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The Iron Curtain Protects Us From War

Two basic points of Marxist teaching may restrain Russia from plunging the world again into war. They are: The need to maintain, at all costs, the Iron Curtain which seals her people off from the "dangerous" bourgeois influences of the outside world; the belief that greater and more lasting gains may be achieved by civil war than by any war of aggression. Thus the Iron Curtain, sinister as it is, may yet protect the West. And the Marxist belief in revolution, which for a generation has plagued the world, may, in fact, prevent its annihilation. That is the supreme irony of the present situation.

To grasp fully how vital these points are to Russia, one must have some grasp of the Marxist-Leninist teaching on the Dictatorship of the Proletariat and appreciate the complete and undeviating unity of theory and practice which the Communists achieve. The Marxist believes that all ideas and ideologies have their origins in the different classes of society, which means to-day that they are either "bourgeois" or "proletarian." The purpose of the Dictatorship of the Proletariat is to achieve the proletarian State—fore-runner of Communism proper—by destroying the last remnants of surviving bourgeois ideology within it. Hence the "liquidation" of the kulaks, "middle" and "rich" peasants in Russia in the '30s in addition to those members of the aristocratic and capitalist classes who survived the revolution.

It is this which determines the whole character of the dictatorship in Russia to-day; the war against bourgeois music, science, architecture; the mistrust in which Red Army men who fought their way into the capitalist world are now held and the suspicion with which all non-Communist politicians are treated at the conference table. Hence, also, the Iron Curtain, which is not a manifestation of a strange kind in the Slav mind, but is absolutely necessary if a generation's effort aimed at the suppression of capitalist influences at home is

not to be undone by the infiltration of precisely such ideas from abroad. For this reason Russia must avoid war, which necessitates the crossing of the frontier into the capitalist world by vast numbers of her carefully-protected people, at all costs.

The Red Army men who saw the capitalist West at close quarters represent to-day a disintegrating force within the State. The Communist leaders will not duplicate the problem by another war if they can avoid it. They cannot afford the risk of adding to their number in this generation. Yet the constant expansion of Communism, with a consequent change in the balance of power between the Communist and non-Communist worlds, is vital to Russia's survival. When a war of national survival such as the last is forced upon her she attempts to use it to achieve every territorial gain possible—and is still consolidating and extending those gains wherever possible to-day.

But at other times she believes she can rely upon the Communist Parties of the world to continue to extend the Communist world for her. They are doing it at this moment throughout S.E. Asia with great success and without the loss of a single Russian life. She hopes, also, that the Communists of France and Italy may yet push the Communist frontiers right into the heart of the West and that her rivals, Britain and the U.S., may be weakened from within.

She sees, therefore, every reason for using delaying tactics in all her international dealings, whilst the situation "matures" in East and West; and no reason at all for going to war so long as she can rely upon others to do the fighting for her and so enable her to keep her frontiers sealed against the disturbing wind of freedom from outside. With the most complete cynicism she will attempt to reap the fruits of war without going to war. And it is precisely there the danger lies.

—The Catholic Herald, London.

Government Concerns Expensive

A remark made by a Minister of Madras two weeks ago ought to serve as a timely warning to those who regard nationalization as a panacea for economic ills. At the laying of the foundation-stone of an eye hospital at Podanur, Dr. Gurubatham observed that Government organizations had nowadays become too expensive and that it was in the interests and well-being of the country that private enterprises and institutions should be continued. There is a prevailing notion that if the State were to take over a concern its success is assured and that whatever defects exist in it will automatically disappear. Apart from the evidence to the contrary, considerations of the higher cost of State-owned institutions make it desirable that there should be as much private enterprise in everything as possible, except where it would give individuals far too much power. The Madras Minister instanced the digging of a well six feet wide by

300 feet deep. A private individual could get it done for Rs. 600 only, while the P.W.D. authorities estimated it at Rs. 3,000. Had the Government inexhaustible reservoirs of wealth no one would mind even if such a work cost three lakhs instead of three thousand; but it is the public that has to pay for this lavish expenditure in taxes; while in the case of nationalized industries and communications, the people have to pay more prices. People seem to think that the money which is required by the State to run its establishments is produced from somewhere somewhat as rabbits are produced from the magician's hat. They don't appear to understand that their pockets are the main sources of Government revenues and that, therefore, the high cost of Government-owned concerns is met by themselves. Nationalization is an expensive luxury which should not be indulged in unless circumstances make it necessary.—The Examiner.

OWNERS OR SLAVES

(d) PRIVATE OWNERSHIP MAY ASSUME A DIFFERENT FORM IN PRESENT SOCIETY

Catholic social philosophers advocate a form of society in which the mass of men have the opportunity to become private owners. The tone of such a society would be determined by the owners.

Some men, of course, would not wish to become property owners, but would prefer to work for wages. There can be no quarrel with this, as there is nothing essentially wrong with the wage contract, provided the worker is paid a just wage.

