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

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JAFFNA, FRIDAY SEPTEMBER 19, 1947.

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"EUTHANASIA—I SHOULD CALL IT MURDER"—Says Cardinal Griffin

"Euthanasia—I should call it cold-blooded murder and suicide," said the Cardinal on Sunday (August 3rd) addressing the annual conference of the C. Y. M. S., in London, in a forthright attack on so-called "mercy killings."

The Cardinal referred to the "appalling ignorance and indifference to religion of a vast number of the people of England"; the breakdown in the belief in dogma "by large numbers who profess to be Christians," and worst of all the large number who had "no idea of the real purpose of life."

NOT DUE TO WAR

"This state of affairs," said the Cardinal, "has not been brought about through the war but by the lack of Christian teaching in the schools and by doubts expressed by men and women of all shades of religious opinion."

"I use the word 'opinion' on purpose because we know that Catholics have the answer to all these questions and our faith in these doctrines is firm and strong."

"Men have not only interfered with the source of life but now there is a movement by which they wish to interfere with life itself. I refer to voluntary euthanasia, which is euphemistically called 'mercy killing.'"

"I should call it cold blooded murder on the part of the one who brings it

about, and suicide on the part of the patient."

"You and I know that, according to the coroner's verdict, most suicides are understood to take place whilst the person is of unsound mind. Thus, it would seem, to talk of voluntary euthanasia is a complete misuse of terms."

LIFE IS GOD'S

"The Catholic Church teaches that a person's life is not his own but belongs to Almighty God. He has a duty to preserve it and others have a duty to see that his right to live is not interfered with. Of course, the term 'mercy' may apply to the relatives of the patient, on the understanding that it would be a mercy to them if they did not have the trouble of looking after the sick person."

"Christ's doctrine was in absolute contradiction to the world's view that suffering is a complete and entirely evil thing. Christ voluntarily accepted suffering in order to work out our salvation. What should worry any right-minded person is that the doctor's vocation to cure should be prostituted in such a way that he should be an agent of death."

"Here, obviously, is a case where we need sound principles and not stupid sentimentality."

THE COMPANY OF THE ELECT

The Eight Canonizations of 1947

The canonization of Blessed Catherine Labouré on July completed the canonizations of 1947, by which the Calendar of the Saints has been enriched with eight new figures. In 1946 there was only one, that of Mother Cabrini. Between the canonizations in May, 1940, of Blessed Gemma Galgani and Blessed Marie-Euphrasia Pelletier, and that of Mother Cabrini in 1946, only one new saint was proclaimed, and that in 1944, by a papal decree without the great ceremonies—St. Margaret of Hungary.

The Pope is always the central figure at a canonization, hearing the petition, reading the decree, and celebrating the first Mass in honour of the new saint. In the canonizations of 1947 Pope Pius XII communicated an air of joy, which reminded those who were present for how many long years of war, from the year of his election in 1939, he had waited for days in which such ceremonies as these would be possible. As Holy Father, he has always wanted to resume, if inevitably on the largest and most exalted plane, the pastoral vocation which first brought him to the priesthood and was his own predilection until his intellectual gifts and literary distinction caused him to be drawn into the Secretariat of State and, from there, to the representation of the Church at Munich, now thirty years ago. No part of his tremendous office is more pleasing to him than this gracious one of proclaiming, amid all the current failures of mankind, that these men and women, at the least a saving remnant, are of the Church triumphant. In each of their histories there is both the most lively sense of sin and the appearance of defeat and frustration, and the vast difference between their hopeful labours and the smaller results they saw; but at the end, if they had known, there was to be that immense success which it is the Holy Father's happy prerogative to proclaim.

How great the step is between beatification and canonization emerges very clearly in the ceremonies. Beatification is permissive; the Holy Father sanctions the honouring in a particular place, but the cultus is not prescribed for the whole Church, and is restricted to one diocese, one province, or one religious Order. A papal decree is necessary to extend it, and it is never so extended as to apply to the Universal Church. Without a special papal indult a *beatus* may not be chosen as the patron of a kingdom, a diocese or a parish, nor may churches be dedicated, but only one altar in a church; nor may votive Masses be offered in their honour. But canonization is the solemn declaration by the Sovereign Pontiff that all the faithful are to honour as a saint the person thus raised to the

altars, and there comes a moment in the ceremony when the Holy Father leads the faithful in the *Confiteor* and, after the names of St. Peter and St. Paul, the names of the new saints are inserted. Hereafter they will be included in the *et omnibus sanctis*.

St. Peter's has been the necessary church for canonizations for many centuries, and the privilege was confirmed formally by Benedict XIV, the great authority on canonization. The great basilica is decorated and illuminated at night by the country or the Order to which the new saints belong. Today electric light provides the greater part of the illumination, both inside St. Peter's and outside at night. But inside the wax candles burn with a tawny red light which stands out against the whiter light from the clusters of electric bulbs. The general impression is of red silk and gold decoration.

Great crowds have attended all this year's canonizations. For the first of them a Swiss layman, Blessed Nikolaus von der Flue, whose shrine is so familiar a landmark on the lake of Lucerne, an immense pilgrimage came from Switzerland, with many peasants who had never been out of their country before. For the Portuguese Jesuit martyr, St. John de Britto, the Portuguese Government enabled a great many native East African Catholics to come to Rome, among them a chieftain of the Congo who now lives under Portuguese protection, who was given a seat in the front row very near the papal throne.

