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

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THE ELECTIONS IN SPAIN

The Editor of the Brooklyn "Tablet" makes some caustic remarks on the criticism levelled against the elections held in Spain last year. For the past few years, he says, it was said Spain has had no election. Critics, who never demand an election in the Soviet satellite States, loudly asserted that Gen. Franco would not tolerate public voting because a rebellion would ensue. Spain held an election. Then the critics decided everything about it was wrong. From very complete reports in the daily press—the election was adequately covered—we find the following criticisms: "The ballot question was loaded; the people had no choice." Over 80 per cent of the people voted, indicating it was compulsory to vote. "Only 60 per cent of the people voted showing there was little interest." "The monarchists and underground forces boycotted the ballot." "All those refusing to vote lost their citizenship."

The Associated Press article gave an intelligent presentation. It asserted: The voting was free and secret; no one was threatened at the polls. Those who wanted Franco to name his successor,

did so, the others either voted in the negative or refrained from voting. The election was quiet. There was only one arrest in the whole country. Franco won by ten to one.

We hold no brief for the way other countries hold elections, continues the "Tablet." They have their own procedure and practices and they should not be measured according to American standards, and particularly since Spain is still in an "emergency" because of the Communist menace nearby. We have no doubt that the election in Spain was much fairer than the "Popular Front" victory in 1936 when the actual count showed the 'Popular Front' got the least votes but most of the offices and when only 25 per cent of the people voted. We should, moreover, be slow to criticize others. In our national elections only about 50 per cent of the people vote—in Congressional elections much less. We have had proposals here to make elections compulsory. And very frequently the American people have little or no choice, as in 1940 when we had to choose between Franklin D. Roosevelt and Wendell Wilkie.—*Examiner.*

THIS IS JUSTICE

The following is a summary of Pope Pius XI's encyclical on "THE SOCIAL ORDER."

What Pius XI Says About Capital and Labour

A man can acquire private property in two ways. He can take possession of something that belongs to no one. He can produce goods by combining the use of capital and labour. If a man labours on capital that is his own, the new value produced is entirely his own; for the capital was his, so the profit is his. But if he has no capital of his own how can he labour? It is then necessary that some other man should provide capital for him to labour. Thus to produce goods one man must give capital, another man must give labour. The man with the capital cannot produce goods without the aid of the man with the labour. The man with the labour cannot produce goods without the aid

of the man with the capital. If the man with the labour is needed to produce goods, who owns the goods they produce? Goods are produced by the man with labour plus the man with the capital. So the goods they produce belong to the man with the labour and the man with capital.

Unjust Claims of Capital

If the man with capital and the man with labour divided the profits of capital plus labour no one need complain. But many of the men with capital keep the profits of capital plus labour all for themselves. If many of the men with capital keep the result of capital plus labour all for themselves, many of the men with labour are no better off, and many of the men with capital are much better off,

THE FLIGHT FOR FREEDOM

MR. V. V. JOHN'S SPEECH AT BERHAMPUR

"Tyranny is tyranny, whether it is of one man or of millions. Democracy does not mean a majority having its own way; majority rule is only an agency for democracy which itself is based on certain rights of the individual which no majority vote can take away," observed Mr. V. V. John speaking here on 'The Flight from Freedom,' at a public meeting held under the auspices of the Catholic Association of Orissa. The Very Rev. J. Arbizu presided. Dr. Florencio Sanz, Bishop of Cuttack, was also present.

The speaker deplored the fact that in India, as in many other parts of the world, there is a growing willingness to surrender freedom in the desperate search for security. We shall end by having neither freedom nor security.

DEFINITIONS

A sinister campaign is afoot in many parts of the world, which seeks to bring the very ideal of freedom into disrepute. 'Liberty, without economic security,' we are told, 'is not worth having.' Freedom has to be newly defined; we are told that the old definition of mere 'absence of restraint' is not good enough; freedom must be newly defined as 'the presence of opportunity.' The speaker pointed out that only imbeciles ever defined freedom as the mere absence of restraint; the two concepts of absence of restraint and presence of opportunity are both vital to the idea of freedom. The modern attempt to reduce freedom to mere presence of opportunity, with the state to dispense the opportunity, is dangerous. Lenin's words are the slogan of this sinister school. 'Liberty is precious,' said Lenin cynically, 'so precious that it must be rationed.' Under the new dispensation, freedom will be doled out by civil supply offices, like sugar and kerosene and foodgrains. To

call such a thing freedom may comfort simple minds; it serves no other purpose.

