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

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INDIA & THE UNIVERSAL CHURCH

BY HUMPHREY A. JOHNSON IN "THE EXAMINER"

No Catholic whose duties have led him to spend some little time in India can fail to speculate on the probable future of his coreligionists in this vast and complex country. To even the dullest of observers, India is expectant, and in the next few years we are likely to see great changes in her political and social life. A new India is clearly on the way. A more self-conscious nationalist country is in process of formation. And the Church cannot be unaffected by the change. Catholics in India will be faced with two great tasks: to retain the independence and liberty of conscience which they have already won, and to make to the national development the unique contribution of Catholic Truth. The negative duty, that of defending the right of Catholics to practise their faith fully and without hindrance, is obvious; and though it may be difficult in practice, it is quite clearly limited and defined. But the positive duty, imposed both by true patriotism and by Christian Charity, of contributing in a Catholic way to the well-being of the nation, is wider in scope and not so readily brought home to the individual. Yet, for the sake of the Church as well as of the nation, Catholic Truth must make itself heard, must influence the development of India. Progress must be in the right direction, if it is to deserve the name at all, and the most fervent aspirations after a better world need to be constantly disciplined and directed in accordance with objective reality. We have only to look at the West to see what happens to a civilization where material progress outpaces reason and morality.

A Catholic does know, by the grace of God, the purpose of life. He knows why he was made, and the laws which should govern his human behaviour. He knows the purpose and the governing principles of the individual life, and of the social. He has, moreover, in the Church of Christ, a positive spiritual power capable of transforming all life, individual and social, into something having a value for eternity. Has he not also an obvious duty to transmit that truth and that power to his fellows, to extend, as far as is in him, the influence of Christ over all the fields of human endeavour?

Here is unlimited scope for the Catholic laity of India. In the

arts and sciences, in the trades and crafts, in social and political activity, the principles of Christianity must be brought to bear on human things, to the immeasurable enrichment of life. The Holy Father has called upon the laity all over the world to shoulder more willingly and energetically their responsibilities as members of the Mystical Body of Christ, and in India at the present time the very opportunities constitute an invitation to widespread Catholic Action. Not that the laity can ever act independently of the Bishops and clergy: individual efforts, local movements, will be worse than useless if they are not controlled and co-ordinated by the hierarchy. But *within* the divinely-appointed organization of the Church there is a place and a work for everyone. The hope of the future lies in a faithful, well-instructed and zealous laity co-operating obediently and energetically with their Bishops and priests.

There is a type of nationalist politician who sees in the Church—an international society—a menace to his cause; who believes a dual loyalty, to the nation and to the Church, to be impossible; who sees the Pope as an alien ruler claiming worldwide jurisdiction. This state of mind, which has had disastrous consequences in so many countries, rests on a fundamental misunderstanding of Catholicism. Catholicism is not, cannot be *alien* to any country, because of its very nature it is *for all equally* and without exception. On the day when Christ commissioned His apostles to teach *all nations* He constituted a society which could be everywhere at home.

The Church is, by nature, neither of the East nor of the West. She is neither national nor anti-national. But although she claims rights which no nation may infringe, her teaching is the most sure defence of legally constituted government, the Christian spirit the most loyal adherent of social Order. The Church, with no frontiers of its own, still recognizes and respects the frontiers of the nations. She does more than this. By virtue of her divine institution, and because she was made for Man in his social, as well as his individual character, she is able to adapt herself to local types, to take on the tone, while she meets the needs, of

FREEDOM OF CHRISTIANS UNDER INDIAN NATIONAL CONGRESS

—THE NEW LEADER—

It was a statesmanlike speech that Acharya Kripalani, Secretary of the Indian National Congress, made last week at a meeting of Catholics in Mangalore. We trust it was not the generosity that comes upon political parties on the eve of general elections nor the Christian atmosphere in which the speaker found himself that was responsible for the views expressed by Mr. Kripalani. But they are on record and Christians would be entitled in the future to remind Congress of the utterances and assurances of such an authoritative representative as its General Secretary.

He prefaced his remarks with the historical judgment that "all along the history of the Catholic Church it has adapted itself to local civilization in every country." He went on to call upon Catholics to earn their right to fair treatment by social service of all kinds to the people of the country. This was rather unnecessary in view of the record of social service rendered by Catholics for the past century and a half in the field of education, medical aid and assistance to the poor, and the education of the depressed classes, social ser-

specific communities, without prejudice to her unity and universality. Essentially, the Catholic life is everywhere the same, but with ever-fresh vitality Catholicism fashions for itself, according to time and place, new modes of expression. It has often been remarked that no men have been more thoroughly characteristic of their nation and age than the Saints, in whom the Christian life attained its fullness without prejudice to their human characteristics. More, the Christian life *used* those same human idiosyncrasies for its own purposes, and in using them, perfected them.

For these reasons, I am sure that no Indian Catholic need ever suffer the misery of opposing loyalties. No matter what form the new India may take, it will always be true that her real interests are identical with those of the Church, since the only way to Social Justice and Order is the way that Christ taught and handed on to His followers. True patriotism can advance hand-in-hand with the far greater cause of building up the Kingdom of God.

vice is already there to the credit of Catholics and Catholics have already earned a right to fair political treatment. And the truth that the grants of rights depends on the service rendered by those that claim those rights requires re-statement for Congress and other political parties rather than Christians in general or Catholics in particular.

Asked as to the policy of the Congress with regard to the freedom of education Mr. Kripalani said that while the Congress stood for free and compulsory education and that the State should prescribe a certain standard for secular education, as regards religious education each religion would have freedom, and private agencies would be welcome to conduct schools and they would be entitled to Government grants as long as they maintained the prescribed standard of secular education. This is political as well as educational wisdom. It is the policy of the Post-War scheme of educational reconstruction sponsored by the Central Advisory Board of Education. It is the educational policy of all free Governments that believe in religious education. Therefore we may say in passing, it is not the policy of the Travancore Government under its present leadership.

Mr. Kripalani's assertion of freedom in regard to religious education is in keeping with the recent trends in Congress policy towards minorities. As early as 1933, the Congress in its annual session adopted a declaration of rights which it has subsequently reiterated and promised to incorporate in the future constitution of India. The second of the rights solemnly asserted in this Declaration is that every citizen shall enjoy freedom of conscience and the right freely to profess and practise his religion, subject to public order and morality. "The third of these rights is that the *culture*, language and script of the minorities and of the different linguistic areas shall be protected." If religious education is not part of the culture of a religious minority, we do not know what else can be. The fourth right is that all citizens are equal before the law, irrespective of *religion*, caste, creed or sex. And the fifth is that no disability attaches to any citizen

(Continued on Page 2)

The St. Joseph's Leper Asylum, Tuticorin

The Leper problem is becoming more and more a matter of grave national problem in India as the number of people affected with this fell disease is on the increase. But the provision of adequate means for the segregation and treatment of the lepers is not sufficient. At present there is only one Asylum under the management of Roman Catholics in the Tamil Nad. This is at Kumbakonam, Tanjore Dt. And this institution is overcrowded. We need many more in South India.

Mahatma Gandhi who has studied the condition of lepers in our country and the service that is rendered to them has expressed his views clearly.

Here is what he says:—

"Leper is a word of bad odour. India is perhaps a home of lepers next only to central Africa. Yet they are as much a part of Society as the tallest among us. But the tall absorb our attention though they are the least in need of it. The lot of the lepers who are much in need of attention is studied neglect. It is largely the missionary who, be it said to his credit, bestows care on him.

"Religion is their main and only concern; as their very name suggests, they are sent for a purpose, to be heralds of God and of His revelation to mankind. They engage in social work because they see in such work a means of bringing men closer to God, because social injustice is a great evil which offends the just God as much as it harms its human victims. Service of lepers is very dear to the Missionary, and chiefly to the Roman Catholic Missionary, because no other form of service requires as great a spirit of sacrifice. A leper colony calls for high idealism and perfect disinterestedness. The world of politics and news-papers can boast of few heroes of the stature of Father Damian of Molokai but the Catholic Church can show thousands who like Damian have signed away their lives as servants of the lepers. It is well worth inquiring what it is that sustains their heroism."

Depending, therefore, in the first instance on divine providence and the powerful help of good St. Joseph, we intend opening on the 19th of March this year a Leper Asylum in the vicinity of Tuticorin. We have set aside about ten acres of land. The spot has been visited by Dr. D. D. Thomas who is in charge of the Leprosy Clinic in Tuticorin. He has declared the spot to be ideal and has drawn up the necessary estimates.

At present it is proposed to house only 25 lepers. Each is to be given a separate house which is estimated to cost Rs. 350. There will then be other constructions needed such as the kitchen, clinic, bath-rooms, etc. These are likely to cost not less than Rs. 30,000. It is certainly not difficult to find 25 generous souls willing to give each Rs. 350 and another 30 persons able to give each Rs. 1,000 to meet the expenses of the buildings. Of course, there will be, after all these things are done, the cost of running the institution. Government, we are sure, will come to our assistance by a grant to defray part of the expenses of running the institution. But a good part of the upkeep will certainly devolve on our shoulders. But, we trust in God and our generous benefactors and launch the scheme.

St. Theresa assures that no one had recourse to St. Joseph in vain. Indeed, he has been a generous patron of the poor and the afflicted.

To those who practise this corporal work of mercy He has promised abundant reward. "Come blessed of my Father, take possession of Kingdom prepared for you from the foundation of the world: for I was hungry and you gave me to eat; I was thirsty and you gave me to drink. I was a stranger and you took me in; naked you covered me; Sick and you visited me; I was in prison and you came to me....."

Amen I say to you, as long as you did it for one of these the least of my brethren you did it for me." (Math. XXV.)

It is needless to dwell at length on the many blessings, temporal and spiritual that are to flow as the result of charity to the leper.

