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## HAS WORLD WAR III BEGUN?

### SIGNIFICANCE OF RED MENACE OF CHINA AND GREECE ANALYSED

As Archbishop Paul Yu Pin of Nanking warns that World War Three "has already started in China and Greece", the Communist drive for control of Eastern Asia is reaching into the heart of weakened China.

"The church sacking Red armies," says the Archbishop, "are equipped almost entirely by Russia, and use British and American arms supplied to the Soviet during the war and surrendered Japanese equipment."

Archbishop Yu Pin, a national as well as a spiritual leader, made these charges in an interview with International News Service.

The Red armies, he said, total a million and a half.

Two-thirds of the Communist forces are made up of Chinese Reds, he charges.

The rest are international brigades composed of Russians, Mongolians, Koreans and Japanese.

Almost all the officers in the Chinese Red armies are Russian or Russian-trained, His Grace alleges.

Red forces occupy 90 per cent. of Manchuria, control half of Inner Mongolia and 70 per cent. of North China. "China," he declared, "is fighting the opening battle of the Third World War for the democracies."

"If the democracies join together, assist each other in the common cause, and put up a strong united front against the new aggressor, Soviet Communism will fail in its objective of world conquest."

An NCWC message from Fr. Patrick O'Connor, of the Maynooth Mission to China, says the Communist forces are now attacking in Hupeh province and threatening the Yangtse Valley.

Some well-informed observers, he says, doubt whether the National Government will long survive if the present trend continues.

The Red aim, he suggests, is probably a Coalition Government on Red terms, which means Communist domination for all China without even one per cent. of the population being Red.

In Shantung, Communists hold captive 65 year-old Fr. Louis-Marie Frederic, OFM, Mother Ina (French), and Mother Amabilis (Chinese), both Franciscan Missionaries of Mary.

They were taken into the interior with 1,000 other prisoners from Chefoo in September.

For the first time in recent months Communist attacks are reported from Kwantung, in the south, where a mission in the Pakhoi diocese was pillaged.

Much of central and nearly all of south China is still free and peaceful.

In the Red-menaced areas, Chinese Catholics face the coming months without panic, but conscious that a time of great trial is at hand.

A Reuter message on Wednesday said that some non-Catholic American missionaries are to be evacuated from the Hupeh province following the murder of three colleagues.

Reuter also says that it is believed that other foreign missions in the threatened province are planning evacuation.

News received by the Scheut Fathers in London says that Chinese Communists realising that the Catholic religion is the greatest moral power and the USA the greatest military power against the Communist bid for world domination are now linking the two together and raging against "the American Church."—New Leader.

## RIGHTS AND DUTIES OF PRIVATE PROPERTY

### 1. THE EXTENT OF PRIVATE PROPERTY

The first problem concerns the limits of private ownership. How much may a person own? Applying our general principle, we would say that man has a right to own so much as will ensure for him reasonable security and liberty, and at the same time make for the common good.

This solution at once raises the question: may we not conclude then that all should possess in equal measure? Since security and freedom are the birth-right of each one, it should follow that justice demands equal ownership. We must of course reject this principle of the equality of all men in its application to property. There is a sense in which all men are equal and it derives from the order of creation, which has given each man the same human dignity. The equality granted by creation postulates that each individual should have a minimum means of security and freedom, in consonance with his God-given dignity. But it does not draw equal circles round each man. Varying abilities and differing merits require unequal compensation. He who does more must receive more; and he who idles his time must reap his reward. This is the law of justice. Inequality of possessions is an intrinsic principle of economic life in a society, which is not a machine but an organism; just as the different members have unequal roles to play, so too must rewards vary.

This principle of greater and lesser compensation based on equal merits is readily understood. But it is the vice of our capitalistic system that it seems to thrive on the reverse principle. He, who possesses, finds the whole system working to give him more with the least effort; whilst he, who has not, obtains lower and lower compensation in spite of full-time labour. Here indeed our system stands condemned; and a vision of a new social order in which merit and compensation correlate themselves must soon realize itself, if we do not wish to head into the Communist injustice of absolute equality.

Dealing with this question of the limits of private ownership, we have readily agreed that the degree of merit may measure the return in wealth. But there is the delicate problem of inherited property, which is a natural right, and yet seems to contradict principles. Inherited property, it seems, finds little justification in the title of labour; for one reaps where another has sown. Moreover inherited property seems to be in large measure the cause which perpetuates the present unequal distribution of wealth.

Justification for inherited property must be sought in the social aspect of private property. The law of compensation according to merit is derived from a consideration of the individual aspect of man. Inherited property is rooted in man's social nature. In the case of landed ownership, where the owner is also the worker, family interest in the property is patent. Moreover the very nature of crops and plants demands permanent tenure. Often it is only a succeeding generation that profits by the labour of the present, for example in the improving of soil and in planting trees. Indeed the peasant family is so

(Continued on Page 4)

In the economic life of to-day, private property is the hub of all disorders. But the present injustice is not inherent in the nature of private property, as the Socialist would have us believe; the injustice must be traced to a wrong understanding of how private property inserts itself in human life. This wrong conception has led up to the present economic chaos.

