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"Our Journey Through the Night"

BY THE GERMAN POETESS, GERTRUD VON LE FORT

What I venture to put before you is no high flight of fancy, but a glimpse into the abyss of the world, and into its ultimate terrors. "Our journey through the Night" is the keynote: by this I mean the recent terrible years of German history. I understand your shrinking from such a theme, since I can do no otherwise myself, and yet for your comfort, may I begin by saying that, in spite of all the dreadful memories, I would not wish to have missed this "Journey through the Night?" That, of course, does not mean I would not be more than happy if the world and my nation could have been spared this fate, but since they were not so spared, I am intensely, painfully grateful for having been allowed to live and suffer through it in Germany, for not only the light of day, but the light of night, too, has its wonders? There are flowers which grow in the wilderness only; there are stars which shine only above the desert's horizon. There are experiences of Divine Love which are given us only in the uttermost desolation—nay, at the very border of despair. Together with many of my German brothers and sisters I believe that through these terrible years, we—as human beings and Christians—have been given an insight which we must needs regard as a great gain. If I were to summarize this gain, I should say: For once we have viewed all values under the ultimate aspects of transitoriness and of the judgment—an immeasurable gain, paid for, however, by the shock of painful reversals of our previous conception of the universe.

EXPERIENCES AND REACTIONS

I will try to talk to you about these experiences, but first you must understand that the description I give cannot be universally valid, i.e., I must ask you to put aside the tiresome mass conception of "the Germans," or "The typical German." A nation—any nation—is composed of a multitude of individuals, and remains such even in the days of the so-called "Gleichschaltung"—the attempt to reduce all to uniformity in politics, religion, etc. The contrasts within Germany were very great. It may easily be that someone else will give you another account, which contradicts mine, yet both may be equally true, for it is characteristic of chaotic times that moderate forms and phenomena are dissolved and swept away so that only extremes remain. In those days in Germany you could find most touching things happening alongside the most horrible, the noblest beside the meanest, the deepest reverence side by side with blasphemies.

In those same days when the synagogues were in flames there was coined the phrase "Ehrentagen der Munchner Hausmeister" for, when the Jews were forbidden to buy any food, these Germans in Munich silently placed what they needed before their doors. Whereas there were numberless Germans who gave way to relentless racial hatred, there were also very many others who made it their task to greet in the most friendly fashion every fellow-citizen wearing the Star of David. In those days, at Oberstdorf, I personally wit-

nessed people struggling to obtain permission to bury a deceased Christian Jew beside his wife's grave, and they would not allow him to be cast aside just anywhere, as had been ordered. There were Germans who let the Russian prisoners starve; but there too, were Germans who at night crept on hands and knees to the prison camps, and risking their own lives, threw some of their own scanty rations over the barbed wire. One could go on endlessly giving examples contrasting with one another; therefore, I am not just speaking of what was done in Germany as a whole, but I am speaking of what happened as known to me and my closest friends.

The first striking change that we underwent was when we realized the extraordinary frailty of everything that we called culture, civilization, human behaviour. An orderly state of affairs hides what is sleeping beneath the surface. And yet Christ warns us against just that security of well-ordered conditions. I am thinking of those penetrating words in the Gospel telling of the devil returning to a house which he had long since left, and where it is related that the conditions in that house become worse than before. The Church, too, has never left us in doubt about the deceptiveness of everything human. We heard the Church's voice clearly; we believe in it as a matter of course, but actually we could not imagine that such outbursts of anarchy, relentless malice and cruelty, persecution of Christianity on so large a scale, were possible in our days. We were simple enough to believe that such things belonged to centuries long ago.

THE POWER OF EVIL

The conception of the actual power of evil has to a great extent been lost by modern men. They talk about wrong and crime, but only very few realize that behind these obviously temporal manifestations there is the abyss of a supernatural mystery, that which the Church calls *Mysterium Iniquitatis*—the mystery of an absolutely real, gigantic, superhuman Power—very few, even among Christians realize this. The modern world, non-Christian as it is, refuses to know anything about it: it has lost belief in the power of the devil as it has lost belief in the power of God. The modern world is of the opinion that mankind, with some degree of goodwill, with intelligence and strength of character, should be equal to dealing with evil. This, however, is not the case. That which we experienced in Germany was the shattering fact that in a large number of people under a certain strain, neither intelligence, nor strength of character, nor supposed goodness of heart, enables them to stand firm; that clever propaganda confuses their minds, and that a certain degree of natural fear intimidates them and betrays them into treason, or at least renders them blind; and that this is the case not only with doubtful characters, but with otherwise upright and good men. It was precisely this unexpected discovery that came upon us with such a shock.

The wise old fairy-tales of our ancestors were better informed on these

OWNERS OR SLAVES

(b) GOVERNMENT'S DUTY TO ENSURE WIDE DISTRIBUTION OF OWNERSHIP

The right to private ownership, however, does not sanction the present economic system which concentrates ownership in a few hands and deprives the mass of the people of their natural right.