Such a form of society is in striking contrast, on the one hand, with the present capitalist system which has concentrated ownership and control in a few hands and has deprived the mass of workers of any chance of becoming property owners, and on the other hand with a socialist system which would concentrate ownership and control in the hands of a few State officials and would deny ownership to the mass of workers.

The maldistribution of property in the pre-war system in a typical country can be assessed from the following table. The figures are derived from probate figures, and give some idea of how property is owned by a few:

1½ per cent left	33 per cent of property passing;
15½ per cent left	48 per cent of property passing;
23 per cent left	19 per cent of property passing;
60 per cent did not leave sufficient property to necessitate the taking out of probate.	
Probate duty is rarely payable on property below £500.	

Many would justify the present system on the ground that ownership is distributed among the thousands of shareholders of the various companies, but shareholders, as a general rule, have no control over the company in which they are interested. Real control is exercised by the directors of the company, and the wishes of the shareholders are ignored. Such nominal ownership is a mockery of true ownership, the keynote of which is the control exercised by the owner over his property.

The present set-up, moreover, deprives the individuals actually engaged in the productive processes, i.e. the worker, technician, etc., of any control over the operations through which they express their personality. Such a system cannot be justified, nor can it endure.

THE FORM OF OWNERSHIP VARIES

We must, however, be prepared to adjust our ideas of ownership to the prevailing social conditions. Pope Pius XI made this quite clear when he wrote:

"History proves that the right of ownership, like other elements of social life, is not absolutely rigid, and to this doctrine We have given utterance on a previous occasion in the following terms: 'How varied are the forms which the right of property has assumed! First the primitive form in use among rude and savage peoples, which still exists in certain localities even in our own day; then that of the patriarchal age; later came various tyrannical types (We use the word in its classical meaning); finally the feudal and monarchic systems down to the varieties of more recent times. It is plain, however, that the State may not discharge this right in an arbitrary manner..... However, when civil authority adjusts ownership to meet the needs of the public good, it acts not as an enemy, but as the friend of private owners.'"

This is quite obvious in agriculture where private ownership has adopted diverse forms in various countries and various ages. In some places the clan system of ownership may prevail; in others freehold or some form of leasehold. The form of ownership in industry has also undergone several transformations through the years.

At the present time it should be our aim to establish a form of private ownership of property in harmony with the nature of the economic society in which we live. This may mean a complete break with our past thinking on ownership. Unless, however, we give serious study and attention to this problem it is useless demanding the restoration of ownership to the workers.

(To be Continued)

Lapsed Catholics of Austria

The London Catholic Herald gives the following statistics of the return to the Church of Austrian lapsed Catholics:

About 60,000 of the 304,553 Austrian Catholics who left the Church during the seven years of Nazi occupation returned to the Faith by the end of last year. Figures for the present year are not yet available. The return to the Faith began slowly while the Nazis still dominated Austria and it increased each year. In 1938 slightly more than 2,000 apostates appealed for readmission to the Church. In 1944 almost 5,000—most of them enrolled Nazi Party members—took the road back to the Church. By the end of the war about 10 per cent of the total number of apostates had returned to the fold. Since the liberation in April 1945, parish

offices have been crowded with apostates seeking re-admission. The priests have exercised the greatest caution, making sure in each case that the motive was genuine. According to a study made by the Vienna diocesan office those seeking re-admission can be classified as follows: (1) Those who through weakness of character and lack of faith were unable to resist Nazi pressure encouraging apostasy; (2) those who fell away from the Church because they expected to profit from such a step; and (3) those who filled with sincere repentance have suffered great disillusionment and now sincerely strive after the grace of faith. The Church suffered the gravest losses in Vienna, not so much because National-Socialism gained a stronger foothold there, but because religious condi-

(Continued on Page 4).

Church Calendar

DECEMBER 1948

THURS....16 S. Eusebius.
 FRI.17 S. Bega.
 SAT.18 S. Rufus.
 SUN.19 A.—S. Nemesion.
 MON.20 S. Peter Can.
 TUES.21 S. Thomas.
 WED.22 S. Zeno.
 THURS....23 S. Victoria.

The Catholic Guardian

DECEMBER 16TH 1948

MR. SUNTHERALINGAM
AND AFTER

We are coming to the close of a year of achievements that will go down to history. Independence and Mr. Senanayake will be inseparably counted.

Mr. Senanayake is a statesman and a realist—the terms are concomitant. He sees that the mere passing of an Independence Statute is not enough. The responsibilities of independence have to be faced and, what is still more to the point, the spirit of responsibility has to be inculcated in every sphere of public life.