At the very outset, therefore, it is essential to note that property is both individual and social. The right to private property is natural, that is, inherent in the nature of man, both as an individual and social being. If we were to consider the word 'natural' in its most rigid sense, nothing is natural to man except what he is born with, namely his flesh and bones; all other property is acquired. But it is according to man's nature that he should have the means of subsisting; and therefore the primary consumptive goods are a natural right being the necessary means to subsist. Yet human nature is so constituted as to require more security than day-to-day subsistence can give him. A certain measure of property, more than his daily needs for life, is then natural to man.

Private property understood as this surplus, gives this security. Communists retort that it is the State which can guarantee such security most efficiently and without the evils of capitalism. Our answer is that property is freedom; man with only his god-given faculties is the most helpless of creatures. Security and freedom postulate for man a right to private property. But man does not live alone. The natural unit of human life is the family, and this is the root of social aspect of private property. The requirements for family security and family freedom demand private property. Without it, the family lives a precarious life of absolute dependence on the daily wage of the bread winner; with private property, there is a substratum of security (and of course freedom) which makes for the stability of the family unit. If we extend our consideration to the relation of families among themselves, private property is a means of ensuring peace and harmony; every family and every group is the better for knowing where its possessions cease and another's begin.

Realising then how the double aspect of man's nature is inherent in his right to private property, we are now better equipped to solve the most urgent problems involved in private ownership. Under three headings we shall consider them:

1. the extent of private property,
2. the duties of private property,
3. the mutual relations of individual and State.

and Christian institutions.

PIUS XI repeats what LEO said: the abuses of to-day are to be abolished, but these things are needed to abolish them—the reform of the state, the reform of economic life, the reform of the individual. For the state cannot be reformed unless the individual is reformed.

(To be Continued)

## THIS IS JUSTICE

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

### Unchecked Competition

The owner of a business cannot sell his goods if other owners sell the same goods cheaper. If the owner of the business wants to sell his goods, he must sell them cheaper still. That is competition. If the owner of a business has to sell goods cheaper still, he must reduce expenses. To reduce expenses he must reduce wages. To reduce wages he must harm the worker. If unchecked competition compels the owner of a business to reduce wages the owner of a business is not to blame. It is unchecked competition that must be blamed. If wages are too low they cause unemployment.

If wages are too high they cause unemployment. If wages are regulated, unemployment will be controlled. Wages must be regulated so that everyone who works can live. Wages must be regulated so that men who want to work get the chance to work. Wages must be regulated so that the workers are paid according to the nature, the danger, the difficulty of their work. Wages must be regulated so that there is a just proportion between wages and the prices of the goods that the workers produce.

### Reform

LEO said that Society could only be healed by a return to Christian life



**NOTICE**

The Managing Committee of the Jaffna Diocesan Provident Society Ltd., begs to announce that they are prepared to lend money on property situated within the Urban Council limits at 5 per cent. per annum instead of 6 per cent. per annum from 26th Jan. 1948.

For further particulars apply to :  
**THE HON. SECRETARY,**

Jaffna Diocesan Provident Society Ltd.,  
Catholic Club, Jaffna.

**Church Calendar**

FEBRUARY 1948

- FR. ....13 S. Gregory.
- SAT. ....14 S. Valentine.
- SUN. ....15 1 Lent. —S. Jovita.
- MON. ....16 S. Juliana.
- TUES. ....17 Com. IMMACULATE CONC.
- WED. ....18 S. Simeon.
- THURS. ....19 S. Suzanna.
- FRI. ....20 S. Eleutherius.

**The Catholic Guardian**

FEBRUARY 13TH 1948

**INDEPENDENCE**

The greatest week in our history is drawing to its close. With full hearts we have thanked God for having brought us so far and with fervent prayer we have besought Him that He be with us still.

An unforgettable week it has been: unforgettable in its impressive ceremonial, in the memories it evoked, the hopes it inspired, the jubilation that characterized every phase of the celebrations.

Ours has, not been the long *via dolorosa* leading to final victory, such as has been India's for example. Yet there has been a pattern in our development, 'the inevitability of gradualness' if one may borrow the cliché of the politician. In such a contest one is surely meant to understand the remark of Sir Frederick Rees that Ceylon's will be the pattern for the development of the future self-governing dominions.

As we think of the past culminating in the present achievement we think of the leaders that are now no more, of the men whose lives and achievements helped so signally in our evolution. They came from North and South, a common ambition fired their efforts, they sowed and we are reaping the fruits of their labours. And if the stress of the struggle has spared one man in whom their spirit is incarnate, surely that man is Mr. D. S. Senanayake, our Premier. God has been good to him and to us. Nobody can as nobody should begrudge giving him the fullest credit for the single-minded earnestness that has seen him over every hurdle. To him as to few of the world's political fighters has it been granted to see the full fruition of all his efforts.

It is no part of our function to spot winners. We must however congratulate Mr. S.W.R.D. Bandaranaike on a speech that had added cubits to his political stature. Impressive on account of the occasion, in its utterance and in what it uttered it makes a heartening augury for the future.

