-Convert (put to death at Arakkan) 5th Dec. 1543.

600 to 700 Christians of Mannar 1544.

Father Francis Xavier who baptized them 1544.

Ilam Singam, Governor of Mannar 1544.

The son of the King of Jaffna 1544.

Several neophytes at Jaffna 1544.

Fathers Antonio Petran, Francisco de Brags, Joan de Calvo, Franciscans, 18 Portuguese and several native Christians of the Western Coast 1554-5.

Fathers Melchior da Lisboa and Joan, Franciscans with several Christians of Jaffna 1560.

Fathers Luis da Amanal, Pedro de Belem and Martinho da Guarda, Franciscans, at Kotte 20th Dec. 1563.

Fathers Lucas Simao de Luz, Manoel Pereira, Francisco das Chagas, and Francisco Contreyras Franciscans, at Kandy 1594.

Phelipe Toscano, Ruy d'Eca and 58 other Portuguese soldiers, at Kandy 9th Oct. 1594.

Fathers Ludovico Pellengotti and Joao Matella, S. J., at Matigama 6th Dec. 1616.

Fathers Bernardo Pecci and Matteo Fernandez, S. J. and Amador Rangel and Andrew the Englishman, Franciscans, in Jaffna Oct. 1618.

Fathers Moreira 1628.

Father Francisco Donat, Dominican 1633.

Father Andrado 1634.

Father Antonio Soceiro, S. J., at Katamba 1638.

Father Caldeiro S. J., at Jaffna 1658.

Don Pedro, at Jaffna 1658.

His seven companions later.

Golden Jubilee of a Jesuit Educationist.—On Saturday June 21

Revd. Father Edmund Lermusiaux completed his fiftieth year as a Jesuit. He arrived in Ceylon in 1911 from Dublin. First he joined the staff of St. Aloysius College, Galle as a Prefect of Discipline and then became a teacher, bursar, minister and Rector in turn. He has also been the Superior of the Jesuit mission and the Papal Seminary, Kandy. Retired from active teaching he is now the spiritual father of the school. He will be 72 next birthday.

M.A. in Tamil.—Fr. Xavier Thanninayagam, D.D. (known in Ceylon as Fr. Xavier Stanislaus) has passed the M.A. Examination of the Annamalai University in Tamil.

Counsel for Public Services League.—A Committee of three Civil

Servants and a Senior Crown Counsel has been appointed to report on the abortive strike by the General Clerical Services Union. Already two out of the thirteen interdicted officers have been called to give evidence before the Committee. A request by the Public Services League to retain counsel to watch the interests of the interdicted persons has been turned down. We understand that six officers have given satisfactory explanation and the Committee has recommended their being reinstated.

A Large Haul of Illicit Bombs.

—During the early hours of the 22nd inst., a Police search party directed by Mr. G. H. Robins, Superintendent of Police, Colombo swooped on 20 houses in the Pettab area Colombo and removed sticks of gelignite, blasting powder, bottle-bombs and a large number of steel helmets. Other seizures were opium, ganja and a large number of dashing crackers. Three men were taken into custody from a house which it is understood had been used by the Lanka Sama Samaja Party. These preparations seem to point at attempts to wreck the forthcoming elections.

A Chain of Technical Schools to Begin.—Owing to the limited accommodation afforded at the Technical

College, Colombo, two Technical Schools are to be opened—one in the Central Province at the Polgolla camp and one in the Northern Province in the buildings of the Palali aerodrome. These two schools form the beginning of a chain of such schools that will be opened from time to time in the other Provinces.

Strike Fomenters Remanded.

Bhikku Rahula, Mr. Philip Gunawardene and Mr. G. D. Indrapala have been remanded till July 3 by Mr. G. E. Amarasinghe, the Colombo South Magistrate. The three accused were charged with wrongfully restraining the drivers of the South Western Bus Co., and preventing them from proceeding with their buses on June 9. Mr. Gunawardene was produced under arrest. The other two had surrendered to Court.