The right to private ownership is a natural right because man is an intelligent being, capable of planning ahead intelligently and of shaping his own destiny. But he can only plan ahead freely if he owns property private; if this be not the case he will be dependent on those people who actually own the property.

The right to private ownership, then, is based on the natural law, but the natural law makes no division of ownership between individuals and corporate entities within the State. This division arises because of the particular circumstances within a particular State. More over the natural law would seem to confer the right to private ownership, as Dr. Coffey stated in his pamphlet, "Property for the People," only of sufficient property such as would enable an individual and his family to lead a decent and free existence.

If a social system arises in which ownership is concentrated in the hands of a few individuals, the mass of the nation would be deprived of their natural right to plan their lives freely and to exist properly.

Pope Pius XII stated that "the Christian conscience cannot admit as just, a social order which renders impossible or nugatory in practice the natural right to property."

The late Dom Virgil Michel (who published a series of outstanding books on private ownership) concluded that such a "system defeats the very principle on which it is ultimately based and by which it must be finally justified or condemned."

EXPROPRIATION JUSTIFIED

The property in excess of that required for a decent existence is only possessed by the individual on the tacit approval of the State. Therefore, the Government can decide, in the interests of the common good, to resume the excess property or part of it in order that others may exercise their natural right to private ownership. Dom Virgil concluded that "force may have to be used to change a social system of pri-

matters than we. The devil, who approaches men in disguise so that he will not be recognized, as a noble knight or as a wealthy merchant—the devil who talks men into a contract, who, "with the little finger takes the whole hand"—who makes one strong, rich, bullet-proof, unconquerable until the day on which the contract expires—this was exactly what we experienced then.

In those days I often read these ancient stories which I had heard in the voice of my beloved mother when I was a child. They were some of the very few secular books which I could still bear to read while the enemy planes were flying overhead for hours, and when the glare of burning cities reddened the horizon; when, too, the days were filled with the horrible consciousness that the shadow of death hung

(Continued on Page 4)

vate ownership that has come to work against the fundamental principle."

Pope Pius XII made the right of the State to dispossess property owners of their excess property quite clear when he stated on the occasion of his fifth anniversary speech: "The State may in the public interests intervene by regulating its use or even, if it cannot equitably meet the situation in any other way, by decreeing the expropriation of property giving a suitable indemnity."

The Pope stated that the dispossessed must be given a "suitable indemnity." He did not state that he should be given what his property is worth. It is quite conceivable that a "suitable indemnity" may be less than the actual current value of the property.

In fact, the late Archbishop Sheehan, in an article in the Australian Catholic Record, April 1932, wrote: "I would even venture to say that in some instances no compensation whatever need be given; rather, that restitution for a long series of iniquitous dealings with the public could be demanded."

We can summarise the limits to ownership as follows:

1. The right of an individual to private ownership of property is a natural right.
2. But an individual has a natural right only to that amount of property which will enable himself and his family to live a decent existence.
3. Any property he possesses in excess of this amount, he holds, not as a natural right, but on the tacit approval of the State.
4. A Society which allows the concentration of private ownership in the hands of a few individuals and which deprives the mass of the workers of ownership is an unjust society.
5. To remedy this injustice and to promote a wider distribution of property, the State may expropriate those in possession of excess property.
6. The indemnity which the State is required to pay to the expropriated will vary with the case.

RIGHT OF DISPOSAL

One of the principal distinguishing features of true ownership is the owner's right to be able to sell, transfer or give his property as an inheritance. The owner's right of disposal was explicitly stated by Pope Leo XIII in "Rerum Novarum" as follows:

"A working man's little estate should be as completely at his full disposal as are the wages he receives for his labour. It is precisely in such power of disposal that ownership consists, whether the property consists of land or chattels."

Again Pope Pius XI wrote in "Quadragesimo Anno": "Man's natural right of possessing and transmitting property by inheritance must remain intact and cannot be taken away by the State." It is "unlawful for the State to exhaust the means of individuals by crushing taxes and tributes."

Any attempt by the State, then, to interfere with this right of disposal must be carefully scrutinized to see if it conflicts with one of the basic rights of true ownership.

(To be Continued)

CONVENT CALLING!

HELPS A GOOD CAUSE
AND
DON'T MISS SEEING
ON

Friday 10th December
at 7 p.m.

at the Holy Family Convent,
Jaffna

Two of Colombo's
MOST TALENTED ARTISTES
IN THREE EXCLUSIVE DANCES

AND
Several Local Stars
IN EASTERN AND WESTERN DANCES

Songs to Captivate you.

Plays to keep you spellbound

Comical Interludes to make you
laugh and all for

Rs. 5-00 Rs. 2-00

Church Calendar

DECEMBER 1948

THURS.... 2 S. Bibiana.
FRI.... 3 S. Francis Xavier.
SAT.... 4 S. Peter Chry.
SUN.... 5 2 A.—S. Sabba.
MON.... 6 S. Nicholas.
TUES.... 7 S. Ambrose.
WED.... 8 IMMACULATE CONCP. (Obl.)
THURS.... 9 S. Leocadia.

The Catholic Guardian

DECEMBER 2ND 1948

'J. P.'