Freedom of Chistians Under Congress

(Continued from Page 1)

by reason of his or her religion, caste, creed or sex, in regard to public employment, office, a power, or honour and in the exercise of any trade or calling. These four rights, concerned as they are with the profession and practice in private and in public of one's religion are guaranteed by Congress and will most probably if Congress has anything to do with the framing of the future constitution of India be incorporated in it, Pandit Jawharlal Nehru has also recently assured that certain fundamental rights will be secured to them. So that, we may take it now that the battle for the incorporation of fundamental rights is won. The representatives of the British Government may have something to say against it—because it is their tradition to see no point in the incorporation of the fundamental rights in a constitution having got on very well without it and oblivious of the fact that these fundamental rights are scattered over a number of constitutional documents dating from the Magna Charta of 1215 and not gathered into a single Constitutional Act.

The minorities, however, and Catholics among them cannot however go to sleep over these fundamental rights. The demand for their incorporation in the new constitution must be asserted and repeated from one platform after another till the Constituent Assembly accepts the idea. And their representatives must see that the drafting of these rights is properly done. There must be no loophole in formulas like "due process of law", and subject to public order and morality, which uncontrolled and liable to loose interpretation will introduce so many exceptions to the rule embodied in the fundamental right to the advantage of a temporary majority in the legislature or the lust for power of a popular minority that the fundamental rights may disappear in the process. Care must be taken in the drafting of these fundamental rights. A good model for such drafting is the Constitution of the U.S.A. We would recommend to the representatives of the minorities in the Constituent Assembly, a careful study of the clauses in the constitution of the U.S.A., dealing with these rights, so that similar beneficial results may flow for India from similar forms of words. Especially must care be taken that all these rights are placed under the protection of the judiciary as in the U.S.A. The battle for fundamental rights is only half won when they are incorporated in the constitution. They are wholly won only when they are placed above the reach of an officious executive and a power-mad legislature.

I, therefore, make this appeal to all men of good-will to help me to make this institution the success it deserves to be, and I thank all in anticipation.

Contributions may be sent directly to

His Lordship
Rt. Rev. Dr. F. T. ROCHE, S. J.,
Bishop of Tuticorin.

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GOLDEN JUBILEE OF ST. JOSEPH'S COLLEGE, COLOMBO

The opening of St. Joseph's College in Colombo fifty years ago was an epoch-making event in the history of Catholic education—and of the Catholic Church—in Ceylon. It marked at once the culminating and the starting point of Catholic educational activity in this country. It put an end to an era of stagnation, of timid endeavours, of petty undertakings and inaugurated a new era of progress, bold enterprises and brilliant achievements.

Bishop (Archbishop from 1887) Bonjean came to Colombo in 1883 as Vicar Apostolic of the then southern Vicariate, with a great reputation—a reputation that had outstripped the confines of this small Island. Widely known as a great scholar, a great controversialist, a great administrator, a great Bishop, he was in a very special way recognised as an educationist of outstanding eminence and Ceylon's most redoubtable exponent of educational principles and champion of Catholic rights.

In a pastoral letter dated 1892 he invited the Catholics of the Archdiocese to join him in providing Colombo, and the Archdiocese, with a first class Secondary School—a school that would stand on a footing of equality with, and rival, the best schools of the Island not excepting that which had all the prestige and backing of Government—the Royal College.

At that time the constitution and rules of the Brothers of the Christian Schools had not been amended, as they later were to be, to meet the modern requirements of the Church. Founded as the Congregation had been to serve the needs of the lower and the middle classes, the Brothers were not at the time in a position, through their college, St. Benedict's, to scale up to those higher ambitions which had to be satisfied in the best interests of the Catholic community.

A new institution was called for. Such, too was the direction of the Holy See with which in fact the idea had originated. In order that this might truly be the premier Catholic school of the Archdiocese, representing the highest pitch of united Catholic endeavour, it was decided that it should be a diocesan institution directly under the Archbishop and conducted by the Missionary Fathers of the Diocese, the Oblates of Mary Immaculate.

To ensure a quick and successful realisation of the project Archbishop Bonjean entrusted its execution to two Fathers: Fr. Thomas Guglielmi "whose literary attainments were greatly enhanced by his thorough knowledge of the people and his acquaintance with the language of the country"; and Fr. Charles Lytton, a man of magnetic personality, whose power to infect others with his own enthusiasm had already been proved on many a platform, whose pertinacity in overcoming obstacles had been conspicuously shown in his "victorious fight for the Jaffna railway, whose very name seemed to be an open sesame to the success of any undertaking to which he devoted himself, and who was known and respected throughout the length and breadth of the Island, although he was attached to the Diocese of Jaffna.

The campaign for collecting funds was launched, with the blessing of the Holy Father, Pope Leo XIII, at a public meeting of Catholics, held in St. Mary's Church, Maliban Street, Pettah, on the 2nd of April, 1892.

The response was most encouraging. A sum of Rs. 18,500 was guaranteed on the spot. Mr. Advocate C. Brito set the pace with a subscription of Rs. 5,000. Mr. John Clovis de Silva followed up with a like sum. Rs. 1,000 or more came from each of the following: Messrs. L. David de Silva, N. D. P. Silva, John de Croos, Gabriel de Croos, S. Moraes Fr. (later Mgr.) J. A. Maver, and the congregation of St. Sebastian's church, Sea Street, Negombo.

At this meeting a General College Committee was elected, composed of leading Catholics of the Island, thirteen of them constituting a Standing Committee.

The Fathers now got busy supported by members of the Committee. Missions were visited, meetings held in the bigger centres, addresses delivered by Fr. Guglielmi in the countryside, by Fr. Lytton in towns. A house to house drive was launched. School children in remote villages of the Diocese heard the appeal and contributed their mite.

When the total subscribed, though not the total collected, had risen to Rs. 60,000 something occurred to precipitate events.

A block of land, in Mutwal, overlooking the sea, in extent 27 acres, known as *Uplands*, was for sale. It appeared to be, then, an ideal site for the new College.

The opportunity seemed to good to be lost. The Committee had not enough money to put the transaction through. The Oblate Congregation came to the rescue. In response to a cablegram the Superior-General, Very Rev. Fr. L. Soullier, provided, as a loan, the amount required—137,000 francs.

When everything seemed thus settled a contretemps arose.

Government demanded the property, without, however specifying the purpose for which it was required. As the land had been acquired for educational purposes, the Catholics refused to part with it save in the interests of a purpose of greater public utility. Actually the site was required in connection, with improvements to the amenities of Colombo harbour—the opening of a graving dock. But the matter was not yet to be made public and Government was not prepared at that stage to divulge its intentions. Ultimately the Governor, Sir Arthur Havelock, and Fr. Lytton went to England and laid their respective claims before Lord Ripon, Secretary of State for the Colonies. The Governor's proposal was that Government should acquire half of *Uplands*, leaving the other half to the Catholics for their College. This suggestion was rejected both by Fr. Lytton and the Secretary of State. Ultimately the matter was settled by the whole block being handed over to Government, and Government paying the Archbishop Rs. 60,000 by way of compensation.

The loss of *Uplands*, was providential. Quite apart from local developments. Mutwal was no suitable site for a big College designed to draw pupils from all parts of the City and Diocese—as St. Thomas' College was to find out later. It was out of the way, difficult of access. Providence completed its task by leading to the discovery of a new site—the site finally chosen—on Darley Road.

The *Lake House* property was purchased for Rs. 60,000 in 1894. It was much smaller than *Uplands*, but far more central and much more easily approached by rail or road.

The corner stone of the new College was blessed on December 12, 1894, by Mgr. L. M. Zaleski, Delegate Apostolic to the East Indies. Messrs. Walker & Sons were the contractors, Mr. Skinner being their architect. The designer was Fr. C. Collin himself. The progress of the work was carefully followed by Frs. Bell, Collin, Guglielmi and Fendenheim.

The full plan of the College was an elaborate one. It was ambitious for the time. It was futurist: six towering modern buildings to form a gigantic square. Forty years were to elapse before the sixth and last of the monsters arose from out the soil. Fifty years ago they had to be content with what has always been known as the main building.

The total cost, of building, of repairs to the old bungalow, of furniture and equipment, amounted to Rs. 107,500—a figure that never ceased to rouse the wonder of Government and private builders, not by its size but rather by its comparative exiguity.

Only Rs. 52,200 had come from public subscription. Rs. 55,300 had to be advanced by the Archbishop—Mgr. Melizan, Archbishop Bonjean's successor.—Condensed from the "C. C. Messenger."

The Power of Prayer

It will be ill for the world when it ceases to pray. This sounds particularly ominous at the time that we hear that prayer is being rationed in a certain State. The point is that prayer is natural, universal, human. It is the atheist who is unnatural and nonhuman. The non-praying individual is a frustrated soul and therefore abnormal. Given a crisis, a sudden shock, a great fear or a great joy, man will instinctively revert to prayer, from which we may have been deterred by certain arm-chair, or class-room or political, amateur philosophers who forget that there are more things in heaven and earth—and in the heart of man—than are dreamed of in their philosophies.

Livingstone once tried to describe ice to an African chief only to be greeted with an outburst of derisive laughter. The world is full of sceptics about prayer, who like the negro above, refuse to believe anything beyond the evidence of the five senses. But when Thomas Huxley, the great biologist, was asked how he explained the phenomenon if he saw a bar of steel floating in the air, replied: "I would know that it proved the existence of a law of nature about which I happened to be ignorant."

Many reasons are given us why we should not pray, whilst others are given us why we should. But in all this very little is said of the reason why we do pray is simply that we cannot help praying. That explains the Arab with his prayer carpet at sunrise and sunset in the desert, the Mohamedan who stops in his tracks in the street when the muezzin sounds the call, the Hindu that prostrates himself on the temple floor unaware that others are watching him, the Christian churches crowded to overflowing on Sundays and frequently visited on other days by devout worshippers.....