This has not been an easy or a pleasant job. The big news of this week has been the resignation of Mr. Suntheralingam at the request of the Prime Minister. Despite a friendship of over twenty-five years, the resignation was called for and was tendered in a spirit of service that does honour to both the Prime Minister and Mr. Suntheralingam. There was not a false note in all the exchanges. Responsibility is being inculcated under the best auspices and traditions are being created. 'Created' is the operative word, as the Dnoughmore Scheme though a well intentioned course of steps to self-government without tears did in fact, as interpreted in Ceylon, leave the question of cabinet responsibility rather hanging in the air.

We have travelled far since February the fourth. The point of this editorial is that we have some way to travel yet before we look like having anything approaching the sense of responsibility desirable.

Let us take a concrete example that is exercising the mind of every Ceylonese concerned about the future of our country. The subject is not a new one but it must be emphasized until something effectual results.

The business side of government is happy-go-lucky. Any business concern run as our government is being run would end in bankruptcy. Exacting traditions are called for and as we pride ourselves on following the British headline we might usefully remind ourselves what is the British tradition for example when there is a leakage of budget secrets, when audit queries are left unanswered or when heavy expenses are incurred without previous sanction from Parliament. Dr. Dalton resigned immediately when there was a leakage of budget secrets for which he was only technically responsible. Mr. Suntheralingam has shown that Ministers can resign.

There is thus much to be done as yet. The Bribery Commis-

sion is functioning but we hope that its Himalayan parturition, with the legal midwifery involved, will bring something to light beyond a still-born mouselet.

What is wrong? As we see it there will be no reform until there is an effective opposition in Parliament. One almost wishes that the Tamil Congress had never joined the government.

"Mysteries are the
Ways of God"

BY M. J. A. JEYANATHAN.

Mysteries, it has been said, are the ways of God. But the sublime truth behind this statement is not generally realised. In his dealings with us, "we look for a God that will conform to our formulae." We therefore miss Him at every turn. That is the tragedy of many human lives.

When in the fulness of time, God came among men, they received Him not, because He came in a way they were not prepared for. They had created, out of imaginations heated by national pride, the glorious circumstances in which He was to be born. They, therefore, missed Him at His birth. He came into the world in the way they had least expected. He was born of a poor maiden, attended by a carpenter, in a stable, far from the madding crowd's ignoble strife. The High Priests among the Jews—you may call them the "big shots"—missed Him because of their pride, but the Shepherds, and the Wise Men found Him, because they were willing to take God on His own terms. They were humble.

Throughout His earthly career, Our Blessed Lord's teachings, His life, in fact pertaining to Him, were not grasped by men. They were in a sense, mysterious to many of His followers. His teachings were difficult to understand. Those who were humble enough to take Him on His own conditions were most pleasing to Him; they were his true disciples. Because they knew that He alone had the words of Eternal Life, they were true to Him. But it is also recorded in the Gospel, that many refused to follow Him, because they found His teachings intellectually indigestible. They found His teachings 'hard'. They walked, therefore, no more with Him."

What happened during Our Blessed Lord's life is being repeated today in the world. More than ever before, men want God to clear the mess in which they find themselves. The divine Church of Christ is like a beacon in the world. But do men in large numbers "sense" it as divine? Tell them that Divinity is to be found in the Catholic Church alone, and they will not fit in with the spirit of the age, because her philosophy is directly opposed to the materialism of this period, men conclude that God is not in the Catholic Church. But God does not conform to our petty, narrow, earthly conceptions of the divinity. His ways are mysterious. Divinity is always found where you least

expect it. And in the institution which is most despised, which is supposed to be most out-of-date in the world, divinity is found. If men want God, they can find Him there alone. He is not found in the halls of the mighty, among the rulers of nations and the great ones of the earth.

While talking to a non-Catholic, Christian friend, I happened to discuss religion with him. My friend was not convinced of the primacy of St. Peter. I therefore quoted for his benefit the passage from the Gospel in which Our Lord refers to Peter as the rock on which the Church was to be built. "That's all right," replied he, but, then how CAN the Church be built on one man?"

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That, unfortunately, is the dilemma which confronts many people today. Of old when Our Blessed Lord had spoken about the Holy Eucharist to the multitudes, they turned away from Him, saying "How can this man give us His body to eat?" So today many of His followers ask: "How can divinity be found in this particular Church alone? How can the Pope, an ordinary man, claim infallibility?" But so it is. God's ways may seem mysterious. We have to take Him on His own conditions. We cannot impose ours on Him. Christ's doctrines are "hard sayings." Let us say with St. Peter: "Lord to whom shall we go? Thou hast the words of Eternal Life."

Let this act of Faith, this vote of confidence in Our Lord—for such indeed it was—be our constant prayer. One can imagine what a consolation these words from the spokesman, of his Apostles must have been to Our Lord after the haughty refusal of the multitudes to believe Him. Today there are many who do not follow Him, because He does not fit in with their conception of Him. Let our humble insufficient Faith be some consolation to Him.

