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

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JAFFNA, FRIDAY OCTOBER 31, 1947.

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AMERICA HAS THE PROBLEM ALSO

Discontent Among the School Teachers

If a staid old spinster long regarded as a paragon of maiden-lady decorum were suddenly to pour out her grouses against society in the hardboiled language of a taxi driver, her bewildered friends would probably pinch themselves to make sure they were really awake and hearing aright. Figuratively speaking, that is what happened last month when educators from all over the country concluded the National Conference for the Improvement of Teachers by formulating a bill of rights and telling their fellow citizens that they are tired of being "pushed around." They are tired of being underpaid: tired of carrying a work week which, counting extra-curricular activities, averages sixty hours; tired of being denied the prestige that their role in the community deserves. And they said so with a bluntness not usually associated with their normally long-suffering profession. Simultaneously with this forthright statement of the educators, came the results of a survey conducted by the University of Chicago which revealed that discontent is something of an occupational disease among those who are operating the majority of the country's school systems.

Among the demands of the school leaders was one for a minimum annual salary of \$2400. That seems little enough for professional men and women. Yet even after taking into account the wage improvements made last year, there were only seven states in which teachers' salaries averaged \$2,400 or better. Twenty-four went below \$2,000 and one even fell below the \$1,000 mark.

If wages are any criterion of the social value attributed to a man's or woman's work, then the comparatively low wages allotted to an educator is another symptom of the general materialism infecting our American culture. The man who plants ideas receives less recompense than the man who lays bricks; the carpenter who builds some book shelves makes more money than the scholar who uses the books; the

labourer who sets a mould for the pouring of cement receives a better paycheck than the school teacher who helps to mould a character. This is not to say that the bricklayer or carpenter or cement mixer is necessarily overpaid; but it does indicate a disesteem for the value of mind formation and for the people who form those minds.

With the exception of six states where no statistics are available, all the states have budget plans providing increased salaries for teachers during the 1947-1948 school year. This is as it should be. And those states which, even after devoting a sizable percentage of their income to educational expenditures, still cannot give a decent salary to their educators, deserve some form of federal aid such as might come from the Taft bill were it passed after being purged of the inequity characterizing its treatment of private schools. But providing a decent wage for teachers would mean just one more item that would help to prolong the high taxes under which so many are chafing already. And as long as the promise of tax reduction retains its ever predictable popularity, the danger of budget curtailment in the educational field continually threatens whatever gains the teachers have made or hope to make. We hope that as a nation we shall be farsighted enough to recognize that there is good reason for discontent among school teachers and that we must be willing to spend money to remove it.

Several months ago Walter Lippman pointed out that in 1945 the American people spent on alcoholic beverages more than three times as much as they spent on the upkeep of all public elementary and secondary schools. Last year the nation's liquor bill smashed all records and reached an all-time high—\$8,700,000,000, an average of \$89 for every person over eighteen years of age. If we can afford a luxury outlay like that, we certainly can afford to pay our teachers a living wage.—*The Sign*.

THE FOLLY OF "OPERATION RATHOLE"

By this time the issues have become pretty clear. By this time it should be as plain as day to even the dullest victim of Communist guile that the chief reason why there is no peace in a world desperate for peace is because the Soviet does not want peace. There is nothing as stubborn as a fact, and all the trying to understand sympathetically the Soviet viewpoint and Soviet motives cannot alter the fact that Russia is obstructing peacemaking, thwarting the easing of human misery, vetoing all hopes for one world. The record is plain for all the world to see that Hitler was an amateur imperialist compared to Stalin, that the Nazi fifth column was a rank tyro outfit compared to the adroit, world-wide efficiency of the Communist Party. The United States alone spent some three hundred and thirty billion dollars to stamp out the menace of Hitlerism only to have all the fine idealism of the Atlantic Charter, sealed with the blood of America's youth, smashed by the cynicism of super-Hitler.

In the two years since the war in Europe is over, we Americans have been generous, even prodigal, in trying to heal European wounds and hunger and hopelessness. Over eleven billion dollars have been spent, and all that has been accomplished is little better than a continental soup kitchen. Around Washington this pouring money down the drain has the apt title, "Operation Rathole."

Well, we can rejoice that the days of Operation Rathole are about over; that finally our policy is to reconstruct as much of Europe as is willing to go along on a productive basis; that a long-range plan for world recovery in the teeth of Soviet obstruction and expansion is about to be substituted for the patchwork pattern of doles. For only when the war-flattened nations are enabled to get out of breadlines and back to work can there be much hope of "containing" Communist aggression, can there be much sense in talking about peace.—*The Sign*.

GREATNESS AND DIGNITY OF THE PRIESTHOOD

The human race has always felt the need of a priesthood; of men, that is, who have the official charge to be mediators between God and humanity, men who should consecrate themselves entirely to this mediation, as to the very purpose of their lives, men set aside to offer to God public prayers and sacrifices, in the name of human Society. Human society as such is bound to offer to God public and social worship. It is bound to acknowledge in Him its supreme Lord and first beginning, and strive towards Him, as its last end, to give Him thanks and offer Him propitiation. In fact, priests are to be found among all peoples whose customs are known, except those compelled by violence, to act against the most sacred laws of human nature. They may, indeed, be in the service of false divinities; but wherever religion is professed, wherever altars are built, there also is a priesthood, surrounded by particular marks of honour and veneration.

