

# The Catholic Guardian

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

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## MECHANICAL DETAILS OF ATOM BOMB TO BE KEPT SECRET

Two-and-a-half-years ago the Pope warned the world of danger of the Atomic Bomb.

He was speaking at the opening of the Pontifical Academy of Sciences on Feb. 21, 1943.

The Pope said:

"From a special calculation it has been ascertained that the neutronic bombardment breakdown of the uranium atom in less than 1/100th of a second develops enough energy to elevate 27 km., a weight of one billion tons—a sum of energy which could substitute for many years for the action of all the great power plants of all the world."

Then came the Pope's warning:

"Above all", he said, "it should be of the utmost importance that energy originated by such a machine should not be let loose to explode, but a way found to control such power with suitable chemical means. Otherwise it could result not only for a single place, but also for our entire planet, in a dangerous catastrophe."

In a certain sense the greatest danger of the atom bomb lies, not in its use, but in its function as an all-powerful instrument of threat or blackmail. We should recall the fact that Hitler caused the war, not so much by becoming the aggressor in Poland, but because for years he had tried to blackmail the world with the threat of modern war.

It was because of this that he was appraised to the point where war became inevitable for honourable man.

The atom bomb furnishes an almost unchallengeable instrument of similar blackmail. That is why the problem whether the secret should be kept by Britain and the U.S.A. or be internationally shared is an idle and insoluble one.

The simple truth is that unless mankind experiences the profound moral changes needed to eliminate the major causes of war, we shall in the future be living under the terror of the threat of the use of the bomb. No single Power, or group of Powers or international body can in the present state of international relations, immorally based as they are, be entrusted with the power of blackmail which the bomb furnishes.

The science of destruction has now taken us far beyond the kind of world envisaged by moral theologians when they studied the conditions within which war might be resorted to and justly waged. Indeed it has been fairly clear to most people during this war that the business was getting out of the theologian's hand. The rather painful attempts to stretch the canons so that they conveniently protected one side, whatever that side might do, while they condemned the other, was widely felt to have become meaningless.

And in another respect the application of the Christian teaching has met with what seems like a blank wall. Even if it could be strongly maintained that certain methods of warfare were indefensible, what was to follow? Catholic soldiers or airmen are to-day no longer volunteers in a free society: they are the people fighting as part of a tightly-controlled society, organised for war, within which any independence of

action becomes academic. Indeed we know of no ecclesiastical authority within a belligerent country which taught or would have taught that there could have been a Christian duty to desert or rebel because the methods or aims of warfare seemed unjust. Matters have been allowed to go too far for that.

And now we have reached the stage when it becomes possible for one man to take the decision to blast out of existence a whole community, together with its basis of existence. What relation has such a situation to the complex ethical considerations on which international morality is argued out?

Must we not begin as Christians seriously to face the question whether there remains any compatibility between the Christian conception of human life and a good deal of the technique of the world in which we find ourselves?

This seems to be an enormous and revolutionary question. Yet is it? What has really been happening?

Man's scientific genius with its accomplishments is, from the moral point of view, an accident—something morally neutral. There can be nothing wrong in itself with discovery—even the discovery of the means to blow up the world.

What matters are the spiritual values according to which man controls his discoveries.

What man has really been achieving, unknown to himself, is the sanction or punishment which, according to Christian doctrine, is in this world proper to deliberate rebellion against the Creator.

And it is by no means fantastic to suggest that this discovery has been permitted to develop along lines parallel with the degree of world rebellion against God.

In other words we would be forced, along this line of reasoning, to conclude that we are reaching the point when moral rebellion is running up against the punishment that fits the crime. In a rather more profound sense than Mr. Churchill's, we may well pray for God's mercy.

All this, no doubt, is speculation. But no one can deny that it bases itself on the plain teaching of the catechism about the real meaning, and consequences of sin. Nor can we say that there is any exaggeration in the account of the state of the world which it assumes. The plain fact is that the completest disregard for God's Revelation to man conditions all international life to day, and not a little of national and domestic life. The destruction that can be wrought by modern war, now reaching its climax in the unpredictable possibilities of the atomic bomb, is not, by all Christian teaching, too great to deal with such a state of affairs.