This summer has seen, in addition to the eight canonizations, three beatifications; and there are two more to come in the autumn. It was with the beatification of the Venerable Contardo Ferrini, the Italian professor born in Milan in 1850, who died in 1902, that the whole series began, just after Easter. The second *beata* was also an Italian, the young girl Maria Goretti, who died in that same year, 1902, while defending herself against assault. Her assailant, who was condemned to life-long imprisonment and released, as is customary, after serving some twenty years, is today a lay brother, and gave evidence during her process. The mother of Blessed Maria Goretti was present at the beatification on April 27th. The third *beata* took us back three centuries: Blessed Alice Leclerc, 1576-1622, who founded the Regular Canonesses of St. Augustine of the Congregation of Our Lady.

That was on May 4th; eleven days later came the first of the eight canonizations, that of the new St. Nikolaus (whose name is differently spelt and who is not to be confused with St. Nicholas of Bari, that singularly famous saint and figure in the early life of children in so many European countries). St. Nikolaus von der Flue, 1417-1487, was beatified as long ago as 1649. He was a soldier, a land-owner, the father of ten; he was also in his later life a hermit. It was a far cry from him to the next saint, who was born two years before St. Nikolaus was beatified; St. John de Britto, the Portuguese Jesuit missionary, was beheaded in Southern India in 1603, and beatified nearly a hundred years ago, in 1853. He is one of the many saints of the sixteenth and

(Continued on Page 4.)

Czar's Dream of 30 Years ago Achieved by Red Expansion Programme

It has taken more than 30 years to accomplish, but Russia under today's Soviet system by its extended European sphere of influence has achieved what that nation's Czarist regime had planned during World War I.

This is pointed out by Dr. Robert Strausz-Hupe, professor of political science at the University of Pennsylvania, who also is an author and authority on European affairs, in an article appearing in the summer issue of the *Review of Politics*, which is published quarterly by the University of Notre Dame.

"The western frontiers of the Soviet Sphere of Influence," Dr. Strausz-Hupe declares, "coincide so closely with those Czarist Russia planned to draw after the defeat of the Central Powers that Czarist and Soviet policies appear to differ as regards methods only. From inter-Allied agreements concluded during World War I and the published statements of leading public figures, notably Russian and Czech, emerges the Czarist Government's Grand Design for eastern Europe."

The author says that under this design the frontier of Russian Poland was to have been pushed westward towards Stettin, bringing within the Russian Empire the Polish provinces of Germany and Austria; the north-eastern provinces of Hungary were to have been ceded to Russia and a Greater Serbia and Greater Rumania were to receive additional territories carved from Hungary, leaving the latter country a small state wedged between Serbia, Rumania and a Kingdom of the Czechs ruled by a Russian Prince; and Russia was to receive the European possessions of Turkey inclusive of the Straits.

Dr. Strausz-Hupe points out that "it is only at the Straits that the Soviet government failed to attain the goals set by its predecessors."

"Certain well-defined characteristics," he said, "are common to the states lying within the Soviet sphere: tested loyalty of the ruling elite, ideological conformity, and co-ordination of military organizations with that of the Soviet Union. The blend of these features varies from state to state. However, the over-all pattern is one of great uniformity. The small powers of eastern Europe now constitute a contiguous zone from 400 to 700 miles in depth. The western boundaries are the true limits of Soviet power."

"The frontiers of the Soviet sphere of domination are the frontiers of peasant Europe. They coincide roughly with the line of demarcation between the predominantly industrial and the predominantly agricultural part of Europe, between areas of anticipated population decline and anticipated population growth. There exists to the east of this imaginary line, except for Upper Silesia and Bohemia, no large and mature industrial communities. Neither did industrialization and urbanization impinge on the great mass of east-European population, small farmers and rural artisans and labourers, and foster the growth of a strong middle class."

Stressing that the peoples of eastern Europe have looked for generations to the West for political and technological inspiration, Dr. Strausz-Hupe observes that "military and political controls alone cannot perpetuate indefinitely the hold of the Soviet Union on nearly 100 million peoples who, although prostrated

by defeat and foreign domination, are the heirs of ancient and proud civilization....The problem calls for a more subtle, a more creative solution. The western frontiers of Soviet power are the frontiers of a gigantic laboratory in which the worth of the Soviet system meets its first major test on alien soil. The success or failure of the experiment, not the ephemeral lines of strategic expediency, will supply the true measure of Soviet power in Europe."

MADHU

OCTOBER FESTIVAL

The October Festival will take place as usual on the 7th of October, Feast of the Holy Rosary.

Administrator of Madhu Church.

Church Calendar

SEPTEMBER 1947

FRI. ...19 S. Januarius.
SAT. ...20 S. Eustachius.
SUN. ...21 17 P.—S. Matthew.
MON. ...22 S. Thomas V.
TUES. ...23 S. Linus.
WED. ...24 O. L. Ransom.
THURS. ...25 S. Firman.
FRI. ...26 S. Justina.

The Catholic Guardian

SEPTEMBER 19TH 1947

THE DECISION OF THE PEOPLE

There is no ambiguity about the decision of the people of the North. That decision is a clear endorsement of Mr. Ponnambalam's policy and an impressive testimony to his personal influence. Nobody can, as nobody should, begrudge him this plenary admission.

Some of us have had strong and honest views directly at variance with those of the Congress. We had wished and had striven that things should have taken a different turn: that the North should not have been alone in so emphatically opting for communalism and that room should have been found in the new Parliament for both Mr. Ponnambalam and Mr. Mahadeva. Such wishes and regrets now belong to the limbo of political unreality. As democrats and realists we bow to the decision of the people.