The Catholic Church in Ceylon, and Catholic journalism in particular, is the poorer for the death last Friday of J. P. de Fonseka. He had entered the General Hospital some weeks earlier for heart trouble and the reports had been so reassuring that none of us was prepared for the news of his death.

'J. P.' will be remembered for many reasons. We have not had in Ceylon too many writers who could write English with the distinction that marked every sentence that left his pen. A wonderful pen it was, with an output that was unceasing and yet was never glib or shoddy. His range was catholic: he was equally at home when writing of philosophy, theology, the liturgy, sociology or literature. And it was always at the service—a service of love unmistakably—of the Church and any deserving cause.

He has been called and considered the Chesterton of Ceylon. His gargantuan dimensions, his accessibility, his turn of phrase and his geniality make the comparison a compliment to both Chesterton and J. P. Chesterton whom J. P. had known intimately at both Fleet St. and Beaconsfield had been perhaps the dominant influence in his life. But it is a mistake to regard him as a copy-cat Chesterton. J. P. was always unmistakably himself.

Those who knew him best will have felt that perhaps St. Francis of Sales, the patron of Catholic journalists, may have had an influence on his mental processes and outlook that has so far not

been sufficiently stressed. Both had in generous measure that joyousness of the Catholic faith that impregnates the works of Henry Harland: neither was ever guilty of a bitter word or had occasioned the least harsh feeling: both had a joyousness based on generosity, a generosity that denoted at once breed and a philosophy that consciously called for self-giving as the only permanent foundation of happiness. We could always point to J. P. as the living embodiment of Catholic culture and values, Newman's gentleman down to the ground.

Faith and good works—there lay the quintessential J. P. Of Chesterton's *Orthodoxy*, the book that revealed him as so far on the way to the Church, it was shrewdly said: 'This is the story of a man who set out with a candle to discover the sun.' J. P. needed no such candle: he basked in the effulgence of that sun from the beginning and every day saw him more appreciative of and grateful for that effulgence.

At the time of the death of the late Fr. George MacDonald, O.M.I., it was felt that the loss of such a voice and such a pen was irreparable. To-day let us not think the same about the death of J. P., Fr. Mac's pupil. Nobody would feel that it is any diminishing of Fr. Mac's renown to say that his pupil surpassed him and surpassed him very largely because he was a layman. May God send us many more such laymen of whom it can be said in Johnson's lapidary phrase about Goldsmith: 'He touched nothing that he did not adorn' and may we add 'He met nobody that he did not leave a better man.'

God rest Great-Heart.

1,500 Parents Seize a School, Fight Police

Catholic parents—1,500 strong—in Grand Combe, near Nîmes, shut themselves in their children's school and spent the night there, determined to stay and to yield only to force.

They were protesting against the decision of the French Government that all schools formerly owned by the mining companies, which have been nationalized, should become Godless State schools.

The following morning—the day on which the schools were to be officially taken over—the Prefect of the Department arrived at the head of 300 gendarmes. He called on the parents to respect the law and leave the school.

They refused. Thereupon the gendarmes forced the doors and removed the protesting parents one by one.

Joined by thousands of onlookers, the parents formed processions singing and shouting "We want God in our schools."

The parents have won a temporary victory. The courts have decided that for the time being classes shall continue as before in order that religious teaching shall not be interrupted.

Meantime the parents are arranging to build other schools. They are being helped by a national subscription list.

Miners of La Ricamarie, a tiny village in the St. Etienne coalfield are building a new school with their own hands so that their children shall have a Christian education.

Their school, too, has been taken over by the State.

Each day when their stint is finished they turn themselves into masons, tilers and brick-layers. Professional builders are supervising the work and lending a hand in the construction.

When the school is finished the Brothers of the Christian Schools will again teach the village children as they have done for hundreds of years.—*The Universe*.

TUTICORIN

THE ROLE OF CHRISTIANITY IN FREE INDIA

On the 23rd November a meeting under the joint auspices of the Catholic and Protestant associations of Tuticorin was held in St. Francis Xavier's Hall. Ven. Archdeacon Appasamy of Palamcottah spoke on "The Role of Christianity in Free India." His Lordship the Rt. Rev. Dr. Francis T. Roche, S.J., presided and introduced the lecturer. His Lordship pointed out that they had come together not as a permanent association but to consider certain common problems and common difficulties.

Dr. Appasamy in a very interesting talk said that during his recent tour in North India he had met several Indian leaders and that they were all anxious to show favour and good will to the Christian community which they realized could play a great role in the shaping of Free India. The lecturer urged Christians to enter into politics, into commerce, into the civic life of India without standing aloof.

Dr. Roche thanked the lecturer and quoted from a statement of Pandit Nehru: "Indian Christians are part and parcel of the Indian people. Their traditions go back 1,500 years and more, and they form one of the enriching elements in the country's cultural and spiritual life. Regarding preaching and propagating: It stands to reason that any faith whose roots are strong and healthy should spread and to interfere with that right to spread seems to me to be a blow at the roots themselves."

