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DEATH OF THERESA NEUMANN, THE MYSTIC, REPORTED

According to private information from Germany Theresa Neumann, the famous mystic of Konnersreuth, Bavaria, died at Konnersreuth, towards the end of 1947; presumably in December. This mystic is alleged to have lived on the Blessed Sacrament alone since 1926. Many privileged visitors have witnessed her suffering of the Passion of Our Lord and during the war years thousands of Allied troops visited Konnersreuth.

Scientists and theologians have for many years been studying the phenomena exhibited in her extraordinary case.

"In 'The Advocate' of October 22 last appeared a summary of an interesting article on Theresa Neumann, written by Dr. Urban, Professor of Neuropsychiatry at the University of Innsbruck and Chief of the Department for Nervous and Mental Diseases, Austria. In this article, Dr. Urban recorded his observations made during a visit to Theresa Neumann in 1944 and gave it as his considered judgment that "in Theresa Neumann's phenomena we are dealing with the supernatural." Any impartial physician, he holds, however sceptical he might be, would come to the same conclusion if only he observed the phenomena at first hand.

The facts concerning Theresa Neumann's life, as summarised by Rev. S. M. Hogan, O.P., may be stated briefly as follows:—

She was born on Holy Saturday, April 19, 1898, and was a strong healthy girl of fourteen when she went into service on a farm.

On March 10, 1918, she was first seized with acute pains in her back, brought on, probably, by over-exertion in extinguishing a fire. An attack of influenza aggravated the trouble, and seven weeks of hospital treatment brought no relief. Bed sores formed and on March 19, 1919, Theresa became totally blind. Paralysis of the side followed, she almost completely lost her hearing, and was prevented by an abscess in the throat from swallowing any food.

From Christmas, 1922, to Christmas 1926, her only nourishment was a little tea, coffee or raspberry juice. From the latter date till the middle of September, 1926, she took only a few drops of water to help her to swallow the Sacred Host. Since then she had lived on Holy Communion alone, taking no food whatever, either solid or liquid.

Theresa Neumann had become a devoted client of the Little Flower in 1914. On the day her patroness was beatified she recovered her sight after four years' blindness. Two years later, on May 3, her left foot, which was to be amputated on account of gangrene, healed completely on the application of rose-leaves from Lisieux. A fortnight passed and, on the day of the Little Flower's canonization, Theresa saw a dazzling light and heard a gentle voice saying to her that she would walk again, would suffer much, but would not receive the least benefit from physicians. Thus, after seven years she once more received the use of her left leg. The paralysis had disappeared and the deformity caused by muscular contraction was gone. On September 30, of the same year, another vision of dazzling light occurred soon after midnight, and the same voice told her that she could walk now without assistance.

In the Lent of 1926 Theresa was given a vision of the Agony of Our Lord in Gethsemani, and received a wound in her side from which blood flowed until noon the next day, a Friday. On each Tuesday night and Friday during five weeks she had ecstasies during which she was granted other visions of the Passion, blood flowed from her eyes, and on Good Friday wounds appeared in her hands and feet. Doctor Seidl was called in and prescribed ointments, but these caused Theresa such intense pain that they were discontinued. Father Naber was summoned and saw the wounds from which clear blood was flowing. On November 19, 1926, blood began to flow from eight wounds round her head, and "during the ecstasy of March 8, 1929, Theresa received the wound in her right shoulder which would appear to be the most painful of all."

Theresa Neumann had now received all the wounds known as the Stigmata. They were not produced or aggravated by artificial means. They showed no sign of inflammation or suppuration, and they resisted all attempts to heal them by natural means or medical treatment, although any other cut or abrasion she may have received followed the normal course and yielded to such treatment. The Stigmata bled freely from Thursday night until 3 or 3-30 p.m. on Friday, except during the Paschal season, and the same phenomena occurred with invariable regularity. She assisted at the scenes of Our Lord's Passion as an eye witness, and shared both mentally and physically in His sufferings. But what is worthy of remark is the impression made on those who witnessed her sufferings; they forgot it was Theresa Neumann who suffered, and thought only of Our Lord.

HEARD THOSE PRESENT

During these ecstatic visions Theresa heard those who were present at and took part in the different scenes of the Passion speaking their own language, but while she did not understand the language she reproduced the words. Three Oriental scholars, Professor Wutz of Eichstatt, a Catholic, Professor Bauer of Halle, a Protestant, and Professor Wessly of Vienna, a Jew, have testified that the language heard and reproduced by Theresa Neumann was the Aramaic language spoken at the time Our Lord lived. Theresa was able to speak words in Hebrew, Greek, Latin, French, English, Spanish and Portuguese, and when she heard these languages spoken by visitors was able to recognize them as the languages she heard in her ecstasies.

But furthermore, Theresa suffered in expiation for the sins of others both living and dead, and she suffered for others although sometimes she did not know until later the purpose of these sufferings. She was granted visions of incidents in the life of Our Lord, His Blessed Mother, the Apostles, and other Saints, and at times could read the secret thoughts of some of her visitors. She was endowed with the power to distinguish between authentic relics and those which were spurious.