Freedom means 'being in charge of oneself.' Phrases such as 'freedom from want' and 'freedom from fear' may have certain practical uses; but we may not, except at our peril, fragment freedom permanently. You are either in charge of yourself, or you are not. There is no middle way. Democracy is based on the somewhat ambitious faith in the ability of the common man to be in charge of himself.

SYSTEMS

We, in India, are getting too fond of over-simplifications. Until the other day, whenever anything went wrong, we blamed it on the British. Another over-simplification that we are getting into, is to imagine that, in the economic order, the choice is between just two systems, capitalism and socialism. And yet, India was neither capitalistic nor socialistic until two centuries ago. This is true of other countries as well. This should point to the possibility of other alternatives.

We are agreed that capitalism should go. But what is socialism, which is offered as an alternative? By socialism most people mean social justice. The other day, a Minister of the West Bengal Government said that Congress aims at a socialist society, and went on to explain that this socialism meant the revival of the old village panchayats. Jai Prakash Narain in his book *Why Socialism?* asserted that there is only one true type of Socialism, the Marxian, which meant the collectivization of the means of production; that was some years ago; the speaker understood that since then Jai Prakash has "reconsidered" his socialism and he is today not so emphatically Marxian. Mr. Ram Manohar Lohia, a member of the Socialist Party, has meanwhile been telling us that socialism is yet to be defined. A little while ago, Mr. Bernard Shaw entertained his readers by telling them that ignorance in regard to economic questions is so great, that when socialism and communism are under discussion, only two persons in the world know what they are talking about, namely Joseph Stalin and Shaw himself.

WHICH?

Shaw was right. When a man calls himself a socialist these days, it is difficult to know what he stands for; does he want an equitable distribution of the national wealth? All right-thinking men should desire it. Or, does he want the collective ownership of the means of production? This is quite another matter. Concentration of ownership means concentration of power. And concentration of power destroys freedom, and eventually, even the security for which freedom was battered away, would be lost.

The speaker concluded by commending the Distributive System. This seeks to distribute ownership over as large a number of families as possible. Large industries, where such distribution is not practicable, should be owned on a co-operative basis; this has been achieved in Scandinavian Countries. Both public opinion and the State should intervene to put down usury and the accumulation of wealth in the hands of a few.—*New Leader.*

many of the men with labour complain. If the men with labour complain because the men with capital get everything, they are justified in complaining.

Unjust Claims of Labour

Some of the men with labour believe that the profits of labour plus capital are meant only for the men with the labour. If the men with the labour took the profits of labour plus capital all for themselves, the men with capital would be no better off. If the men with labour get everything and the men with capital get nothing, the men with capital would complain. If the men with capital complained because the men with labour get everything, the men with capital would be right to complain.

(To be Continued)

Church Calendar

JANUARY 1948

FRI.	...23	S. Raymond.
SAT.	...24	S. Timothy.
SUN.	...25	Sept.—Conv. S. Paul.
MON.	...26	S. Polycarp.
TUES.	...27	S. John Chrysostom.
WED.	...28	S. Peter Nol.
THURS.	...29	S. Francis Sales.
FRI.	...30	S. Martina.

The Catholic Guardian

JANUARY 23RD 1948

THE NATIONAL FLAG

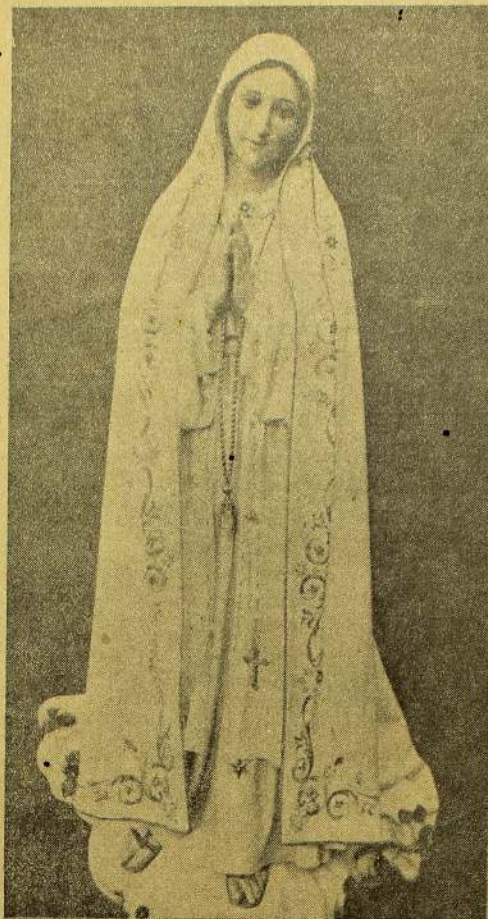
Much discussion has centred round the question of the national flag and it is to the credit of nearly all the disputants that the discussion has been kept on a fairly high level. Certain protagonists have indeed showed no inclination towards pulling their punches but this is hardly surprising as the question is far, very far, from being a purely academic one. Deep feelings are involved so that inevitably, in the country's best interests, we hope that the resumed debate on the 27th inst. will usher in a compromise.