To-day indisputable proofs of the power of prayer are pouring in from every quarter of the globe. During the war soldiers, sailors, aviators and prisoners only confirmed the truth of the old song.

There, in the jungle night, where could stars glisten—

Brave men can talk with God and God will listen.

We have seen millions being led at prayer by the various Indian political leaders. But the greatest audience President Roosevelt ever had were the two million listeners who heard him reading his prayer over the radio after Pearl Harbour. The prayer was printed in advance in the newspapers and recited in unison with the President by many of those millions of radio participants.

A psychologist, in discussing some of the widely publicised "miracles" of the war, puts it this way: "God may be likened to an electric dynamo. We can receive the power of his dynamo by attaching ourselves to it by prayer; or we can prove it has no influence in our lives by refusing to attach ourselves to it by prayer. The choice is ours."

Dr. Alexis Carrel had long been impressed by the fact many of life's phenomena cannot be scientifically explained. He knows, for example, that miracles are possible; he spent weeks at Lourdes studying them, and will never forget seeing a cancerous sore shrivel to a scar before his eyes. Dr. Carrel says: "Prayer is a force as real as terrestrial gravity. As a physician, I have seen men after all other therapy had failed, lifted out of disease and melancholy by the serene effort of prayer. It is the only power in the world that seems to overcome the so-called "laws of nature".....

Since "man's extremity is God's opportunity, we should agree with him that prayer, our deepest source of power and perfection, has been left miserably undeveloped. Unless it is accompanied by resolution to alter one's own life, to live in humbleness instead of in an aggressive or selfish egotism, to meet honestly and courageously the problems of every-day life prayer can be just words—idle words glibly spoken in response to the artificial stimulus to someone else's voice of urging.

Prayer is natural, universal, human. Hence public conscience will never tolerate State interference in matters purely spiritual. It would be a real calamity if, after six years of death strug-

What About Your Spiritual Reading?

Its Importance—Advantages and Method—Choice of Books.

What things soever was written, (in the Bible) were written for our learning." (Rom. iv 4).

This text implies the duty of reading the Scriptures; it also inculcates the principle of Spiritual Reading. A most effective aid in making our lives truly spiritual.

IMPORTANCE OF SPIRITUAL READING :

(i) We all need instruction, though perhaps we think we know enough. Hence

(a) In the Old Law, the Scriptures were daily read in the Synagogue

(b) In the New Law, the Epistles and Gospels are "written for our learning"

(c) St. Paul advised his disciples to read (1 Tim iv, 13).

(ii) Spiritual Reading is listening to the voice of God Himself.

(iii) The Fathers of the Church inculcate its necessity e.g. St. Athanasius "You will find no one truly intent on God's service who is not also given to reading"—Exhort. ad Relig. (St. Jerome.) "Ignoratio Scripturarum ignoratio Christi est, To ignore Holy writ it to ignore Christ." (Proleg. in Is.)

(iv) Founders of Religious Orders all agree in requiring it.

(v) The common practice of holy persons in the world.

ADVANTAGES :

(i) We cannot at all times hear sermons, but can always read a book.

(ii) Words of a sermon may pass away or escape us, but, with a book, we can pause or read again.

(iii) Books speak to all alike without respect of persons, or fear of offence.

(iv) Books give us the companionship of Saints and Doctors: whose sanctioned words have fed and formed souls to God.

(v) It gives purity, tranquility, nourishment and strength to the soul.

(vi) A wonderful influence to encouragement and perseverance (Conversion of St. Ignatius July 31 and St. Augustine Aug. 28).

METHOD :

(i) Read slowly, not hurriedly, like a story book for pleasure: but dwelling on parts that concern us or affect us. Food does good only when digested.

(ii) Make an occasional ejaculation while reading; and so turning it into real prayer.

(iii) Little at a time: To remember better what is read; to make practical appreciation of it; and often the same book, if found profitable.

(iv) St. Francis of Sales read the "spiritual combat" for 20 years. Above all seek God therein, not mere information or pleasure.

WHICH BOOKS TO READ ?

(i) Holy Scripture, especially the Epistles and Gospels. As so many letters from our Father and our true Home. With a desire of spiritual progress in the spirit of humility, and submission to the church's interpretation.

(ii) The "Imitation of Christ", containing sweetness, like the manna, for every condition of soul.

(iii) Books of religious instruction. So necessary in these our days.

(iv) Lives of the Saints and Martyrs. Example is the best exhortation to the sluggish human nature.

RESOLUTIONS :

(i) Regularly, every Sunday at least some Spiritual Reading.

(ii) Procure suitable books occasionally especially for children on Press Sunday.

(iii) Lead these to adopt the practice in their early years.

Jaffna Literature Committee.

gle for the ideals of Democracy, we should plunge again in the hell of totalitarianism. If post-war planning must affect education let it be on the proper lines.

Strangely, though one field seems to be shunned by most of those tinkering with the shape of things to come—the field of man's relationship with his Maker.

Church Calendar

FRI.	...8	S. John of God.
SAT.	...9	S. Francis of R.
SUN.	...10	1 L.—Pope's Day.
MON.	...11	S. Constant.
TUES.	...12	S. Gregory.
WED.	...13	S. Euphrasia.
THURS.	...14	S. Matilda.
FRI.	...15	S. Zachary.

The Catholic Guardian

MARCH 8TH 1946

THE NEW CO-ADJUTOR ARCHBISHOP

Going to press early to-day in order that copies of the "Guardian" may reach in time, the parish-priests who have kindly promised help to enlarge the papers' circulation we regret we cannot publish this week even a short account of the gorgeous ceremonies that took place yesterday of the Consecration of the Co-adjutor Archbishop of Colombo the Most Revd. Dr. T. B. Cooray O. M. I. We have already expressed our satisfaction on the happy choice the Holy Father has made in selecting him for the eminently high and sacred office. When he came to Jaffna some days ago to make his retreat at the monastery in preparation for his Consecration he gave us the impression by his deep piety and humility of being truly a man of God. He has assumed a heavy burden of responsibility at the command of the Head of the Church and it is for all of us in Ceylon to lighten his burden by our prayers. We have great pleasure in offering His Grace our respectful wishes and cordial congratulations. *Ad Multos Annos.*

OURSELVES

Next Sunday in this Diocese being Press Sunday we must take this opportunity to speak freely about ourselves. The object of Press Sunday is to remind the Catholics annually of their duty to support the Catholic press. To be more definite, Catholic press in this connection means the Diocesan paper, "The Catholic Guardian" English and Tamil. Catholics are asked to make an effort to enlarge its circulation by enlisting more subscribers for their paper. The support it has received from them is woefully meagre. "The Catholic Guardian" financially is a bankrupt journal and if the Diocesan funds had not come to its rescue it would have ceased publication many years ago. This is a great shame and we do hope that Catholics will come forward and with a determined effort make it pay its way. They must understand that it is their duty to do so and by a little reflection get into a disposition to be generous in support of the Catholic press. The subscription they have to pay for a year is a mere trifle especially if it is paid monthly or quarterly. If allowed to fall into arrears it might be found inconvenient to pay the accumulated amount. Printing and paper charges have increased several folds owing

to the high cost of paper and the scale of wages. Given goodwill, the subscription cannot be a difficulty. It is known that the "Guardian" is widely read but there is the unfortunate habit here of borrowing the paper from one's neighbour or friend. That is not playing the game. Catholics must not only read their Catholic paper but must support it and have it in their homes for others of the family to read it. The Diocesan paper is not a charitable undertaking to give it free. Publication of the "Guardian" is a business concern and it has to adopt business methods not for the sake of making a profit but to improve the paper. If the paper pays its way and gives a margin, improvements can be effected in more than one direction. It must be remembered that there are two sides to finance, namely, income and expenditure and in the sound business order of things, expenditure should be determined by the income. If the income is meagre and the yearly account closes with a big balance on the wrong side, clearly further expenditure on improvement must be out of the question. We are not unaware of the vicious circle. Catholic critics may say they do not subscribe to their Catholic paper because it is not up to the mark. The editor's answer will be if the paper fails to reach the mark it is through lack of adequate support. It is for Catholic critics instead of waiting till it reached their standard, to come forward generously and enable it to attain that mark in the shortest period of time. But the real reason is lack of reflection and general indifference more than a dislike of the paper provided for them. No doubt, the "Catholic Guardian" is looked upon as their paper by Catholics of Jaffna wherever they are and wish to see printed in it news about them, particularly their domestic news. We can understand their desire, but according to a standing rule this privilege is extended only to the subscribers as they support the paper; non-subscribers have no reason to feel hurt if this privilege is denied to them. Clearly they can have no claim to it. But apart from any bargaining idea, we ask our non-subscribing friends to do their duty by the paper.