We begin then with our congratulations to Mr. Ponnambalam, and at the same time our best wishes and prayers shall be that God may guide the Congress aright in the momentous decisions now thrust upon it. Tamil leadership at this juncture calls for qualities that have been in abeyance for years, as the exigencies of the political situation, then, seemed to call for the qualities we associate with the fighter. The emphasis now must obviously be on constructive qualities for which there will be every opportunity and demand: bridge-builders will be needed who must be endowed with no ordinary patience and with their feet solidly planted on mother earth. They must realize that political realism ultimately results in compromise.

Two recent utterances give room for hope. The declaration after the announcement of the Chavakachcheri results insisted that the Congress accepted the fact of Mr. Senanayake's leadership but was out to emphasize, what the speaker believed to be the hitherto unsatisfactory character of his Tamil advisers. The declaration after the announcement of the Jaffna results was a studiously moderate one. It would have been only too natural and excusable, at such a moment in the exultation of decisive victory after a stiff fight, to have

been indiscreet. It was therefore heartening to find such a sober consciousness of the gravity of the choice before the Tamils, and a genuine desire to disarm any hostile critic.

For us it will always be the happiest of experiences to learn, daily even if necessary, that our prognostications about the future of the Tamils under the aegis of Congress were singularly wide of the mark. Our one concern is and has been the right of the Tamils to a place in the sun in a free, united, co-operative Ceylon.

We are convinced that the characteristic qualities of the Tamil political genius as manifested in the giants of the past are still there for the asking. And we cannot believe that the Southerners have either so completely forgotten the Tamil services in the past or so entirely misread the present situation as not to strain every nerve to bring the Tamils back into the fold. There also we count on political realism; the sooner each side buries the hatchet and rejects any lingering sense of temperamental incompatibility the better for all concerned.

Ne dis jamais 'Fontaine je ne boirai plus de ton eau.'

17TH SUNDAY AFTER PENTECOST

Gospel

(St. Matthew: ch. 22: 34—46)

And now the Pharisees hearing how He had put the Sadducees to silence, met together; and one of them, a lawyer, put a question to try him: Master, which commandment in the law is the greatest? Jesus said to him, Thou shalt love the Lord thy God with thy whole heart and thy whole soul and thy whole mind. This is the greatest of the commandments and the first.

And the second, its like, is this, Thou shalt love thy neighbour as thyself. On these two commandments, all the law and the prophets depend. Then, while the Pharisees were still gathered about him, Jesus asked them: What is your opinion concerning Christ? Whose son is He to be?

They told Him, David's. How is it then, said He, that David is moved by the Spirit to call him Master, when he says: The Lord said to my Master, Sit on my right hand. While I make thy enemies a footstool under thy feet? David calls Christ his Master; How can He be also his son? None could find a word to say in answer to Him, nor did anyone dare, after that day, to try Him with further questions.

Notes on the Gospel of the 17th Sunday After Pentecost (Communicated.)

1. The Commandment to love God and our neighbour is called the greatest, because in these two are contained all the ten commandments; for he who really loves God and his neighbour does not dishonour His holy name; does not desecrate the Sabbath but sanctifies it; honours his parents; does not steal; slanders no one; bears no false witness; pronounces no unjust judgment; is not envious etc.

2. We do not understand the meaning of the word love or its nature; that is the reason we do not truly love God. For many of us, love is but an emotional gesture; for others, it is a word to express a base passion.

3. To love is first of all an act of preference, an intellectual act. To love

God means first, to prefer Him to all other persons or things.

4. There must be coordination of the mind and heart in the act of love. We cannot prefer or choose one over others, without first knowing that one.

5. We do not love God enough, because we do not make any effort to know Him better. It is our duty, by spiritual reading, meditation, listening to sermons etc. to know God better.

6. We do not love God with our whole heart, because we do not love Him with our whole mind, and we do not love Him with our whole mind, because we do not know Him enough; and we do not know Him better, because we do not think of Him enough. Let us think of God more often, and then we will love Him more and more.

7. Let us often exclaim with the cure d'Arns, St. John Vianney: "Oh God, to know Thee is to love Thee, and to love Thee is to serve Thee".

8. The commandment to love God is for all places, all times and even for eternity. Faith will end with the Beatific Vision, Hope, when we possess God in heaven, but Love must and will go on for all eternity.

9. Our Lord was always accessible to questioners. He answered them always. We too can know His mind as well or even better than they, first in the Gospels, secondly through the Church, thirdly from our Lord Himself in the Blessed Sacrament and fourthly through our Blessed Lady.

10. We must love our neighbour, because we are all, not merely by descent from Adam, but much more through the grace of our Lord, children of God and members of His mystical Body.

11. Our Lord questioned the Pharisees, what they thought of Him, in order that by their own answer, He might convince them that He was not merely a lineal son of David, but that He was the Son of God, begotten from all eternity, on which account He called Himself David's Lord.

Cardinal Biondi on the Late Archbishop of Colombo

The following is the translation of the letter sent to the Most Rev. Fr. Superior-General of the Oblates of Mary Immaculate by His Eminence the Cardinal Prefect of Propaganda:

Rome 6, August 1947.

Most Reverend Father,

The very sad news of the decease of His Excellency, John Mary Masson, Archbishop of Colombo, and a son of your Society reached me and this Sacred Congregation who well knew the very ardent zeal of that prelate for the spread of the Faith.

While sincerely consoling with your Paternity and all the Oblates of the Bl. Virgin Mary Immaculate, I shall not omit commenting his soul to God the Father of Mercies.

Although the Archdiocese is bereft of a very dearly beloved pastor, I trust that under the rule of its new prelate it will make daily progress.