Looking at the question from the Northern angle we feel obliged to press for this compromise. There should be no casual waving aside of the letter that appeared in the dailies over the signatures of Mr. G.G. Ponnambalam, M.P. and Dr. Andreas Nell. This was an admirable letter both as to tone and content, as was also the letter of Proctor S. Sivasubramaniam. The recent meeting in the Town Hall of representative Tamils of the United National Party, the Tamil Congress and the Independents showed that there was plenty of good-will in the country: it would be unwise to antagonize such men and the views they hold in common.

The fundamental issue is whether the Lion Flag alone or in conjunction with some other emblem or emblems should be the national flag. There is little point in arguing from mere history whether the Lion Flag was in the past a national or a royal flag for the Sinhalese. It is today their only flag, their national flag round which their deepest feelings cling. This is common ground to all the disputants in the issue and there has been no serious proposal to supersede the Sinhalese flag.

What else should there be on the Lion Flag? Some ask for a tricolour with the Lion Flag as the central panel and dominant motif. Others ask for the inclusion of Tamil and Muslim emblems. Others again—compromise could hardly go further—merely ask for a white spot or strip to indicate that besides the Sinhalese, admittedly the major community, there are other communities in the country, ready to play their part in a really united and national Ceylon.

We would plead strongly for such communities. The Sinhalese people are a traditionally and instinctively generous people. Now is the time and the occasion for a gesture by which they can lose nothing whatever and by which they can give the quietus to any suspicion of intransigence.



Pastoral Letter of His Lordship the Right Rev. Dr. J. A. Guyomar, O.M.I., Bishop of Jaffna.

THE MESSAGE OF LENT AND FATIMA

DEARLY BELOVED BRETHERN,

We read in Sacred Scripture that Adam and Eve having transgressed the rule imposed upon them by God bore the consequences of their disobedience by a punishment that afflicted them and their descendants. Sin which entered then into the world has never ceased to be among men and has met at times with fearful retribution in the form of wars, epidemics and calamities of various kinds. It is in short the story of mankind.

If true Peace after a most devastating war is so difficult to secure is it not because the hearts of men are not yet reconciled to and are not yet swayed by the Law of God? Alone, by their own cleverness men are unable to rule the world and give it stability on the foundation of a lasting Peace. They forget that building upon mere human notions is like building on sand and that to leave God out of a reconstruction scheme is exposing the whole undertaking to failure.

Realizing this better than anybody else the present Pope is constantly reminding the world of the necessity of improving their lives and bringing them into conformity with the teachings of the Gospel. In thus appealing to the world he is only re-echoing the voices of the prophets of old who called upon the Jews on

They can afford to be big and generous. The particular form the compromise may take is, as we see it, immaterial. The willingness is all.

so many occasions, to repent and to pray; he is also following the lead of Him who said to the people of his time: unless you do penance you shall all perish.

And this warning has got to be repeated until men take heed and proceed to lead new lives.

Penance and Prayer

God who is the creator of men and has constituted Himself their last goal does not take pleasure in their ruin or in their misery. Just as safety devices are distributed on board ship when the storm threatens the lives of passengers, or planks and ropes are thrown out to them when they are struggling with the waves, in the same way Christians are provided with the means of saving themselves in the midst of the dangers surrounding them. Amongst these means are penance and prayer above all. By penance a man regrets the sins of his life and by means of expiation and confession seeks to obtain pardon from God whom he has offended. Fasting, abstaining, kneeling in prayer, avoiding occasions of sin, making one's confession etc. are examples of that contrition of heart needed for the wiping off of our iniquities.