EDITORIAL NOTES

A Notable Faux Pas.—Mr. Justice Rose is in Jaffna to preside over the Supreme Court Sessions. As long as he keeps to his official duties no one will quarrel with him. But outside that sphere, if he goes about making speeches he exposes himself to be criticised and criticism sometimes becomes a duty unpleasant though it be. He made a speech the other day at a meeting of the Jaffna Central College Students' Christian Movement on the "uses and misuses of a creed" which we should characterise as unfortunate. May be, he was incorrectly reported. But in the absence of any modification we must take it that he is satisfied with the way

he was reported. On that assumption, we must express our disappointment and surprise on so much loose thinking. The whole tone of the abridged report appeared to us to make light of religion. Voltaire, Shaw and Wells were held up as great intellects, who had come to the conclusion that creeds amounted to nothing. But who are these men when compared to thousands of greater intellects for whom religion was everything? Voltaire was a blasphemer, Shaw is a playwright who failed sometimes even to understand his subject as in the case of St. Joan and Wells is a second rate historian. They are more stylists than thinkers. One reason for their becoming notorious is because of their irreligious stunts. Mr. Justice Rose, however, concedes, that most people require the comfort of some form of belief. But most people also would want a glass of whisky as a comfort. Religion does not serve merely as a comfort which a man may dispense with with impunity. Any believer in a Supreme Being is in duty bound to have a religion. Again, the quotation from Emerson with apparent approval that "there is more good in honest doubt than in any creed" shows the trend of his speech. Once more, the speaker did not display a correct perspective for judging of the past events of history. These must be judged according to the standpoint of the views of the people of that period. If in the so-called enlightened twentieth century nations may fight to gain a gold mine or an oil well or trade supremacy, how could one judge harshly those who fought centuries ago for the recovery of the Holy Land? If divisions do exist among men on account of religion, it is not religion that causes the divisions but men's ignorance or their perversity which allows their reason to run riot. As there is one God there can only be one true religion which, uniting men one to another, unites them all to Him.

People in Distress in Malaya. We would ask the Joint Secretaries of the meeting convened to collect money for the Malayan Relief Fund to be good enough to bring to the notice of the Ceylon Government the plight in which certain people of Jaffna are in Malaya in consequence of non-receipt of their pensions from the year 1942. Cf. letter in this issue regarding it. They are entitled for pension from the Government of Ceylon for the services they had rendered here and were actually in receipt of pensions before they left Ceylon for Singapore or the Malay States. In view of the very high cost of living they without the help of their pensions must suffer serious hardship. The non-payment of pensions must surely be an oversight which needs only the drawing of Government's attention to it to get the matter rectified.

There are also, it is said, people of Jaffna stranded there who are very anxious to return to Ceylon as soon as possible, as the conditions of living there are

so difficult. What they want is shipping facilities and they, too, look to Government for help.

The Power of St. Joseph's Intercession

What the Saints Think of it

SAINT ALPHONSUS.—St. Paul assures us that, in the life to come, Our Lord will reward every man according to his merits. How great therefore is the glory granted to St. Joseph who loved Him so tenderly and rendered Him so many services here below! On the last day, the Lord will say to the elect: *I was hungry and you gave Me to eat; I was thirsty and you gave Me to drink; I was a stranger and you took Me in; I was naked and you clothed Me.* Now the elect fed, took in and clothed Jesus only in the person of the poor, while St. Joseph fed, took in and clothed His own adorable Person.

Moreover, Our Lord promised a reward to whoever gives to the poor in His name, were it only a cup of water. What then will be the reward of St. Joseph who can say to Jesus Christ: "I did not only feed, clothe and take Thee in, but I also saved Thy life by delivering Thee from the hands of Herod!"

All these reflections serve to increase our confidence in St. Joseph's protection. They make us realize that in consideration for so many merits won by him, God will refuse no grace which he asks in behalf of those who honour him.

SAINT BERNARD.—If it be true that Jesus Christ, Who is our advocate with His Father, shows Him the Sacred Wounds and adorable Blood which He shed for our salvation; if Mary reminds Her Son that she bore Him, may we not add that St. Joseph shows both to the Son and to the Mother the hands which toiled for them and the sweat which she shed to earn their living on earth? And if God the Father can refuse nothing to His beloved Son interceding by His Sacred Wounds, nor the Son refuse nothing to His Blessed Mother reminding Him that she bore Him, should we not believe that neither the Son nor the Mother (now dispenser of the graces which Christ deserved) can refuse nothing to the glorious St. Joseph when he pleads all he did for them during a life of thirty years?

Veeramamunivar Centenary Celebrations

A grand function in connection with the second centenary celebrations of Constantine Joseph Beschi popularly known as Veeramamunivar came off on Sunday 3rd instant at 4 p. m. in St. Charles' School. It was fitting that the meeting was held under the auspices of the Old Boys' Association of St. Joseph's Institute Colombogam and more fitting was it that it was presided by Revd. Fr. S. GnanaPragasar O.M.I., the Sotkalaipulavar of Nallur, Jaffna than whom Jaffna has no greater scholar and student at present. The President was taken in procession from the Bishop's Palace Gate to the venue of the meeting. There, in a short but striking speech Revd. Fr. L. A. Singarayer O.M.I., Director, St. Joseph's

Institute, extended a hearty welcome to the President and explained the object of that meeting. Then Revd. Fr. B. William Jesuthasan O.M.I., Director J. C., W. M. said that Veeramamunivar was not only a great priest but also a great lover and writer of Tamil. He urged all the teachers to induce their charges to contribute religious articles to the J. C. W. M. and thereby improve their power of expression in Tamil and their Religious Knowledge.

Chev. S. Arulanatham next speaking said that Veeramamunivar was a pride to the Catholic world in the East since some people thought that Tamil and Catholicism were incongruous. However the lives and writings Veeramamunivar and the President show that Catholics too have contributed their mite to Tamil literature.

Mr. A. Gnanapragasam, the Editor of the "Tamil Guardian" traced in a delightful speech, quoting freely from the Thembavani, the outline of the subject matter of that great work of Veeramamunivar.

Mr. V. A. Johnpillai, Ilavai Training School in a spirited address, expressed his impressions of Thirukavalorkalam-pakam also another work of Veeramamunivar written in praise of the Blessed Virgin Mary.

Mr. P. Saverimuttu moved a resolution that in commemoration of the centenary celebrations of Veeramamunivar a free reading room containing chiefly Tamil religious books should be opened in the Town. It was seconded by Mr. B. A. Christopher,

Mr. M. Gnanapragasam of St. Charles' School moved a resolution that all teachers should co-operate with the J. C. W. M. It was seconded by Editor Gnanapragasam. The two resolutions were passed unanimously.

Mr. B. J. Benedict, the organising secretary of the function thanked all those who had by their speeches, presence and co-operation made the function a success.

The Catholic Book Club

(CEYLON BRANCH)

Ambitiya — Kandy

Director:

Rev. Fr. H. I. Westropp, S. J.
St. Xavier's, Patna, India.

W. L. S. Candappa,

Hony. General Secretary.

CATHOLIC BOOK CLUB

1. Date established 16th May 1943.
2. Number of books sold and distributed—22,000.
3. 600 regular members are receiving a book monthly.
4. 12 books exclusively published by the C. B. C. Several more in the press.
5. Books from Catholic Publishers from overseas available. World's best books supplied to you at a nominal cost on instalment basis.
6. Special release of stocks to schools, colleges and convents for libraries and prize distributions. Unlimited credit allowed.
7. Books once supplied can always be returned and they will be replaced.
8. 64 Local Secretaries and Collaborators working in the diffusion of CATHOLIC LITERATURE among whom are zealous laymen and laywomen, Priests and Religious.—Local Secretary, Mr. P. Saverimuttu St. Patrick's College Jaffna.
9. OUR NEEDS: Wanted more members and more local secretaries in every town and village in this Island.
10. SUBSCRIPTION: Rs. 2 monthly—Rs. 24 yearly. Every book issued belongs to the member.

11. NO FORFEITURE POLICY: (Cages 1, 2 & 8 refer only to Ceylon. Branches in India, Africa, Australia and New Zealand and England.)

LOCAL & GENERAL

Reception to Apostolic Delegate:—His Excellency Dr. Leo P. Kierkels, C. P., Apostolic Delegate to the East Indies, who arrived in Colombo on Tuesday morning by the Talaimannar train from India in connection with the consecration of the Most Revd. Dr. Thomas Corray was accorded a warm welcome at the Fort Station. Dr. Kierkels will be the Consecrating Prelate.

The Fort Station was decorated for the occasion, and a large gathering was present. Among those present who received His Excellency were Dr. Thomas Cooray, who for the first time appeared in his episcopal robes, Mr. R. A. de Mel, Mayor of Colombo, the Very Revd. Fr. G. Cazuguel, Vicar-General, Archdiocese of Colombo, the Revd. Father G. Herat, Private Secretary the Archbishop of Colombo, Revd. Father Peter Pillai, Rector of St. Joseph's College, the Revd. Father J. B. Gregory, Professor W. A. E. Karunaratne, Mr. A. Gardiner, Dr. S. F. Chellappah, Director of Medical and Sanitary Services, Mr. J. A. D. Victoria, and members of the Catholic Union of Ceylon.

The Apostolic Delegate to the East Indies, the Archbishop of Colombo and the Co-adjutor-elect were the guests at tea at Queen's House on Tuesday afternoon.

Later the Apostolic Delegate visited the "Jubilee Nights" Carnival at St. Joseph's College.

The Feast of St. Patrick.—The feast of St. Patrick and Old Boys' Day, Jaffna, will be celebrated on Sunday 17th inst. as usual. There will be "tridium" in the College Chapel on 14th, 15th and 16th at 6 p. m. The Annual General Meeting of the Old Boys' Association will be held on Sunday immediately after the Sports Meet and Garden Party.

Notice of Motion.—Mr. J. Tyagaraja, M.S.C., gave notice of the following motions in the State Council:

1. That this Council is of opinion that a Commission should be appointed to examine the incidence of taxation in Ceylon and to make recommendations with a view to rectifying anomalies in the present system and with a view to effecting an equitable distribution of the burden.
2. That this Council is of opinion that the Ceylon Companies Ordinance should be amended in order to incorporate in it such recent amendments of the law as have been adopted in England and India for the purpose of protecting the interests of shareholders and the public.
3. That this Council is of opinion that all restrictions on the export of fresh coconuts from Ceylon to India should be removed.

Engine Named "St. Joseph's College."—Last Sunday is a day of great significance. Just fifty years ago on this day Dr. Bonjean the first Archbishop of Colombo opened the doors of St. Joseph's College to the youth of Ceylon," remarked Fr. J. D. A. Nannayakara, Vice-Rector of the College on the occasion of the "christening" of one of the new railway engines named after St. Joseph's College, at the Railway Station, Maradana, last Saturday.