What puzzled scientists more than anything else, is the fact, proved conclusively, that while she had taken no nourishment of any kind whatever, not even a few drops of water after Communion since the middle of September,

COMMUNISM IN BRITAIN An Estimate of its Strength and Influence

By DOUGLAS HYDE, until recently News Editor of the "Daily Worker."

With 40,000 members, the British Communist Party is numerically one of the smallest of the Communist parties of Europe. Others have succeeded in building mass parties numbering hundreds of thousands, but the British party has never had more than 60,000 members, and that only for a short time, soon after Russia's entry into the war, when the pro-Soviet wave was at its height. For several years now the figure has remained pretty much as at present. The highest point is reached towards the end of each year. With the New Year new membership cards are issued, and the number regularly drops by several thousands, as quite a high percentage of members fail to renew their cards. Thus a false impression is created when the number of new members is announced by party headquarters without any account being taken of those who have left.

William Rust, editor of the "Daily Worker", and a member of the Political Bureau, for example, recently told the Press that 8,000 new members had been recruited to the party since the New Year. He failed to mention, however, that a rather large number has dropped out at the end of the old year. This process is known in party circles as the "turn-over," and it probably averages rather more than 25 per cent annually. For years the party has fought to stop the drift, knowing that, if the leakage could be stopped and recruitment maintained, the party could double its size in three or four years. But no means has yet been discovered of stopping the process. There are various reasons for it, most of them arising from the character of the party itself.

Essentially the party is one which requires "one-hundred-per-cent" for seven days a week. No one else will stand the pace. This characteristic results in only a small minority of women with families becoming or remaining members, and a large number of men drifting out because too much is expected of them. One cannot be a Communist Party member and go on living the same sort of life as before. The new member is at once told that he must immediately join his appropriate trade union and Co-operative Society and take an active part in both. He is also told that Communists are expected to be the best trade unionists and Co-operators in their respective branches. This will probably mean that in a very short time he will be representing his trade union branch on the trade councils, since there is little competition for such duties among non-Communists. If he is a factory worker he will also probably find himself put forward as a shop steward—a job which carries with it no

reward, yet is a key position, right at the point of production, from the Communist Party's point of view. Immediately after joining, his political education will begin. Communists take their political education extremely seriously, and justifiably so, since a party of well-read, well-instructed Marxists will be one in which the maximum initiative is possible on the part of the individual without fear of serious deviations. So the newcomer at once goes to beginners' classes, at which he receives a basis of elementary Marxist economics related to the current situation. His education will continue for as long as he remains in the party, ranging over Marxist philosophy, dialectical materialism, revolutionary theory and practice. A series of classes is running at the "Daily Worker" at this moment which every member of the staff, from editorial executives downwards, is obliged to attend. Leading members of the headquarters Education Department are the tutors, and the method used, that of controlled discussion, is the same which obtains at all levels of the party. The tutor opens with a brief statement, lasting not more than two or three minutes, to set the discussion off in the right direction. From then on he depends upon carefully chosen leading questions put directly to individuals or to the class as a whole. Thus those taking the class will feel that the discussion is spontaneous, when in fact it is kept on certain pre-determined and carefully chosen lines. Considerable reading of the Marxist classics is expected of the student, to provide the essential background to each class. Similar classes to these now being taken at the "Daily Worker," are, incidentally, being held in Paris for the staff of "L'Humanité" and the same goes for the other European Communist Party papers' staffs.

Marxist education is not an end in itself, but is merely intended to provide the theoretical basis for the member's practical activity. "Theory without practice is sterile, practice without theory is blind," says a well known Communist slogan. Communist group meetings, branch meetings, trade union fraction meetings, factory group meetings, "Daily Worker" canvasses, leaflet distribution, pamphlet sales, industrial disputes, tenants' campaigns—there will be plenty of opportunities for applying his theory, and much will be expected of him. Under the circumstances it is perhaps surprising that the "turnover" is not higher than it is. A number inevitably find that, although they agree with the party's aims, they cannot stand the pace, or their wives make things difficult because they are never home. When they leave the party they will probably then become genuine fellow-travellers, taking their political line from the "Daily Worker," following the leads given by the Communist group in the factory, trade union branch and elsewhere.

Those who stand the pace and continue in the party for any length of time almost inevitably assume greater and greater responsibilities in the non-party organizations to which they be-

(Continued on Page 4)

Church Calendar

MAY 1948

THURS. ...13 S. Robert Bel.
 FRI. ...14 S. Boniface.
 SAT. ...15 S. J. B. de la Salle.
 SUN. ...16 PENTECOST.
 MON. ...17 S. Paschal Bay.
 TUES. ...18 S. Venantius.
 WED. ...19 S. Peter Celest.
 THURS. ...20 S. Bernardine.

The Catholic Guardian

MAY 13TH 1948

THE LATE

FR. PETER SALTIEL, O.M.I.