Meanwhile invoking on your Paternity all happiness, I remain, with due consideration, yours most devotedly,

PETER CARD. FUMASONI BIONDI.

AN APPEAL

DEAR REV. FR. / SIR / MADAM,

The proposal we wish to lay before you for your encouragement and support is the floating of a society in the form of a joint-stock company, for the publication and distribution chiefly of Catholic Literature in Tamil. We say advisedly 'chiefly' because our scheme does not exclude other languages nor good literature that is not Catholic. We envisage a permanent institution after the type of the Christian Literature Society (C.L.S.) and the Saiva Siddantha Publishing Works Ltd., in short, an institution that will be the medium of the cultural and literary apostolate of the Church in Tamil Nad and wherever there are Tamil-speaking peoples. The Society will be an inter-diocesan

institution. Hitherto we have had no such organization. Modern Catholic publications of merit in Tamil are few, and writers are not encouraged by remuneration. Many valuable works printed years ago need to be reprinted before they are lost entirely to the public. We need to publish them with an attractive get-up, with notes and emendations where necessary. Our school libraries have to be furnished with Catholic Literature of every branch, including fiction and juveniles, especially now that Tamil is fast becoming the medium of instruction.

The Society as Publishers will have the following objects:—

(a) To reprint and re-edit all notable Catholic works that have so far appeared in Tamil e.g., De Nobili, Beschi, Anthonykutty Annaviar, Inbakavi, Vedanayagam Pillai and Gnana-prakasara.

(b) To publish suitable literature for children, for school-boys, school-girls and for workers.

(c) To undertake translations of famous Catholic books and other scientific and literary works of merit that exist in foreign languages.

(d) To encourage Catholic writing by offering prizes and suitable remuneration to writers.

(e) To establish a Catholic Institute of Higher Tamil studies and Research. As distributors the Society will have these aims:—

(a) To sell chiefly Catholic Literature in Tamil published by the various presses, as at present there is no firm which acts as an agency and clearing house for the publications of the various presses. The Publishing Society will distribute its printing among the different Catholic Presses of Tamil Nad.

(b) To sell clean and healthy literature published at various presses.

(c) To advise Catholic schools and parish libraries regarding books.

(d) To encourage and help the opening of libraries and reading rooms in Catholic towns and villages.

(e) To promote literacy and reading among Catholics.

This scheme has received the approval and blessings of the Hierarchy of Tamil Nad as supplying a long felt want. The laity who have come to know of it have been very encouraging in their support, and a number of them are taking shares worth Rs. 1000/- each. We have also been assured of support from Ceylon, Burma, Singapore and the Malay States. The capital is to be realised partly by the sales of shares, and partly by donations from the public. Though it is only about a month since the scheme has been under way, and though only a few were approached in person, the response has been magnificent. Most of the Bishops have taken shares worth Rs. 500/- or Rs. 1000/- and the rest have promised to do so in the near future. The priests we were able to approach in person have all consented to buy single shares (Rs. 100/-) and are enthusiastic in their welcome of this project.

Apart from the list of shareholders, we have also opened a list of donors, so that those who are not taking shares may give donations large or small for the cause. It has been a surprise to us that parishes and institutions, several non-Tamilians and non-Catholics have enriched our fund with donations. We shall be very thankful if you could kindly interest the Catholic public within your sphere of influence in this matter and send us the donations you receive for this purpose. (The value of shares and donations may be sent in instalments.) Not a few of our supporters, men and women are taking round lists among their friends. Everyone we have met has words of encouragement and gives us unstinted aid. "This is a good cause. This must be done," we hear from all sides. It is therefore our hope that you too will aid this great cause, and help us with your suggestions, your advice and whatever financial contribution you can make in the form of shares bought in the Publishing Business, or donations towards the other institute.

It is as yet early to work out all the details of the scheme, for the cultural and literary edifice we are able to build will be commensurate with the men and money that come to the aid of this cause.

We are working out this scheme during a most auspicious year in the history of Catholic Literature in Tamil, commemorating as this year does the second centenary of the death of Father Beschi and the canonization of St. John Britto, both of whom we may consider symbols and inspirers of this cause. If these plans seem too ambitious it is in imitation of their motto "that nothing is too great or too good for Christ" that we have been daring.

Reply may be sent to either of the undersigned:—

Yours in Christ Jesus,
J. JEGANATHER,
St. Augustine's Seminary, Trichy.
X. S. THANINAYAGAM,
Bishop's House, Tuticorin.
—or—
Annamalai University,
Annamalainagar.

REVIEW

A New World and Education

Just as Napoleon who was born in 1769 caused a revolution in politics and strategy and shook the world of his day by the depth and originality of his conceptions, exactly a hundred years later, in 1869 was born Maria Montessori who in a long life of full glory, study and achievement, was to be as potent and overwhelming a force in the field of education as the Corsican had been in war.

Mr. A. Gnana Pragasam, profound student of education himself, has rendered an inestimable service to the public of Ceylon by presenting in print the priceless message of the greatest woman of our times to the peoples of this atomic age. She says "Today we speak of the immense power enclosed in the atom. Immense power is also enclosed in the child."

We heartily agree, in fact greater power is enclosed in the child than in any atom in the universe. And if any one person has contributed towards the release and harnessing of the terrific energies of the child, it is Dr. Montessori.

She has spent 40 years "of experience and observation" and at the end of it, directives on education must make us pause and consider. This book, though brief, should be read over and over again because it is the richest product of a master-mind.

Mr. A. Gnana Pragasam's effort in securing this for all devotees of education is worthy of the highest praise. Every teacher and parent should have this book on his shelf and the time spent on reading it and pondering over it will certainly prepare them "to function efficiently and harmoniously in the New World." S. M. J.