Students of the College marched to the Railway Station accompanied by the staff.

Mr. J. E. S. Bodger, Acting General-Manager of Railways, calling upon the Rector of St. Joseph's College to perform the unveiling ceremony, referred to the link between the College and the Railway through its old boys.

Fr. Nanayakara, replied on behalf of the Rector, Fr. Peter A. Pillai, who was indisposed.

The students then boarded a few compartments attached to the engine which was driven to Fort.

Theft Charge Fails:—After trial, Mr. O. L. de Kretser (Jnr.), Jaffna Magistrate, discharged Mr. J. A. Benedict, booking clerk, Jaffna Railway Station, on the C. G. R. theft case.

The Catholic Guardian

AND ITS TAMIL SUPPLEMENT
THE SATHIA VETHA PATHUKAVALAN
(WEEKLY ON EVERY FRIDAYS)

TERMS OF SUBSCRIPTION
PAYABLE IN ADVANCE

ENGLISH ONLY		CEYLON		ENGLISH & TAMIL	
Yearly	5-25			Yearly	7-25
Half Yearly	2-75			Half Yearly	3-75
		FOREIGN COUNTRIES			
Yearly	5-75			Yearly	7-75
Half Yearly	3-00			Half Yearly	4-00

Advertisements and Subscriptions should be addressed to the MANAGER.

All literary matters should be addressed to the EDITOR.

In this case Mr. Benedict was charged with the theft of goods from a Railway waggon at the Jaffna Railway Station.

Sub-Inspector A. D. Rodrigo of the Jaffna C. I. D. prosecuted, while the accused was defended by Mr. G. G. Ponnambalam, instructed by Messrs. R. R. Nalliah and C. D. Singharatnam.

Rice and Flour Cargoes Arrive:—With the arrival of the 'Empire' Prospect, carrying 9,000 tons of rice, and the expected arrival of the City of Lyons carrying 10,000 tons of rice on or about March 9, sufficient stocks of rice are ensured till the 26th of this month. A further 16,500 tons of rice are expected shortly, 8,000 tons of which are coming from Brazil. The rice programme thereafter is not yet settled. The consumption of rice in the Island remains at about 783 tons per day.

The flour situation has been very much improved after the arrival of the 'San Simeon' carrying 7,257 tons of flour. Further shipments amounting to a little over 30,000 tons are expected during the course of this month.

Mr. G. C. S. Corea.—Dr. A. Rajasingham informs that Mr. G. C. S. Corea's condition shows improvement and he is making progress after the setback, but is not yet completely out of danger.

Mrs. Corea left on Sunday by air for London.

Textile Coupons valid from next Sunday.—Textile coupons of the new series will become valid on March 10.

The authorities do not expect to invalidate any of the new coupons. Dealers have been warned against selling any regulated textiles unless the entire coupon book is produced by the customer in an undamaged condition.

The decision to validate the new textile coupons on March 10 is intended to enable purchases to be made by consumers in time for the Sinhalese new year on April 13. Originally it was intended to validate the new coupons on March 1 but the delay in the expected arrival of textiles from India has made it necessary to defer the date of validity until March 10. It is expected that there will be sufficient stocks in hand to meet the requirements of customers when they present their new coupons.

Giant Sunspot Back.—Mr. Leonard Ardt informs us that the giant sunspot of early last month has returned and everything can happen again with rain possible in addition.

"It is useful to add that Venus and Mercury are back in the evening sky and may soon be seen a little to the right or the sunset point. A pointer is that the one to two day noon will pass them but perhaps too low for easy observation."

CORRESPONDENCE

Press Sunday Work

The Editor,
"Catholic Guardian,"

Dear Revd. Fr.—May I through the columns of your valuable journal appeal to all parish priests, heads of institutions and Catholic Actionists to work unselfishly in the matter of the Diffusion of Catholic literature on Press Sunday in

their respective areas. "The more one reads, the more one knows" is an accepted axiom. Hence to know more about God and His saints, one must read the Scriptures and Lives of saints—Catholic literature, "Lives of great men all remind us that we can make our lives sublime." Then why not read the lives of the Great Redeemer, the great Doctors, Bishops, Martyrs etc. of the Church and conform our lives to theirs? In this connection I may state that it is essential that we receive the fullest support of every Catholic in every parish to make Press Sunday in the Jaffna Diocese a great success this year. Let the motto on Sunday next be "Every Family a 'Guardian'; every adult a book and every pupil a booklet and heads of institutions.

May I also request the parish priests to notify the undersigned within a fortnight of Press Sunday the value of books sold in their parishes and the number of subscribers enrolled for the "Catholic Guardian" and the "Sathia-vethapathukavalan" separately so that the Press Sunday Report and accounts may be presented by the end of this month with full particulars for each parish and institution.

P. SAVERIMUTTU,
Hon. Secy., Lit. Committee,
Jaffna Diocesan Union,
St. Patrick's College,
5-3-46.

Ceylon Pensioners in Malaya

Sir,—There are some Ceylon pensioners in Malaya who are being paid their pensions regularly every month by the B. M. A. since the British re-occupied Malaya, but it is understood that the arrears of pension due to them for the period January 1942 to August or September 1945, have not yet been paid. In view of the very high cost of living, which is said to be five times higher than the pre-war level, the monthly pension these persons are drawing is hardly enough to meet their expenses for a week. It is therefore urgent that the Ceylon Government should arrange to expedite the payment of arrears of pension of these hard pressed pensioners. It is only fair that the cost of living allowance paid to the local pensioners should also be paid to the Ceylon pensioners in Malaya where conditions of living were and are stated to be more severe.

J. G. A.

Jaffna, 1-3-46.

Anuradhapura

G. S. S. C. (ENG.) EXAMINATION
NOV.—DEC. 1945

PASS LIST

St. Joseph's College, Anuradhapura

K. J. Arulnayagam, (e, hp) First Div.,
N. S. Dissanayake, H. Gunawardene,
(e, ms, el, h) First Div., C.A.G. Herat,
S. D. Jayawardena, (e, hp) First Div.
M. Kadiravelu, (e, at) First Div. and
T. B. Rajakaruna.

Convent Girls' Eng. School,
Anuradhapura

I. B. Allan, T. Ambalavanar and
R. Nadarajah (e) First Div.

St. Joseph's school presented 7; and all the 7 passed. The Convent presented 4; and 3 passed.

J.C., C.W.M. Contribution.

Summary of Catholic Doctrine

(This summary is made, as far as possible, in the very words of the Symbols of Faith, of the Holy Scriptures, and of the Decrees of the Councils).

By REV. FR. B. WM. JESU THASAN, O.M.I.

I

There is one true and living God the FATHER, made by none nor created nor begotten, the Lord of heaven and earth, almighty everlasting immeasurable unfathomable, infinite in understanding and will and in every perfection; who, being one single wholly simple and changeless spiritual substance, is truly and essentially distinct from the world, most blessed in Himself and of Himself, and ineffably exalted over all things which besides Him exist or are conceivable.

[Athanasian Creed 2; Vatican Council, sess. 3, ch. 1].

Who, by His almighty power, not to increase His happiness, nor to attain, but to manifest His perfection by the perfections which He conferred upon creatures, from the beginning of time freely CREATED both spiritual and material nature, and then the human as constituted both of spirit and of matter. Which manifestation is made to us not only by the natural light of human reason which enables us to know His existence, something about His nature, and His supreme dominion over mankind; but also by miraculous interventions which, while revealing to us about His supernatural designs over us, at the same time correct or confirm our natural knowledge about Him.

[Apostles Creed 1; Vat. sess. 3, ch. 1 & 2; Matt. XVI. 17; Luk. X. 21].

Who watches over and governs all things by His PROVIDENCE, reaching mightily from end to end; ordering all things sweetly; having mercy on us to whom our first parents transmitted by generation the stain of their disobedience to Him called Original Sin, instead of the State of Grace to which they had been raised; and, owing to the merits of His beloved Son, drawing us again towards Himself by His grace of light, strength, inspiration, conversion, forgiveness, deliverance and ministration.

[Vat. sess. 3, ch. 1; Trent sess. 5; Jn. VI. 44; Jam. I. 17; Matt. VI. 9-13].

Who, of His infinite goodness, has DESTINED us for a supernatural beatitude which is altogether beyond human intelligence, and which we can enjoy, after our death, throughout our future immortal life.

[Vat. sess. 3, ch. 2; Gen. II. 17; Wis. III. 4].

II

The Lord Jesus Christ, in whose name every knee shall bend of those that are in heaven on earth and under the earth, is the only begotten SON of God, born of the Father before all ages, God of God, light of light, true God of true God, begotten not made nor created, consubstantial with the Father the brightness of His glory and the image of His substance, whom He made heir of all things and through whom also He made the world.

[Philip. II. 10; Nicene Creed 2; Athan. Creed 3; Heb. I. 3, 2].

Who, for us men and to TEACH us the divine revelation, came down from heaven and was incarnate, by the Holy Ghost, of the immaculately conceived and ever sinless Virgin Mary and was made man. And who, while He is God and man, is not two but one Christ, one altogether not by confusion of substance but by unity of person. And who proved His divine mission by fulfilling all the prophecies that were made concerning Him, by exhibiting in His words and example the excellence of all virtues, and by working stupendous miracles before unimpeachable witnesses.

Who, for our REDEMPTION, in His human nature suffered under Pontius Pilate and was crucified. Which sacrifice of the Cross is continued by the Mass in which, under the accidents of bread and wine, there is truly really and substantially His body and blood together with His soul and divinity, and which is itself a true proper and propitiatory sacrifice for the living and the dead. And who, in order to communicate to us the merits of His sacrifice, ministers to us, through His Church, the seven sacraments which He Himself instituted, namely Baptism, Holy Eucharist, Confirmation, Matrimony, Penance, Extreme Unction, and Holy orders.