Soon after the death of Fr. S. Joseph, O.M.I., another young priest of the diocese has died. In the early hours of Monday morning the 10th inst., Father Saltiel who had been suffering at Mannar from a fever that defied diagnosis and treatment died at the Civil Hospital, Jaffna from convulsions possibly culminating in a cerebral haemorrhage. On Sunday evening and night there was nothing to indicate the approach of a crisis: the first thing we heard on Monday morning was the tolling of the big Cathedral bell. The Requiem Service and funeral which were largely attended were presided over by His Lordship the Bishop. Very Rev. Fr. J. Boekenfoehr, O.M.I., the Assistant General of the Oblates and Regular Visitor to the Ceylon Vicariate was amongst the many priests present.

The late Fr. Saltiel came to Jaffna only last year and was soon sent to Mannar to learn Tamil. He had devoted himself to this work to such an extent that few people had opportunities to meet him or to get to know him.

This was a pity for the history of his family and his life afforded many lessons.

Towards the end of the 15th century, roughly about the beginning of the Tudor period, when Ferdinand and Isabella were unifying Spain, the Moors and their confederates the Jews were gradually either expelled or brought under subjection. One of the most interesting groups of Jews, historically, made its way to Salonika in Greece, where to this day it has preserved its identity, at once Jewish and Spanish, speaking mainly the classical Castilian of the 15th century and with the marked ingrown tendency, that has been consistently forced on the Jew, so developed that Fr. Saltiel and his family knew practically no Greek.

He was born in 1914 and was doing his studies under the Brothers of the Christian Schools when he got the unmistakable call of Christ to His Church. At such an age and from such a background as was his, to heed such a call with all it involved meant ostracism and worse because the very continuance of his race involved the completest adherence to the traditional faith and no show of mercy to the individual who passed over to any alien faith.

He was little more than 13 years of age when he was sent to Paris to board with an uncle and to continue his studies. Here he was received into the Church and after a series of fruitless efforts on the part of his relatives to get

him back, he continued his studies independently. In due course he contacted some Oblate Fathers, entered the novitiate and was already doing his theological course at the fall of France.

France, occupied or unoccupied, was no longer safe for one of his race—after the fall of Greece his father and mother were to meet their deaths in a concentration camp in Germany—so one morning calmly and deliberately he got on a cycle and cycled from Paris to Spain, to the same Spain from which his ancestors had fled over four centuries before. Here he completed his studies and was ordained. Immediately he volunteered for the foreign missions. His wish, owing to war conditions, could not be met immediately. For a few years he taught mathematics and French in a secondary college. In 1947 he arrived in Jaffna.

So much for his background and the salient facts of his life. Fr. Saltiel's life was based on deep convictions and the courage to follow these convictions to the end. It would have been too much to expect of him the expansiveness that goes with a life and character unseared by deep suffering. His was the silent, unostentatious devotion that could have been entrusted confidently with the most exacting responsibility. The loss to the diocese and to His Lordship the Bishop is therefore a cruel one. But all of us recognize that Our Lord was calling for the last time the good and faithful servant who had, at such a cost, always heeded His many previous calls and never we are sure so welcomed any call as this last and crowning invitation to be with Him for ever.

ABSIT OMEN

We publish elsewhere in this issue the bald announcement that owing to 'financial stringency' a large number of overseas scholarships is being cancelled by the Minister for Education.

He who runs may read the signs of the coming financial stringency though until quite recently it was not good form to make even a glancing remark about its possibility. Nor did the grandiose schemes adumbrated by our Ministers either at home or abroad quite fit in with the layman's conception of the implications of such a stringency.

The pathetic, the appalling thing is that Education should have to suffer the first cut. It is an illuminating commentary on the scale of values that prevails; and if we accept the theory of Cabinet government with its collective responsibility one does not feel more reassured.

What of the scale of values obtaining within the Ministry of Education? We should have been somewhat reconciled if we were convinced that every single cent of what is admittedly a big vote were well expended. There is to be, apparently, no letting up in the costly running of the many Central Schools bequeathed to the present Ministry by its egregious predecessor. That many of these Schools are white elephants is admitted on all hands.

That they are to continue to be means that neither financial nor educational considerations have any force but purely political. Education has become a political plaything.

One wonders at so many possibilities. If the present drive to bring in all the schools into the Free Scheme is to succeed, what then? That the generous treatment promised to the total abstainers is to be shortlived? That whatever efficiency has been so far painfully achieved and painfully maintained is to be succeeded by a penurious and lasting shoddiness?

There is a generous supply of headaches storing up for the headmasters of Ceylon.

Thoughts for the Month of May

(Continued)

9. Mary is, if we may say so, the dream of God come true. She sprang from divine contemplation. Adam was the result of the love that gives, Mary of the love that forgives. She is the first and the most beautiful fruit of the Redemption.

10. To her, Christ owes His Humanity, so rich in glory for God and in salvation for us. From her He received all His human charm. But no one can give what He does not Himself possess. Therefore the Virgin Mother is absolutely perfect in bearing, in manner, in word and in action. There was in her such perfection as God alone could measure.

11. Mary had the majesty of rank. She was the daughter of kings and the mother of the King of Kings. She was truly beautiful, for love makes a face radiant. The Liturgy applies to her the name "Mother of fair love." And this beauty did not inspire any earthly thoughts but only a love for virtue.