And let us hope for the not-so-remote future. Vision and statesmanship call for the immediate inclusion of the accredited Tamil party in the Cabinet. On every score, historical, political and personal their place is inside not outside. A united Lanka calls for this step so that true to her tradition of non-violent evolution she may not only eschew the methods of the impatient revolutionary but may also present a united front to all external forces menacing her future and deal out a distributive justice that may indeed perturb the Blimps of reaction but that will be a beacon light to those who have so long, too long been the submerged classes of the community.

**1st Sunday in Lent**

**Gospel**

(St. Matthew : Ch. 4 : 1-11)

And now Jesus was led by the Spirit away into the wilderness, to be tempted there by the devil.

Forty days and forty nights He spent fasting, and at the end of them was hungry.

Then the tempter approached, and said to Him,

If Thou art the Son of God, bid these stones turn into loaves of bread.

He answered, It is written,

Man cannot live by bread only; there is life for him in all the words which proceed from the mouth of God.

Next, the devil took Him into the holy city,

and there set Him down on the pinnacle of the temple, saying to Him,

If Thou art the Son of God, cast Thyself down to earth, for it is written,

He has given charge to His angels concerning Thee,

and they will hold Thee up with their hands, lest Thou shouldst chance to trip on a stone.

Jesus said to him, But it is further written,

Thou shalt not put the Lord thy God to the proof.

Once more the devil took Him to the top of an exceedingly high mountain,

from which he shewed Him all the kingdoms of the world and the glory of them,

and said,

I will give Thee all these if Thou wilt fall down and worship me.

Then Jesus said to him, Away with thee, Satan;

it is written,

Thou shalt worship the Lord thy God, and serve none but Him.

Then the devil left Him alone; and thereupon angels came and ministered to Him.

**Good Wishes from Pope**

**Envoy Says: 'I Feel Honoured'**

Monsignor Egidio Vagnozzi, the Holy See's Envoy Extraordinary to the Ceylon Independence celebrations, who arrived by air last Friday evening, was welcomed at Ratmalana Airport by His Grace the Archbishop of Colombo and several members of the Catholic hierarchy and laity.

He said that he had brought a special message from the Pope to the Prime Minister, conveying best wishes for the future of Ceylon.

This was his first visit to Ceylon and the East, he added, and he felt honoured at this oppor-

tunity to participate in the celebrations.

Monsignor Vagnozzi said the Pope was happy that Ceylon had attained independence because it was in the tradition of the Catholic Church to encourage and foster the independence of countries so that the number of the free nations of the world could grow.

Monsignor Vagnozzi declined to comment on political trends in Italy and Europe. In fact he was not prepared to discuss politics at all.

Asked about Mahatma Gandhi's death, he said that the news reached him after he had left Italy. The Holy Father was of opinion that the Mahatma's death was a great loss to the cause of peace.

At Ratmalana Monsignor Vagnozzi was welcomed, on behalf of the Government, by Mr. K. Vaitthianathan, Permanent Secretary to the Ministry of Defence and External Affairs. Sir Francis Soertsz, Sir Gerard Wijeyekoon, Chevalier Chittampalam A. Gardiner, Senator J. A. D. Victoria, Dr. C. J. C. de Silva and Mr. J. P. de Fonseka were among the others present. Little Miss Therese Victoria presented the Papal Envoy with a bouquet.

Two others who arrived by the same plane to participate in the Independence celebrations were Mr. Shankar Rau Borgaoukar, Secretary of the Dominions Public Security Committee, representing Hyderabad State, and Mr. Colin Reid, a member of the staff of the "Daily Telegraph", now stationed in New Delhi, who represents the editor of that newspaper.—*Times of Ceylon.*

**Madhu Comes to Jaffna**

**"Whence is this to us?"**

Yesterday and the day before, we went alone or in thousands to the feet of our Blessed Mother, whom we loved, whom we sought in the jungle, into whose loving arms we threw ourselves, our troubles and our hopes and from whom we returned comforted, encouraged and enriched.

We went walking; we went by bullock cart; we went by bus; we went by train. Whatever way we went, we suffered hunger and thirst, heat and cold, rain and dust. But we prayed and sang as we went and were ready to undergo a hundred more privations, if only we could finally reach the feet of our Lady of Madhu.

And there at Madhu we knelt at her feet, sat under her smile and prayed day and night. We were loathe to leave her presence even for a minute. We prayed, we wept, we poured out our hearts to her. Though we were surrounded by hundreds and thousands of people, Mary alone mattered. We gazed on her benign face and spoke to her aloud, as if we were all alone.

And when the hour of departure came, we clung to the spot for one last minute, put our whole soul in one last word of prayer, cast a lingering look on that Mother's face and tore ourselves away, looking behind as we went.

Tomorrow that Mother is coming to us. She will come to our village, to our town; she will pass by our street, under our trees, along our door-step. She will abide with us a day and a night.

Like Elizabeth of old we can only exclaim in joy and consternation, "whence is this to us that the Mother of God should come to us?" Mary who went from her home at Nazareth to the house of her cousin Elizabeth at Ein Karem on an errand of charity, comes to us from Madhu to Jaffna on a mission of mercy. She is bringing us a message from God, a message which she delivered to the world through Bernadette at Lourdes and through the three shepherd children at Fatima and which she is bringing in person to deliver to each one of us individually in our own homes.