[Nicene Creed 4; Profession of Faith 5 & 3].

Who, after His death and burial, descended into Limbo; and, in order to make us His COHEIRS, rose again according to the scriptures, ascended into heaven, sitteth at the right hand of the Father, shall come again in the clouds of heaven with great power and majesty to judge both the living and the dead, and shall reign gloriously as the King of kings and Lord of lords. Of whose kingdom there shall be no end.

[Apost. Creed 5-7; Nicene Creed 5-7; 1 Tim. VI. 15; Matt. XXIV. 30].

(To be Continued)

Notice of Sale

IN THE DISTRICT COURT OF JAFFNA No. 69 Guardian.

Notice is hereby given that the District Court of Jaffna has approved the sale of the undermentioned property belonging to the estate of the minors in the above case and offers are invited from persons interested:

(i) all that land called "Kuttamillatha Valavu" situated at Anaicottai in the parish of Manipay, Valigamam West bounded in the east by road, north by lane, west by the other portion of this land and south by Gnananuttu's lane in extent about 9 lms. V.C.

(ii) all that land called "Kuttamillatha Valavu" situated at Anaicottai aforesaid bounded on the east by the property of the heirs of Valliammai north of lane and property of Sinnacuty and others, west by the property of K. Ramalingam and on the south by the boundary limit of Navaly and property of Valliammai in extent about 10½ lms. V.C. Both these lots now form one property.

Persons interested are requested to send their offers in writing within 21 days hereof either to the Secretary D.C. Jaffna or to me the undersigned.

S. R. ARIANAYAKAM,
Proctor S.C., Chundikuli.

Cor ad Cor Loquitur

For J.C., C.W.M.—By S.A.

Two excellent little books fell into my hands this season. May the names of those good Samaritans, who put them into my hands be inscribed for ever in the Book of Life Eternal!

One is the "Bedside Book of Saints" by Revd. Aloysius Roche. Verily, it is a bouquet of roses of deathless fragrance, from Our Lady's garden in Paradise. Catholic readers will simply revel in it. They will no doubt find themselves in exalted company, in a rarefied atmosphere, but withal, they will be delighted to feel, how very, very human the saints are. So far away from and yet so near to us! They are neither cold marbles nor hardened granite. Men and women of real flesh and blood. With all their sanctity, how full of joy and cheerfulness and Wit and Humour and playfulness and daintiness they are—all these simply because of their sanctity. "A Saint who is sad, is indeed a sad sort of saint."

There is never a saint, who is a pessimist. It is always spring time in his heart. He never snarls at life. "I have lost faith in the world," lamented Goethe. Sad philosopher! The fruits of unbelief are indeed dead-sea apples. "We must submit patiently to the trial of being human," says, St. Francis de Sales. "Leave something to the Angels," chimes in St. Philip Neri. When a stout, fat, rich lady asked Cure D'Ars, "Father, what must I do to save my soul?" The saint naively answered her "Three Lents, my daughter, three Lents." I wonder whether the good woman went in for slimming or slaying her self by prayer and penance. When St. Francis of Assisi was one night lodged in one of the grandest rooms of a Cardinal, he was assaulted by devils. His comment next morning was, "This is the result of consorting with Cardinals." Imagine the same saint, possessing nothing, Poverty walking the earth, going about with the air and manner of a man, who owned half the world. He would occasionally take two sticks to fiddle with and dance in order to cheer his poor companions. What wit! what humour! The same saint began singing on his death-bed. Brother Elias was scandalized. He rebuked him. But what could St. Francis do? He could not help it. One in Heaven cannot but sing. With their rich and liquid hearts, theirs was the Peace, but withal, it was the peace of solid sanctity. Saints are not made of butter.

The other is a little book, entitled *Homage to Newman*, a number of Essays on the great Cardinal, collected and edited by Gordon Wheeler. The motto of the saintly Cardinal, *Cor ad cor Loquitur*, printed in bold types on the cover, is in itself a sermon enough for a whole retreat. If only the world can appreciate the truth what is contained in "The heart speaks to the Heart."

Who has not heard the dictum of St. Francis de Sales, "More flies can be caught with a drop of honey than with a pot of vinegar." When a priest pleaded with a contemporary Bishop of the Saint, to convert a heretic by his arguments, the Bishop replied: "The Lord has given me enough of learning to crush the arguments of that heretic. But logic will not convert him. If you want to convert him, go to the Bishop of Geneva." St. John Bosco, himself a follower of St. Francis' teachings has laid it down, "The soul must speak to the soul; the heart must speak to the heart. That is the magnetism to win hearts." Newman himself had a picture of St. Francis, hung behind the crucifix over his altar. Of Father Dominic, who received Newman into the Church, he writes, "when his form came in sight, I was moved to my very depths." "It is very difficult to estimate the moral power which a single individual, trained to practise what he teaches may acquire. The hidden saints are enough to carry on God's noiseless work."

One may be the master of only two, as was St. Joseph or the captain over a hundred; one may be an employer of thousands or a poor missionary in charge of a little flock; the father of a small family, or a teacher of hundreds. Their influence over their charges cannot be much, till they learn the lesson, that all saints learnt from the Master of

all masters. What sorry men, the Apostles were as pupils! Disappointed and chilled, the Master must have been. But no anger, no harsh words, no reproach. For, His was loving patience, and an unconquerable optimism. "Are you also without understanding?" "Do you not yet understand?" was all that He said. Ah! yes. "A firm superior gets things done quickly. A gentle superior gets them done well" (Cardinal Gibbons) *Make our hearts like unto Thine*. The saints understood that to perfection.

Once in a way, a little sipping may give us cheer and exhilaration, and a little gossiping—free from slander—may add to our brotherly feeling, but to sip in the company of the Saints and to gossip with them heart to heart and unrestrainedly—that, my friend, is one of the most enchanting, among the pleasures of life, unalloyed. Try that. "Tolle et Lege!"

The Co-operative Method

"Are You Interested in Catholic News and Books?"

Year in year out this question has been asked by the Bishops in their circular letters on Press Sundays. Yet how few are there who subscribe to the "Catholic Guardian" or to the "Sathia-vethapathukavalan"? "It is a great pity that its circulation among our Catholic population is so limited" wrote our Bishop last year. Is there no remedy to this pitiable state of affairs? The Lit. Committee of the Jaffna Diocesan Union proposes a scheme which if it receives the support of the Parish Priests, Heads of institutions and Catholic Parish Councils, will bring a tremendous change in the circulation of the Catholic Papers. Every parish priest or head of the institution gets down weekly say 10 "Catholic Guardians" and 10 "Sathia-vethapathukavalan" (according to the needs of the area) and through the help of say 3 young pupils they are sold in the Church premises immediately after Mass every Sunday. In the absence of the parish priest, some permanent organisation can undertake the weekly sale of the papers. The parish priest thus subscribes to twenty papers, the cost of the postage is reduced and hence the parish priest will be able to give the young workers a little "santhosam" for their trouble.

Another method of diffusing Catholic literature is the free distribution of Catholic Tracts and leaflets. The Lit. Committee appeals to the charitable societies of every parish to get some pamphlets printed at least once a year and distribute them free among the faithful.

A more lasting method is the setting up of a Reading Room in every parish where Catholic literature and Catholic papers occupy a prominent place. It is gratifying to note that some parishes have already moved in this matter.

Jaffna Lit. Com.

Notice of Sale

Under and by virtue of a Commission issued to me in case No. 1858 D.C. Jaffna (Partition) I shall sell at the spot on the 27th day of April, 1946 at 4 p.m. all that property described hereafter first among the co-owners at the appraised value and in default of any of them buying I shall immediately thereafter put it up for sale among the public.

PROPERTY REFERRED TO:

All that land called "Puliniuraneliyit seema" with house and other appertinances in extent 7 lms. V.C. and 9 kls. at Irupalai in the parish of Copay, Valigamam east division District of Jaffna and bounded on the east by lane, south by lane, west by the property of Arulam-mah wife of Perinpan and north by property of Sellappah described in plan No. 164 dated 16-6-35 by R.E. Rasiab, Licensed Surveyor. For further particulars apply to Mr. S. R. Ariyanayakam, Proctor S.C. Chundikuli.

Sgd. R. E. RASIAH,
Commissioner.

EARLIEST TRACES OF WESTERN INFLUENCE IN TAMIL LITERATURE

REVD. DR. X. S. THANINAYAGAM.

(Concluded from last issue.)

III

The two or three decades that succeed that of St. Francis Xavier's activity mark further progress in this infant branch of Tamil Literature. Foreign missionaries obtain a more thorough knowledge of Tamil; abler native priests assist them; better and more voluminous books are written, and what is more, those introduce Tamil to the advantages of printing.

Father Anriquez who came out to India in 1546 was the first European to master the Tamil language. He succeeded St. Francis Xavier on the Fishery Coast and laboured there for 51 years. The diligence with which he and other missionaries of his time learnt Tamil is most edifying. The Jesuits in Mannar were so keen on acquiring a proficiency in Tamil that they decided to speak no other language among themselves, and even performed some self-imposed penance whenever they happened to lapse into Portuguese. There was the veteran Dutch missionary, Father Ruiz, who taught Tamil to fellow missionaries, and even dying, died praying in Tamil (7). Critics have tried to belittle the service rendered by missionaries to Tamil by saying that, after all their purpose was not to serve Tamil, but to spread their gospel. They forgot that service in the cause of religion can co-exist with the love of and a service to language; and no priest of any religion will set the interests of language before the claims of God. This uncalled for remark, besides, being a slur on men whom we should remember with gratitude, is equally true of Tamil Religious writers of every persuasion. Sekilar, in this respect, is not less guilty, if guilty it be, than Beschi.