Yet in the splendour of Divine Revelation the priest is seen invested with a dignity far greater still..... The priest, according to the magnificent definition given by St. Paul, is indeed a man (*Ex hominibus assumptus*), "taken from amongst men," yet, pro hominibus constituitur in his quae sunt ad Deum, "ordained for men in things that appertain to God:" his office is not for human things and things that pass away, however lofty and valuable these may seem; but for things divine and enduring.....

The Apostle of the gentiles thus perfectly sums up what may be said of the greatness, the dignity, and the duty of Christian priesthood *Sic nos existimet homo ut ministros Christi et dispensatores mysteriorum Dei*, "that is, we ought to be regarded as the ministers of Christ and the dispensers of God's mysteries." The priest is the minister of Christ, an instrument that is to say, in the hands of the Divine Redeemer. He continues the work of redemption in all its world-embracing universality and divine efficacy, that work that wrought so marvellous a transformation in the world. Thus the priest, as is said with good reason, is indeed "another Christ" for, in some way, he is himself a continuation of Christ. And thus the ineffable greatness of the human priest stands forth in all its splendour; for he has power over the very body of Jesus Christ and makes it present upon our altars. In the name of Christ Himself he offers it a victim infinitely pleasing to the Divine Majesty.

The apex of dignities is the priesthood.—*St. Ignatius Martyr*.

The priesthood is an astounding miracle, great, immense and infinite.—*St. Ephrem*.

The priest is placed between God and man, inferior to God, but superior to man.—*Pope Innocent III*.

He who honours a priest, honours Christ, and he who insults a priest, insults Christ.—*St. John Chrysostom*.

Oh, how very great is the power of the priest: a word falls from his lips and the body of Christ is there substantially formed from the matter of bread, and the Incarnate Word descended from heaven is found really present on the table of the altar! Never did divine

Goodness give such power to the angels. The angels abide by the order of God, but the priests take Him in their hands, distribute Him to the faithful, and partake of Him as food for themselves.—*St. Laurence Justinian*.

Priests are the glory and the invaluable columns of the Church, they are the doors of the eternal city; through them all reach Christ; they are the vigilant guardians to whom the Lord has confided the keys of the kingdom of heaven; they are the stewards of the king's house, to assign to each his place in the Hierarchy.—*St. Prosper*.

The power of the priest is the power of the Divine Person; since the transubstantiation of the bread requires as much power as the creation of the world.—*St. Bernadine of Siena*.

O wonderful dignity of the priests; in their hands, as in the womb of the Blessed Virgin Mary, the Son of God becomes Incarnate. O venerable sanctity of the hands; O happy function of the priest! He that created me (if I may say so) gave me the power to create Him; and He that created me without me is Himself created by me.—*St. Augustine*.

A priest is a minister destined by God to be a public ambassador of the whole Church, to honour Him, and to obtain His grace for all the faithful. The entire Church cannot give to God so much honour, nor obtain so many graces, as a single priest by celebrating a single Mass; for the greatest honour that the whole Church without priests could give to God would consist in offering to Him in sacrifice the lives of all men. But of what value are the lives of all men compared to the sacrifice of Jesus Christ, which is a sacrifice of infinite value?..... By a single Mass, he gives greater honour to God than all the angels and saints, along with the Blessed Virgin Mary have given or shall give to Him; for their worship cannot be of infinite value, like that which the priest celebrating on the altar offers to God.

Moreover in the holy Mass, the priest offers to God an adequate thanksgiving for all the graces bestowed even on the Blessed in Paradise; but such a thanksgiving all the saints together are incapable of offering to Him. Hence it is superior even to all celestial dignity.

Jesus had died to institute the priesthood. It was not necessary for the Redeemer to die in order to save the world; a drop of blood, a single tear, or prayer, was sufficient to procure salvation for all; for, such a prayer, being of infinite value, should be sufficient to save not one but a thousand worlds. But to institute the priesthood, the death of Jesus Christ was necessary. Had he not died, where should we find the victim that the priests of the New Law now offer? a victim altogether holy, immaculate and capable of giving to God an honour worthy of God.—*St. Alphonsus*.

The first rule of Christian charity is to believe no evil if we have seen none, and to be silent if we have seen it.

—Pope Clement XIV.

Man is the only animal that blushes or needs to.

—Mark Twain.



IN MEMORIAM

E. R. Sandrasagra

(Retd. Maniagar of Pallai).

DIED 31-10-1943

"To live in hearts we leave behind
Is not to die."

Of your charity pray for the repose
of his soul. R. I. P.

(Inserted by his sorrowing widow
and children).

Bambalapitiya, 20-10-47.

**Sale of Dried Chillies at the
Govt. Subsidiary Store, Jaffna**

Sealed tenders will be received by the
undersigned for the purchase of about 157
cwt. of dried chillies lying at the Govern-
ment Subsidiary Store, Bankshall Street,
Jaffna up to 12 noon 10-11-47.