12. St. Augustine says that Mary is the form or expression of God, something like God put within our reach. She is the handiwork of the Eternal Council. She is the first of the works of God, and she is the universal complement of the Most Holy Trinity.

13. Her eminent position comes from the eminent dignity of the Mother of God. St. Albert the Great says that the Son renders infinite the perfections of the Mother.

14. God made Mary Our Mother—and at what a price we know. A mother is by nature one who gives. Mary is to be the great giver of the divine. To give one must have; to share one must possess. In view of Mary being the dispenser of all graces God endowed her with the most sublime super-natural riches.

15. We were all born with original sin. Only one human being came into existence entirely pure: that is Mary. This incomparable privilege is called her Immaculate Conception. It means that she was preserved from any stain of original sin.

16. From the very moment of Mary's conception the Holy Spirit poured out on her more graces than all the most perfect and most eminent souls together

ever possessed or ever will possess.

17. In Mary there was no fault of any kind. The injunction "Be perfect as your Heavenly Father is perfect" was never realized with more radiant or substantial fulness.

18. The splendour of Mary's sanctifying grace was blinding even at her Immaculate Conception. Since then Mary has mounted higher and higher. To a plenitude already full succeeds an ever increasing plenitude. Mary's chalice overflows, but God always makes it capable of holding more.

19. The Holy Spirit communicated Himself to Mary for the first time on the day of her conception. The second great effusion was at the Annunciation, when Mary uttered her fiat of immolation, which was brought to completion only on Calvary. At Pentecost, the Holy Spirit poured out upon her the infinite riches of His grace.

C.W.M. Series.

(To be Continued)

The Feast of Pentecost

(COMMUNICATED)

On Thursday the 6th inst., we celebrated the feast of the Ascension of Our Lord, and now we are on the threshold of the last cycle of the feasts of the Ecclesiastical year which, having Pentecost for its principal feast, is called the Pentecost Cycle. The first feast of Pentecost in Jerusalem was when the Holy Ghost came down on the Apostles; and it will last to the end of the world, for which reason the Church annually reads on the last Sunday after Pentecost the Gospel describing the end of the world and the last judgment. The ten days from the Ascension to Pentecost are a preparation for this great feast. As the Apostles spent these days in prayer, we too, to become sharers of the graces of the Holy Ghost should prepare for the great feast by prayer and meditation.

The Saturday before Pentecost is a Vigil, that is, one of those days on which the early Christians spent the whole night in exercises of devotion, observing a strict fast. The celebration of the Vigil begins with six prophecies which are read at Mass. These refer to the feast, for they point to the graces which are imparted to the redeemed human race. The prayers which follow the prophecies refer to the imparting of the Holy Ghost to the hearts of men and the effects thereby produced.

The Apostles were not the only ones to receive the Holy Ghost; all of us also receive Him. He descended upon them on Whit-Sunday visibly, in the form of fiery tongues; we have received Him invisibly first in Baptism and then in Confirmation. Just as the Holy Ghost was a Spirit of Truth to the Apostles, so that they always gave testimony to the truth and taught nothing but the truth so He must also be a Spirit of Truth to us. An untruth or a lie should never proceed from the mouth of a Christian, whose heart is the temple of the Holy Ghost, the Spirit of Truth.

The Holy Ghost appeared in the form of fire, to signify that He and His essence are love; that He inflames the hearts of men with the fire of charity, and that the Christian Law consists of the love of God and of our neighbour. The fire also indicates the effects which He produces in our hearts. Just as fire purifies, illuminates, ignites and unites, so the Holy Ghost purifies the soul from the stains of sin; He enlightens the understanding with the knowledge of what is unto salvation; He inflames the will to love God and our neighbour; He causes us to despise the world and to fix our affections on things above; and He finally unites the soul with Himself and imparts to it His graces.

The parted tongues symbolize the variety of graces which flow to the faithful through the Holy Ghost. The Apostles had already received the Holy

Ghost at their baptism, but now they received Him in His plenitude with all the effects of His grace. They were now so enlightened in divine things that they confounded all the wisdom of the learned. Hitherto they were timid, and dared not appear among the Jews. Now they had a courage which no threat, no persecution, martyrdom, not even death could intimidate.

The Holy Ghost caused the Apostles to understand perfectly all those things which Our Lord had said to them, but which up to that time had remained to them unintelligible and obscure, and they also remembered even those things which they had forgotten. He instructed them and inspired them with all that they should teach, write and speak before the tribunals. Supported by His guidance, they possessed the gift of infallibility, so that in matters of faith and morals they could not err. The Holy Ghost is the same teacher of truth to the successors of the Apostles, at all times. Even to the end of the world, enlightened and governed by Him, the Church can teach nothing but the truth. Let us therefore, thank God for being Catholics, and pray to the Holy Ghost to enlighten and strengthen us all the days of our life, that we may live holily and have a happy death.

St. Patrick's College on the Air

During the Grand Retour of Our Lady of Madhu every institution in the Diocese gave its best to the Blessed Mother. St. Patrick's College was closed for the holidays. Its contribution to Our Lady of Madhu was a garland of songs composed according to some of the very best tunes current in the modern musical world.