We cannot better receive Mary and her message than in the way Elizabeth received her on the day of the Visitation. Her "whence is this" was an expression of utter self-abasement in the presence of the Mother of God and her divine Son. With greater reason than Elizabeth may we say "whence is this that Our Lady of Madhu should come to our village, to our town, to our sinful land, so unworthy to be trod on by her immaculate feet?" Shall we say with St. Peter, "Depart from us, for we are a sinful people"? or with the Centurion, "we are not worthy that thou shouldst enter under our roof"?

But our Mother, to whom we went so far and from whom we received so many favours, now comes in search of us to ask of us a favour. The world is divided into two opposite camps, and Mary has taken the lead of one—the one for God. She wants us to enlist in her army. The weapons to be used are prayer and penance. Thousands have already joined in other countries. Let not Jaffna be less generous. Let us start from now to redouble our fasts and to treble our Rosaries. For Madhu Matha has sounded the call.

**LOCAL & GENERAL**

**Request to Vatican.**—A request to the Vatican for the use of its radio station in the search for persons missing as a result of the confusion of war was suggested at a meeting of the Preparatory Commission of the International Refugee Organization in Geneva. The suggestion was made in the form of a proposal inserted in the draft resolution now being considered by the IRO concerning the formation of an International Tracing Bureau for disappeared, scattered and deceased persons.

Suggested by George Waeren, head of the U.S. delegation, the proposal at the same time expresses gratitude for the charitable work already done by Radio Vatican in its search for missing persons.

**Report Denied.**—Vatican officials have denied a report, published by the Jewish Tel Aviv newspaper "Haboker," alleging that the Secretariat of State had approached the French, Canadian and several Latin-American governments, asking if they were prepared to send small military forces to guard the Holy Places of Palestine. Such a step, it is pointed out, would be out of keeping with Vatican activities.

**Japan and the Vatican.**—Tetsu Katayama, the Presbyterian prime minister of Japan, told a correspondent in an exclusive interview that he cannot



now say whether the Japanese government will seek diplomatic relations with the Holy See after the peace treaty, but he personally hopes it will. "I entered political life because I was influenced by Christianity," he said.

**Colourful Opening of New Parliament.**—Amidst scenes of splendour and in the presence of twenty thousand spectators His Royal Highness, the Duke of Gloucester declared open the New Parliament of the Dominion of Sri Lanka on Tuesday the 10th inst. By this colourful Ceremonial, the Independence of Lanka was ushered in with a speech from the throne read by the Duke of Gloucester—who represented His Majesty, King George VI.

In reply to the speech from the throne the Hon'ble Mr. S. W. R. D. Bandaranaike, Leader of the House of Representatives said:

"Once again we are free.... Now, after a long slumber of servitude we are again awakening to a new life of freedom. Political freedom comes alive only when it is utilised to achieve other freedoms—freedom from poverty, freedom from disease, freedom from ignorance, freedom from fear."

**Personal.**—Mr. Victor Tambinayagam, J.P., U.M., Proctor, has been appointed to act as District Judge and Magistrate, Nuwara Eliya from the 9th to the 16th inst. and thereafter from the 28th to the 1st of March.

**World-wide Greetings to Ceylon.**—Greetings from all over the world on Ceylon's attainment of full responsible status in the British Commonwealth of Nations have been received by the Prime Minister and the Governor-General. Independence Day Messages have also been broadcast to the nation by the Governor-General and the Prime Minister on Wednesday February 4th.

**Amnesty for Prisoners.**—As a special gesture on the inauguration of Independent Ceylon the Government has released 1,886 prisoners and has commuted death sentences awaiting execution. There was much rejoicing and reunion at the gates of the Chief goals as relatives and friends of the prisoners had congregated in large numbers to take their jailed kith and kin home.

**Gandhiji and Tamils.**—That Mahatma Gandhi has a soft corner in his heart for the Tamils was told by Mr. S. Natesan, Principal Parameshwara College in the course of his remarks from the chair at the condolence meeting held on Saturday last at the Jaffna esplanade under the auspices of the Ceylon Indian Congress (Jaffna branch). Mr. Natesan stated that Mahatma Gandhi was a lover of Tamil and knew the great teachings of Trukkural. His last article in the Harijan on Nandanar showed that he knew all about the saints of Tamil Nad. The speaker said that the greatest tribute we could pay to Gandhiji was by following his teachings and by fostering communal harmony, which was unfortunately absent in Ceylon at the juncture.

Bishop Kulendran, Very Rev. Fr. I. M. F. Long, O.M.I., Mr. T. Muttuswami Pillai, Dr. Stanley Jones and others also spoke.

**Country Rice Price Control Removed.**—The price control of country rice has been removed, as from Saturday February 7, according to a Government Gazette extraordinary.

The Food and Price Order in so far as it fixes maximum prices for rice and paddy sold otherwise than under the Food Control Rationing Scheme in all parts of the Island has been revoked.