Holy Family Convent
English School, Jaffna

Another emblem of true Irish tenacity of purpose has been set up in the Convent grounds in the form of a magnificent School Building. It is nothing short of sheer courage and unwavering Faith that enabled the Mother Superior to start with only Rs. 20,000 in hand, a building that would ultimately require a sum of Rs. 175,000.

The 6th of December marked a memorable day in the annals of Holy Family Convent. It saw the blessing of the New School Building. It was a matter of general regret that owing to imperfect health His Lordship the Bishop could not officiate. Very Rev. Fr. T. M. F. Long, O.M.I., ably represented him. Rev. Mother Directress, Rev. Mothers Theophane and Salome represented respectively their communities. Present and past pupils, a large

number of well-wishers and benefactors shared in the joy.

The increasing numbers, as a result of Free Education require this building. The six class rooms on the ground floor are to accommodate the Primary School pupils.

After the singing of the Veni Creator, the procession formed at the Chapel wended its way to the New Block whilst the children sang Hymns to our Heavenly Mother to invoke her protection on the work. Arriving at the main entrance the Processional Cross was carried inside, followed by the Rev. Fathers who were present. Then Rev. Fr. Long began the Blessing. It was a long and imposing ceremony, and took an hour and a half to bless inside, outside, downstairs and upstairs. It was the privilege of the Contractor Mr. de Silva to hang the Crucifixes on the walls in the New Hall. The blessing over the assembly was addressed by Advocate V. Joseph who spoke of the wonderful development of the Congregation of the Holy Family in all parts of the Island, emphasising the large number of Ceylonese Nuns who work under its banner, the good work done by these self-sacrificing soldiers of Christ, adding that it was the great faith and earnest prayers of the Rev. Mothers that erected the magnificent building in which they were. In support of this statement he mentioned that one day he asked the Mother Superior—where are you going to find the money? "I do not know" was the reply. The speaker thanked Mr. D. James who with his family drove from Colombo to be present at the blessing for furnishing a class-room in memory of his beloved wife Florry—Vanderkoen an old pupil of the school and also Mrs. Thambyrajah (nee Beatrice and Rajaratnam) for the money sent in from the Straits in aid of her Alma Mater.

Rev. Fr. Long spoke briefly, exhorting all to double their already generous contributions. The visitors then went over the New Building and one and all were delighted with the grand edifice that their own contributions big and small had made possible.

The same week saw the opening of the Fancy Fair, in aid of the Fund. The bad weather in no wise damped the enthusiasm of the organizers, the teaching Staff of St. Patrick's College and the Convent. The Convent owes a debt of gratitude to those who helped to make the Fair a success. The crowning glory of it all was the Variety Entertainment. Special thanks is due to the performers Mrs. Ferdinands and her talented daughter Miss. C. Ferdinands, that the gifted Miss. B. Locke and her star pupil Miss. B. Rode, Dr. St. John Puvirajasinghe and finally the Dramatic Club of St. Patrick's. The huge debt incurred by the Convent has yet to be paid off and it is hoped that the New Year will bring with its many blessings, in particular that of generous giving.

Rev. Mother and Community extend warm and sincere greetings of the season to all benefactors.

LOCAL & GENERAL

Ourselves.—The St. Joseph's Catholic Press will be closed for Christmas Holidays from the 24th inst. to the 2nd of January, 1949. There will be no issue of the 'Guardian' on the 30th inst.

The Confraternity of the Sacred Heart.—The monthly meeting of the members of the Confraternity of the Sacred Heart, S.P.C. Branch, Senior Division was held on Sunday the 12th inst. at 5-30 p.m. at the College Library. The Very Rev. Fr. T. M. F. Long, O.M.I., presided. Mr. C.W.D. Alwines delivered a very instructive lecture on "Some Themes from the Book for All Time." He quoted words of wisdom from the Holy Bible which were genuine remedies for all the ills of the present day. Mr. G.S. Puvirajasinghe proposed a vote of thanks to the lecturer seconded by Mr. A. Francis of Mary.

A Sacerdotal Visitor.—Rev. Fr. Rosairo Corera, Mis. Ap., of the Tuticorin Diocese is in Jaffna on a short visit. Fr. Corera is the Parish Priest of Vembar, South India. He visited a number of his parishioners who are doing business in Jaffna.

St. Patrick's College.—St. Patrick's College closes for the Christmas vacation on Friday the 17th inst. and re-opens on Tuesday 12th January 1949. There is a very limited number of vacancies for new admissions. Parents and guardians of intending new entrants are requested to send in their applications as soon as possible as, other things being equal, priority will be observed. The scheduled age for admission to each class will be strictly adhered to. We give below the various ages for each class. Boys who are over the scheduled age limit need not apply.