By prayer a man is in communication with God and acknowledges his indebtedness to Him by acts of devotion: acts of adoration and thanksgiving, acts of atonement and petition. The more he is penetrated with the notion of the influence of God on his life, the more he shows it in his actions and the

more good he is able to do to others.

That is why these two dispositions of penance and prayer are so much and so often insisted on for reconciliation to God, individually and socially, because our life has this double aspect in the eyes of God. We do not live for ourselves only, we have duties towards our fellow men and it is by the fulfilment of these duties that harmony and peace result in the world.

Intervention of the Blessed Virgin

This programme of life the Church never ceases to expose and to preach to her children. Yet as the human mind is prone to evil from childhood and inclined to wander away, God in His goodness has provided us in addition, especially in these latter days, with frequent interventions of His Divine Mother to recall the same doctrine to the faithful of our time.

What is the object of the Apparitions of Our Lady at Lourdes, Pontmain, La Salette, Fatima, Banneux, Bergamo and recently Rome except an invitation to penance and prayer, a recall to those two conditions of real Christian life? At Fatima in Portugal in 1917 towards the end of the first world-war, in six different apparitions, she explained to three children the cause of the great war, the necessity of expiation for the sins of men and the value of prayer, especially of the recitation of the Rosary, for the salvation of the world. The three children offered up their lives, practised acts of penance and said the Rosary, for the sake of the conversion of sinners. Two of them Francis and Jacinta died like saints a few years afterwards, the third, Lucia joined a Convent and is looking after the message of the Mother of God to the world. This message includes not only an invitation to the world to reparation for the evil deeds committed by men, which unless atoned for will bring more calamities upon the world, but also an invitation to consecrate mankind to the Immaculate Heart of Mary.

Our Lady of Madhu

A movement has started in Europe to give this message of the Blessed Virgin as wide as diffusion as possible. A statue of Our Lady of Fatima is touring the various countries of Europe with marvellous results. Wherever it stops the population rushes to take part in the ceremonies, prayers and recitation of the Rosary which accompany it. Its coming is preceded by Tridiums and on the way it is escorted by young men who carry it from one place to another, praying and saying aloud the Rosary.

We have thought a similar procession of Our Lady of Madhu through the Diocese would be justified and would appeal to the piety of our people towards the Mother of God. She is Our Lady of the Rosary just as at Fatima, and innumerable graces of all sorts, but especially of conversions are due to her.

We feel also that we ought to contribute our share to the diffu-

sion of the Message of the Virgin, thus joining our Brethren in Europe and strengthening their appeal to Heaven for a better world and to live in peace and in the love of God.

We hope to write later and at length on this topic, dear to us as we feel certain it is to you also. The season of Lent duly prepared for and generously observed will have been the most fitting preparation.

✠ J. A. Guyomar, O. M. I.,
Bishop of Jaffna.

Bishop's House,
Jaffna, 22-1-48.

[This letter shall be read in all churches and chapels in the diocese on Sunday the 25th inst., Septuagesima Sunday.]

LOCAL & GENERAL

The Third Order of St. Francis.

The monthly meeting of the Third Order of St. Francis will take place at 5-30 p.m. in St. Aloysius' Hall on Monday the 26th of January, 1948. Plenary Indulgences can be gained on these dates:—1, 2, 4, 5, 14, 19, 22 and 25. Conditions:—Confession, Communion, Visit to the Cathedral and prayer for the Pope's Intentions. On the 2nd of February there will be General Absolution.

The Friend-in-Need Society, Jaffna.

The Annual General Meeting of the Jaffna Friend-in-Need Society Limited will be held at the Town Hall on Thursday 29th January at 5-00 p.m. Mr. P. J. Hudson, G.A., N.P., President, will preside. Besides the usual routine business of reading of minutes and reports and their adoption, the election of office-bearers and of a Managing Committee will take place.

National Anthem for Ceylon.

Mr. Somaweera Chandrasiri, M.P. will ask the Parliamentary Secretary to the Minister of Home Affairs whether "a National Anthem will be introduced to suit our country at the present day, and if so, in what language the Anthem will be composed."

Independence Gives Four Holidays.—In connection with the Independence celebrations the 4th and the 10th of February have been declared Public and Bank holidays and the 11th and 12th Public holidays only.