For particulars apply to the undersigned.

R. CHINTAMANY,
for A. G. A. (E) Jaffna,

The Kachcheri,
Jaffna, Oct. 23, 1947.

Church Calendar

OCTOBER 1947

FRI. ... 31 S. Quatin.

NOVEMBER 1947

SAT. ... 1 ALL SAINTS..

SUN. ... 2 23 P.—S. Justus.

MON. ... 3 ALL SOULS.

TUES. ... 4 S. Charles.

WED. ... 5 Holy Relics.

THURS. ... 6 S. Leonard.

FRI. ... 7 S. Willibrord.

The Catholic Guardian

OCTOBER 31ST 1947

**THE KANKESANTURAI
HOSPITAL**

We are impelled to write this editorial as it is just possible that the attempt to stampede public opinion in Jaffna may succeed. Our readers are aware of the spate of telegrams that has poured in to protest against converting the military hospital into a hospital for tuberculosis patients. Spates of this sort leave most of us unperturbed; they are not necessarily indicative of real public feeling or of disinterestedness. We shall let the facts speak for themselves.

To begin with, there is a grave problem to be solved. Tuberculosis is spreading at an alarming rate in the North. In 1945 there were 17 registered deaths from tuberculosis, in 1946 there were 25. We have underlined the word *registered* as it will be realized by anyone conversant with the problem that the registered number is very far from being the actual number. It would seem then that there would have been a formidable agitation and that this agitation for proper provision for the treatment of such patients should have been irresistible. That there has been no such agitation is a lurid commentary on the conception of democracy that is operative in the North. And if it is realized that on the very conservative estimate of a mortality of 10% every year for tubercular patients we have really more than 200 fresh cases per annum in our midst so that one's regard for enlightened public opinion is not intensified.

Let us now proceed a step further. A hospital capable of accommodating 500 or 600 patients, properly equipped and staffed is available, is offered us, in fact is being pressed on us and we are determined to have nothing to do with the scheme or the offer. The marvel is that we are not thanking God on bended knees for such a providential, inestimable boon. One asks what in the name of common humanity is to happen the unfortunate patients if such an offer is rejected.

The problem however is not yet fully stated. We are all involved. Isolation, in the interest not only of the patient but of the general public is essential as the disease is communicable. If isolation be not effected there is positive danger of the disease spreading: this danger is not a hypothetical one as figures show that the disease is spreading. There is no point in saying that the present Kankesanturai Sanatorium with about 60 beds can cope with the situation. Callous, selfish indifference has thus to face a terrible indictment.

We are not impressed by the reasons adduced by the opponents of the scheme.

(1) The existence of the Brompton Chest Clinic in the heart of London has not decimated the surrounding population: nor have the people of Ragama suffered or the people at Kankesanturai.

(2) If it be objected that tubercular patients having recourse to the baths at Keerimalai for their curative qualities may spread the infection, we quite agree. The way to prevent them doing so is to isolate them as will be done if they are admitted to the proposed hospital when they will not be allowed to go to the springs.

(3) The Religious reason adduced is baseless in view of the emphatic statement of the late Swami Vipulananda that on religious grounds there is no objection whatever to converting the military hospital into a T. B. Hospital.

(4) We are reluctant to believe that the reason behind the agitation is the fear that the land round the Hospital may decrease in value owing to the fear of infection. Firstly there is no basis for this fear and secondly we should be surprised if every Jaffna man should swallow such a sprat, hook, line and sinker.

We insist then on the immediate opening of this Hospital for T. B. patients. We have seen too many people young and old dying of this disease, we fear its spread and we cannot accept even the possibility that Government is not going to do what is its manifest duty in our regard.

We feel moreover that an intensive educational campaign amongst our people on the nature, danger and treatment of this disease is a top priority. It cannot be inaugurated too soon. And it could not be inaugurated under happier auspices than during this week-end when we are happy to welcome the Minister of Health and the Director of Medical and Sanitary Services to the North.

**23RD SUNDAY
AFTER PENTECOST**

Gospel

(S. Matthew : Ch. I: 13-26)

While He thus spoke to them,
it chanced that one of the
rulers came and
knelt before Him, and said,
Lord, my daughter is this moment dead;
come now and lay Thy hand on her,
and she will live.

So Jesus rose up and went after him,
and so did his disciples.

And now a woman who for twelve years
had been troubled with an issue of blood,
came up behind Him
and touched the hem of His cloak;
she said to herself,

If I can touch the hem of His cloak,
I shall be healed.

Jesus turned and caught sight of her;
and He said,

Have no fear, my daughter,
the faith has brought thee healing.
And the woman recovered her health
from that hour.

So Jesus came into the ruler's house,
where He found mourners
playing the flute,

and the multitude thronging noisily;
and He said,

Make room there;
the child is not dead, she is asleep;

and they laughed aloud at Him.

But when the multitude had been
turned away,

He went in and took the girl by her hand,
and she rose up.

And the story of these things
spread abroad
through all the country round.

**Notes on the Gospel of the
23rd Sunday After Pentecost**

(Communicated.)