Subsequently we learn that all the three accused had been bailed out in Rs. 2,000 each on Monday last.

Striker Assaults Goaled.—

"The will to strike and the right to strike might be the privilege of the worker, but it is certainly not his right or privilege to prevent other men from working if they want to during a strike," said Col. Mervyn Joseph, Chief Magistrate of Colombo while passing a sentence of six months rigorous imprisonment on two strikers K. Jinadasa and W. R. Ebert for causing hurt to F. R. A. Pieris, a watchman at Messrs. Boustead Bros. Pieris had gone to work when his assailants were on strike.

A 100-day Strike Settled.—Industrial Peace has been brought about between the Management and the labourers of the Buckingham & Carnatic Mills, Madras after a strike of 100 days. On June 20 over 11,000 men out of 14,500 had rejoined work. Efficient Police bandobust had been given to the workers streaming in to work.

(Bandobust, 'protection' is an example of a Tamil word getting into the English vocabulary. Bandobust = பாடுபாடு).

No Independence for Indian States.—On Sunday the 15th inst. the All-India Congress Committee unanimously passed a resolution to the effect that no Indian State had the right to declare itself independent and live in isolation from the rest of India.

Speaking to the resolution Pandit Nehru said:—"We will not recognise any independence for any State in India. Any recognition of such independence by any foreign Power will be considered an unfriendly act."

Entrance to Indian Universities.—The South Indian Universities

re-open in the first week of July. The Annamalai University is not as a rule admitting Ceylonese this year, as the Ceylonese already on its rolls number about a hundred. The Colleges affiliated to the Madras University too are overcrowded. Catholic students who desire to go through a University course in South India may do so at St. Philomena's College, Mysore, which is a first grade College, affiliated to the Mysore University. St. Philomena's College is a new institution with an excellent staff, and hostel facilities could not be better. For the present, Ceylonese students who have passed the S.S.C. will be admitted. Credits will not be insisted upon.

Catholic Congress in Ottawa.—

On June 18 was begun a gigantic five-day Marian Congress of Catholics at Ottawa. This Congress was dedicated to World Peace through prayer. A letter from His Holiness the Pope was read urging all Christians to "contend against those who would destroy and debase liberty." Welcoming scores of thousands of delegates and high ecclesiastical dignitaries even from far-away India, Mr. Mackenzie King, the Prime Minister of Canada said: "Though a Presbyterian myself I fully support the Catholic Church's cause to affirm anew the fundamental ideals of Christianity. The future of the world depends on whether the affairs of the nations are to be based on a Christian or a Pagan philosophy." The world famous Dionne Quintuplets are attending the Congress.

3,000,000 Gallons of Petrol Ablaze.—As a result of an explosion

in a U. S. tanker Markways in Los Angeles harbour on June 22, 3,000,000 gallons of butane petrol caught fire. The damaged is estimated at more than 10,000,000 dollars. After six hours the fire was controlled.

Miracles.—Prof. Sherwood Taylor, addressing a Newman Association meeting in Glasgow on Sunday said: "A considerable proportion of scientists are not believers in God, and one of the principal reasons is that they suffer from illusions as to the scope of science. Many of them claim that science is adapted to the study of everything that matters and that no other kind of knowledge is reliable; and some even suppose that it can provide a system of morals. Science deals with the measurable and enumerable. But the most important things in life—beauty, love and hate, goodness and evil—simply do not enter into science at all. Science deals with the regularities observed in the behaviour of bodies. It cannot therefore deny the possibility of the miraculous, which occurs only under conditions that science has never studied."

MADHU NEWS

Revd. Fr. J. Brohan, O.M.I., the administrator of Madhu has been busily engaged for weeks in making the necessary arrangements and preparations to accommodate the large gathering of pilgrims expected to attend the big feast which will be celebrated on July 2nd. His Lordship the Bishop of Jaffna will be there. Mr. T. Quintus Dias the A.G.A. of Mannar, the A.S.P. of Jaffna with a batch of Police constables and the Adigar of Pesalari will look after the administrative side of the Pilgrim Town.