AGE LIMIT FOR 1949 ADMISSIONS

Std. IV	11	Born on or after	1-1-38
" V	12	" " "	1-1-37
" VI	13	" " "	1-1-36
" VII	14	" " "	1-1-35
" VIII	15	" " "	1-1-34
Pre-Senior	16	" " "	1-1-33
Senior	17	" " "	1-1-32
Lower VI	18	" " "	1-1-31
Upper VI	19	" " "	1-1-30

The Jaffna Diocesan Provident Society Ltd.—The office of the above Society will be closed for X'mas and New Year holidays from 25th December to 2nd January 1949. (Both days inclusive.)

Mr. Suntheralingam Resigns from Cabinet.—Mr. C. Suntheralingam, Minister for Trade and Commerce, has resigned from the Cabinet. His successor is Mr. H. W. Amarasuriya.

The letter of resignation was handed to the Prime Minister, Mr. D. S. Senanayake, at "Temple Trees" at 4 p. m. on Monday by an official formerly attached to the Ministry of Trade and Commerce.

The resignation, which is the outcome of his leaving the House of Representatives at the time of voting on the Indian Residents (Citizenship) Bill on Friday, was accepted by the Prime Minister.

Municipal Poll in Jaffna.—The following are the remaining results of the Jaffna Municipal elections:

Nayanmakadu Ward:	
Mr. C. Ponnambalam (Ind.)	835
Mr. K. Thuraisingham (T.C.)	731
Mr. S. J. Chinnappah (Ind.)	11
Nallur Ward:	
Mr. S. Visvalingam (I.C.)	728
Mr. A. Thurairajasingham (L.S.S.P.)	575
Mr. C. T. Navaratnam (Ind.)	59
Vannarponnai Ward:	
Mr. S. Thurairajah (T.C.)	1329
Mr. M. Karthigesu (Com.)	451
Kanderamadai Ward:	
Mr. S. S. Navaratnam (T.C.)	803
Mr. R. C. Manmatharayan (T.C.)	770
Mr. K. Aiyadurai (Ind.)	106
The New Mosque Ward:	
Mr. Kathi S. M. Aboobucker (T.C.)	1275
Mr. S. Habeeb Mohamed (Ind.)	455
Station Ward:	
Mr. S. R. Thalayasingam (T.C.)	1255
Mr. M. C. Subramaniam (Com.)	765
Mr. K. V. Sinnadurai (I.)	177
Chundikuli Ward:	
Mr. E. T. Hitchcock (T.C.)	626
Mr. P. Mortimer (T.C.)	517

Second Reading of the Indian Residents' Bill.—The Prime Minister, Mr. D. S. Senanayake, introducing the second reading of the Indian Residents (Citizenship) Bill in the House of Representatives on Dec. 9 said that he was prepared to allow citizenship rights to those who wished to be citizens and who would be loyal to this country.

Dr. Colvin R. de Silva, opposing the Bill, described it as a "vicious piece of class legislation" aimed at the Indian labourer, rather than the Indian employer.

The revolutionaries were against the Bill because it was an 'anti-working class Bill', he added.

Personal.—Mr. J. A. P. Thuraiyagam, Proctor, Trincomalee, an old boy of St. Patrick's College and the eldest son of a grand old Patrician Mr. A. R. James wins a seat in the Urban Council defeating his opponent Mr. Aboobacker, M.P. for Muthur, by 500 votes.

Festival of Carol Singing.—The Choirs of the various prominent English schools in Jaffna held a pleasantly devotional evening in the Jaffna Town Hall on Monday the 13th inst., each school giving a Carol Song. Admission

was by special invitation and the hall was filled to capacity half-an-hour before the scheduled time. The Very Rev. Father T. M. F. Long, O.M.I., Rector, St. Patrick's College, explained in brief the nature of the function and the programme was gone through in a devotional manner though it was not a religious service as Father Long remarked in his introduction. The standard of the singing was high and the reaction to it by the audience who joined in the songs common to all exemplary.

Mr. and Mrs. P. J. Hudson were present as distinguished visitors. The organizers deserve undiluted praise.

Iron-Steel Project is Outlined.—Mr. G. G. Ponnambalam, Minister for Industries, Industrial Research and Fisheries outlined the main features of his blue-print for the industrialization of Ceylon.

Stating that the iron and steel industry would form the base of the industrial projects of the island, the Minister added that he would explore and exploit these resources to make Ceylon self-supporting in this industry.

Mr. Ponnambalam said that there were 6,000,000 tons of iron ore in the South Western sector of the island.

In this area, bounded by Neboda, Kosgoda, Akuressa, and Rakwana, the high-grade iron ore could yield 54 per cent. of pure iron, as compared 35 per cent. in other countries. The iron ore, he added, was sufficient for another 100 years.