It has been brought to the notice of the food authorities that some boutique keepers have charged a larger sum than is stipulated for extra vegetables served with a rice meal. The authorities have, therefore, informed all eating houses that only eight cents can be charged for an extra vegetable curry.

**American Honour for Mr. Ruthnaswami.**—News has been received that Mr. M. Ruthnaswami, Vice-Chancellor, Annamalai University, has been invited to join the Gallery of Living Catholic Authors organised and maintained in the U.S.A. and which includes such well known Catholic writers as Hilaire Belloc, Christopher Hollis, Sheila Kaye Smith, Karl Adam, Edienne Gilson, Sigrid Undset.

He is the first Indian to be admitted to the gallery.

**R.S.S. Sangh Declared Unlawful.**—The Government of India have declared unlawful the Rashtriya Swayam Sevak Sangh. The Ministry of Home Affairs, in a communique, announcing the Government's decision, says that the cult of violence inspired by the Sangh, has claimed many victims, the latest and the most precious to fall being Mahatma Gandhi himself. The communique adds that it is the duty of the Government to take effective measures to curb this re-appearance of violence in a turbulent form. Similar orders banning the activities of the R.S.S. Sangh have been issued by the various Provincial Governments.

**Patel Replies to Messages of Condolence.**—Sardar Vallabhai Patel, Deputy Prime Minister, Dominion of India has issued the following statement:—"Kind friends belonging to all sections of the people and from all over India and abroad have been sending messages of sympathy and condolence on the irreparable loss which the nation and especially myself personally, have suffered on account of Gandhiji's death. It is impossible for me to acknowledge these messages individually. I would therefore request them to accept this message in grateful acknowledgement of their kindness.

"Gandhiji belonged to the nation, indeed, to all mankind; individual sense of loss is, therefore, submerged in international mourning. Sorrow shared is sorrow soothed."

**Reserve Bank of India to be Nationalized.**—Mr. R. K. Channukam Chetty, the Finance Minister of the Government of India proposed to take steps to see that the nationalization of the Reserve Bank was effected as soon as possible after September 30, 1948 when the Bank will have severed connections with Pakistan. The Government's intention is to acquire the shares of the Reserve Bank at the average of the monthly market value of the shares during the period March 1947 to February 1948 taking the opening quotations for each month and to issue in lieu thereof to the shareholders three per cent long dated stock of equivalent value of appropriate maturity. It is also proposed to nationalize the Imperial Bank of India, but since it has branches outside India it will take some time to overcome the technicalities of acquiring its shares.

**Popular Catholic Mayor Knighted.**—Melbourne's Lord Mayor, Mr. Francis Raymond Connelly, recently elected for his third term of office, was made Knight Bachelor in the New Year Honours. Esteemed in the community for his geniality and his alert civic sense, he has been untiring in his work for youth organisations, especially in the organisation of seaside camps for country children.

He is an "old boy" of the Christian Brothers' College, North Melbourne, and of Xavier College, Kew, conducted by the Jesuits. A widower, his Lady Mayoress is Mrs. Bernard Heinze, wife of Professor Bernard Heinze, Ormond Professor of Music, Melbourne University. Mrs. Connelly was a sister of Mrs. Bernard Heinze. The sisters' father was the late Sir David Hennessy, who was also a Catholic Lord Mayor of Melbourne.

**Mgr. Stepinac's Trials.**—The window in Archbishop Stepinac's prison cell has been almost completely walled-up and library facilities have been withdrawn from him, says Vatican Radio quoting a Frieburg report.

**Hitler to be Tried in Absentia.**—Hitler and his wife, Eva Braun, are soon to be tried in absentia before a Munich De-Nazification Tribunal. Though they were reported to have committed suicide in the air raid bunker of the Reichs Chancellery their bodies have not been found. If the charges against them are upheld, then the Tribunal can order all their property to be handed over to the State to be used as reparations.

**Honoured for Family Life.**—Honoured because of their outstanding family life records in the Hollywood movie colony, Rosalind Russell and Bing Crosby have been awarded the first annual Letters of Commendation by the Motion Picture Research Society, Inc., which was formed to combat the divorce evils in this colony.

**Priest Expelled.**—Fr. Franz Baumgarten, aged 71, well known in the Saar area, has been expelled by the French military authorities. No reasons have been given for the decision. Fr. Baumgarten was imprisoned by the Nazis in 1940, when he refused to ring his church bells to mark the victory over France. Later he was banned from the Rhineland. In 1945 he returned to the Saar, and took up extensive welfare activities.

**Posing as Prelate.**—Accused of posing as a Russian archbishop and a delegate of the Catholic Church and of collecting money under false pretences, Nikolaus Atenomow has appeared before a Military Government court in Germany, says the U.S. Army newspaper "Stars and Stripes."

**Liner Chartered for Pilgrimage.**—The liner "Queen Mary" has been chartered by Archbishop Cushing of Boston to bring to Europe a pilgrimage of the Confraternity of Christian Doctrine. The pilgrims will visit Rome and Lourdes. The "Queen Mary", which can carry more than 2,000 passengers, will sail from New York on August 14th. Prime destination of the pilgrimage will be the tomb of Pope Pius X in St. Peter's. The pilgrimage was approved by Pope Pius XII last summer when Bishop Wright, Auxiliary in Boston, visited Europe to make arrangements for the trip.