In these studies they were assisted by priests of the land chief among whom was a Brahmin, Pero Luis, the first Indian Jesuit. He knew Tamil, Sanskrit, Latin and Portuguese. He later assisted Father Anriquez at the University of Punaikayl.

Father Anriquez established this university at Punaikayl to promote higher studies in Tamil. It is a happy coincidence that this first attempt at higher education in Tamil had as its site a place which was in close proximity to the site of Korkai, the ancient emporium of the Pandya kingdom. This must have been an institution of some pretensions for whereas other educational institutions along the coast are entitled schools or colleges, this alone is spoken of on the Annual letters as "a university" Catholicism promotes Tamil culture from its very inception. This man of rapid energy and organisation compiled a number of works of which only the following are known:—

- (a) a Tamil grammar for the use of missionaries.
- (b) a Dictionary for the use of missionaries.
- (c) a Tamil translation of 'the Christian Doctrine' written in Portuguese by Marcos Jorge with a supplement of catechetical instruction.
- (d) a method for confession.
- (e) a Life of Christ, of the Blessed Virgin and other Saints. (8)

These books were printed at Punaikayl. Add to these Father Joseph Coelho's "Catechism" and "the lives of the Saints" (Flos Sanctorum) printed in Vaipacotta, the authorship of which is unknown, and you have the entire list of the sixteenth century publications of which there is direct information (9)

The annual letters of the Jesuits reveal another interesting feature in the growth of the Tamil Drama. In districts where literacy was not high the theatre was the popular means of instruction. The first missionaries came from Portugal and from Spain, lands in which miracle and morality plays had been so highly developed by Calderon and Gil Vicente. They introduced into Tamil Nad an adaptation of the

European religious theatre of the sixteenth century. When we remember that the chief missionaries were university men of Paris or Coimbra, we can expect special efficiency in the methods being employed. Very soon every church had a theatre attached to it, and plays were staged on days of important feasts. The Passion was the most popular of the sacred dramas. The plays that are even now staged in Catholic villages, the vasabapa date from the sixteenth century.

IV

The Catholic missionaries introduced the printing press into India, and Tamil was the first Indian language in which books were printed.

1. A press for printing Roman script was established in Goa. St. Francis Xavier's Portuguese catechism was printed there in 1557. There is no evidence to prove that any Tamil work was printed there in Roman script though such a work may have been done for the benefit of Portuguese officials and missionaries.

2. The first Tamil press was set up at Vaipacotta by the Jesuit lay-brother Juan Goncalvez. The "Flos Sanctorum", a life of various saints, was published here in the year 1577 (10)

3. When the Jesuit lay-brother, Juan Goncalvez, fell ill at Vaipacotta, Father Anriquez wrote to his superior in Cochin to get down from Portugal a lay-brother or layman who would cast types. In response to his appeal Father Joao de Faria was sent. He set up a press at Punnakayil and printed the books written by Fr. Anriquez (11)

This is a brief survey of the Christian Literature that preceded De Nobili. With him Tamil Christian Literature enters the heart of Tamil Nad, and becomes the medium for philosophical and theological thought and high speculation and controversy. Aristotelian and scholastic philosophy get introduced into Tamil. The first half of the eighteenth century witnessed the literary achievements of Beschi, and Tamil gets introduced to the literary forms and phrases of Virgil, of Cicero, of Petrarch, of Tasso, of Dante. The land also produces its own great Catholic poet, Antony Kutty Annaviar.

I have not said everything that could be known of the Christian Tamil literature that preceded De Nobili. On enquiry, I find that there are several manuscripts in the various Oriental sections of libraries on the Continent, especially in Portugal and Spain. It would be worth the while for a University of Tamil Nad to search for them and have them published. There is room for every Tamil scholar to hope that such a search will reveal not only unknown works of Catholics, but also lost or forgotten old classics.



OBLATE NECROLOGY

- Nov. Schol. Bro. Joseph Kotlinski of the prov. of Poland died in Sept. 1939 (in Warsaw).
- Revd. Fr. James Berrivin of the 2nd prov. of France, age 29, profession 9, died 15th May 1940 (in Revin).
- Revd. Fr. John Danet of the 2nd prov. of France, age 29, profession 9, died 1940 (in Ardennes).
- Revd. Fr. Frederique Fecke of the prov. of Germany, age 38, profession 19, died 27th Dec. 1941 (in Russia).
- Nov. Schol. Bro. Janski of the prov. of Poland died 1941 (in Gusen).
- Nov. Schol. Bro. Michael Frala of the prov. of Poland died 1941 (in Gusen).
- L. Bro. Bruno Flakowski of the prov. of Poland died 18th March 1942 (in Russia).

- L. Bro. Felix Leist of the prov. of Germany, age 22, profession 4, died 13th May 1942 (in Russia).
- L. Bro. Peter Schultz of the prov. of Germany, age 69, profession 43, died 7th June 1942.
- L. Bro. George Pfaff of the prov. of Germany, age 25, profession 6, died 13th June 1942 (in Russia).
- Schol. Bro. Henry Felsaker of the prov. of Germany, age 29, profession 5, died 4th July 1942 (in Russia).
- Revd. Fr. Jone-Baptiste Patard of the 2nd prov. of France, age 77, profession 48, died 23rd July 1942.
- L. Bro. Aloisius Steinkolk of the prov. of Germany, age 23, profession 8, died 5th Sept. 1942 (in Russia).
- Schol. Bro. James Lehnen of the prov. of Germany, age 23, profession 4, died 8th Sept. 1942 (in Russia).
- Schol. Bro. Ernest Feldman of the prov. of Germany, age 24, profession 3, died 19th Sept. 1942 (in Russia).
- Nov. Schol. Bro. Joseph Hess of the prov. of Germany, age 23, died 23rd Sept. 1942 (in Russia).
- Revd. Fr. Peter Faranda of the prov. of Italy, age 35, profession 16, died 26th Sept. 1942.
- Revd. Fr. Joseph Baccin of the prov. of Italy, age 28, profession 8, died 30th Sept. 1942.
- Schol. Bro. Francis Hesselung of the prov. of Holland age 25, profession 4, died 1942.

- L. Bro. Thomas Brabenc of the prov. of Germany, age 69, profession 38, died 1942.
- Schol. Bro. Carol Spalek of the prov. of Poland died in 1943 (in Russia).
- Schol. Bro. Alphonse Kaczmarczyk of the prov. of Poland died in 1943 (in Russia).
- Revd. Fr. Theodor Keller of the prov. of Germany age 36, profession 17, died 16th Dec. 1944 (in Montenegro).
- Revd. Fr. Bernard Rastoul of the 2nd prov. of France, age 35, profession 12, died 1944.
- Revd. Fr. Herman Bold of the Vicariate of Natal, age 61, profession 46, died 1944 (in Germany).
- Revd. Fr. Gabriel Vialard of the Vicariate of Natal, age 61, profession 41 died 1944.
- Revd. Fr. Aloisius Boehr of the prov. of Czechoslovakia, age 49, profession 24, died 1945 (in Brno-Brenn).
- Revd. Fr. William Brabender of the prov. of Czechoslovakia, age 66, profession 40, died 17th July 1945 (in Frishau).
- Revd. Fr. George Schardt of the prov. of Germany, age 60, profession 40, died 1945.
- Schol. Bro. Peter Darley of the 2nd prov. of France, died 28th July 1945 (in La Brosse-Montceaux).
- Revd. Fr. Joseph Fournier of the 1st prov. of France, age 80, profession 58, died 30th May 1945 (N. D. de Lumieres).

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Telegraphic Summary of News

BIG TWO WILL PROTEST: RED ARMY'S STAY-ON IN PERSIA

Both Britain and the United States on Saturday last expected to protest against the Soviet Government's announced intention to retain Red Army troops in northwestern Persia.

Official quarters in London take "a very serious view" of the Soviet decision (broadcast over the Moscow Radio last Saturday night) to maintain Russian troops in certain areas of Persia "until the situation has been elucidated"—that is to say, well beyond midnight tonight, the agreed time-limit for the complete evacuation from Persia of all Russian, American and British troops.

March 2 was laid down as the "withdrawal date" in the Tripartite Pact of 1942. It is understood that Britain will now take up the matter through diplomatic channels. An official statement by the British Government defining its attitude on the problem is expected shortly.

"HARD TO WORK WITH SOVIET"

When Lebanon and Syria asked for the withdrawal of French and British troops (at the U. N. O., the Soviet Union sought for a resolution even more condemnatory than that sought for by the complainants themselves, declared Mr. John Foster Dulles (a member of the United States' U. N. O. delegation and a leading Republican expert on Foreign Affairs) addressing the Foreign Policy Association in New York last Friday night.

Mr. Dulles added: "It is particularly hard to find ways of working together with the Soviet Union for it seems not to want co-operation.

"The Soviet leaders have strong convictions of their own and these include a strong conviction against compromise.

"It often seems as if those Soviet leaders do not want to expose their system or their people to outside contacts until the system has been strengthened internally and externally and, therefore, they keep up barriers of a kind which are normally used only against an unfriendly and dangerous outer world."

Mr. Dulles declared that the U. N. O. proceedings seldom showed a genuine spirit of conciliation.

BRITISH QUIT PERSIA ON TIME

The completed withdrawal of all Indian and British troops from southern Persia—the withdrawal had begun in September—was last Saturday morning announced from Baghdad, the location of the headquarters of the Pai Force (Britain's, Persia and Iraq Force), while the British Foreign Office in London was in urgent consultation on the Soviet decision to maintain Russian troops in parts of northern Persia "pending elucidation of the situation."

With the departure of the British forces the Pai Force has ceased to exist and the British troops in Iraq will be known as the "British Forces, Iraq."