There is a good supply of water in the tank and wells and the other necessities of life are amply available in the Camp premises for the convenience of the pilgrims.—A'pura Cor.

WEDDING

MARY-JOSEPH—PHILIP
PONNUTHURAI

The marriage was solemnized on 9th June, 1947, at St. Antony's Church, Mathakal, of Mr. Edward Pancratius, Sanitary Inspector, Pungudutivu, son of Mr. & Mrs. S. Mary-Joseph of Mathakal, with Miss Selvaranee, daughter of Mr. Philip Ponnuthurai of the Forest Department, Singapore, and of the late Mrs. Ponnuthurai of Mathakal. The bride who was given away by her father was attended by Misses Rita Ponnuthurai and Manonmani Thomas as bridesmaids and Misses Grace Ponnuthurai and Jevarani Joseph as flower girls. The bridegroom had Mr. Charles Ponnuthurai as his bestman. The nuptial knot was tied and High Mass sung by the Rev. Fr. S. P. Alfred, a cousin of the bride and bridegroom. The attending witnesses were Messrs. S. M. J. Louis and Reginald Ponnuthurai. The new couple were the recipients of several presents and messages of congratulations from all parts of Ceylon and Malaya. We wish the new couple every blessing.

OBITUARY

MR. PETER FERDINANDUSZ

The death occurred on the 11th inst. of Mr. Peter Ferdinandusz of Mutwal, Colombo. Mr. Ferdinandusz received his education at St. Benedict's College, Colombo and later had a unique record in the Mercantile Service having served Messrs. Whittall & Co., for 55 years during the later portion of which he was Chief Clerk for 16 years.

Mr. Ferdinandusz was a talented musician whose services to St. Andrew's, Mutwal, and St. Mary's, Bambalapitiya, will be gratefully remembered.

He was a prominent member of the Sodality of the Children of Mary, Kotahena.

The funeral took place at Madampitya Cemetery on the 12th inst. Revd. Fr. H. Rodrigo, assisted by Revd. Bro. James officiated at the residence, church and graveside.

At the Cemetery the coffin was borne by the staff of Messrs. Whittall & Co.

The following acted as pall-bearers:—Messrs. S. S. Spencer, M.S.C., Geo. R. de Silva, M.S.C., L. P. Samson, H. W. Urquhart, T. C. Jackson, C. D. Green, S. Hathaway, S. A. Jayasekera.

The deceased leaves behind 2 sons Stanley and Percy, 2 daughters Mrs. W. E. Fernando and Mrs. R. Fernando and several brothers and sisters.

A Requiem High Mass for the repose of his soul was sung at St. Andrew's Church, Mutwal, on the 23rd inst.

R. I. P.

Letters to the Editor

The Moral Behind the Indian Acceptance of H.M.G.'s Plan

Sir,—The acceptance of the British Government's plan by the Indian National Congress and the All-India Muslim League is a step towards the solution of the constitutional difficulties besetting India. It has also its own moral from which we in Ceylon could benefit. The plan has been accepted by the Indian National Congress despite its dissatisfaction with the provisions of the plan. The achievement of Independence, the interests of peace and

tranquillity, and the happiness and welfare of the people of India were the factors that influenced Congress politicians in accepting the British Government's plan. Even Mahatma Gandhi who is said to have disagreed with the Congress regarding the acceptance of the British plan, is reported to have finally accepted it, because as he said "so many times one has to accept or tolerate things to which one is opposed." Mahatma Gandhi's reasoning is based on a "profound philosophy of life that is applicable and pertinent to all varieties of human enterprise whether it be in the sphere of personal, national or international affairs.

It is well known that the Indian National Congress was very strongly opposed to the partitioning of India, but despite its opposition it was obliged ultimately to acquiesce in the inevitable and accept the partition plan. This apparent volte-face on the part of the Congress might on first appearances be considered to be the height of inconsistency, but deeper reflection would show that the acceptance was prompted by the self-same ideal of a greater India that had inspired the leaders of the Congress during their struggle in the past.