The Bishop said he deplored the injustice of depriving Christian Harijans of the ameliorative schemes of the grant of one crore of rupees. He said that the redress was for poverty and not for untouchability. Baptized Harijans were as poor as their Hindu brethren and were in the same need of state aid. This was the psychological moment for the Christian community to play its part. Though they were only eight millions, they ought to act as the leaven; they could permeate the whole mass.

Ex-Communist Started Legion in Belgium

The story of how the Legion of Mary was established in Belgium in 1946 at the instance of a Communist-turned-Catholic, and has now developed into 45 flourishing units, was related at the meeting of the Legion's central council in Dublin by Bishop Suenens, Auxiliary of Malines, Belgium. He said that on the Feast of St. Michael in 1946, Cardinal Van Roey, Archbishop of Malines, received a letter from a person signing himself "a converted Communist" and asking that he be allowed to establish the Legion of Mary, which up to then was almost unknown in Belgium. Bishop Suenens himself was asked to interview the person, the prelate continued, who turned out to be the wartime editor of *Le Drapeau Rouge* (Red Flag), official newspaper of the Communist party in Belgium. He embraced the Catholic religion while on a private pilgrimage to Beauraing, Belgium's Marian shrine. "Through this man", the bishop said, "I was able to make contact with the Legion headquarters.... By New Year's

day, 1947, two praesidia were under way; by January, 1938, thirty were in existence, and at the moment there are about 45 praesidia in Belgium."

The Rev. Father Geo. E. L. Wambeek of Valaichenai requests the prayers of our readers and of his brother-priests for the repose of the soul of his father who died on the 20th of November at Trincomalee, R. I. P.

The Cathedral Building Fund

Contributions of Rs. 25 and above for the finishing of the Cathedral Nave, before the Jubilee of His Lordship the Bishop, 8th March 1949.

	Rs.	cts.
Total previously acknowledged	3962	91
Mr. Sithamparapillai Francis	25	00
Mrs. B. Santhiapillai	25	00
Mr. Pedrupillai Manuelpillai	25	00
" B. S. Thiruchelvam	25	00
St. Charles' School children	27	00
Mr. Pedru Fidelis	25	00
" K. M. Fernando	25	00
" Joseph Martyn	150	00
Dr. G. T. Puvimannasinghe	100	00
Mr. A. Mariadasan	25	00
Mudlr. S. J. P. Rodrigo	1,000	00
Mr. J. R. Peter	100	00
" Lionel B. Emmanuel	50	00
" J. L. Stanislaus	50	00
Dr. Sivapragasam	25	00
Mrs. Arasaretnam, Colombo	50	00
Mr. S. Rajanayagam	50	00
Anonymous	25	00
Mr. Joseph, Alaveddy	25	00
" George E. Chitty	100	00
Dr. Hugh Gunewardena	25	00
Mr. Constantine, Kalutara	25	00
Mrs. Cecily Perera	25	00
Mr. Fernando, Veyangoda	25	00
Rev. Fr. Dominic Venderkoen	50	00
Rev. Sisters Tamil School, Jaffna	50	00
Mr. J. Mariampillai and people	90	00
" J. A. P. de Mel, Pettah	75	00
Miss M. S. Joseph	25	00
Timber sold	114	75
Chettikulam collection	42	00
Mr. P. Manuelpillai	25	00
" L. Gomez	50	00
Anonymous	50	00
Mr. A. B. Philips "Weston", Minuwangoda	100	00
Rev. Fr. D. J. Philippupillai, Hatton	25	00
Mr. M. Jacob	25	00
" L. J. Abraham	25	00
" S. M. Sellathamby's collection	284	75
Mr. B. Santiagoepillai	25	00

(To be Continued)

P. T. JAMES, O.M.I.,
Parish Priest.

Vannarponnai Organizes Health League

An inaugural meeting was held at Jaffna Hindu College Tamil School Hall on Saturday the 27th November, 1948 at 5.30 p.m. to form a Health League at Vannarponnai with Mr. P. J. Hudson, G.A., N.P., in the chair. Leading residents of the Vannarponnai and Bazaar Wards and a good gathering of ladies was present.

The Chairman Mr. P. J. Hudson in his opening address thanked the organizers for the opportunity given to him to preside over the first meeting of the proposed Health League and congratulated Dr. K. Rajah one of the organizers for the excellent arrangements for the meeting. He further said that Dr. R. W. C. Thambiab, Senior Medical Officer of Health, Colombo and Dr. P. Rajasingham, M.O.H., Jaffna would explain the objects of the League and in what way it would be beneficial to the furtherance of the Health of the area. He appealed to those present to take a special interest in this real humanitarian service.

Dr. Thambiab who had come to Jaffna on inspection then addressed the audience and assured them that he would give every assistance to improve the Health activities of the Jaffna District.

Then Dr. Rajasingham explained the objects of the Health League and appealed to those present to support the League because it would look after T. B. Control, Maternity and Child-

Welfare Work, Typhoid Control, Nutrition etc., of that area.