A New World and Education
by Maria Montessori, M.D.D. Litt.
Edited by A. Gnana Pragasam,
B.A., Dip. Ed., Advocate.
Re. 1/- Bennett & Co.,
G.P.O. Box 434, Colombo.

Parliamentary General Election Results

The following are the election results to date:

BALANGODA (Two Members)	
Mr. A. F. Molamure (UNP)	23,076
Mr. E. W. Matthew (UNP)	13,767
Mr. W.A.P. Jayatilake (LSSP)	9,833
Mr. M. Rajendram (I)	7,329
Mr. W. S. Thurai Rajah (I)	1,870
Spoilt	3,899
Majority of 1st over 2nd	9,309
Majority of 2nd over 3rd	3,934
Total polled	59,774
Total electorate (2 votes each)	63,443

MATUGAMA	
Mr. Wilmot A. Perera (I)	19,753
Mr. C.W.W. Kannangara (UNP)	16,139
Mr. Robert Munasinghe (I)	1,091
Spoilt	535
Majority	3,164
Total polled	37,518
Total electorate	48,430

HAKMANA	
Mr. Premalal Kumarasiri (CP)	9,958
Mr. C. A. Dharmapala (UNP)	6,152
Mr. P. A. Wickramasooriya (I)	5,056
Mr. A. F. Wijemanne (UNP)	2,365
Mr. C. J. Ranaatunga (UNP)	816
Mr. P. L. D. W. de Silva (I)	404

Spoilt	476
Majority	3,806
Total polled	25,227
Total electorate	44,414

MORATUWA	
Mr. S. Chandrasiri (LSSP)	13,464
Mr. Thomas Amarasuriya (UNP)	9,547
Mr. Darrel Peiris (UL)	3,523
Mr. H.W.F. Watson Fernando (CP)	722
Mr. A. C. W. Peiris (I)	494
Mr. H. G. L. Perera (I)	210
Spoilt	567
Majority	3,917
Total polled	28,427
Total electorate	57,723

KURUNEGALA	
Mr. H. Sri Nissanka (I)	10,188
Mr. B. I. Pallipane (UNP)	6,642
Mr. J. H. Weerasinghe (UNP)	3,983
Spoilt	312
Majority	3,546
Total polled	21,125
Total electorate	38,497

MANNAR	
Mr. C. Sittampalam (I)	5,877
Mr. J. Tyagaraja (UNP)	3,381
Mr. S. Vrasapillai (I)	542
Spoilt	71
Majority	2,496
Total polled	9,817
Total electorate	14,588

KEGALLA	
Mr. N. H. Keerthiratne (UNP)	14,550
Mr. R. V. Dedigama (I)	7,059
Spoilt	343
Majority	7,491
Total polled	21,952
Total electorate	41,797

MEDAWACHCHIYA	
Mr. M. Senanayake (UNP)	3,283
Mr. Ariya Pathirane (I)	1,404
Mr. W. Tennekoon (I)	1,247
Mr. S. M. V. Madukande (I)	1,196
Spoilt	136
Majority	1,879
Total polled	7,266
Total electorate	11,403

ANURADHAPURA	
P. B. Bulankulame Dissawe (UNP)	5,016
Mr. A. Gunasekera (LSSP)	1,495
Mr. F. P. Senaratne (I)	350
Spoilt	125
Majority	3,521
Total polled	6,986
Total electorate	11,585

MATURATA	
Mr. M. D. Banda (UNP)	12,438
Mr. S. Somasunderam (I)	3,572
Mr. I. C. S. Goonetilleke (I)	789
Mr. E. W. A. de Silva (I)	422
Mr. E. Goonewardene (I)	404
Mr. I. B. Mani (I)	229
Spoilt	580
Majority	8,886
Total polled	18,443
Total electorate	21,518

VADDUKODDAI	
Mr. K. Kanagaretnam (TC)	11,721
Mr. V. Veerasingham (I)	2,234
Mr. Handy Perinpanayagam (I)	1,716
Mr. V. Paramanayagam (I)	1,546
Mr. K. Chanmugam (I)	1,100
Mr. P. Ragupathy (I)	827
Spoilt	274
Majority	9,487
Total polled	19,418

AKURESSA	
Mr. W.P.A. Wickramasinghe (IS)	13,458
Mr. David Wanigasekera (UNP)	6,132
Mr. H. B. D. Karunaratne (I)	1,453
Spoilt	546
Majority	7,326
Total polled	21,589
Total electorate	45,904

NEGOMBO	
Mr. H. de Z. Siriwardane (UNP)	10,174
Mr. Santiago Fernando (LSSP)	9,218
Mr. A. L. J. Croos Dabrera	
Raj Chandra (I)	6,169
Spoilt	390
Majority	956
Total polled	25,951
Total electorate	55,642

BUTTALA	
Mr. W. Leo Fernando (UNP)	6,903
Mr. T. D. Alexander (I)	1,395
Mr. G. P. Perera (I)	385
Spoilt	236
Majority	5,508
Total polled	8,919
Total electorate	17,161

NATTANDIYA	
Mr. Albert F. Peiris (UNP)	11,036
Mr. P. D. Peter Perera (I)	8,124
Mr. W. A. V. Jayatilake (Lab)	818
Spoilt	339
Majority	2,912
Total polled	20,317
Total electorate	34,025

NUWARA ELIYA

Mr. V. E. K. R. S. Thondaman (CIC)	9,386
Mr. James Rutnam (I)	3,251
Mr. Lorenz Perera (BLP)	1,124
Spoilt	313
Majority	6,135
Total polled	14,074
Total electorate	24,368