When a competent authority on music at the College heard them sung he wanted the author to enable him to respond to the request of the Colombo Broadcasting Station by sending the singers to Colombo to provide the radio public with a selection of Catholic songs preceded by a short talk on the Grand Retour. The Controller of Broadcasting gave St. Patrick's troupe priority over several fixtures and wanted them on the air on the 2nd inst.

Since the 2nd of May was Mary's Day in Jaffna a postponement was asked for the 9th and was readily granted. Accordingly on the 9th an all Patrician troupe gave a recital at 9.15 a.m. The preliminary talk in Tamil was given by Mr. N. C. Krishnarajah of the Staff and three songs were rendered by Masters A. Cyril and A. A. Selvarayan. Mr. S. Balasubramaniam, the Tamil announcer said that he appreciated the standard reached by the boys. The musical society of St. Patrick's College is grateful to him both for his appreciation of their effort and in a very special way for his courteous manner in making their troupe quite at home at the station.

Grand Re-Tour of our Blessed Lady of Madhu to Anuradhapura

The Statue of our Blessed Lady of Madhu arrived on the 3rd inst. at Anuradhapura at 7.15 p.m. It was met by several Catholics of Anuradhapura parish and the members of the Catholic Association at Jaffna Junction and escorted by cars to the Railway Town. There under a fine Pandal the Statue was formally received by His Lordship the Bishop of Jaffna. Sermons in English and Tamil were preached by Revd. Father G. T. Balasundaram and in Sinhalese by Revd. Father Joseph Aloysius. Thence a long procession comprising about 3,000 devotees of Our Lady of Madhu with lighted candles in bucket-lamps wended its way along Dickson Road and Yard Road to the Church of St. Joseph. There was one pandal at the Yard Road Junction and another in front of the Church. The Church was brightly illuminated by electric bulbs. The Statue was enthroned under a fine Canopy in front of the main door of the Church and soul stirring acclamations proceeding from the throats of the pious congregation of devotees rent the air.

A heart-searching sermon on confession was preached in Sinhalese by Rev. Fr. Aloysius, and amplified by the loud speaker. Confessions were heard till 12 p.m. and the midnight Mass was celebrated by His Lordship the Bishop. Our Lady of Madhu was continually surrounded by devotees throughout the night and the early hours of the morning, till morning Mass brought the devotion to a close.

At about 8 a.m. the Statue was taken in procession through decorated streets to the Holy Family Convent which was tastefully decorated by the Mother Superior and Nuns. From the Convent the Statue was taken in procession to the Pandal in front of the Town Hall, when a leave taking sermon was preached in English, Sinhalese and Tamil. Mixed feelings of sorrow and joy brimmed in the hearts that bade farewell to the Mother on the 4th of May. Her call to Prayer and Penance and the Rosary was heard and had already borne its fruit in the number of penitents that returned to her Son.—Cor.

BOOK REVIEW

The Patrician Prayer-Book

We have received two copies of an entirely new edition of "The Patrician Prayer-Book", attractively bound in leatherette and resine. They are handy, light and printed on good paper.

This new edition carries a number of changes in both size, shape and get-up as well as in its contents. Many new prayers and hymns have been added, and quite a number of prayers which were not in regular use have been deleted. The present selection is in complete harmony with the beautiful introductory sentiments expressed in "Prayer is everything" appearing at the beginning of this new Prayer-book.

The new "Way of the Cross," "A Prayer to Our Blessed Lady after Communion," "A quarter of an hour with Jesus,"—these are only a few examples of the care of the compilers in getting up a truly devotional little prayer-book meant not only to help boys to form correct habits of prayer at school but also to train them for life so that even after they leave school, these same prayers will always be on their lips.

Another pleasing and welcome change is the rendering of certain prayers in a form of poetry, so reminiscent of Archbishop Goodier's transcription of the Holy Gospels. This, we consider, is particularly helpful to prayerful recollection.

The printing has been most competently done as has been the binding. It is a real prayer-book.

(Printed by Ceylon Printers Ltd. Available at the Patrician Book and Stationery Department).

Mary's Day in Jaffna

As Others Saw it

The Jaffna tour of Our Lady of Madhu ended last week-end. The statue was taken in solemn procession through gorgeously decorated streets of the town to the various churches.

On Saturday night the statue was installed in a decorated pandal at the Cathedral premises which was floodlit and presented a majestic appearance. The Bishop of Jaffna said Pontifical High Mass at midnight. The following evening the statue was taken in procession along the Main Street to an open air Stadium at the Reclamation Grounds.

There again there was a brightly illuminated altar in an artistically decorated pandal. The Bishop of Jaffna sang Vespers and gave the Benediction with the holy statue.

The scene was unique and the huge crowd of 40,000 was orderly. People knelt before the statue with reverence and solemnity.

A significant feature of the adoration was that Hindus in large numbers paid their respects by lighting camphor and incense in front of their houses. They also had poorana 'kumpans' and lit brass lamps. Hindus joined the procession and worshipped side by side with the Roman Catholics.