Mr. S. U. Somasegaram, Education Officer, N.D. then proposed a resolution that a Branch Association of the Jaffna Health League be formed at Vannarponnai with a view to intensifying Health Work in the Vannarponnai and Bazaar Wards. This was seconded by Mudaliyar S. Chellappah. The Chairman put the resolution to the house; it was unanimously passed. The election of Office-bearers then took place and the following were elected:

Patron:—Mr. R. Sivagurunathan.
President:—Dr. K. Rajah.
Vice-Presidents:—Mr. S. U. Somasegaram and Madaliyar S. Chellappah.
Hony. Joint Secretaries:—Mrs. M.R. Karalasingham and Mrs. Sam A. Sabapathy.
Hony. Treasurer:—Mrs. K.V. Navaretnam.
Auditor:—Mr. P. Thampoo.
A representative committee (Thirty) with powers to add was also elected.
Mr. E. P. Rasiah proposed a vote of thanks to the G.A. and the visitors.

NOTICE TO PRINCIPALS OF ENGLISH SCHOOLS

It is proposed to observe the following terms in all our Tamil Schools during 1949. The Principals of English Schools are kindly requested to let me know as early as possible if these terms will be suitable for their schools. If not they should send their School Terms together with a list of Special Holidays for 1949.

1st Term: 10-1-49—8-4-49
2nd Term: 2-5-49—5-8-49
3rd Term: 5-9-49—7-12-49

G. A. GURUSAMY, O.M.I.,
General Manager of R.C. Schools,
Jaffna, 1-12-48.

LOCAL & GENERAL

Ilavalai Convent English School.

—Saturday the 4th of December will be prize-day at the Ilavalai Convent. His Lordship the Bishop will preside and give away the prizes. Proceedings will begin at 5-30 p.m. A variety entertainment will follow the prize giving.

The following Ilavalai Convent candidates have successfully passed the London Matriculation held in June last:
Rev. Sister R. C. F. Johnpillai,
Rev. Sister M. R. Johnpillai,
Miss A. Christopillai,
Miss M. P. Gnanapiragasam.

We regret that their names were overlooked in the list which we recently published of Catholic successes at that examination.

Jaffna Goes to Municipal Polls.

The residents of Wards 1, 2 and 3 will elect their members for the Jaffna Municipal Council on Saturday the 4th inst. Wards 4 and 6 will have their election on Monday the 6th inst. All Jaffna is throbbing night and day with brisk canvassing and electioneering.

Obituary.—The death occurred on the 27th November, at the General Hospital, Colombo, of Mr. J. P. de Fonseka, Papal Chamberlain and Honorary Oblate of Mary Immaculate, at the age of 51.

The late Mr. de Fonseka was one of the best known writers in Ceylon and won particular fame both here and in the East generally, for the ability and readiness with which he wielded his pen in defence of the Catholic Church, and the ideals for which the Church stood, notably in the sphere of education.

Benefit Show.—Mr. P.R. Thambiiah, Director of the Jaffna Regal Theatre has agreed to give a Benefit Show on Saturday the 4th inst. in aid of the United Nations' Appeal Fund for Children. The title of the Film is "Desert Fury." There will be two shows one commencing at 10 a.m. and the other at 3 p.m.

We recommend the Film and the cause for which it is screened to our readers and to the General Public.

Ceylon is Wholly Sovereign.

—The Soviet question: "How Sovereign is Ceylon?" was answered in the United Nations on Nov. 26 by Britain. The answer given by Mr. P. C. Gordon Walker was: "Wholly Sovereign."

Ceylon's Full Diplomatic Relations With U.S.A.—The first Ambassador of Ceylon to the United States, Mr. G. C. S. Corea presented his credentials to President Truman at the White House on Nov. 24.

At the ceremony Mr. Corea praised the United States efforts "to find a way to honourable peace."

Mr. Truman thanking him, replied: "To achieve these goals the United States, Ceylon and all other democratic nations must strive together."

Mr. Corea told Mr. Truman: "My country has followed with deep admiration and appreciation all your country has done and is still doing to help the peoples of the world, to find a way to honourable peace, to maintain their freedom, preserve their democratic institutions and recover from the serious disabilities caused by war."

The State Department in a Press statement expressed America's "satisfaction" at the establishment of full diplomatic relations with Ceylon.

HOLY FAMILY CONVENT, JAFFNA

PRIZE WINNERS

1. No. 001571
2. " 001437
3. " 001838
4. " 000218
5. " 001836
6. " 001787
7. " 000820
8. " 001180
9. " 001524
10. " 00823

Apply to Rev. Mother Superior for further information.

Gampola Petition Dismissed.

Mr. Justice Windham delivered his judgment dismissing with costs the Gampola election petition. The costs were fixed at Rs. 4,000.

The Judge held that he did not find any false statement about the personal character or conduct of Mr. R. S. S. Gunawardene in the two pamphlets, which were admittedly issued by Mr. Pelpola.

The Judge held that the petitioner had failed to prove that charge beyond reasonable doubt.

Water for 300,000 from Ingriya Scheme.

—The implementation of the Ingriya Water Scheme which has a catchment area of 3,000 acres and is estimated to provide a yield of fifteen million gallons per day, is likely to be entrusted to the firm of Binne, Deacon and Gourlay, Consulting Engineers, which has already undertaken to construct the Kalatuwawa Water Scheme for the Colombo Municipal Council.