PANADURA	
Mr. Henry Peiris (BLP)	16,435
Mr. Susante de Fonseka (UNP)	13,899
Mr. D. C. W. Kannangara (I)	6,729
Mr. R. E. Weeraman (I)	406
Spoilt	433
Total polled	37,892

KANKESANTURAI	
Mr. S. J. V. Chelvanayagam (TC)	12,126
Mr. P. Nagalingam (LSSP)	5,164
Mr. S. Natesan (UNP)	4,605
Spoilt	534
Majority	6,962
Total polled	22,429
Total electorate	48,875

LOCAL & GENERAL

Back to Life.—The Rev. Father H. Moreau, O.M.I. who was officially reported dead has written to His Lordship the Bishop of Jaffna from Saigon, French Indo-China. It would appear that Fr. Moreau had been kidnapped by Chinese bandits and the authorities not knowing his whereabouts believed that he was dead. From Saigon, Fr. Moreau goes to France by plane to report himself to the French Government and give an account of what had happened to him. After sufficient rest and holidaying he will come back to us.

Professor of Law at the Varsity.—Sir Francis Soerets, K.C., Senior Puisne Justice has been offered and has, it is learnt, accepted the appointment of Professor of Law at the University of Ceylon. Sir Francis expects to assume the duties of his new office as soon as suitable arrangements are made to relieve him of his judicial functions. Having been elevated to the Supreme Court Bench in 1930 Sir Francis has acted as Chief Justice on several occasions and was Chairman of the Police Commission.

A Jaffnese Judge on Jaffna

Jurors.—In declaring the second Northern Assize Circuit closed, Mr. Justice Nagalingam said he did not think he need say very much about the jurors in Jaffna. Although on the whole their verdicts had been quite proper and reasonable, there had been a few cases where one could not look upon their verdicts with equanimity and he had to confess that a recommendation of one of the previous Chief Justices, Sir Alexander Wood-Renton, came to his mind. Sir Alexander said that the system of trial by jury in Jaffna could not be justified. It might be that jurors not in particular but along with a number of other people in common, shared a very great reluctance to find an accused person guilty on the capital charge. It might be that their moral scruples did not permit them, but if there were a juror of that persuasion it was his duty to bring that to the notice of the court and ask that he be exempted. Once a case was proved beyond reasonable doubt one found it very difficult to explain a verdict of acquittal. The result often had been that an acquittal was merely a fruitful source of subsequent murders. He thought that that had happened in that Province on more than one occasion.

It was the duty not only of judges but also of jurors, who functioned as judges, to stampede the tide of crime, and he could think of no better way of stemming that tide than by bringing home punishment to the criminal where the crime was established beyond reasonable doubt. He said to because he felt it would not come with ill grace from him with regard to jurors in that part of the country because he knew them well. They were intelligent and they were very capable men and a verdict which might be almost regarded as a perverse one was one that disturbed a judge very considerably indeed.

He could only hope that any juror who might come to bear of his observation and who was called upon to function in a jury and who felt he had got moral or religious scruples in finding a fellow-being guilty of a capital offence should bring that to the notice of the

presiding Judge and should refrain from serving on that jury.

Concluding, His Lordship, referring to the last panel of jurors, said, "Gentlemen of the Jury, I must thank you all on behalf of the country and convey to you my own personal thanks and I must say that the observations which I have made with regard to a Jaffna jury, do not apply to you, because I have always found your verdicts to be correct."

Tamil Literary Movement.—At a meeting of Catholic Action Directors of Tamil Nad held at Madura, a scheme presented by Rev. Fr. Xavier Stanislaus Thaninayagam of the Annamalai University for a Catholic Literary Movement in Tamil was adopted. The project which has been sponsored by the hierarchy intends establishing two institutions, a Publishing House and a Research Institute. The capital of one lakh needed for the Publishing House is to be realized by the sale of shares, and the capital of another lakh for the Research Institute to be realised by donations. An appeal issued for shares and donations has met with a magnificent response in South India. It is proposed to include also Ceylon within the working of the scheme. Fr. Thaninayagam, as chief organizer, will visit Ceylon in October to enlist support in the Tamil districts of Ceylon.

Tamil Encyclopaedia.—The Minister for Education, Madras has proposed to sponsor the edition of a Tamil Encyclopaedia. Funds are being collected in South India for that purpose.

The Wettest Month of the Year.

—All records of rainfall within living memory in Ceylon have been eclipsed by this year's August figures recorded in the up-country districts. Despite the fact that August is not unusually a wet month the figures recorded had broken all existing rainfall records even for May, the wettest month of the year normally.

Delhi Riot Situation Well in Hand

—Although "shoot to kill" patrols were still active in Delhi till September 11 there were signs that the nightmare of communal murder, looting and arson was gradually ending. The authorities seemed to have the situation well in hand. Trains were starting to run again, the cinemas advertised matinee performances, and horse drawn tongas were re-appearing.

Nobel Prize Winner.

—The 1947 Nobel Prize for Literature has been unanimously awarded to Maria Brekka, 28-year-old Norwegian, for her book *Mother Mary*, a story of the everyday life of the Holy Family.

TO CATHOLIC SCHOOL BOYS AND GIRLS

December will see the end of another school year and many Catholic boys and girls will reach a turning-point in their lives. The Road of Life will lie open before them and they will ask themselves the momentous question: What career shall I embrace? It will be well for them if at the time of the great decision they also ask themselves: What does God want me to do? It may be that they will hear the Divine command: "Go ye also into My vineyard."