**Arab Bishop on Palestine.**—Most Rev. George Hakim, Greek Rite Bishop of Haifa, and leader of Arab Catholics throughout Palestine, has denounced the Palestine partition plan as "an absurd idea" and "unacceptable to any Arab." The Bishop said he favoured the Syrian plan for Palestine under which a unitary democratic State would be set up, providing full guarantees for minorities.

"While defending the cause of our own dear homeland," Bishop Hakim, whose bishopric extends over most of the area of the proposed Jewish State, declared, "we don't hate anybody, nor wish ill to anybody. We are all sorrowful regarding the sufferings of Jewish refugees in Europe, but justice demands that the problem of Palestine be solved not on their account alone."

**Boys' Town in Japan.**—Plans for a Japanese "Boys' Town" sponsored by the Jesuits of Catholic University in Tokyo and the Trappists in Hokkaido, are near completion and it is hoped that work will begin this spring. A leader in the venture was a Japanese court official in Kofu who is a recent convert from Protestantism. His experience with juvenile delinquents had convinced him of the need for some practical action to aid the young, and Monsignor Flanagan's visit last summer helped to crystallize his plan.

**Road to Rome.**—Because a missionary rescued a mandarin from the wreckage of his truck which had gone over a mountainside, nearly 5,000 Chinese have asked to be instructed in the Faith.

## "Flying Convent" to Bring Nursing Nuns to Australia

Ten Missionary Sisters of the Sacred Heart of Jesus, known generally as the Cabini Sisters, after their foundress, Mother (now Saint) Frances Cabrini, who last year was the first United States citizen to be canonised, will fly to Melbourne, Australia, soon to take over St. Benedict's Hospital, Malvern, where the Sisters of Mercy began their nursing work in Melbourne in 1919.

The Sisters will travel from Rome by an Intercontinental Air Tours Lodestar, which has been converted into a "flying convent." The Plane is so equipped that the Sisters will be able to observe their religious rule en route. The journey will be made in easy stages, and arrangements have been made for overnight accommodation at convents along the route. The trip will take about nine days.

Three of the Sisters were working recently at the Columbus Hospital, New York, but all are now in Rome, where they will ask a special blessing from the Pope before leaving for Australia. The nuns are responding to an invitation extended by Archbishop Mannix of Melbourne to the Mother-General of the order to establish a foundation in Mel-

bourne in thanksgiving for the canonization of Mother Cabrini. The skeleton staff of Mercy Sisters, who have been maintaining St. Benedict's will be transferred to the larger Mercy Hospital at East Melbourne.

## OBITUARY

The death occurred at his residence at Narathanaui on the 27th ultimo of Mr. A. Simon Sinnathamby (Saddambiyar) of Narathanaui. The funeral took place the following morning according to Catholic Rites in the presence of the kith and kin from far and near.

The deceased was 73 years of age and was a prominent member of the Narathanaui Parish. He had always taken an active interest in the affairs of the parish and had been of invaluable assistance to the Parish Priests from the days of the late Fr. Sandrasegara down to the present times. No one who had come into contact with him could have failed to discover the perennial interest the deceased had evinced in all matters relating to the public welfare and social uplift. He was always willing to sacrifice his time and energy to be of assistance to a neighbour in need. The hundreds that marked their presence at the funeral including Catholics, Hindus and Protestants bore silent testimony to the popularity the deceased had enjoyed.

Our sympathies go to the (widow) Mrs. Rosamuthu Sinnathamby and (children) Mr. A. S. Francis, Batticaloa; S. Nicholas, Singapore and Mrs. Sabina Mariappillai, Karampan. R.I.P.—Cor.

## Swamiji Claimed to be able to restore Gandhiji to Life

### But his Attempts Failed

The story is being related in Madras of an attempt—but a futile one—to restore Gandhiji to life, by a Swamiji who claimed miraculous powers. He was given an opportunity to put his claim to the test, but he failed.

Inquiries reveal that two persons, one claiming to possess miraculous powers as he was a Swamiji, approached the Premier on Friday evening shortly after the news of the assassination of Gandhiji was received in the city.

The Premier was then presiding over a meeting of the Cabinet and seems to have asked why the Swamiji wanted to see him so urgently.

He was told that the Swamiji declared that if he was taken by air to Delhi he would by his miraculous powers be able to bring Mahatma Gandhi back to life.

The Premier, it is said, replied that if the Swamiji possessed such powers he could exercise them from Madras.

The reply was that the Swamiji should first see the dead body before exercising his powers. The Premier not being satisfied with the explanation, said he could not help him.

Nothing daunted the two persons revisited the Premier later, but again were not successful in their mission. It is further said that they went to Government House, Guindy, and approached the Governor, to whom they narrated the story which they had mentioned earlier to the Premier, and seeking speedy transport facilities to Delhi.

These were not given as it was thought that bullets having pierced his body it would not be possible, by any human means to revive Mr. Gandhi's life.