'Apex Bank for Co-ops. Starts from January.

—Mr. A. Ratnayake, Minister for Food and Co-operative Undertakings, speaking at the Co-operative Rally which preceded the formation of the Southern Province Co-operative Union, said that the Government would set up the Apex Bank with thirty lakhs of rupees in January next year.

He invited all patriots to support the Apex Bank which would mark another stepping stone in the path of the national regeneration of Free Lanka.

7 Death Sentences at Kandy Assizes.

—The Midland Assizes at Kandy which began on August 2, closed last Friday. Mr. Justice Wijeyewardene presided from August 2 to September 24 and from November 8 till the close of the sessions. Mr. Justice Jayatileke presided from September 27 to November 5.

The calendar consisted of 97 cases, and at the close of the Assizes, only eight cases were outstanding. Seven death sentences were passed—five by Mr. Justice Wijeyewardene and two by Mr. Justice Jayatileke.

Matale M.P. Retains Seat.—Mr. Justice Basanayake delivered judgment on Monday dismissing the Matale election petition with taxed costs. Mr. V. Nanayakkara retains his seat.

World Bank Should Give Loans Liberally.

—Mr. G. C. S. Corea, Ceylon's Ambassador in Washington, expressed disappointment that no indication had been given in a report to the Food and Agricultural Organization Conference on the International Bank what steps were to be taken to liberalize

the bank's activities. The undeveloped nations of the East regarded as fundamental the necessity for increasing world food production. But unless difficulties were removed and money made available to the less advanced countries for capital equipment this grand purpose could not be settled.

Moral Element in Education.

—St. Joseph's has a great tradition which makes it attractive not only to Catholics but to people of all religious beliefs," said Sir Ivor Jennings, Vice Chancellor, University of Ceylon, speaking from the chair at last Saturday's prize-giving at St. Joseph's College, Colombo.

Sir Ivor, continuing, said that he believed the explanation to be that Catholics were compelled by their religion to emphasize the moral element in education and that moral element was not merely Catholic or even Christian, but was founded on reason and was therefore acceptable to people of diverse religious beliefs.

Lady Jennings gave away the prizes.

Prize Money for Ceylon.

—Ceylon will receive her share of £2,000,000 of Prize Money set aside for the Dominions. This share will be worked out in proportion to the peak numbers of Naval, Marine and Air Forces raised by each Government during the war.

Mrs. Tojo asks for Husband's Ashes.

—Thousands of people gathered in Central Tokyo on Nov. 26 to sign a petition asking that the ashes of ex-Premier Hideki Tojo and the six other war criminals sentenced to death should be returned to their families.

The petition said that the punishment should end with the execution and that it would be a crime to punish the families by withholding the ashes.

Mrs. Tojo personally appealed for the return of her husband's ashes. Tojo's attorney, Mr. George Blewett met General Douglas MacArthur, Supreme Allied Commander in Japan on Nov. 26 at her request.

Major-General Walton H. Walker, Commander of the Eighth Army, in Japan, said the execution would be held secretly.

14 More Germans Hanged.

—Fourteen Germans, convicted of murdering either concentration camp inmates or parachuted Allied fliers were hanged on Nov. 26.

The prison authorities stayed the execution of Richard Schulze, former counsel in the office of Nazi Police Chief, Ernst Kaltenbrunner.

The hanging brought the total executed at Landsberg in the past seven weeks to 87.

Premier Costello on the Repeal Act.

—In an interview granted to the *United Press of America*, Premier Costello said that complete independence would be accomplished by Repeal of the External Relations Act of 1936, the last statute which binds Ireland to the British King under the Commonwealth.

Repeal of the Act "will take the guns out of Irish politics," the Prime Minister said. "It will give us complete independence with a Republican form of government. After repeal, we will have nothing more to attain in the matter of freedom. There will no longer be any necessity for repression, military courts or extraordinary tribunals."

He added that the energy of the nation could then be concentrated on ending the partition of Eire and the recovery of Northern Ireland, six counties of which are still part of the United Kingdom and are garrisoned by British troops.

The motion for the Repeal of the External Relations Act was presented to the Dail on Nov. 17.

12,000-Mile Voyage to Supply Missions.

—The "Regina Polaris," Oblate mission supply ship in the Far North, has returned to Quebec after a three-month, 12,000-mile voyage which took it well within the Arctic Circle.

The mission vessel this year also took over the supply work of a Canadian Government ship which foundered a year ago.

The "Regina Polaris" carried more than 1,200 tons of supplies and 60 passengers, including Bishop Lacroix, O.M.I., Vicar Apostolic of Hudson Bay.

"1,000 More for Missions."

—Rev. H. Coffey paid a tribute to the Catholic Missions in the Far East at the annual Church of Ireland Synod in Armagh.

He said that when General MacArthur appealed for Christian missionaries for Japan, the Catholic Church in a short time had 1,200 missionaries in the field.

The Protestant Churches all over the world could only muster 200.