Premier Promises Earnest Consideration.—A deputation from the All-Ceylon Nationalist Tamils' Association waited on the Premier at "Temple Trees" his official residence and pressed for a modification of the Lion Flag so that it might be acceptable to all communities in the Island. Mr. Senanayake promised to give the representation his earnest consideration.

Personal.—Mr. E. V. Christian, an old boy of St. Patrick's College has been appointed Probationary Laboratory Assistant, Geography Department of the University of Ceylon.

—A message from Kuala Lumpur published in the "Ceylon Daily News" of the 19th inst. states that Mr. George Alexander Rasiyah, son of the late Charles Alexander of Kokkuvil and a brother of Mr. T. Balachandran, D.R.O., Mallakam has been awarded a British Council Scholarship for Journalists in Malaya.

Mr. Rasiyah received his education at St. Patrick's College, Jaffna. He began his career as a journalist in the "Ceylon Observer," before he went to Malaya in 1928. He will be leaving for England at the end of this month and will remain there for one year working in one of the provincial papers.

Chairman Urban Council, Anuradhapura.—Mr. V. R. Kandasamy, an old boy of St. Joseph's College, Anuradhapura has been elected Chairman of the Urban Council of Anuradhapura. Mr. Kandasamy has the reputation of being the youngest Chairman among the heads of local bodies in the Island and the rate-payers expect him to create a tradition worthy of the sacred city.

St. Joseph's College had three of its Old Boys elected M.P.'s, in the recent elections.

Kandyans Cable King their Disapproval.—Mr. P. Dolapillila, Secretary to the Kandyan National Assembly has, it is learnt, sent the following cablegram to His Majesty the King: "The Kandyan National Assembly and the Kandyan Youth League, representing the Kandyan people, protest against the promulgation of the Amending Order-in-Council of February 4 without a clause protecting their rights under the treaty of March 2, 1815. The non-inclusion of treaty rights is a breach of faith. Kandyans propose self-determination."

Disciplinary Action Against Markers of Examination Scripts.

—According to a "Times of Ceylon" Staff Reporter the Director of Education has, it is understood, suspended six markers of the S.S.C. Examination scripts from marking further scripts for a period of three years. A dozen more are to be dealt with in a similar manner. The marks were finally due to be handed to the Education Department on January 10, the majority being due on January 3. It will be recalled that the Minister for Education promised to publish the results within two months of the last paper. It view of the strict attitude against delays it is hoped that the results will be published earlier than usual this year.

Fish Supply to be Improved.

Mr. George E. de Silva, Minister for Industries, Industrial Research and Fisheries, has, it is understood, approved the immediate purchase of 12 ice-plants at an estimated cost of Rs. 3,000,000 to improve the fish supply in the Island. The money is to be got on an advance account on the loan funds.

Two Sections of the Order-in-Council to be Amended.

—Last Friday, the House of Representatives accepted an amendment by Mr. F. H. Griffith (Nominated) to the motion of Mr. E. N. F. Gratiien (Nominated) to the effect that in the opinion of that House the provisions in section 13 (3) (f) and section 24 (1) (d) to the Soubury Order-in-Council were unsatisfactory in their present form and should be amended at as early a date as possible.

The National Flag motion moved by Mr. Sinne Lebbe (Batticaloa) on which there were no less than three amendments, was after a lengthy discussion postponed to Jan. 27.

Freak Jak Fruit.—The discovery of a freak jak fruit has attracted large crowds to Hettimulla, in Beruwela last week.

The fruit with numerous plantain shaped offshoots sprouting from it, was found among other normal fruits by a plucker and resembled a bunch of plantains. Each offshoot contained normal jak seeds.

The Ceylon Arabistan League, China Fort, Beruwela, procured the fruit for a fancy price and has despatched it to the Colombo Museum for Exhibition.

Ghandi Breaks his Fast.—Mahatma Ghandi who had undertaken a fast unto death to bring about communal concord in India broke his fast on Monday the 19th inst. at 12-20 Indian Standard Time as a result of the pledge given by the leaders of the two major communities of the Dominion of Pakistan and India.

At his first prayer meeting after breaking his 121-hour fast Ghandi said: "I cannot disbelieve the pledge that came what might there would be complete friendship between Hindus, Muslims, Sikhs, Christians, Parsees and Jews. To break that friendship would be to break the nation." There were rejoicings with the singing of Ghandian hymns in England, all over India and Ceylon.