Undeterred by this rebuff, when they learnt that a private aircraft would leave early on Saturday morning for Delhi with Dr. Alagappa Chettiar, Dr. P. Subbaroyan and Mr. S. Ramaswami Nayudu, the Swamiji succeeded in getting a place for himself.

At Delhi the Swamiji was taken near the cortege but his alleged claim to be able to recall Gandhiji to life by merely looking at the dead body did not materialize.

Then the Swamiji wanted to touch the body, and this he was allowed to do without result. Later he suggested that an incision should be made in the throat. By now his benefactors realised that the Swamiji's claims were bogus. The result was that he was left to look after himself.—*Madras Mail*, Feb. 4th.



## ACRES OF DIAMONDS

The \$4,000,000 lecture, delivered in person to eight million people, that was the inspiration of many of America's most successful men.

By DR. RUSSELL H. CONWELL

When going down the Tigris and Euphrates rivers many years ago with a party of English travellers, I found myself under the direction of an old Arab guide whom we had hired up at Baghdad. The old guide led my camel by its halter along the banks of those ancient rivers, and he told me story after story until I grew weary and ceased to listen.

Finally he said: "I will tell you a story now which I reserve for my particular friends." I listened, and I have always been devoutly thankful I did.

The old guide told me that there—once lived, not far from the River Indus, an ancient Persian by the name of Ali Hafed. He said that Ali Hafed owned a very large farm, that he had orchards, grain fields, and gardens; that he had money at interest, and was a wealthy and contented man. He was contented because he was wealthy, and wealthy because he was contented.

One day that old Persian farmer was visited by one of those ancient venerable priests, one of the wise men of the East. He sat down by the fire and told the old farmer how this world of ours was made.

He said that this world was once a mere bank of fog, and that the Almighty thrust His finger into it, and began slowly to move His finger around, increasing the speed until at last He whirled this bank of fog into a solid ball of fire.

Then it went rolling through the universe, burning its way through other banks of fog, and condensed the moisture without, until it fell in floods of rain upon its hot surface, and cooled the outward crust. Then the internal fires bursting outward through the crust threw up the mountains and hills, the valleys, the plains, and prairies of this wonderful world.

If this internal molten mass came bursting out and cooled very quickly it became granite; less quickly, copper; less quickly, silver; less quickly, gold; and, after gold, diamonds were made.

Said the old priest: "A diamond is a congealed drop of sunlight." He told Ali Hafed that if he had one diamond the size of his thumb he could purchase the country, and if he had a mine of diamonds he could place his children upon thrones through the influence of their great wealth.

Ali Hafed heard all about the diamonds and that night he went to bed a poor man. He had not lost anything, but he was poor because he was discontented, and discontented because he feared he was poor. He said, "I want a mine of diamonds," and lay awake all night.

Early in the morning he sought out the priest. Shaking the old priest out of his dreams, Ali Hafed said to him: "Will you tell me where I can find the diamonds?"

"Diamonds! What do you want with diamonds?"

"Why, I wish to be immensely rich."

"Well, go along and find them. That is all you have to do—go and find them and then you have them."

"But I don't know where to go."

"Well, if you find a river that runs through white sands, between high mountains, in those white sands you will find diamonds."

Said Ali Hafed: "I will go."

So he sold his farm, collected his money, left his family in charge of a neighbour, and went away in search of diamonds. He began his search, very properly to my mind, at the Mountains of the Moon. Afterward he went into Palestine, then wandered on into Europe.

At last, his money was all spent, and he was in rage, wretchedness, and poverty. He stood on the shore at Barcelona, in Spain, when a great tidal wave came rolling in between the pillars of Hercules. The poor, afflicted, suffering, dying man could not resist the awful temptation to cast himself into that incoming tide, and he sank beneath its foaming crest, never to rise in this life again.

The man who purchased Ali Hafed's farm one day led his camel into the garden to drink. And, as that camel put its nose into the shallow water of that garden brook, Ali Hafed's successor noticed a curious flash of light from the white sands of the stream. He pulled out a black stone having an eye of light reflecting all the hues of the rainbow. Taking the pebble into the house, he put it on the mantle which covers the central fires, and forgot all about it.

A few days later this same old priest came in to visit Ali Hafed's successor, and the moment he opened that drawing-room door he saw that flash of light on the mantle. Rushing up to it, he shouted: "Here is the diamond! Has Ali Hafed returned?"

"Oh no, Ali Hafed has not returned, and that is not the diamond. That is nothing but the stone we found here in our own garden."

"But," said the priest, "I tell you I know a diamond when I see it. I know positively that is a diamond."

Together they rushed into that old garden and stirred up the white sands with their fingers. And lo! there came up other and more beautiful gems than the first.

"Thus," said the guide to me—and, friends, it is historically true—was discovered the diamond mine of Golconda, the most magnificent diamond mine in the whole history of mankind, excelling the Kimberley itself. The Kohinoor, and the Orloff of the crown jewels of England and Russia, the largest on earth, came from that mine.

"Had Ali Hafed remained at home and dug in his own cellar, or underneath his own wheatfields, or in his own garden, instead of wretchedness, starvation, and death by suicide in a strange land, he would have had acres of diamonds. For every acre of that old farm, yes, every shovelful, afterwards revealed gems which since have decorated the crowns of monarchs."