OBITUARY

The death occurred on Friday, the 26th inst. in Colombo of Mr. S. Francis, father of Mr. S. F. Santiapillai, teacher, St. Patrick's College, Jaffna. The deceased had been ailing for a fairly long time and passed away peacefully at the age of 68, fortified by the last sacraments and consolations of the Church. The funeral took place on the following day; the remains were interred at the Kanatte Cemetery.

Of your charity, please pray for the repose of his soul.

May he rest in peace.

TENDER NOTICE

The Deputy Food Controller, Jaffna will receive tenders up to 12 noon on Tuesday the 14th December, 1948, for the purchase of 16,721 serviceable empty gunny bags in different grades available at the Food Control Supply Stations at Jaffna, Kayts, Chavakachcheri, Kankasanturai and Point Pedro, as indicated below:

• Jaffna ...	13,511
Kayts ...	428
Chavakachcheri ...	55
Kankasanturai ...	473
Point Pedro ...	2,254

Tenders should be made on forms obtainable on application, from the Deputy Food Controller, Jaffna, from whom all particulars on the subject can be obtained.

E. J. RAJARATNAM,
for Deputy Food Controller,
Jaffna.

The Kachcheri (Emergency),
Jaffna, 23-11-48.

CEYLON GOVERNMENT RAILWAY NOTICE

The Railway Level Crossing at 196 miles 41 chains, Batticaloa Line Railway, at the Trincomalee end of the Valaichchenai bridge, on the Batticaloa—Trincomalee Road, will be closed to vehicular traffic between 8.00 p.m. and 10.00 p.m. on 7-12-48 for effecting repairs.

During this period, urgent traffic will be assisted over this crossing subject to delay.

M. KANAGASABAY,
Ag. General Manager.
P. O. Box No. 355,
Colombo, 2nd December, 1948.

TENDER NOTICE CEYLON GOVERNMENT RAILWAY

The Chairman, Way & Works Head Office Tender Board, will receive, at the Chief Engineer's Office, C.G.R., MacCallum Road, Maradana, tenders up to 2-30 p.m. on Friday December 10, 1948 for the construction of a Food Depot and Rest Rooms for the Railway Staff at Dematagoda.

For further particulars, please see the Government Gazette of 19th November, 1948.

Sgd. W. A. SHAW,
Chief Engineer, C.G.R.,
Way & Works Office, C.G.R.,
MacCallum Road, 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., MacCallum Road, Maradana tenders up to 2-30 p.m. on Friday, December 3, 1948 for the construction of Three Sets of Workmen's Dwellings on Railway land at 77 miles 21 Chains, Main Line (Gampola).

For further particulars please see the Government Gazette of Friday, November 12, 1948.

Sgd. W. A. SHAW,
Chief Engineer, C.G.R.,
Way & Works Office, C.G.R.,
MacCallum Road, Maradana.

"Our Journey Through the Night"

(Continued from Page 1.)

over every head in Germany. Like so much else at that time, the relative value of books also changed. What survived was only the ultimate, the fundamental, and in most cases the very simple. Every book I possess which is of any value to me will bear for ever the mark of what it meant to us then, or what it failed to mean.

When the supernatural character of evil is acknowledged it becomes possible to comprehend something of the difficulty of withstanding and overcoming it. This is what, outside Germany, causes so much surprise and misunderstanding, because abroad, these devilish powers, not having been experienced, are judged merely from a moral and not from a spiritual standpoint. In order to comfort one another in those days we used to pass from hand to hand leaflets and papers containing pregnant sayings and poems which in some way or other met our needs. Among these was a quotation from Goethe's *Dichtung und Wahrheit*. In it, Goethe describes the Satanic power in the devil possessed man exactly as we experienced it, and he ends with the conclusion that man by himself cannot conquer it. This is the crucial point: the Dragon of the Apocalypse is cast into the Abyss, not by man but by God's Angel. The supernatural being is conquered only by another supernatural being.

THOSE WHO STOOD FIRM

The recognition of this truth is the key to the understanding of those days, and the fate of individuals was proof of it. It was by no means always the strongest, the cleverest and the best characters who withstood temptation, nor those who till then had seemed the most devout. With the transforming of our idea of man our idea of piety also changed: all religion only formally practised proved to be frail. I have seen many succumb and many others standing wonderfully firm, of whom nobody would have expected it. In either case, the living contact with the spiritual, or its absence, was decisive—contact with the Angel who conquered Hell, with the Saviour of the world whose power is strong in weakness.

With this I have reached the lowest depth of our journey through the night. It was just this horror of darkness, the discovery of the dreadful corruptibility of man, which was the pre-condition of an entirely new comprehension of the Light.

(To be Concluded).

THE HERITAGE OF THE "FOOLISH" CHEMIST

In the autumn of each year, there is a stir in the scientific world as to who will be the fortunate one to receive the Nobel Prize this time. There are really five prizes each year, provided for out of funds left by Alfred Nobel, the "foolish chemist", as he was called at Stockholm, the prizes being awarded for: physics, chemistry, medicine, literature and also for peace.