Break—Fast Echo in the U.N.O.

—What would appear to be an immediate effect of the Mahatma's communal-concord-fast is the compromise arrived at between the Pakistan and Indian Dominion Representatives at the U.N.O. Security Council. After 48 hours of secret talks between the representatives of both the Dominions the Security Council may be able to take its first decisive step in the settlement of the Kashmir dispute.

A leading member of one of the delegations said to the newspapermen: "None of us dare break our pledge. We are sorry we cannot give you any news. Our meetings have concluded—that is all we can say."

Pakistan's Reply to Indian Charges.—Replying to the charges

levelled against the Pakistan Government Sir Zaffrulla Khan, the Pakistan Representative in the U.N.O. Security Council marshalled counter charges against the Indian Dominion Government. Quoting the "recent tragic events" in the Punjab he said that the Dominion Government was guilty of "an organized campaign of genocide," of supplying the hillers with weapons of military pattern, of the Sikh rioters being allowed to operate without police interference and of the Maharajah of Kashmir imposing the death penalty for the killing of one's own cow.

Defence of Catholic Schools.

—A warning that the Catholics of Hungary will not yield to the demands of the Communist-dominated Government for State-controlled education was made by Mgr. John Drahos, Vicar-General of the archdiocese of Esztergom, during ceremonies marking the 25th anniversary of the teachers' college at Esztergom. "We shall not allow our centuries-old rights in education to be impaired and we shall defend them to the end," Mgr. Drahos said. "We want to live a life worthy of man—of a free man—therefore we cling to our schools."

Pulled Rickshaw to Pay College Fees.

—During the last convocation of the University of Benares it came to light that a candidate pulled a rickshaw at night to pay his College fees. Today he is an M. A. of that University. Beset with financial difficulties after his Matriculation and yet goaded on by the desire of obtaining the degree the candidate made Rs. 3 per night on an average to pay for his education.

Postcard Cheques.

—"Postcard Cheques" are the latest innovation in the United States. Introduced by an Indian Bank, they contain the Cheque Form on one side and space for the address on the other thus saving an envelope and lowering postage. The card is treated chemically to prevent fraud.

The Afternoon Mass.

—An important result of the last war is the increasing facility with which the Holy See grants permission for afternoon Mass and relaxation of the Eucharistic fast for those who communicate at it. Last November the Pope, at the request of the French Hierarchy, granted the faculty to priests in the French industrial towns to say Mass in the afternoon on all days of obligation in parishes where a considerable proportion of the faithful is unable, because of their work, to attend Mass in the morning. The faithful are allowed to communicate at these afternoon Masses provided they abstain from solid food and alcoholic drinks for three hours before Mass, and from non-alcoholic beverages for one hour. Early last year, the Belgian Hierarchy had obtained a similar indult. A reliable text of the indult granted to French priests is not at hand, but from the reports of it available it appears that this indult is on more liberal lines than the one conceded to Belgium about ten months before. The latter was for one year only; according to it a four-hour fast from solid food was required, while the former demands only a three hours fast; the latter again permitted the after-noon Communion with the relaxed fast only to workmen, whereas the former appears to allow it for the faithful in general. Other places that have received the faculty for afternoon Mass are the Archdiocese of Laureno Marques in Portuguese East Africa and the Diocese of Multan in India.

Strict Censoring of Films.

Censors in India are particularly severe on films which go in for murder, torture, heavy drinking and sordid love. It is pointed out that of the 16 American Films reviewed by censors in Bombay during August, three were banned and four had sections cut out for these reasons. On a particular film the views of one Bombay official are as follows:—"This film was banned because it was neither entertaining nor instructive. It dealt with murder and the sordid love of a married woman. We do not want the producers to show us men and women as angels with wings, but they need not go out of their way to paint life blacker than it is."

Suez Tunnel Proposed.

—Mr. Sayyed Gawdat Bey, the newly appointed Egyptian Under-Secretary for Communications suggests the boring of

a 150-yard long tunnel under the Suez Canal. He declared that such a tunnel was absolutely necessary for the development of agriculture and mining in Sinai.

Home for Incurables

At the monthly dinner meeting of the Jaffna District Rotarians held last night (Thursday 22) presided over by R. R. Selvadurai, Esqr., District Judge and District President of the Rotary Club Jaffna it was decided to start a Home for Incurables in Jaffna, under the auspices of the Rotarians. It was also decided to hold an annual Youth Week during which the youth of the country will be guided in the right principles of life. For this purpose the advice of the Principals of Schools will be sought at the next tea meeting.