A policy of live and let live and toleration and the pursuit of the ultimate good of the country as a whole, which may not always be identical with the seeming and temporary advantages of a section, are ideals that are necessary to be kept in view by the public. In Ceylon we are on the threshold of freedom, and it is necessary that we should exercise the qualities of toleration and compromise and due appreciation of our opponents' point of view. Those who lay emphasis on law and order as well as those who are for social justice might well seek to understand each other's position and arrive at a *modus vivendi* in the interests of the public whom they are both desirous of serving. It is patent that there can be no social justice without law and order; it is equally true that no law and order can be maintained without social justice.

In the sphere of party politics, despite the imperfections that may be found in non-communal organizations (i.e. inter-communal organizations), we must either join or form such organizations and work the new constitution as it ought to be worked and in the spirit of co-operation and goodwill. Further, the attitude of compromise and toleration must be developed and maintained not only as between political parties but between individual politicians themselves, if the interests of the people and the country are to be served devotedly and unselfishly.

Yours truly,

S. SIVASUBRAMANIAM.

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13-6-47.

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NOTICE

I hereby give notice that I have on the 20th of June, 1947, applied to the Government Agent, Northern Province, for the license shown in the Schedule hereto annexed, for the licensing period ending Sept. 30th, 1948, in compliance with Excise Notification No. 200 of Sept. 18th, 1930.

SCHEDULE

Name and address of the applicant: S. F. X. Annasamy Pillai, Proprietor:—S. F. X. Annasamy Pillai & Son.

Description of license applied for:—Foreign liquor retail off and state whether application is for renewal of existing license or licenses or for a new license or licenses:—Renewal of existing license.

Situation of premises to be licensed: 31, Main Street, Jaffna. S. F. X. Annasamy Pillai & Son, 20-6-47. Proprietor.

THE NORTH-WEST FRONTIER

When the British Premier named a definite date for the withdrawal of the British from India it was a call to the Indians to cease being merely critics and to solve those problems like the defence of India which up till then had been only of academic interest. The future of the North West Frontier Province affects not only the people of that province but is of deep concern to the whole of India.

The North West Frontier Province is the chief bastion of India. Over those barren crags conquerors from Alexander the Great and Genghis Khan to others more modern have climbed into the fertile plains of India. Ever since the British occupation this province has proved a special problem. Fear of Russia made Britain adopt a strong frontier policy. Besides marauding tribesmen from the hills had to be kept back from the Indus plains. It was Lord Curzon who laid down the policy which has been followed ever since. The actual political boundary between British India and Afghanistan, which is shown on all maps, is called the Durand line. But the "Administration Boundary" deviates irregularly by about thirty miles east of the political boundary. The strip of land between these boundaries is tribal territory which, nominally British, is in fact governed by the tribes themselves under their *jirgas* or tribal Councils. The people are mostly Moslem by religion and Afghan by race. The generic name for the tribesmen is 'Pathan' but sub-divisions include Mohmands, Tirabs, Wazirs and the warlike Afridis. The Pathans between the Indus and Indo-Afghan frontier number about seven millions. British administration has never been popular in the frontier as being too rigid, and, being Muslims, the Pathans would prefer the rule of Islam. Above all they are a passionately independent race who would rather prefer their tribal independence to any other government however good. The young Pathan intelligentsia put the Congress Government in power in preference to the Muslim League because the chance of independence to the Frontier is more assured under the Congress aegis. The referendum under the Mountbatten Plan has created a serious problem. Independence is in the Pathan blood and obviously freedom from British rule cannot be achieved by joining Pakistan if the latter is content to remain a British Dominion. The alternative to joining the Indian Union is not Pakistan but an independent Pathanistan. This is the course which the Frontier Gandhi and his brother Dr. Khan Saheb the Congress Premier of the Province have decided to adopt and Mahatma Gandhi has approved a Free Pathan State for the Frontier and has appealed to both Congress and Muslim League to honour Pathan sentiment and abandon the referendum. Eight Maliks of the independent tribal territory—five Afridis and three Mohmands—have issued a warning to Mr. Jinnah not to come to their territory. "It will be a dangerous step" the statement continues "if he places his foot on our territory because we consider that the Shias are the enemies of Islam. We also warn the Government of India that they will be responsible for any consequence in this connection."