1. The Ruler and the woman mentioned in to-day's Gospel teach us that in diseases of body and mind, we should have recourse to Our Lord with faith and confidence; and even when the malady continues and seems to be incurable, we should not lose courage.

2. Our Lord followed the Ruler, giving up His speaking with the crowd, who could wait. He has found someone who needs Him urgently and He is entirely at this man's service. It is a picture of how God is at our service always, with all His Almighty power, whenever we kneel in prayer.

3. On the way to the house, Our Lord strengthens the faith of the Ruler by healing the woman. Another case of God's power at our service. In Holy Communion, we get to far closer contact with Jesus than this woman and it is strange that we neglect so great a source of strength and courage—God waiting, God passing our way, and God always at our service.

4. The multitude laughed at Our Lord, because they understood neither the meaning of His words, nor what He was about to do. Nevertheless He performed the miracle.

5. Let us not be led astray by those who ridicule our zeal for virtues. Let us pay no need to them, according to the example of Our Lord and trust in Him, who was Himself derided for our sake.

6. If Jesus, moved by the tears of a father restores life to a body which must again succumb to death, how much more ardently does he not desire to revive souls which shall live for ever?

7. It was faith and trust in God that cured the woman and that made death seem like a sleep.

8. It is different for one without faith. The sinner during life faces eternity with indifference. But at the moment of death he begins to fear. Those who live in the fear of God rejoice at the moment of death, that the veil is being lifted, and they will soon see God, face to face.

9. For a good Catholic, death is the end of his pilgrimage. His exile ends with death. So peaceful is his death that a great theologian, Suarez said: "I could never have believed that it was so easy to die."

10. When death approaches, let us remember and imitate the Ruler in today's Gospel. Let us have recourse to Jesus. See Him at the side of that lifeless girl, that touch of the gentlest of hands. In the Christian language there is no such word as death. We do not die, but "sleep in the Lord," only to awaken as citizens of Heaven.

**The Great
November Feasts**

All Saints and All Souls

In this month, the festivals of the ecclesiastical year being almost over, the Church celebrates a spiritual reunion of all her children, of the Church Militant, who are still struggling on earth with the Church triumphant in heaven, and the Church suffering in Purgatory. The Communion of saints links together the living and the dead. For us death does not make much difference. Those who have crossed over to the other life are themselves alive. For us there is no such thing as death, in the sense that it means the absolute cutting off of all regard for the life of this world. On All Saints' day, consecrated to honour all the saints, the Church, so to speak opens up heaven to allow us to contemplate all the elect who have triumphed over Satan, the world and self and are now in heaven.

Too many believe that sanctity is the portion or lot of a few chosen souls like the hermits, religious, priests and nuns. Sanctity does not consist in working miracles or doing extraordinary things. St. Paul simply says: "Walk worthy of the vocation in which you are called." That includes us all. No condition or state of life should be considered an insurmountable obstacle. Among the saints we find kings, like Louis IX of France; Legislators like Samuel; agriculture had its Isidore; the poor had their Lazarus and Joseph Labre; the priesthood had their Francis Xavier; chastity is represented by St. Aloysius and a host of virgins; youth has its Agnes and Cecilia; married people have Monica and Clotilda. In short no walk of life is without its saints. In the words of St. Augustine: "Why could not I do as the saints? I have the same means that they had." The feast of All Saints should therefore inspire us with confidence and hope. As nothing defiled can enter heaven, we cannot go to heaven—unless we become saints either in this world or until our souls are cleansed in the fires of Purgatory.

After celebrating the feast of All Saints, on the following day we turn to the souls in Purgatory. The Church bids us to pray for those who have passed in faith into the next life, and yet suffer for the debt of sins committed here. Few are so free from faults and the stain of sin at the moment of death, that they are fit for the purity of heaven. Out of sight by death, should not mean out of mind. We have parents, sisters, brothers, benefactors and friends in need of our prayers.

"Have pity on me, Have pity on me, at least you my friends, because the hand of the Lord hath touched me." With these words of Job, the Church comes on All Souls' day to plead the cause of the poor souls in Purgatory. The souls suffer first the privation of the sight of God. Here on earth we cannot conceive of the intimacy that exists between God and a soul. But when God removes the veil as on the particular judgment day and shows Himself to His beloved souls, they are inflamed with a burning love for God, and separation from Him becomes the most cruel of martyrdoms. Secondly the souls suffer the torments of Purgatory, which according to St. Thomas are the same as those of Hell. Being out of the world, the souls no longer obtain grace nor gain merit. Only we can now help them and free them from this fiery prison. In His Infinite mercy, God has provided us with many means by which we can help the poor souls in Purgatory. First there are short Ejaculatory Prayers 'Jesus, Mary & Joseph,' to which a seven years Indulgence is attached. Then there is the holy sacrifice of the Mass. There are over three hundred thousand Masses said throughout the world, every twenty four hours, and in fact there are four elevations every second. As the Mass is the sacrifice of the Church, we can participate in these Masses and offer them for the poor souls. Sooner or later we shall be ourselves in Purgatory, and unless we show mercy now, we shall not receive mercy then.

Sanity and Sanatorium

University of Ceylon,
Colombo, 10th Feb., 1946.