PERSIAN OPINION HAS CHANGED

With 96 deputies present, the Majlis in Teheran last Sunday unanimously cheered a deputy, Dr. Mossariegh, who protested against the presence of Soviet troops in Iran after March 2nd as a "violation of the tripartite treaty" and asked that the Persian Government should present the case to the U. N. O.

Dr. Mossariegh said that the mission of the Prime Minister, Dr. Ghavam Sulteneh, to Moscow had nothing in common with the evacuation of Persia which was settled by the tripartite treaty.

WAR WITH RUSSIA NOT INEVITABLE SAYS AVERILL HARRIMAN

While British, foreign and colonial policy continues to be severely criticised in the Moscow Press, in New York Mr. Averill Harriman, the former U. S. Ambassador to the Soviet Union, in answer to a question whether he believed that war with Russia was inevitable, replied last Sunday night: "I certainly do not, but it depends principally on us."

In Manchuria, the Manchurian Electric Power Corporation, which controls the electric power stations in the north-east, has been suddenly seized by an officer of the Soviet Headquarters (according to a Changchun dispatch to "The China Central News").

MOSCOW SNIPES AT BRITAIN

The British Labour Government is the "disillusion" of the democratic peoples of the world, says the Soviet periodical "New Times" in an article of severe criticism of British foreign policy.

The journal accuses the British Government of supporting reactionary elements, of attempting to hinder the growth of democratic principles and of trying to suppress the movements for national liberation in the Middle East, India and Indonesia.

The writer of the article finally asserts that British foreign policy, according to its critics, "in a number of ways violates the rights of small peoples and of the independence and sovereignty of individual countries," as well as being "unprofitable for England in the present circumstances, from the point of view of her interests as a world Power."

The "New Times" states in an editorial: "The first steps from the U. N. O. revealed to the peoples of small and dependent countries who were their friends and who were their enemies. British foreign policy at the U. N. O. meeting, as presented by Mr. Ernest Bevin, showed itself in the role of violator of the principles of democracy in relations between nations."

FRANCO BLAMES THE REDS

General Franco's Government blames Communism for the campaign against Spain, in two notes which were issued last Saturday after an eight-hour Cabinet meeting at which General Franco presided. The meeting did not end until after 1 a. m.

The first note laying the blame on Communism said: "Despite all difficulties the Spanish Government is inexorably resolved firmly to maintain order and guarantee national security."

The second note, giving a summary of Spanish French relations since 1939, placed the entire responsibility for the present situation on a "Communist convention obeying a foreign order."

Reports of growing world hostility to the Franco regime come from a series of countries.

BELGIAN LIBERALS REJECT COALITION OFFER

The Socialist Foreign Minister in the out-going Belgian Government, M. Paul Henri Spaak, announced last Saturday night that the Liberal Party have rejected his offer of a Socialist-Communist-Liberal coalition.

NO DISARMING ALONE

The U. S. War Secretary, Mr. Robert Patterson, speaking at the Overseas Press Club on Friday night said: "For the sake of everything we hold dear let us not be the only nation to disarm." While the war was over peace was not yet had. "Throughout the world there are many heavy military hazards," he added.

"QUIT LEVANT" TALKS BEGIN

Conversations between British and French military experts on the question of evacuating troops in the Levant have begun in Paris. It is expected that the talks will last about a week.

The negotiations are a sequel to a statement by Mr. Georges Bidault, the French Foreign Minister, as the U. N. O. Security Council in favour of a meeting with the Syrian, Lebanese and British representatives on problems directly concerning the Four Powers—notably the withdrawal of troops.

ARAB LEAGUE IS BEHIND EGYPT

The Arab League has taken its stand behind Egypt for the coming Anglo-Egyptian Treaty revision negotiations and the Arab States will firmly support the Cairo Government because they regard the Egyptian demands as fully justified.

In a statement issued in Cairo, Azaam Bey said that anyone who had experience of Egypt knew that a clash between Britain and Egypt "was bound to

come if it were not avoided by honest, frank, friendly and courageous decisions."

ARAB LEAGUE WILL FIGHT

The Arab countries have a completely united front on the Palestine question and, if necessary, are prepared to fight for their cause, Azzam Bey, the Secretary-General of the Arab League, told the Anglo-American Commission of Inquiry on Palestine when it opened its hearings in Cairo last Saturday.

Presenting the League's case he declared: "In spite of American and British pressure, we shall never accept a state of things whereby Arabs are not in a majority in Palestine." Palestine in Jewish hands would become a centre of conflicts, international intrigues and religious strife.

GERMAN "REDS" COMPLAIN

A small body of German Communists from the Western Occupation Zones, who are among the 500 delegates attending the first German Communist Party congress since 1933, stepped into the limelight last Sunday night—during the second day's session—with outspoken attacks on the policy of the British Military Government.

While the delegates from the Eastern Zone praised the Soviet authorities for allowing them to develop "a really democratic system, with full workers control" Communists from the Ruhr and Hamburg (both in the British Zone) alleged that the British Military Government:

Protected industrialists, like Krupp, from trials as war criminals.

Did not allow "democratic" parties to fight the Fascists.

Tried to foist off on German workers a type of trade unionism they did not want.

Allowed war criminals to re-organise their industries.

Left "big business" in the hands of capitalists.

TITO BREWS TROUBLE

Authoritative sources in Trieste state that Yugoslav divisions all along the Morgan Line (separating the Yugoslav occupied from the Anglo-U.S. occupied territory) have been augmented during the last three weeks by between four and ten Divisions, with some armour and guns (reports Reuter). The reasons for these Yugoslav concentrations are held to be two-fold: (1) either they are intended to strengthen the hand of the paid agitators working among the Slovene villagers to convert the unconverted to Marshal Tito's frontier claims, or (2) they are being held in reserve to support risings to the three main towns of Grizizza, Trieste and Pola. It is felt that a whole plan is being systematically developed by which not only the Venezia Giulia police but also British soldiers may be involved in incidents so as to provide pretexts for the rising.

COLONIALISM MUST GO

SAYS NEHRU

"The whole system known as colonialism has to go," says the Indian Congress leader, Jawaharlal Nehru, in an article which the New York "Times" published last Saturday.

"It has to go for a variety of reasons," he writes. "It is evident that the dependent peoples of the colonial empires are in rebellious mood and cannot be suppressed for long, and every attempt to suppress them is a drain on the ruling country, which weakens it. It is even more evident that the old style empires are decadent as empires and show signs of cracking up.

"In some instances, indeed, they have cracked up and the attempts that are being made to join together the broken pieces show a lack of wisdom and statesmanship which is amazing. One decadent empire tries to help another still, more ramshackle empire and in this process speeds up the process of its own dissolution.

"The problem of colonies and dependent countries thus is a vital part of the world problem and an attempt to isolate it results in other problems becoming far more difficult of solution. Behind

that problem today lie passion and hunger for freedom, equality and better living conditions which consume hundreds of millions of people in Asia and Africa. That passion cannot be ignored, for anything that drives vast numbers of human beings is a powerful factor in the dynamics of today."

"But essentially it is not a sentimental appeal to freedom that is so important as the lack of food, clothing, housing and of the bare necessities of life which lies behind that urge. This lack can no longer be made good even in part by the continuation of the colonial administration in any form.

IF BRITISH CABINET MISSION FAILS

"If the British Cabinet mission fails to solve the pressing and urgent problems, which are clamouring for solution, a political earthquake of devastating intensity would sweep the entire country," said Pandit Nehru, addressing a large gathering last Friday night.

Pandit Nehru said: "We have put a severe restraint on ourselves for long, but now none can say how long this self-imposed restraint would continue or continue at all. The whole country is under the throes of serious disappointments and in revolting mood. We are sitting on the edge of a volcano which may burst at any moment. The spark was set ablaze in Bombay, Calcutta and Karachi. These pre-storm conditions are not limited to the big cities only, but are found even in the remotest villages of the country. The truth is that the people are tired and fed up with foreign domination and want to end it immediately."

Referring to the visit of the British Cabinet mission, Pandit Nehru said: "We would talk to the Cabinet mission as the free people of one country talk to the people of another free country. Congress will try to settle urgent, pressing and fundamental issues by negotiations and compromises, because we do not want the country to pass through fiery ordeals every now and then, if it can be avoided. But one thing I wish to make abundantly clear, that Congress is not prepared to withdraw even an inch from its stand and its demand for complete independence would hold the field at all costs."

POLITICAL SIGNIFICANCE OF NAVAL STRIKE

Referring to the naval strike in Bombay, Pandit Nehru said: "This strike has real political importance. Our boys in their zeal might have done a few things with which we may disagree, but that cannot minimise its importance or wash away the powerful reactions which this event has created in the country. This event demonstrated in which direction the mind of the Indian army is working. It has also shown that the iron wall which the Britishers created between the Indian army and the Indian people has collapsed and broken to pieces and Indian army men who mostly hail from the peasant class, are as keen to political and economic exploitation as their brethren in the fields and factories."

Continuing Pandit Nehru revealed that the three I. N. A. Officers, Messrs. Shahnawaz, Sehgal and Dhilon were not released due to Indian demonstrations, as was generally believed, but they were released because the Indian army demanded their release and expressed their sympathies in unmistakable terms with them.

INDIA INDEPENDENT "THIS YEAR"

Sardar Vallabha Patel, speaking at a large gathering of workers in connection with the forthcoming elections, referred to the visit of the British Cabinet Mission to India and said that Congress wanted to meet them in a friendly atmosphere.

"If no satisfactory result is forthcoming, Congress will launch the last and final struggle, asking the British Government to quit India. That battle will be real and Congress will see to it that they quit our shores," he said.

"India must be free and was bound to be free in course of the year," he added. There can be no two opinions about that."