Boys and girls of 11 to 20 years of age can prepare now to answer the call Good character, average intelligence, sound health and a generous zeal for God's glory—these are the essential requirements.

SALT DEPARTMENT—TENDER

Weighing out Salt from Tondamannar Salt Stores

Tenders are invited for weighing out salt at the Tondamannar Salt Stores from 1st October, 1947 to 30th September, 1948.
2. Closing date: 12 noon on Friday 26th September 1947.
3. Tender Deposit: Rs. 25/-
4. Security Deposit: Rs. 200
5. Tender Notices and Forms could be obtained from
(a) Govt. Agent, N. P. Jaffna.
(b) Asst. Salt Supdt., Jaffna.
(c) Salt Supdt., Govt. Salters, Elephant Pass.
(d) Salt Commissioner, Torrington Square, Colombo.
E. B. TISSEVERASINGHE,
Actg. Salt Commissioner,
Salt Department, P.O. Box 539,
Colombo, 6th September, 1947.

A Woman in the Warsaw Rising

Silent is the Vistula. BY IRENE ORSKA. Longmans. 15s.

It would be a pity if the rather unfortunate title should deter anybody from reading this illuminating first-hand account of the Warsaw Rising, which broke out three years ago this week-end. Irene Orska—or Lt. Aneri, to give the author her Home Army *nom de guerre*—was in charge of a Red Cross station and of the Women's Army posts, in the Powisle sector, round the University. Strictly a personal record of what she herself saw on that one sector of the fighting, the story she tells begins on the way to Mass on the morning of August 1st, 1944, in the tense atmosphere of shared knowledge that this was the appointed day for the Home Army to begin the liberation of Warsaw; it ends, two months later, on a lorry being driven away from the Pruszkow evacuation camp, leaving behind the smouldering ruins of Warsaw, where the Germans were carrying out their vindictive work of demolition.

The outlines of the intervening story are well known. But for the outside world, the political crime of leaving Warsaw to die dwarfed the human tragedy; and shame has been a powerful incentive to forget. Lt. Aneri does not claim to present a comprehensive political or military picture. But she shows a fraction of the Warsaw Rising in close-up; and the cumulative detail of her day-to-day experiences gives the English reader a new impression of the battle as it must have been for the men and women and children who fought in it. The personal approach brings out the small scale of each action, the monstrous intimacy of war at such close quarters. An early battle was fought on the threshold of the Church of St. Teresa. Lt. Aneri, with a group of soldiers, took cover in the church from two advancing German tanks. The young soldiers disposed themselves with their guns in the church doorway. As the Germans reached the church "Sparrow ran out hurling his grenades..... One of the German tanks burst into flames. The other Tiger turned back. The German infantry fell to the ground, spraying us with bullets..... The boys ran forward, hurling their explosives and hand grenades....." As the Germans fled, on the steps of the church the priest gave the Host to the dying.

Victory was unquestioned. Had not the General on the first morning, giving final instructions said: "We'll have to conquer the city and hold on for a few days. The Soviet Army is expected to enter Warsaw on the fourth or fifth day of our Home Army's struggle within the city." For a few days spirits were kept high by the first taste of regained freedom: by the sight of the Polish flag over buildings taken by the Home Army; by the joy of buying a free Polish newspaper in public for the first time for five years, of hearing the Polish radio announce that most of Warsaw was in Polish hands, of listening openly to the B.B.C.'s message of sympathy. The five days went by without a sign of more than sympathy from Poland's Allies in the West or in the East. Meanwhile the fight had to go on and the reported arrival of a Soviet liaison officer, Captain Kalugin, did much to allay anxiety over the silence which had fallen on the far side of the Vistula where, up to the day before the Rising, the Soviet artillery had been rumbling.

Improvisation had to be combined with the carefully organized underground preparations. Supplies—of food, clothing, linen for the hospital—depended on the civilian population and were eagerly offered as a neighbourhood became free. Grocers, cobblers, tailors, drapers, volunteered free services and goods. The Ursuline nuns baked bread, free of charge, for a thousand Home Army men daily. Arms and ammunition were, of course, the most urgent problem. The unit to which Lt. Aneri was attached began the Rising with one machine-gun and twenty Service pistols for eighty men. In the later stages she recalls making hand-grenades by filling stockings with explosives. The stores amassed painstakingly against a brief battle, dwindled dangerously as the expected five days lengthened to thirteen. On the thirteenth night hope was

revived by the appearance of Allied planes to drop Piat anti-tank guns and ammunition. The effect on morale was as valuable as the material help. But neither could go very far, and soon the Warsaw fighters realized that the "scanty supplies flown thousands of miles from Italy" would not be enough to save them. Orderly distribution of such supplies as arrived was rigorously enforced, and Lt. Aneri makes plain the earnest attempt to maintain discipline in such matters as correct treatment of German prisoners and control of requisitioning. Foraging enterprises, however, became increasingly necessary. Lives were risked for tomatoes growing in the German-held University vegetable garden—a raid which produced an unexpected prize in the form of a goose. Later still, a horse was shot as gratefully as the goose had been caught.

Wells and latrines had to be dug in the courtyards, barricades and graves in the cobbled streets. Fifteen corpses lay for three weeks, putrefying in the August sun, on a nearby street too exposed to German fire for the official "gatherers" to reach it. In the end the crumbling walls of a burning house buried the bodies. Twice Lt. Aneri made the noisome journey through the sewers to the Old Town, and her description removes any doubt that may have lingered whether "sewers" were really what was meant. But when the defenders of the Old Town were at last ordered to withdraw, two thousand of them were sent through the sewers, and Lt. Aneri watched them issuing from the manhole for three days and three nights: "An endless procession of bloody ghosts, armless, legless, faceless.....their wounds caked with the filth of the sewers."