Dear Sir,—From the reports in the papers I see that there is a strong move to sabotage the proposal for an excellent modern T.B. Sanatorium for Jaffna. I understand that the medical opinion is unanimously in favour of the proposal and in matters which affect the health of the people, it is the medical opinion that should count. If a father were to refuse to give proper medical treatment to his child stating that his faith in God is enough to effect a cure that father is liable to prosecution. The State acting as the father of the community would stand condemned before the world's tribunal if they listened to the talk of old women and against the best interests of the people.

The very origin of Keerimalai can be traced to the alleviation of human suffering. A princess who was suffering from leprosy is said to have been cured by bathing in the sacred spring that lies in proximity to the sea. In many a temple in India and Ceylon people with chronic diseases resort and worshippers do not raise any objection to this. In the peninsula there is another temple on the sea-board named "Chella-Sannidi" and people with chronic ailments including communicable diseases reside in the proximity and nobody raises any objection to that.

If the leaders of the people cannot see their way to promote the real welfare of suffering humanity but simply think of their own political advancement, an enlightened Government need not lend its ears to their protest. I strongly urge upon you to advise the Board of Ministers to take into consideration the real welfare of Jaffna, brush aside meaningless opposition and go ahead with the plans for establishing the T.B. Sanatorium and thus earn the gratitude of the thoughtful section of the people of Jaffna.

Yours faithfully,
Sgd. SWAMI VIPULANANDA.

MR. W. DAHANAYAKE, M.S.C.

LOCAL & GENERAL

Vatican News.—A gold and silver-plated automatic washing machine addressed to Pope Pius XII, Vatican, Rome has been shipped by air from New York. It is reported to be a gift to His Holiness from the manufacturers.

A new series of 10 airmail stamps will be issued by the Vatican State this month.

Consecration to the Sacred Heart.—The senior members of St. Antony's Confraternity, Jaffna celebrated with due solemnity and splendour the 26th Anniversary of the consecration of their homes to the Sacred Heart on Sunday the 26th inst. Feast of Christ the King.

The most remarkable feature of the celebrations was the evening assembly of married members with their families in the Confraternity hall for the general Consecration. After the act of consecration to the Sacred Heart a social was held presided over by the Director Rev. Fr. J. A. Rasanayagam, O.M.I.

Rev. Bro. E. Graussault, O.M.I., the old and amiable Director of the Confraternity was also present and spoke. One of the speakers mentioned amidst applause the happy news of the nomination of Mudaliyar A. B. Rajendra—a relative of the Confraternity members and an ardent devotee of the Sacred Heart—as a Senator in the new Parliament of Ceylon.

The function was brought to a close with Rev. Fr. Director blessing all those who participated in it. Ad multos annos.

St. Peter's Church, Vanchiankulam.—Sunday the 19th inst. was a day of days, long awaited by the parishioners of Vanchiankulam, Nanattan. For a long time the Parish Church of St. Peter was in a bad state of disrepair and the poor parishioners could not get together the funds necessary for repairing their place of worship.

A bright idea struck the Revd Fr. S. A. Swampillai, the former parish priest. Trusting in God he started the habit of putting in a handful of rice a day by each family. The little mite carefully

collected grew into a tiny fund which developed into a sufficient amount through the zeal and efforts of the Rev. Fr. A.S. Singarayer, O.M.I., the present parish priest. Focussing all his missionary experience and persuasive power on the object in view Fr. Singarayer got together the necessary building material and with the help of Mason Navaratnam of Karaiyur, Jaffna completed the Sacred Edifice.

The grateful parishioners invited their neighbours to rejoice with them on the day the Church was ready for Divine worship. The celebration took the form of a High Mass of Thanksgiving by the parish priest who had let no stone unturned till he provided his flock with a worthy place of worship.

Today the shoddy shed that was shinned forth as a model of modern architectural beauty among the Churches of Mantote. When the Mass was over the parishioners evinced their gratitude to their parish priest by according to him a cordial reception. Leading him up to a dais, the Moopu of the Church garlanded him and Mr. Paul, a teacher of Naruvilikulam read an illuminated address on behalf of the people and presented it to their pastor.

Fr. Singarayer disclaimed the honour paid to him. He regretted that those of his predecessors who deserved a place in the honour paid to him could not be present. While thanking the parishioners for their show of filial gratitude he said that he had only performed his priestly duty of loving and working for his flock. Finally he expressed his own gratitude to all those who had helped him in his work of love, and invoking the blessing of the Almighty he imparted his blessing.—Cor.

Personal.—Mr. T. Sivapragasam, (Superintendent, Equipment Section) has been appointed Acting Asst. Postmaster General according to the "Daily News" of the 25th inst. Mr. Sivapragasam is an Old Boy of St. Patrick's College. After a brilliant school and University career in Ceylon he went on a Government Scholarship to England. In his time he was the second Government Scholar from St. Patrick's College. We congratulate Mr. Sivapragasam and wish him further promotions in the Department.

Four Additional Senators.—Sir Gerard Wijekoon, Sir John Tarbat, Col. T. Y. Wright and Dr. Frank Gunasekera have been nominated to the Senate, thus concluding the list of His Excellency the Governor's fifteen nominees.