When the Arab had added the moral to his story, I saw why he reserved it for "his particular friends." It was that mean old Arab's way of going around a thing like a lawyer, to say indirectly what he did not dare say directly that "in his private opinion there was a certain young man then travelling down the Tigris river that might better be at home in America." I did not tell him I could see that, but I told him his story reminded me of one.

(To be Continued)

## Rights and Duties of Private Property

(Continued from Page 1.)

constituted that the son enters into the father's business almost at birth. But when we broach landed ownership, which is idle, and moveable goods, the argument from continuity of labour of father and son breaks down. Yet there is a justification of such inheritance in the nature of the family unit. Possessions in a family are never an isolated concern of the father alone; it is the interest of the whole house. The transmission by inheritance is justified by the constitution of the family unit. This, of course, does not forbid graded death duties, by which an undue accumulation of property is checked.

### 2. DUTIES OF PROPERTY

There is indeed certain property over which man has a very powerful right and that is the fruits of his labour. His personal labour attaches the object on which he works as closely as possible to himself. Yet even labour does not give him a title that is absolute. It is always conditioned by the absolute dominion of God. Man holds things only as a steward under God. Under this respect then, the right use of property is as important as the right to property; man can never do what he likes with his goods. But property is also conditioned by mutual fellowship. In the present society, the social influence is enormous. Thus property is acquired and guarded by the laws of the State. Moreover property has value in large measure from society. In some cases, as in a growing town, land rises in value only because of the conflux of people without any labour of the owner. It is obvious,

therefore, that the duties to society are inherent in the property. Charity, liberality, munificence are not just pious virtues, but pertain to social justice. Since surplus goods are the production of society, society must share in them.

Modern wealth is mainly the fruits of production; and production is the joint concern of capital, labour and the consumer. It has been the injustice of our system that the labourer is ticked off with a pittance, the consumer bargained into a premium cost, so as to inflate capital. The distribution of wealth created by production must in justice take each factor into consideration.

### 3. INDIVIDUAL AND STATE

The tendency of modern economic life is towards concentration. The smallholdings of a million farmers, and cottage industries in the home are fast giving way to large-scale cultivation and huge factories. We may not stop the hands of time. But since property means power, the concentration of property means dangerous power, if it is held by a few. The State stands as a guardian of the common good. Hence it will be the duty of the State to keep property from concentrating in the hands of a few; it must effect equitable distribution. And here is the most delicate problem of the relation of State and individual in property. Modern economics, wholesale manufacture, big business, all tend towards concentration of production; and this has led us to the grossest serfdom under capitalism. The onrush towards centralisation of production is inevitable. To prevent the allied consequence, namely the domination of the capitalist, socialists, would have us transfer all productive property to the State. A *solutio desperationis*, indeed, which frees us from individual capitalists and binds us to the capitalist State. The solution of the Catholic Church and common sense is a healthy democracy in production. We need to chain the wealth that flows from production to a thousand and more citizens; thus the dangerous power that is concentrated by the centralisation of production is unleashed into countless channels where it becomes inoffensive; nay, by which equitable distribution follows. That is democracy in economic life. It is the duty of the State to effect this condition. It will control in order to safeguard the freedom of the individuals. The problem is one of balancing this State control and the legitimate individual freedom.

### CONCLUSION

Duality is the law of human life; but the intellect of man seems to revel in unity. It is much easier to run society along liberal ideas which stress the individual freedom at the expense of social responsibility; we experience the result to-day in our present slavery under capi-

talism. Or it is easier to emphasise the role of society and chain the individual to the iron will of a State. But if we wish to obtain a sane and healthy economic life, we need to correlate and balance the two aspects of property, individual and social. If we succeed we have an economic organism with diversity in unity.—*The Examiner*.

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

In the matter of the estate of the late Mahaledumy wife of Ponnu Thambirajah of Karaiyoor, Jaffna.

Deceased.

Testamentary } No. 819  
Jurisdiction }

Ponnu Thambirajah of Karaiyoor Jaffna.  
Petitioner.

Vs.

1. Padmavathy daughter of Thambirajah  
2. Maily widow of Kandan of Alvai North  
Respondents.

This matter coming on for disposal before R. R. Selvadurai Esq. District Judge, Jaffna on the 4th day of December 1947 in the presence of Mr. J. Patrick Proctor on the part of the petitioner and the affidavit of the petitioner dated 2nd Dec. 1947 having been read:

It is declared that the said Maily widow of Kanthan the 2nd respondent be appointed guardian-ad-litem over the 1st respondent and that the said Ponnu Thambirajah the petitioner is entitled to have letters of administration over the estate of the said deceased and the same issued to him accordingly unless the respondents or others shall on or before the 12th day of January 1948 show sufficient cause to the satisfaction of this court to the contrary.

This 4th day of December 1947.

Sgd. R. R. SELVADURAI  
District Judge.

Time to show cause, extended till 16-2-48.

Intd. R. R. S.  
D. J.

### 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 Hony. Secretary, Jaffna Diocesan Provident Society, Catholic Club, Jaffna.

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