At the end of the fourth week came the news that the Soviet Union had refused to provide shuttle-bases for American planes flying help to the Poles. This was the beginning of the end of hope. Until then, surprising as it may seem today, the Poles had never believed that the Russians would deliberately refuse to help them against the common enemy. Early in September, shelled in their post, their ammunition finished, the small group of four survivors from a unit of eighty took off their Home Army armbands, dressed themselves as civilians and climbed out of the bloody, half-flooded cellar to be herded by the Germans to Pruszkow, through streets where "dead bodies lay evenly stacked on both sides of the streets." In the camp, Lt. Aneri earned a nurse's pass from the German doctor, by dressing with a few squares of gauze and some toilet paper, the putrefied stump of a man's arm crawling with maggots.

Fighting continued in some districts for almost a month, and evacuees poured into Pruszkow at the rate of 18,000 a day. In one of the last groups came a wounded officer still protesting his faith: "We'll fight again and we'll win." And the eighteen-year-old sergeant with him added: "If not for us, then for our children."

Lt. Aneri left Poland a few months after the end of the Rising, as the wife of an American citizen. The spirit of the Rising for which her book is a testimony, is the spirit which the present reviewer found last year in Warsaw among young women who had endured the same experiences as Lt. Aneri, and had emerged finely-tempered characters, devout, dignified and indomitable, frankly acknowledging the Rising to have been the most glorious experience of their lives. This book makes their shared experience more actual than before to those outside it.

FREDA BRUCE LOCKHART.
—*The Tablet*, Aug. 2, 1947.

AT WORK AGAIN

Holiday's over. Work-time again. Pick up the pattern—pleasure and pain. Steel the endeavour, work to God's will. So each achievement comes with a thrill. So when limbs slacken, dull grows the brain. He'll call you: "Come, workmate, it's play time again."

THE COMPANY OF THE ELECT

(Continued from Page 1.)

seventeenth centuries who came from the unpromising soil of the Renaissance courts, where his parents belonged to the household of John, Duke of Braganza, who restored the Portuguese dynasty in 1640 after its sixty-year union with the Crown of Spain, and ruled as John IV. His life has much in common with that of better-known saints of the Society of Jesus who would have liked to be missionaries and martyrs but whose vocation was to be confessors in Europe.

One of these, who lived to be a great age, St. Bernardino Realino, was canonized at the same time. One of the first Jesuits in Italy, he was born in the decisive year 1530, was a magistrate, and only became a Jesuit in middle life, but he lived to be 86 and to play a great part in the Counter-Reformation, founding Jesuit houses in the north of Italy. The fourth of the new saints made on June 22nd was another Italian, a secular priest of the last century, Giuseppe Calfasso of Turin, the friend and director of St. John Bosco, who had been beatified by Pope Pius XI in 1925. Two more men and two more women, all French, complete the list of canonizations. Blessed Michael Garicoits, 1797-1863, was raised to sainthood on July 6th. He founded the congregation of Priests of the Sacred Heart of Betharam for the Christian education of youth and the missions, and carried his work to the Argentine and Uruguay to help the *emigre* Basques. With him was canonized the Frenchwoman, Elisabeth Bichier des Ages, 1773-1838, the founder of the Daughters of the Cross, or Sisters of St. Andrew, a nursing and teaching Order. She had the great distinction of having as her spiritual directors St. Andrew Hubert Fournet and St. Michael Garicoits. In the French Revolution she was imprisoned with her parents, who belonged to the French nobility. A fortnight later the Holy Father canonized another French founder, Louis-Marie Grignon de Montfort, founder of La Sagesse, the Daughters of Wisdom, and the Company of Mary. On the following Sunday, a week ago, he canonized, the second Frenchwoman, Blessed Catherine Laboure, a Sister of Charity through whom the widespread devotion of the Miraculous Medal was spread among the faithful.

These, with the single exception of St. Nikolaus von der Flue, are all saints who belonged to the post-Tridentine Church in which canonization has been much more sparingly accorded than in the earlier centuries; but there is no necessary reason why that should have been so, or why it should continue now. The preliminaries are long, the meshes of the sieve fine, and many causes are examined and not proceeded with, many proceeded with that do not in the end succeed. But there has also been a factor of discouragement at the local end, where the first initiating steps have to be taken, and in many countries there has been a notion that the book of canonized saints was completed and bound, and even that the notion of the formal saint was a closed and fixed idea.

Against any such rigid and unimaginative thinking Pope Pius XII set the great season for saints of this summer of 1947, drawing the attention of the world to the immense riches of her past, from which these new saints are, as it were, just samples, and to the vitality of the present by which the Church is for ever catching up with her own history and bringing in new saints and proclaiming faith in the fullness of time when their lives can be seen and evaluated in perspective—the faith that these belong to the hosts of heaven.—*The Tablet*.

Vacancy—Manager, Firewood Depot, Jaffna.

Applications for the above post will be received by me up to 4.30 p.m. on 20th Sept. 1947. The post carries a salary of Rs. 2-50 per diem plus war allowance.

The appointment is temporary and non-pensionable and is liable to termination at short notice. The successful candidate should be prepared to furnish security in Rs. 1,000 cash.

Applicants should have passed at least the J.S.C. (English) or an equivalent examination and should have had experience in handling labour.

Applications should not be addressed to me personally.

M. SRIKHANTA,
Asst. Govt. Agent, (E), Jaffna.
The Kachcheri,
5th September, 1947.

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