Ceylon's Premier Extolled.—Addressing the Royal Empire Society at London on constitutional developments in Ceylon, Lord Soulbury said in praise of Mr. D. S. Senanayake:

"He is a Sinhalese who as Leader of the Council has never thought of himself as a Sinhalese representative. He has gained the trust of all the communities in the Island to a degree unprecedented in its history and is guiding the fortunes of his country, to full and complete self government, which it will shortly attain as a member of the British Commonwealth of Nations; so one has played a more important or noble part than he."

"World at the Cross Roads."—Dr. B. L. Roy, Governor-Designate of the United Province in an interview to the "New York Herald Tribune" on Oct. 21 declared, "In the United Nations Organization men work in an atmosphere of misunderstanding, prejudice, suspicion and distrust. The world is at the cross-roads wondering which will be the correct path to follow and who or what would be the correct guide out of the prevailing darkness so that another war may be avoided. While in theory, democracies and totalitarian systems of administration profess to work for the people, they have forgotten the individual and have installed institutions and groups in his place."

American Aid to Asia.—In a speech at Boston on Oct. 21, Mr. Norman Armour, United States Assistant Secretary of State hinted that the Marshall Plan of aid to Europe might be extended to Asia. He said, "The new nine-nation 'Cominform' faced Western civilization with a deadly challenge. The Americans will be taking alarming risks if they fail to go ahead with the Marshall Plan."

Provisional Government for Palestine.—According to Jewish circles in London plans for setting up of a Provisional Jewish Government under Mr. David Ben Gurion, head of the Jewish Agency in Palestine, as and when British troops are withdrawn have been completed. The plans also provide for a Constituent Assembly whose main tasks would be the drafting of a Constitution and the making of arrangements to hold a general election. Unconfirmed reports speak of secret assurances by the United States and Russia.

United Nations Commission for Greece.—The United Nations General Assembly decided on the night of Oct. 21, despite Russian opposition, to set up a new Balkans Investigation Commission to watch over the situation in Greece. The proposal, first introduced by the United States in the Political Committee a month ago, was approved by 40 votes against 6, with eleven abstentions. Russia and the Slav States voted against the Political Committee's recommendation.

Brazil Severs Diplomatic Relations with Russia.—The Brazilian Foreign Ministry announced that Brazil had broken off diplomatic relations with Russia "because of the outrageous attacks against the Brazilian President and armed forces," by the Soviet Press. A formal Note of Protest sent by Brazil has not been replied to, on the pretext that it was written in unfriendly terms.

The Rights of Man.—Mahatma Gandhi giving his opinion on "The rights of man" says, "I learned from my illiterate but wise mother that all rights to be deserved and preserved came from a duty well done. The very right to live accrues to us only when we do the duty of citizenship of the world. From this one fundamental statement perhaps, it is easy enough to define the duties of man and woman and correlate every right to some corresponding duty to be first performed. Every other right can be shown to be an usurpation hardly worth fighting for."

Economic Crisis in Britain.—The enormity of the Economic Crisis in Britain may be seen from the fact that Britain has nine months in which to close the ruinous £600,000,000 gap between imports and exports by a simultaneous process of increased industrial production and domestic economy.

Reforms for Mauritius.—A new constitution, which will give the people of Mauritius a hand in the management of their own affairs is to be introduced as soon as possible. Votes for women, the abolition of the property qualification for voters and other electoral changes have already been announced. The last revision of the constitution took place in 1933.

Gandhi Praises the Jesuits.—Missionary education work—particularly that of the Jesuits—has been praised by Mr. Gandhi in a statement about a proposed University for Hindus in the Bombay province.

"Look what they have done for the advancement of education," said Mr. Gandhi.

"They carried on their work against heavy odds and brought it to a high pitch of accomplishment."

"Or look at the missionaries who came early in India and the schools and colleges they started."

"What charter did they have and what recognition did they strive for?"

"And to-day the whole of educated India speaks English because of the earnest work of a few pioneers."

Japanese ex-Premier's Brother Baptized.—The half-paralysed brother of Japan's wartime Premier, General Tojo, has died a Catholic at Osaka. Fr. Ryan, American army chaplain, visited Tojo's brother when he was taking instruction in a Catholic hospital conducted at Osaka by the Daughters of Charity. He asked for baptism, and took the name of John, after Fr. Ryan.

Death of a Catholic Peer.—Earl Nelson, great-grand nephew of the Victor of Trafalgar, died last month at Salisbury at the age of 89. He was received into the Church at the age of 21 by Cardinal Newman at the Birmingham Oratory. His mother and two brothers also became Catholics. He succeeded to the title in 1913 on the death of his father. Deeply religious,

he lived the life of a semi-recluse for many years.

LADDER OF SUCCESS

10 per cent.—I can't.
20 per cent.—I don't know how.
30 per cent.—I wish I could.
40 per cent.—I could.
50 per cent.—I think I might.
60 per cent.—I might.
70 per cent.—I think I can.
80 per cent.—I can.
90 per cent.—I will.
100 per cent.—I did.

—The Australian Catholic Digest.