The statue was taken via Chavakacheri to Anuradhapura at 8.30 p.m. on Sunday. When the statue left, there was a huge wail from those present. —Times of Ceylon, May 8.

LOCAL & GENERAL

Ourselves.—In response to the numerous requests of many of our out-station subscribers to have the paper delivered to them positively on Saturdays the "Guardian" will in future be published on Thursdays instead of Fridays. Will our contributors please note the change and send in their contributions to reach us before Wednesday every week.

Government Suspends Fifty-Six Scholarships.—Owing to "financial stringency" the Minister for Education, Major E. A. Nugawela, has ordered the Education Department to suspend all Government scholarships, except eight, for which provision has already been made in this year's budget.

The total number of scholarships affected is 56 and are valued at Rs. 400,000. They are all tenable outside Ceylon.

The eight scholarships which have been exempted are the four University scholarships to England and the four scholarships for accountants to proceed to the United Kingdom for higher qualifications.

Wages Boards for Mercantile Clerks.—The question of establishing Wages Boards for Mercantile clerks is receiving the attention of the Minister for Labour and Social Services, Mr. T. B. Jayah.

The Minister has received numerous representations in this connection. He told a "Daily News" representative that he was not satisfied with the manner in which the salaries and conditions of service of these clerks are generally settled. He had also received complaints that certain employers violate the decisions of arbitration tribunal regarding disputes which had been adjudicated.

Living Index Soars Higher and Higher.—The cost of living index reached a new record level of 263 points in April. This is three points more than the March and February index figures and 12 points over the January figure.

This increase in April means an extra expenditure of about Rs. 2,250,000 for Government by way of dearness allowances.

Fined Rs. 500 for Impersonation.—Haramanis Weerakody, a voter in the Matugama electorate, who had impersonated his father, James Weerakody at the last general elections pleaded guilty before Mr. M. M. I. Kariapper, the Magistrate, at the Matugama circuit Court last week.

He was fined Rs. 500 in default three month's rigorous imprisonment.

King Thanks Ceylon for Good Wishes.—The following message has been received from the Secretary of State for Commonwealth Relations, London, in reply to the telegram sent to Their Majesties King George and Queen Elizabeth on the occasion of the 25th anniversary of their Majesties' wedding.

"I have it in command from His Majesty to convey to His Excellency the Governor-General, to the Prime Minister, to the Ministers of the Government and to the people of Ceylon an expression of his sincere thanks and those of Her Majesty the Queen for the message of congratulations and good wishes on the occasion of Their Majesties Silver Wedding."

Government Tourist Board.—The Government has appointed a Board of 14 members for the purpose of assisting in the promotion of the Tourist Industry in Ceylon.

Reservoirs in Kelani Flood Scheme.—Seven sites on the upper reaches of the Kelani Ganga are being investigated by the Irrigation Department as suitable for the location of storage reservoirs in connection with the proposals for the Kelani Ganga flood protection scheme. All these reservoirs are also intended to serve as sources of hydro-electric power.

These sites are Glencourse Gap, Matiyagoda, Imbalama, Yogama, Moosakelle, Rondura and Darbar across the Magal Ganga.

Britain's "Immense Moral Victory."—The appointment of Mr. Chakravarty Rajagopalachari as Governor-General of India to succeed Earl Mountbatten is "an immense moral victory"

for Britain, the French Popular Republic newspaper "L'Aube" said on May 5.

The paper commented: "One can consider that in appointing an Indian to this post, Britain has won an immense moral victory, and that, far from effecting a shameful retreat, she has effected a come back and is settling India for years to come."

Old Lag was Killed with a Stone.—Acquitted three years ago on a charge of having trampled an old woman to death, Ramu Samugam, alias Alukadai, of Neervely, Jaffna, has died at the hospital here of head injuries alleged to have been caused with a stone.

Samugam is described as an "Island reconvicted criminal." A suspect is in custody.

U Saw went Smiling to the Scaffold.—U Saw, the former Premier of Burma, who was hanged on Saturday at Insein jail, was smiling as he walked to the scaffold. He then bowed towards a small shrine, and said his last prayers.

His last message was: "Please convey my respects to all Burma Elders." U Saw looked cheerful to the end.

The five others sentenced with U Saw, were also hanged, three in the same prison, and two in the Central Jail.

An official announcement posted on the gates of Insein said: "They have all been hanged competently by the official executioner."

Two Cabinet Ministers and 20 officials watched the hanging. The bodies were buried soon afterwards.

Weygand Cleared of Disgrace.

—General Maxime Weygand, war time Commander-in-Chief of the French army, was on May 6th cleared of the disgrace of "national indignity", which had been automatically applied to him as a former Vichy Government Minister.

This decision was taken by the examining Commission of the Special Court formed to try alleged collaborators and traitors.

The Commission found there was no ground for proceedings against General Weygand, who had never been brought to trial.

Maitre Marcel Willard, a Communist and Councilor of the Republic, announced that he would resign from the Commission in protest against the decision.

Japanese Spindles for India.—The Government of India have completed the negotiations with Japan for the supply of one lakh of spindles to India. According to the terms of the contract, India has accepted to supply 30,000 tons of coal to Japan for the manufacture of spindles.