If the referendum is abandoned it will promote Pathan solidarity and avoid internal conflict. A United Pathanistan will be able to decide whether it will federate with Pakistan or the Union of India. Congress has always maintained that it is not a Hindu Organization and never will be. But action speaks more eloquently than assertion. If the Constituent Assembly of the Union of India makes provisions to allay the fears of the minorities the chances of Pathanistan joining the Union will be assured. The break between Hindu and Muslim is the result of the Hindu claim to rule by reason of the Hindu majority. The arrogant claim to empire of the Majorities has been the cause of bloodshed and dissension all over the world. A threat to Islam by resurgent Hinduism would speedily bring about a united front between Pathan and Punjabi Muslims. Herein lies the strength of the Muslim League in the Frontier. "The Congress is not

a Hindu Organization but how can the Pathan mind grasp the difference in the midst of the confusion becoming worse confounded from day to day?" asks Mahatma Gandhi.

"The Strategic Position"

of the province will offer a constant temptation to foreign powers." Friendly relations with the Afghan Government have always been an important element in the policy of the British Government. On their side the Afghans appreciate British friendship for fear of Russia is not of recent origin. Afghanistan is a buffer kingdom between Persia, the U.S.S.R., the extreme Western tip of Sinkiang in China and British India. Kabul is the scene of "covert tension" between Britain and the U.S.S.R. Afghanistan cannot stand alone against Russian encroachment. From 1740 for nearly fifty years the Afghan Empire included most of the Punjab, Kashmir, the present Frontier province and Sindh—all parts of India which will be now included in Pakistan. As recently as 1919 there was an Afghan War when Amanullah waged his war with Britain and many of the tribesmen joined the Afghans. Ten years later when Nadir Shah seized the throne contingents of Wazirs from British India helped him. "A way should be found" says the Hindu "for reconciling the legitimate freedom-loving instinct of the Pathan with the requirements of India's defence and security. In so far as the June 3 plan failed to appreciate these aspects of the problem it may have to be varied. Petty considerations of party should not be allowed to stand in the way."

The Congress has never clearly defined its policy of defence. The Union of India must be strong enough in a military sense to protect the country against attack from any quarter. The disavowal of the creed of non-violence will call forth a protest from Mahatma Gandhi but it will not be allowed to stand in the way of national security. Meanwhile by assuming the leadership of the States in the Pan-Asian Conference at Delhi last March, India has inaugurated a new chapter in the political evolution of Asia. India and Asia can yet show the world the way to Peace.

TENDER NOTICE

Tenders will be received by the Government Agent, N. P., up to 12 noon on Tuesday, July 22, 1947, for raising and strengthening the bund and other improvements to the tank, Uyilankulam, in Tunukkai, N. P. Tenders should be made on forms obtainable on application from the Kacheri, Jaffna, where all particulars can be obtained. Tender forms will be issued up to 12 noon on Saturday, July 19, 1947, only on production of a receipt for Rs. 50 deposited for each form at the Jaffna Kacheri.

Tenders will be received by me up to 12 noon on Tuesday, 15 July 1947 for raising the tank bund and other improvements to Alankulam in Tunukkai, N. P.

2. Tenders should be made on forms obtainable on application from the Kacheri, Jaffna, where all particulars can be obtained. Tender forms will be issued up to 12 noon on Saturday, July 12, 1947, only on production of a receipt for Rs. 50 deposited for each form at the Jaffna Kacheri.