Naturally, those who receive the Nobel Prizes for medicine, literature and peace are generally the most widely known to the general public.

The Nobel Prize for medicine is awarded to men whose services to humanity have proved invaluable. For instance, we would mention in 1938 Dr. Elie Metchnikoff, whose research work in connection with cholera has proved to be of great practical use to the whole world. In 1908 there was also Dr. Paul Ehrlich, whose discovery of salvarsan, made in collaboration with the Japanese Doctor Hata, supplied an efficient weapon for dealing with syphilis. Then in 1905 there was Dr. Robert Koch, whose discoveries opened up the way for the systematic struggle against infectious diseases. Lastly, we have Sir Ronald Ross in 1902, whose work was crowned with the Nobel Prize. Sir Ronald Ross devoted his life to the study of questions dealing with malaria. He succeeded, in fact, in tracing the entire evolution of the bacillus of malaria and found out all its details. His research work showed the direction that

must be taken in order to fight against this malady in an effective manner, for it claimed millions of victims in tropical countries. He also advised the use of quinine both as a preventive as well as a curative measure. He died in 1932, but his work continues.

The Malaria Commission of the League of Nations recommends that 6 grains of quinine be taken every day as a preventive measure, during the fever season. To deal with an actual attack, the dose is from 15 grains to 20 grains of quinine per day for from 5 to 7 days.

In this manner every year, scientists and writers are encouraged to continue their labours for the good of humanity, thanks to the money derived from the inheritance of the man who was most wrongfully called the "foolish chemist."

M. Eng. No. 38.

NOTICE

Notice is hereby given that the undermentioned Railway footpaths and footbridges will be closed to the public for the 24 hours from 12 midnight on Monday, December 6th to 12 midnight on Tuesday, December 7th, 1948.

COLOMBO

(1) Floor's lane footbridge and the path to the labourers' quarters at Maligawatte leading from School Lane.

(2) All Railway roads at Mount Mary.

MAIN LINE

(3) Footpath over Kelani Bridge.

(4) Road from level crossing to Commercial Company's Mills between sidings at Hunupitiya.

(5) Footpath leading from Mabola-Averiawatte Road to Hunupitiya Station.

(6) Footpath leading from Dujjamuwa Halt to Pallemorugama.

(7) Footpath leading from Dujjamuwa Halt to Kandahena.

(8) Footbridge over the Railway at Gampaha Station.

(9) Footpath between 22 miles 30 chains and 22 miles 45 chains Veyangoda.

(10) Footpath on South of Railway to Bridge at Rambukkana.

(11) Footbridge over the Railway at Kadugannawa Station between Alagalla Road and platform stairway.

(12) Footbridge at south-end of Nawalapitiya Station.

(13) Footbridge at south-end of Hattton Station.

(14) The two short cuts to Talawakelle Station from near the Police Station and near the Engineering Works Road.

(15) Short cut steps from Main Road to Talawakelle Station.

(16) Sub-way between Badulla Road and Punagala Road at Bandarawela Station.

UDAPUSSELLAWA RAILWAY

(17) Path from Ragalla Station to Bazaar.

COAST LINE

(18) Path on the north of Bambalapitiya Station running alongside the Railway on the landward side from 6th lane to Bambalapitiya Station Approach Road.

(19) Path on the south of Bambalapitiya Station running alongside the Railway on the landward side from 12th lane to Bambalapitiya Station Approach Road.

(20) Path on the south of Wellawatte Station running alongside the Railway from the 6th mile (Railway mileage) to Wellawatte Station Approach Road.

(21) Footpath between Ridgeway place and Charlemont Road, including the footbridge over the Wellawatte canal.

(22) Footpath running alongside the Railway boundary north of Dehiwala Station, excepting between station approach Road and entrance to 'Oxenbourne'.

(23) Footpath south of Dehiwala Station running alongside Railway boundary to the Station Approach Road.

(24) Footpath leading from Ratmalana to new level crossing at south end of station of land side.

(25) The path on the north and south side of Angulana Station on the sea side of the Railway.

(26) Footpath at 15m. 43c. south side of Egoda Uyana Station leading to sea beach.

(27) Footpath in front of Station

Master's Bungalow at Egoda Uyana Station leading to Station Approach Road.

(28) Footpath over Panadura Bridge.

(29) Footpath under south end of Panadura Railway Bridge.

(30) The Goods Sheds Roads between level crossings at north and south ends of Panadura Station.

(31) Footpath from Sea Beach Road, Panadura, to Panadura Railway Station.

(32) Footpath at south end of Bala-pitiya Station.

(33) All private roads at New Railway Workshops, Ratmalana.

(34) Footpaths at the north end of

Ambalangoda Station Yard crossing the tracks and leading to Willegoda Village.

KELANI VALLEY LINE

(35) Footpath at west end of south side of Nugegoda Station omitting the path leased to the Urban Council under Bond No. 3435.

NORTHERN LINE

(36) All Railway Roads to Anuradhapura.

(37) Overhead Bridge, Jaffna Station.

M. KANAGASABAY,

Acting General Manager.

P.O. Box No. 355,

Colombo, 25th November, 1948.

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