WEDDING

JOSEPH—JOSEPH

The marriage took place on Monday the 27th inst. at the Church of Our Lady of Refuge, Jaffna of Mr. Anthony Wilfred Joseph, son of the late Mr. Emmanuel Joseph and Miss Bridget Rathy Joseph, daughter of the late Mr. R. C. Joseph and Mrs. Margaret Joseph.

The bride was given away by her uncle, Mr. J. G. Aloysius. Mr. Vincent Joseph acted as bestman and Miss Rane Joseph as bridesmaid with little Jasmine Jayasingham as flower-girl.

Rev. Fr. Stephen Vanderkone, O.M.I., officiated and said the Nuptial Mass. The marriage register was attested by Mr. D. Saverimuttu, J.P., retired Head Master, St. Patrick's College, Jaffna and Mr. A. R. Nicholas, Teacher, St. Anthony's College, Kays.

At the entrance of the Church the new couple were garlanded by Mr. and Mrs. A. F. Alphonsus and Mr. and Mrs. M. Nalarajah. The reception was held at the bride's residence. Mubandiram F. J. R. Vickramasingham proposed the toast of the new couple and the bridegroom replied suitably.

The new couple were the recipients of congratulatory messages from the relatives and friends from outstations and from Malaya.

OBITUARY

The news of the death of Mr. Clement Elizathurai, the second son of the late Mr. Clement, Ayurvedic Physician, Jaffna Town and Mrs. Clement, at Kuala Krai, Kelantan, Malayan Union came as shock to his numerous relations here.

After serving the Government, the late Mr. Elizathurai took to planting and had a bright prospect before him when he was cut off at the early age of 39. Of a pious and retiring disposition the deceased was a source of solace to all his relatives and friends.

He leaves behind his mother, wife and three children to bemoan his loss besides his brothers Messrs. C. Kasimir, Station Master, Asau, F.M.S., S.C. Lawrence, Teacher, S.P.C., Jaffna, S.C. Thiruchelvam, Messrs. Shaw Bros. Singapore A.W. Rajanayagam, Co-operative Dept., Ceylon and Mrs. S. Thommaipillai, a sister and Mr. Thommaipillai of the Kachcheri, Batticaloa, brother-in-law, to all whom we offer our condolence.

R. I. P.

MRS. A. B. TISSAVEERASINGHE

The death of Henrietta beloved wife of Mr. A. B. Tissaveerasinghe of the Medical Dept., occurred on Wednesday the 22nd inst. in Colombo. She was in the best of health till on the previous Saturday she complained of fever. She was admitted to the nursing home where she developed double pneumonia. The funeral took place the following morning at the General Cemetery, Kanatte and was largely attended.

She is the youngest daughter of the late Mr. S. P. Nicholas Edirvirasinghe (Postmaster) and of the late Mrs. Coommarathy Edirvirasinghe.

She leaves behind an infant of 16 months and a daughter of 4 years. The unexpected and sudden sting of death was so severe and unbearable that human nature was dazed at the Divine decree.

Her winning manners and genuine good nature endeared her to all she came in contact with. There was a sweetness and charm in her that won a husband's devotion and brought sunshine and true happiness to her home.

Such a life to have been cut off is a misfortune to her dear ones; but it was the Will of God to take her away to her reward in the Realms Above.

R. I. P.

Jesuit Administrator Says the Chinese Welcome the Faith

It's a long way from Chungking to London, but not so far from the Chinese city to the Rectory of the Jesuit Fathers in Mount Street, Mayfair.

Just two years ago, in one of the dim, quiet parlours of this house, I spoke with the saintly Pere Jacquinet, S.J., a figure who impacted on the front-pages of the world during the early days of the Japanese invasion like some character from an adventure story; I met a gentle little priest who might have been a country parish priest.

Last August, just after he offered his Mass on the Feast of the Assumption, I met such another Jesuit from China. He is Father Thomas Ryan, S.J., from Dublin, Hong Kong and Chungking. Fr. Ryan, an Irishman, is the only priest who ever held the command of a British Government post in the Empire—he was Director of Hong Kong's Department of Agriculture, he represented the Apostolic Delegate in all relief schemes, during the war, in Hong Kong and Free China. He was Director of the Chinese Catholic Medical Service. His views on the country where he has worked for 14 years were optimistic, realistic and forthrightly expressed.

"I have great hope for the future of China," he told me, "and great faith in the future of the Church in China. The Chinese people have a great respect for Catholicism; they welcome it and especially they welcome Catholic education."

I asked Fr. Ryan about the problems of the Central Government in China. What sort of man was Generalissimo Chiang-kai-shek?

"He is a man of great ability," replied Fr. Ryan, "and a great statesman. His main problem at the moment is to build an administration which will govern the vast territory of China. In the Central Government of Chungking I saw, before the end of the war, the future of new China blue-printed. But for the Civil War which the Communists have waged since the ending of war with Japan, conditions would have been greatly improved in China.

"The Generalissimo is surrounded by very capable men in his Government, men whose worth has not been done justice to by very many foreign correspondents."

"What," I asked Fr. Ryan, "is the necessary qualification for peace in China?" He answered:

"Unity. China is a vast country but it is one country. I am afraid that those who speak of partition just don't understand the Chinese problem. The Chinese are one people."