The venue of the dinner meeting was changed from the usual Rest House to the Co operative Sports Club, 3rd Cross Street and the Assistant Registrar of the Co operative Societies, the Secretary of the Rotarians provided an excellent menu with the help and co operation of the resident Co operative Inspectors.

WANTED

Applications from Candidates who have passed the Teachers' Probationary Examination (English) are invited for posts of English Teachers in Tamil Schools.

J. EMILIANUS PILLAI, O.M.I.,
General Manager of R.C. Schools,
Jaffna, 19-1-48.

CEYLON SAVINGS BANK

Rate of Interest

It is hereby notified by the Directors of the Ceylon Savings Bank, that the rate of interest to be paid to depositors under rule 3 for the year 1948 be 2% per cent.

LESLIE V. COORAY,
Secretary.

12th December, 1947.

PAPER CONTROL IMPORTANT NOTICE

The attention of Importers, Printers and the public, generally, is directed to the following points:—

1. PERMITS:—As from 1st Feb., 1948, permits will not be required to purchase any grade of paper other than newsprint (in flat sheets), and therefore no application for permits for paper will be entertained by this Department as from that date.

2. NEWSPRINT:—Newsprint (in flat sheets) may continue to be purchased from registered dealers by Printers and Publishers holding periodical permits. Quarterly quotas of this grade of paper will be issued to Printers etc., based on the quantities issued to them by this Department during the period 1st January to 31st December, 1947. The letter indicating the quota allocated will be sufficient authority to registered dealers to issue the quantity of paper indicated thereon.

3. PAPER STOCKS:—Stocks of paper will be allocated to registered dealers for sale as above, based on purchases made by them from this Department during the period 1st January to 31st December, 1947.

4. TEXT BOOKS ETC.:—As from 1st February, 1948 permits will not be required to print any magazine, journal or ephemera, or any book, brochure, pamphlet, price-list, sale catalogue or other similar matter; and therefore no applications for permits for such publications will be entertained by this Department as from that date.

5. INDENTS:—This Department will not be indenting for any grade of paper during 1948, other than newsprint (in flat sheets) and therefore Importers are advised to endeavour to obtain their future requirements of printing and writing paper through normal trade channels as early as possible to permit of any quota of these grades of paper allocated to Ceylon being taken up.

A. C. RICHARDS,
Controller of Paper.
Paper Control Department,
Galle Face Hotel Annex, Colombo, 19th January, 1948.

THE UNGRATEFUL HEART

By Constance Joan Naar

(Continued from the last issue.)

At the sound of Nathan's unsteady approach, Judith came quickly to meet him, but the protecting arm she sought to place about his quivering shoulders was brushed aside as her son sank in dejection to the earthen floor.

"The harvest, my son?" she asked softly.

"There is no harvest for us. All of it must be given for taxes."

Nathan's voice broke on the words, and although Judith's eyes filled, she said quietly,

"It is the law, my son."

"The law! The law! The law robs me. Is there any justice in such a law?" He got hastily to his feet. "I have been taunted and pointed at till I have lost all pride. I have been threatened and robbed till I have no hope. I cannot remain here!"

"You would leave me, Nathan? No, no, my son, I cannot lose you again." Judith's hand crept to her heart, and the tears rolled down her pale cheeks.

"Oh, Mother, don't!" cried Nathan. "How can you ask me to remain and grovel still lower in the dust!"

Judith looked up at him. "There will always be those who know your name, my son, and knowing, they will remember the miracle that was done to you."

"Then I will deny my name," flashed Nathan. But he could not meet the reproach in his mother's eyes.

"The tares did not lodge in the field alone, Nathan," she said sternly. "They have grown in your heart as well. Better that you go to the Temple at Jerusalem. Perhaps in that holy place the God of your fathers will set the light of His countenance upon you and put gladness in your heart once more."

The sun had not yet risen in the east when Nathan slipped furtively down through the city gates and across the plain of Esdraelon to where the Great Road beckoned. For a moment he paused as if to turn back to the refuge of his mother's arms; but there welled up before him remembered tales of far places. The imagined beauty of their freedom was like a lodestar, and the lad followed impatiently.