Death Penalty for 4 in Whitehouse Murder.—After a 15-day trial, the Whitehouse murder case concluded on Dec. 10 at the Colombo Assizes. Four of the five accused being found guilty of murder. Mr. V. L. St. Clair Swan, Commissioner of Assizes, sentenced the four men—A. Martin (alias Halpage Martin), W. A. Albert, R. A. Peter Perera (alias Latara Baas) and P. M. Thomas Appuhamy (alias Surabiel Appuhamy)—to death.

Christening of Princess Elizabeth's Son.—The christening of Princess Elizabeth's son took place at Buckingham Palace yesterday.

Court correspondent Louis Wulff reported that but for the illness of King George the infant prince might have been christened in the little church of St. Mary Magdalene at Sandringham, where the King was christened 52 years ago.

The private chapel at Buckingham Palace, scene of many former Royal christenings, including that of Princess Elizabeth, is still unusable since its wrecking by a German bomb during the war.

A room at the Palace, one of the state rooms on the first floor had been prepared specially for the ceremony. The christening was a private family affair.

Britain Cannot Aid Chinese Government.—Mr. Ernest Bevin, Foreign Secretary, told the House of Commons on Dec. 9 that Britain had explained to the Chinese Government that because of her financial and economic position she was unable to give material aid to the nationalist armies.

"Inevitably as the result of the war-time strategy of the Allies and post-war circumstances, the U.S. Government has been directly concerned with assistance to China than this this country has," he declared.

Ceylon Doctor's Fellowship in Dental Surgery.—Dr. S. S. P. de Jong de Silva; L. S., (Ceylon), L. D. S. (Ceylon) L.D.S.R.G.S. (Edin), B. D. S. Danelm, has been successful in the Fellowship in Dental Surgery of the Royal College of Surgeons, England.

Dr. de Silva was granted special permission to sit for the Fellowship soon after his success in the Primary held in October. Only three doctors in England have been previously successful in this examination for the Fellowship. He has been offered the opportunity of doing some special work in dental oral surgery before he returns. Dr. de Jong de Silva is attached to the Ceylon Government Medical Service and is an old boy of St. Joseph's College.

King Approves Gift of Mace and Chair.—The King has agreed to a request of the House of Commons to direct that a Mace and Speaker's Chair be presented on behalf of the House of Commons to the House of Representatives in Ceylon.

"It gives me the greatest pleasure", the King said in a message read to the House, "to learn that the House of Commons proposes to make such a gift to my House of Representatives in Ceylon, and I will gladly give directions for the carrying out of the proposal."

"J.P." as Cricket Enthusiast.—Cricket had no more ardent votary than the late J. P. de Fonseka, who in his boyhood days played cricket for St. Joseph's and captained the eleven with success. I can still picture his slow left arm tricky bowling. In later years he would write delightedly on the game and often sent me his own impressions or those of famous writers taken from English papers. He also enriched my library with contributions of rare books or magazines on the grandest of games.

One of these volumes sent to me was "Dr. Grace" by Bernard Darwin. No "Life" of the G. O. M. contains so many intimate stories of Grace as this one and I shall always be grateful to J. P. de F. for this thoughtful and valuable gift.

The last occasion on which I watched a cricket match together and exchanged cricket memories was when St. Joseph's met St. Peter's on the S. S. C. ground last March.—*Sunday Observer.*

Nuffield Gives Another Quarter Million.—The British motor magnate and philanthropist Lord Nuffield has given £250,000 sterling to help young surgeons, particularly from the Dominions, the United States and other countries, coming to Britain for advanced studies to the Royal College of Surgeons for the promotion of research and education in the surgical sciences, will be used to build a Nuffield college of Surgical Science attached to the Royal College.

Train Runs on Tyres.—France is the first country in the world to have a train running on pneumatic tyres because M. Andre Michelin, of Michelin Tyre Company, in February 1929 spent a sleepless night in a sleeping coach between Paris and Cannes, on the French Riviera.

When he arrived at Cannes, M. Michelin told his brother, Edouard, that the clanging of metal wheels on the track had kept him awake, and the brothers agreed that rubber wheels would remove the nuisance.

After twenty years' experiment the State-run French railways have a rubber-tyred luxury express running on the important Paris to Strasbourg line.

Railway coaches fitted with pneumatic tyres have previously been used experimentally on other lines; but this is the first main line train to be completely constructed for the purpose.

Parents' Rights for Catholic Schools.—Catholic parents in Fuveau, near Marseilles, have won their fight to keep their school Christian and staffed by members of a religious order. The Appeal Court of Aix-en-Provence, taking into account the local circumstances, has ruled that the school must remain in their hands. The school was founded and maintained by the local mining company. It became a Godless State school when the mines were nationalized. Like parents in many other parts of France, the Fuveau miners barricaded themselves in the school. The Socialist Mayor arrived with a number of people calling themselves the "Friends of Lay Education." The police had to eject the parents.

Russia's Atheism Reaffirmed.—The Soviet Union made what was described as a "friendly protest" last month against including in the projected United Nations declaration of human rights the proposition that "men are created in the Image and Likeness of God."