Communists Retract.—Several hundred Italian Communists have retracted in public at a mission in Trepuzzi, near the Red stronghold of Taranto. They destroyed their party membership cards as they stood before the altar waiting to receive Holy Communion, say Italian reports.

TENDER NOTICE

Tenders will be received by the Government Agent, N.P., up to 12 noon on Tuesday, May 25, 1948, for the construction of a flood outlet channel from Kavadikirikulam to the lagoon in Mantuvil, Tenmaradchi Divisional Revenue Officer's Division, N.P. Tenders should be made on forms obtainable on application from the Kachcheri, Jaffna, where all particulars can be obtained. Tender forms will be issued up to 12 noon on Friday, May 21, 1948, only on production of a receipt for Rs. 25 deposited for each form at the Jaffna Kachcheri.

Tenders will be received by the Government Agent, N.P., up to 12 noon on Tuesday, May 25, 1948, for the construction of a flood outlet channel from Koonikirai kulam to Kavadikirai kulam in Mantuvil, Tenmaradchi Divisional Revenue Officer's Division, Northern Province. Tenders should be made on forms obtainable on application from the Kachcheri, Jaffna, where all particulars can be obtained. Tender forms will be issued up to 12 noon on Friday, May 21, 1948, only on production of a receipt for Rs. 25 deposited for each form at the Jaffna Kachcheri.

COMMUNISM IN BRITAIN

(Continued from Page 1.)

long. They, almost alone in the trade union branch, know what they want and how they are going to get it. The party attracts fighters, and those who are not naturally so are developed as such in a very short time. Thus it is that a disproportionate number of Communists is to be found on trade union district committees, and a smaller, but still significant, percentage occupy positions at a national level. At each stage the process is much the same. Because they are fighters, because they have a sense of direction, and because they are the most knowledgeable people on any committee, they quickly assume the leading positions that the Communists hold in the British trade unions today. The position have largely been gained for these reasons, and—let us be frank—they are held by virtue of the fact that the Communists have so far shown themselves to be the most active fighters and hardest workers. From this it follows that if such people are to be dislodged it must be by others who are equally prepared to assume responsibility and to fight for what trade unionists believe to be their rights.

There is, however, another and a partial explanation for the prevalence of Communists in leading positions which, being only partly true, can blind us to the real position unless we take care. In addition to the undoubted qualities of Communists as leading trade unionists, many positions are, it is said, also obtained and held because of astute "fraction" work by other Communists. When trade union positions fall vacant, it is normal for all the Communists and their sympathisers to support a single, previously selected candidate. The non-Communists, who will almost certainly be in the majority, probably have two or three candidates to choose from, and so their votes are split. But the fact remains that those the Communists put forward will generally only have their party's support because they are qualified to hold the position. Fraction work achieves much more, in fact, in the committees, and particularly in the national councils of committees of the trade unions. There, two or three Communists who have thrashed out a line in advance can often carry resolutions and policies through with ease, despite a preponderance of non-Communists being present—the result will be that a trade union will quickly gain a reputation for being Communist-dominated and always passing Communist-inspired resolutions.

This position obtained, for example, in the National Union of Mineworkers for many years. The average newspaper reader, if asked which is the reddest trade union, would almost certainly name the miners'. Yet there was never at any time a majority of Communists on the national executive, and no area executive has a clear majority either. The myth has at long last been exploded by a little simple organization on the part of non-Communists in the Union's leadership. Following upon Mr. Morgan Phillips' call in the New Year for resistance to the Communists, Mr. Sam Watson, an executive member who is also on the Labour Party's executive, headed the non-Communists and got them at last to act together in much the same way as their opponents had done in the past. Now, only three months later, the Communists are utterly routed. The Union has tabled the only resolution of unqualified support for the Government on the Labour Party's national conference agenda, and the Communists have been deserted by well known figures who previously gave them their support because they believed the Union was so "red" that there was no alternative. Precisely the same could be done in the Amalgamated Engineering Union and other reputedly "red" unions with even greater ease. In fact, there is not a union of any size or consequence in Britain today which contains an absolute majority of Communist Party members in its leadership.

The party's influence has for long been out of all proportion to its strength, and will, to some extent, continue to be so, since the number of one-hundred-

per-centers in Britain at any moment is strictly limited. But the awakening political consciousness of the non-Communist rank and file, a greater preparedness to accept responsibility on the part of Labour Party members, and the members, and the growing activities of the Association of Catholic Trade Unionists can reduce it to a point where the 40,000 Communists are put in something like their true relationship to Britain's 6,000,000 trade unionists.—*The Tablet*.

Russia Opposes Freedom

Against stubborn Soviet opposition the United States drove through the Freedom of Information Conference at Geneva a six-point resolution asserting the right of everyone to freedom of thought and expression, and proclaiming the rights and duties of those who gather and disseminate news.