"Couldn't the Communists claim that they will unify China," I asked? He laughed at this question.

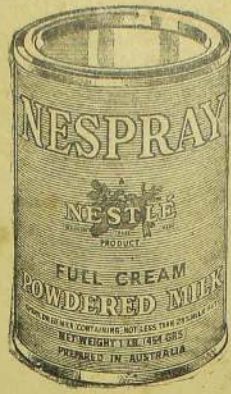
"First they would have to unify themselves; there are about ten different schools of thought—if one can so describe them—among the Communists. Why, before the war ended they did practically no fighting against the Japanese and but for arms pouring in from outside the country would do little fighting at present. But arms are pouring in, and in a country devastated by war they are effective in delaying progress."

What were the conditions for the ordinary Chinese like at present? Fr. Ryan said:

"That is a large question; China is a great country, a continent. It would be true to say that over very large tracts the Chinese are living on a very bare subsistence level. It is also a fact that each year about two millions of Chinese die in famine.

"But the Chinese are a very resilient people. I don't think they can be surpassed, in that respect, anywhere. I have seen them driven out by war, their villages bombed and their lands laid to waste. A few weeks later the first men come creeping back and then another few weeks and the whole community takes shape and commences rebuilding.

"Given peace in China, unity will come in China and this great country of good people will build its place in the world."



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Can Public Servants Strike?

An American View

While labour union leaders chart their plans for fighting the Taft-Hartley legislation and their legal advisers draw up test cases designed to focus attention on its unwise or unjust restrictions, one little section of the law is, strangely enough, hardly mentioned at all. It is one of the shortest sections of the law. A section least explained by the lawmakers. A section least challenged by the opposition. Yet there is perhaps no section of the law so apt to imply a false philosophy on the relations between government and governed. It is the section making it "unlawful for any individual employed by the United States.....to participate in any strike."

If such an enactment is founded on the postulate that the government can never be an unjust employer, it is plainly unrealistic. Civil service workers can be underpaid just as well as those who are privately employed. Hence, conceivably they might be provoked to strike against their employer, the government. Consequently the government acts with high-handed arrogance when it arbitrarily outlaws its employees' right without so much as an apology.

If such an enactment, as is more likely, is built on the postulate that no one ever has a moral right to strike against the government, it is simply bad philosophy. For such a philosophy presupposes that the government gives the individual his rights, whereas it merely safeguards the rights which are naturally his even before governments exist. Government gets the sanctity of its rights through the will of the people; to turn matters around the other way so that the people cannot defend their rights against the government is not Christianity or democracy but the false theorizing of totalitarian statism.

Any moral limitation on civil service workers' right to strike comes, not from the fact that they are employed by the government, but from the nature of their work and the community's dependence upon the proper fulfillment of that work. If their work is so bound up with the community's well-being that any interruption of it would bring havoc to the health, comfort, protection, or essential services of fellow citizens, a strike among them becomes immoral. And this is so, not because the strike weapon happens to be aimed at the government, but on the general principle that no group of citizens can in the pursuit of minor personal gains impose major losses on the public. A strike among post office employees or mail carriers or agents of the U.S. Secret Service would be morally intolerable because such a strike would immediately hit at the common welfare and permit evils far outweighing the benefits accruing to the disgruntled federal employees.

But the case would be different if a strike were threatened and put into action by clerical workers in a federal

bureau, or maintenance men in a federal building, or even guards in a federal museum. All of these latter could have a real grievance and execute a strike over it without seriously imperiling the welfare of the community. And since a reasonable proportion would be maintained between the improvement sought by them and the evils permitted by their strike, it would be a morally justifiable strike.

It may be deemed advisable that all service employees, on accepting a government job, voluntarily forego their right to strike as a condition of employment. This could be reasonably requested because it so often happens that a strike among them would be immoral by reason of the harm inflicted on the common welfare. But in that event the law should be so worded that there would be no confusion about the relations between government and the governed.—*The Sign.*

Gabriel Solomon Puvirajasinghe of Russell Square, Jaffna.

Petitioner.

Vs.

Vital Antony Moses of Martyn's Road, Jaffna.

Respondent.

This matter coming on for disposal before R. R. Selvadurai Esqr., District Judge Jaffna on the 15th day of October 1947, in the presence of Messrs. Aboobucker and Sultan Proctors on the part of the petitioner and his affidavit and petition having been read:

It is ordered that Letters of Administration to the estate of the deceased above-named be issued to the petitioner as a Creditor of the estate of the deceased unless the Respondent shall appear before this Court on the 19th day of November 1947 and show cause to the satisfaction of this Court to the contrary.

The 15th day of Oct. 1947.

Sgd. G. C. T. A. DE SILVA,
Actg. District Judge.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA.

In the matter of the estate of the Philip Moses of Martyn's Road, Jaffna Deceased.

Testamentary } No. 785
Jurisdiction }

IMPORTANT NOTICE

Accounts of Weddings, Funerals etc., will be published only in the case of subscribers and those who give announcements of family occurrences in our paper.—Manager, C. G.

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