Professor Alexei Pavlov, Soviet delegate, told the Social Committee of the General Assembly, "In my country the postulate that man is created in the Image of God is much disputed and is sometimes even regarded as reflecting a certain social backwardness."

New Czech Law Penalises Clergy.—Penalties against Czech priests who "misuse their priestly functions to influence public life" are listed in one specific paragraph of the newly decreed "Law Defending the Republic."

This detailed emergency measure was brought into force last month together with a law which re-introduces into the courts the "lay judges" who were used

to try collaborators after Czechoslovakia's liberation.

With the two crucial questions of education and land reform still outstanding, the effect of the two new laws is to bring greater pressure than ever to bear against the Church.

French Missionaries.—There are to-day throughout the world a little more than 6,400 French missionary priests and Brothers belonging to 42 different Orders or Congregations, and 9,100 French Religious from 100 different communities.

The number of priests does not include diocesan priests who have gone to the missions as individuals. Four hundred of these are working in North Africa, One hundred and fifty Breton priests from the seminary near Brest, are exercising their ministry in Haiti. And 50 priests from the colonial seminary at Paris are working in the Caribbean area.

1,000,000 in Secret 'Church' Meet in Russia's Pits, Woods

Existing totally underground in the wastes of Siberia, the Church is active with a million Catholics in concentration camps and slave labour colonies who gather in secret with their prisoners-priests in mines, forests and other places, says Dr. Peter Dauzvardis, Lithuanian Consul in Chicago.

The reports, he said, come from reliable sources, including a priest who recently escaped to Germany.

The underground Church movement, he said, stretches from the Urals across Siberia to the Pacific.

It numbers more than 200,000 Poles, 100,000 Lithuanians and 70,000 Latvians, besides many thousands of Ukrainian, Hungarian and German prisoners.

There is no outward sign of activity, because Soviet guards have shot down people for simply making the Sign of the Cross.

A few months ago, at one of Russia's most isolated spots—Chukotski—hundreds of bodies of men, women and children were piled upon the frozen ground and covered by snow drifts.

A man standing nearby whispered in Latin: "Eternal rest grant unto them, O Lord." The man was a priest.

EVEN AT NIGHT

The Church is in action even at night. While guards with machine guns parade under camp windows, Catholics remove pictures of saints from under floors or other hiding places and join in congregational prayers.

Children of the Slave camps are forced to work in order to eat. They have to attend Communist schools.

In one in the Yakutsk region they were told by the teacher supplied by the Penal Labour Camps Office, that God does not exist, and that "capitalists who believe in God are planning to kill us with atomic bombs."

But even in these classrooms, the Siberian Church asserts itself. The children secretly make the Sign of the Cross and pray.

Most of the Catholics slaves are deportees who were convicted without trial and taken to the camps in cattle trucks.

More than 20,000,000 people are at present in the slave camps of Russia, said Dr. Dauzvardis.—*The Universe.*

CEYLON GOVERNMENT RAILWAY NOTICE

The Railway Level Crossing at 23 miles 06 chains 65 links, Puttalam Line Railway, between Katunayake and Negombo Railway Stations, on Thaladuwa U.C. Road, will be totally closed to vehicular traffic from 9-00 p.m. on Monday 20-12-48 till 6-00 a.m. on Tuesday 21-12-48 for effecting repairs.

During this period of blockage, traffic from Thaladuwa U.C. Road to St. Joseph's Street and Vice Versa should proceed via Green's Road and Karunaratne Road.

M. KANAGASABAY,
Acting General Manager,
P.O. Box No. 355,
Colombo, 9th December, 1948.

Lapsed Catholics of Austria

(Continued from Page 1.)

tions in the cities, as distinct from those in smaller towns and villages, offered only minor resistance. There is no doubt that the Nazi apostasy campaign found a fertile ground, prepared through the long and pronounced anti-religious attitude of Socialism. For decades the working classes were told that the Church was their greatest enemy, the "ally of capitalists" and the greatest obstacle to human progress. Quite a few Socialists to-day deeply regret their party's former alliance with free-thinkers and other enemies of religion. Austrian Socialism to-day takes a dispassionate, if not an exactly friendly attitude, towards the Church. The distrust and antipathy towards the Church, particularly among the working classes, is, however, so deeply ingrained that progress to break down the barriers separating the Church from working men is painfully slow.

Noted Missionary Anthropologist

Former professor for West African languages at the Oriental Institute of the Berlin University, Rev. Hermann Neckes, noted missionary anthropologist, died at the Pallottine Missionary College, Kew, Melbourne, Australia on October 28, at the age of 73. Though little known in Australia, where during the latter years of his life he was painstakingly compiling a dictionary and grammar of the aboriginal languages of the Kimberleys, "the news of his death", remarked Rev. Father Girke, S.C.A., preaching the panegyric, "will be mournfully recorded in the scientific papers and periodicals throughout Europe, where he was a recognized authority in the field of linguistics and anthropology."