The six American points were:

- (1) That every one shall have the right to freedom of thought and expression, including freedom to hold opinions without interference and to seek, receive and impart information and ideas by any means and regardless of frontiers.
- (2) That the right of reporters to have the widest possible access to the sources of information and to travel unhampered in pursuit of them should be guaranteed.
- (3) That the exercise of these rights should be limited only by respect for the rights of others.
- (4) That Government should support measures to improve the quality of information and to make a diversity of news accounts available.
- (5) That it is the moral obligation of the press and other agencies of information to seek the truth and report the facts.
- (6) That this obligation can be advanced through organisations and associations of journalists, and through individual journalists.

The resolution was passed by 27 votes to 5.

THAT'S HOW IT WORKS!

Mr. Douglas Hyde, former news editor of the *Daily Worker* and party member for 20 years, who resigned the other day, in an interview, lifted the veil over the working of the Communist Party in Britain. He says:

After 20 years as a Communist Party member I have thrown in my hand.

For 20 years I have watched Communist in action from the inside.

I watched the party leaders turning somersaults to keep in line with directives from Russia.

The *Daily Worker* is the chief propagandist organ of the party. Its editorial board contains a number of well-known names the Dean of Canterbury, Professor Haldane, Sean O'Casey, Arthur Horner and Beatrice Lehmann.

But they are little more than figure-heads in determining policy.

What goes into paper is decided by Editor Bill Rust and the Communist Party H.Q. in Kingstreet W.C.

Where do the party leaders get their day-to-day policy from and their long-term directives? That is a question a great many people are curious about.

They Don't get their orders in the post from Moscow. But by carefully following the columns of *Pravda* and listening to Moscow radio they ensure that they do not find themselves out of step.

Their policy is sometimes switched overnight. When the Cominform first met the British party leaders were left guessing for several weeks.

Then came one of those right-about-turns for which Communism is famed.

The *Daily Worker* has been campaigning for increased production in the factories and for a solution of industrial disputes by other than strike action for quite a long period prior to last November.

On November 20, on instructions from me as news editor, one of my reporters wrote a three-column story headlined: "Real N'en" are Speeding up Deliveries of Cop.

It went into the first edition and should normally have remained in all editions—a first-class story, right on the party line.

But soon after the first edition had gone to press, the editor ordered the story to be thrown out. Reason: It was a "sunshine" story and for political reasons, such stories must not again appear in the *Daily Worker*.

I was surprised because this new instruction was not then in conformity with official party policy and had not even been discussed by the party executive.

And it was clear to me that the Political Committee; which is in charge of policy, had got the new Cominform line and put it into operation straight away.

The switch on production caused consternation among many members. It made my own position quite untenable.

I know that Communism everywhere has to conform to the pattern which originated in Russia. Events in Prague prove that.

NOTICE

IN THE DISTRICT COURT OF JAFFNA
In the matter of an application for guardianship and curatorship over the person and property of Theresammah Chrysothem of Chundikuly, Jaffna, Minor.
Guardianship No. 368/G
Jurisdiction No. 368/G

Mariampillai Chrysothem of Chundikuly
Guardian and Curator.
Whereas by an order of this court the guardian and curator abovenamed was authorised to sell the land described in the Schedule hereto and belonging to the minor abovenamed.

Whereas the highest bidder shall be declared the purchaser of the said land and whereas tenderers are hereby invited to forward their bids to my address "F. L. T. Martyn Proctor, Main Street, Jaffna" or to the Secretary of this court within three weeks from the date hereof.

SCHEDULE

Land situated at Karaiyoor in the parish of Chundikuly in the division and district of

Jaffna Northern Province called "Santilanthoddam alias Tharai and Rasasinga Kottanpalam" in extent 1 Em. v. c. and 11 7/8 Kls. but according to possession and survey in extent 1 Em. v. c. and 14 1/2 Kls. with house, well, palmyrabs, cultivated plants and bounded on the east and west by lane, north by the property of Victor Johnpillai and south by the property of Tharairajah and shareholders. Of the whole hereof as undivided half share with one fourth share of the house standing thereon.

This 26th day of April, 1948.
Sgd. F. L. T. MARTYN,
Proctor for Guardian and Curator.

TENDER NOTICE

CEYLON GOVERNMENT RAILWAY

The Chairman, Way & Works Head Office Tender Board, will receive at the Chief Engineer's Office, C.G.R., Macalium Road, Maradana, tenders up to 12 noon on Friday 4th June, 1948 for the construction of One Set of Workmen's Dwellings at 7 miles 37 chains, Matala Line (Katugastota).

For further particulars, please see Government Gazette of 7-5-48.

Sgd. W. A. SHAW,
Chief Engineer, C.G.R.

Chief Engineer's Office,
Way & Works, C.G.R.,
Maradana.

TENDER NOTICE

CEYLON GOVERNMENT RAILWAY

The Chairman, Way & Works Head Office Tender Board, will receive, at the Chief Engineer's Office, C.G.R., Maradana, tenders up to 12 noon on Friday, 4th June, 1948 for the construction of Two Sets of Workmen's Dwellings near 3 miles 26 chains Matala Line (Kandy).

For further particulars, please see Government Gazette of 7-5-48.

Sgd. W. A. SHAW,
Chief Engineer, C.G.R.

Chief Engineer's Office,
Way & Works, C.G.R.,
Maradana.

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