Tenders will be received by me up to 12 noon on Tuesday, 15 July 1947 for improvements to Paluthanai Vaikal in Varany North N. P.

2. Tenders should be made on forms obtainable on application from the Kacheri, Jaffna, where all particulars can be obtained. Tender forms will be issued up to 12 noon on Saturday, July 12, 1947, only on production of a receipt for Rs. 50 deposited for each form at the Jaffna Kacheri.

Tenders will be received by the Government Agent, Northern Province, up to 12 noon on Tuesday, 15 July 1947, for strengthening and raising the bund of Nallavikulam in Tunukkai, N. P.

Tenders should be made on forms obtainable on application from the Kacheri, Jaffna, where all particulars can be obtained. Tender forms will be issued up to 12 noon on Saturday, 12 July 1947 only on production of receipt for Rs. 50 deposited for each form at the Jaffna Kacheri.

Tenders will be received by the Government Agent, N. P., up to 12 noon on Tuesday, July 22, 1947, for strengthening and raising the bund and other improvements to Tunukkai Kulam in Tunukkai, N. P. Tenders should be made on forms obtainable on application from the Jaffna Kacheri, where all particulars can be obtained. Tender forms will be issued up to 12 noon on Saturday, July 19, 1947, only on production of a receipt for Rs. 50 deposited for each form at the Jaffna Kacheri.

DO YOU KNOW SERIES XXVIII of CATHOLIC DOCTRINE

1. What is the justice of God in permitting misery and starvation in the world?
 2. Did the soul exist before conception?
 3. How can God blame anyone for doing what he must do?
 4. Did Christ ever say that he was God?
 5. Why does not the Catholic Church baptize by immersion?
 6. Is a man definitely judged at death?
 7. Is any person so bad as to deserve eternal punishment?
 8. What is a plenary indulgence?
 9. Is not the Index an effort to suppress the truth?
 10. When was the Rosary revealed?
- (For Answers See Below)

DO YOU KNOW SERIES XXVIII

1. He permits these things only because He knows that there is a future life where He will rectify and compensate all inequalities.
2. No. God creates each soul as each body is generated.
3. He cannot and does not. But man is free and for every choice in the direction of evil, man will have to render an account.
4. Yes. He declared His Divinity when He said "I and the Father are one." John X, 30.
5. Such a method of Baptism though valid, is not necessary.
6. Yes. "It is appointed unto men once to die, and after this the judgment."
7. Yes. The man who deliberately and finally despises and rejects the Infinite Love of God deserves to be deprived of it for ever.
8. A plenary indulgence remits all punishment due to our sins.
9. No. It is an effort to suppress error which can poison the mind of the reader.
10. About 1206.

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ORDER NISI

IN THE DISTRICT COURT OF JAFFNA.
In the matter of the intestate estate of Sunderampillai Kumariyah of Anaicottai.

Deceased.

Testamentary Jurisdiction } No. 714

Ratnam widow of Kumariyah of Anaicottai.

Petitioner.

Vs.

1. Ranjithavany daughter of Kumariyah of Anaicottai a minor of the age of about 6 months appearing by her guardian-ad-litem.
2. Nagalingam Sunderampillai of Anaicottai.

Respondents.

This matter coming on for disposal before R. R. Selvadurai Esqr., District Judge, Jaffna, on the 27th day of May 1947, in the presence of Mr. S. Tirunavukkarasu Proctor, on the part of the Petitioner and the Petition and affidavit of the petitioner dated 25th May 1947 having been read:

It is ordered that the abovenamed 2nd Respondent be appointed guardian-ad-litem over the 1st Respondent—minor for the purpose of representing her in this action and that letters of administration of the estate of the abovenamed deceased be issued to the petitioner as the widow of the deceased unless the respondents or other person or persons interested shall appear before this Court on or before the 9th day of July, 1947 and show sufficient cause to the satisfaction of this Court to the contrary.

This 27th day of May 1947.

Sgd. R. R. SELVADURAI,
District Judge.

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