Father Neckes was a native of Essen, Western Germany, and entered the Society of the Catholic Apostolate (better known as the Pallottine Fathers) in 1892. After philosophical and theological studies at the Gregorian University, Rome, he went to the Cameroons as a missionary in 1900. Within a few years he spoke at least three Western African dialects fluently and succeeded where even men from Cambridge and Oxford have failed in discovering the basic linguistic principles of the Bantu languages. He was the first ever to publish a grammar and dictionary of the widely-spoken Jaunde dialect. As a result of prolific literary activity he was called in 1907 to the Berlin University, where he was professor till 1915. In that year he was recalled by his superiors and appointed to the professorial staff at the Major Seminary of the German Province of the society.

Father Neckes came to Australia in 1935 to make a study of the aboriginal languages spoken by the tribes in the Pallottine Mission of the Kimberleys. After seven years hard field work research he retired to the Melbourne house of the society, at Kew, where he set to work to sort out the material he had collected. His manuscript of the grammar and dictionary of the Kimberley languages was completed only last year. The work will be the first comparative grammar and dictionary of the Australian native languages as a whole to be published. It is now in print and its posthumous publication will set the crown on Father Neckes' life-time.

The Language Question

Views regarding the displacement of the English language and on the *lingua franca* in India continue to be freely expressed, but a note of sober realism is creeping into them. Gone is the sense of urgency that at one time used to characterize statements on this subject. Mr. T. T. Krishnamachari, speaking on behalf of South India in the Constituent Assembly, early this month, said that the hatred for the English language in the South had disappeared. It is being increasingly admitted that if

there is to be a national language for India—and no one has the slightest doubt that there should be—English cannot be replaced for some time to come for there is no Indian language to take its place universally just yet. Ultimately Hindi, or Hindustani as some call it, will undoubtedly be adopted as the official medium of the Central Government and for the whole of Northern India; but there are good chances of its being accepted even in the South in spite of the opposition it has encountered there in the past, for it is realized there that it is the only language that can replace English as India's *lingua franca*. A great deal of tact will have to be exercised in handling the language question in the South because of the heart-burnings it has already caused there. A warning in the Constituent Assembly was uttered against the development of what was called a language imperialism in the country; while another member referred to linguistic fanaticism when speaking about Hindi.

But the pace of the change is going to be slow though at one time there were signs of bustling. Mr. M. Satyanarayana, a member of the Constituent Assembly and a leader of the Hindi Pracharak movement, frankly admitted in a statement that the total replacement of English by an Indian language has not yet come. We believe, however, that the substitution will take even longer to effect if the provinces be re-distributed on a linguistic basis. For the first consequence of this step will be the establishment of linguistic Universities which, at least for some time, will be more engaged in the development of the regional language than on the promotion of a universal one.—*The Examiner*.

FATHER CAMBIER'S OPINION ABOUT QUININE

Father Cambier belongs to the history of the Congo. He was one of the men selected by King Leopold II at that heroic time when all those going to that country had to be carefully weeded out. He is the ex-Apostolic Prefect of the Haut-Kasai, and now, at the age of 75, knows of no better pastime than to work in the garden of his cottage on the banks of the Meuse. When he is not gardening, he likes best to talk about his Congo.

Like all retired Colonials, Father Cambier insists on the imperative necessity of regularly taking quinine. He tells us how he was converted to the use of quinine.

"When I made my first voyage to the Congo, in 1888" he says, "the ship put in at Sierra-Leone. Along with the other missionaries on board, I went to see the head of the French Mission established in that British colony. He seemed to be very old, and I ventured to ask him how long he had been in Africa."

"I arrived here exactly forty-two years ago" he informed us.

Our amazement was only equalled by the respect we felt for such a veteran of the Mission. Naturally, we plied him with questions. Then he suddenly began to question us.

"What do you need in order to build a house in Central Africa?" he asked.

"Bricks....."

"Something else."

"Mortar....."

"Something far more important."

"! ! !"

"QUININE !"

Father Cambier has never forgotten this advice and we can never repeat too often this conversation in Sierra-Leone to all those leaving for a tropical region. The Malaria Commission of the League of Nations, composed of eminent experts in malarial control, has shown what is to be done by its recommendation prescribing the taking of 6 grains of quinine per day during the fever season, for preventing malaria and for treating the malady itself, a daily dose of 15 grains to 20 grains of quinine for 5 to 7 days.

On page 125 of its report issued in 1938, this Malaria Commission stresses the fact that among the antimalarial drugs, quinine still ranks first in current practice, by reason of its clinical effectiveness and almost complete absence of toxicity, coupled with the widespread knowledge of its use and dosage.

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