The road was long, and the days wore on; still the traveler plodded on and begged his bread. Bespattered by the dust of rich caravans, Nathan turned aside when the long-legged beasts passed him.

Through weeks and months the widow's son drifted on, nameless and alone. With only figs and wild honey to sustain him, his young body grew gaunt and in his face, dark from the blazing sun, the eyes shone feverishly. Nowhere did he find a place where he wanted to rest. Gone now was all longing for the prestige he once had thought would be his. No more did he dream of that day when he would send to Naim for his mother, that she might share with him the wealth that he would win.

Had Nathan not kept to his solitary way as though he were a leper crawling forth from a city

of tombs, he might have come upon the Master again and again; but the lad resolutely avoided villages; he even fled from small groups. In the crumbling ruins of the King David wall near the Temple of Jerusalem he found a deserted cranny. There he lived like a mole, blind not only to the avaricious Levites and the soldiers with their naked broadswords, but even to the haunting shadows of the suffering poor.

It was just before noon on a Spring day that an indescribable wash of terrifying sound made Nathan emerge from his hiding. He would have fled then to the wilderness once more. But above the clamour he could hear cries of "The Nazarene! The Nazarene!" Suddenly he felt an intense desire to see the Man of God, who had restored him to this miserable life of unending suffering and bitterness.

When the lad pushed his way into the centre of the shouting throng, he saw Jesus of Nazareth staggering beneath the burden of a cross. Nathan uttered a harsh cry of astonishment and sympathy. At the sound, the Man of God looked full upon him. And in that compassionate gaze was a sorrow so great that the widow's son felt the pent-up bitterness melt within him.

Though he could not speak above the clamour, though he could not draw nearer, Nathan followed Him in that agonizing way of the Cross. On that blood-stained Body he could see long and broken welts from the scourging. Nathan's soul cried out upon itself in horror. What were his own misfortunes in the face of such anguish?

Penitently he looked anew upon Him who had been moved to pity by a widowed mother's grief. This was no evil-doer bringing down upon his own head the rightful punishment of a life of crime. This was one who had been good to him, and to his mother, and to countless others.

Blinded by his tears, Nathan suffered through those last unbelievable cruelties. He heard the strike of the hammer driving the nails through the unresisting flesh, the savage fury of the soldiers, the evil tongues of the leaders. And then, above them all, the gentle voice of the Crucified: "Father, forgive them, for they know not what they do."

It was the gold and silver sound of his memory; and the lad's mind flashed back to the words of his mother: "And then, like a great bell ringing, He called to you: 'Young man, I say to you, arise!'" And Nathan struck his breast, for at last he knew the depth of his ingratitude.

The whole earth trembled at the hour of His death. Nathan stood, transfixed, gazing at the One hung beneath the dark sky. Men and women fled in terror down the shameful hill. Later the lad found himself listening to the words of one who stood nearby.

"Those followers of His think that He will come again. But

that cannot be. We have seen Him die there on the cross."

"What matter death?" said Nathan. "He will live again."

His companion looked at him mockingly. "Now whence comes your knowledge of what He will do? You were not one of His followers, for never have I seen you before. Are you then a prophet, too?" He laughed.

The lad drew himself up proudly.

"Not that," he said. "But I am Nathan, son of the widow of Naim. I, who was dead, now live because He called me up from death. And I know that He, the Son of the Living God, liveth also."

"So!" cried out the other. "And where go you now? To prepare a place for Him when He shall return? A palace like that of Herod's?"

Humility mingled with firmness in the voice of the widow's son.

"I return to the fields of Naim that I may take up anew the life He gave me and show forth my gratitude for this most precious gift."

And Nathan turned in the direction of the Great Road and set out for the place where he knew his beloved mother would be waiting.

NOTICE

THE JAFFNA
DIOCESAN PROVIDENT SOCIETY

At a meeting of the Executive Committee of the Jaffna Diocesan Union held on the 11th of January, 1948, it was resolved to amend the rules of the Provident Society and a sub-Committee was appointed to revise the rules and suggest amendments. The members and other Catholics interested in the welfare of the Provident Society are kindly requested to send in their suggestions in writing to the Hon. Secretary, Jaffna Diocesan Provident Society, Catholic Club, Jaffna.

THANKSGIVING

My grateful thanks to St. Teresa of the Child Jesus for my recovery from recent sickness and the protection of my children during the illness.

MRS. S. E. RAJARETNAM.

"Puspapathy,"

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