It is a terrible thought, but it is and has been our Faith. And we are surely logically forced to consider what is really spiritually involved in the close commitment of modern Christians to values and techniques of worldly life which are now rapidly outdistancing the means of keeping moral pace with them. If it is becoming impossible to say what is right and what is wrong in human conduct, with which we all in some degree participate, must it not be because it is all so glaringly wrong?—*Glasgow Observer and Scottish Cath. Herald.*

## NO FIXED STANDARDS TO JUDGE BIG THREE CONFERENCES

The biggest difficulty in trying to assess the results of the Big Three conferences lies in the complete absence of any fixed standards by which to judge. The world has, since 1939, almost entirely departed from any standards either of morality or commonsense. The Potsdam conference of world dictators (for that is what, in effect, it is) has confirmed totalitarian Russia's virtual seizure of Eastern Europe and the Balkans, while (with a hearty agreement rather less marked in the rest of the Declaration) ostracising a peaceful and on the whole contented country because it does not like its looks. This makes no moral sense at all. Meanwhile these same dictators seem so intent on dividing the German spoils and angling for position that they have no time to consider the one crying problem from the commonsense point of view, namely, the economic rehabilitation of a devastated and starving Continent. Blithely they

pursue a counter-racial policy of squeezing Germans into a reduced and already well-populated Reich while supposing that these people can find security, employment and democratic contentment in a devastated and economically chaotic country from which the capital plants of industry are to be largely removed. All this is simply madness, more especially in view of the declared aim to further democratic government and habits, since it is history's well-attested lesson that democracy can only flourish in comparatively rich countries with a long and stable tradition.

We said that the Big Three were dictators, but they would have to be gods with the power of altering human nature and arresting the course of every sociological and economic law in order to have the remotest chance of bringing early order and prosperity out of chaos and poverty to such immoral and idiotic means.—*Glasgow Observer and Scottish Cath. Herald.*

## U.S. AND U.S.S.R. IN THE FAR EAST

Recently we declared that the defeat and elimination of Japan would bring Russia and North America face to face across the intervening sea. That state of things has been now reached, but there are certain aspects of the subsequent arrangements made that accentuate the condition we anticipated. One of the most remarkable things about these is the Russian attitude towards China which they reveal. Russia's recognition of the Chungking Government comes as a surprise to the many observers who thought that her support would be given to the North China Communists. Evidently Moscow has no intention of disturbing the regime of which General Chiang Kai-shek is the head. The policy pursued in this respect is similar to that followed in more than one European country, where the native Communists have been ignored.

On the other hand, Russia's determination to secure an advantageous position in Outer Mongolia and on the eastern seaboard is made clear. The former region is to be recognised by both China and Russia as independent. On the coast, the establishment of Port Arthur as a Russian base and of Dairen with its important harbour as a free port are valuable gains. The southern half of Sakhalin, which Russia requires, though in northern waters, constitutes an important outpost, protecting the mainland and dominating Japan to the south. In short, the terms of the Russo-Chinese Treaty (including the cession to China of Formosa) are unexpectedly favourable to the Chungking Government, but, at the same time, strengthen Russia's eastern flank and give her, what she has long sought and really needs, access to ice free waters.

The U.S. also has strengthened her position in this quarter. The Philippines once more come under her control. It is the American intention undoubtedly to retain those numerous islands which formed stepping stones for their

approach to the Japanese mainland. The results of the long and costly struggle which began with the disaster of Pearl Harbour give the victors a position in the Pacific that, whether regarded from the naval or commercial standpoint, will prove of high value, so long as the world continues to organise itself in terms of war, rather than peace. If peace were really our object, the needs of Japan would be more carefully considered. Significantly correspondents point out that whatever Japan may have lost she possesses plenty of the richest wealth a people can have, children.—*Cath. Herald, London.*

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## Catholic Union of Ceylon

### Annual General Meeting

The forty third Annual General Meeting of the Catholic Union of Ceylon will be held at St. Joseph's College, Borella, on Sunday the 16th December, 1945.

Notice of any resolutions to be placed before the meeting should reach the undersigned not later than the 2nd December, 1945.

C. M. G. DE SARAM,  
Hony. Secretary.

Negris Building,  
York Street, Colombo.  
19-11-45.

### Church Calendar

NOVEMBER 1945

FRI. ...23 S. Clement.  
SAT. ...24 S. John of Cr.  
SUN. ...22 24 P.—S. Catherine.  
MON. ...26 S. Leonard.  
TUES. ...27 Mirac. Medal.  
WED. ...28 S. James.  
THURS. ...29 S. Saturninus.  
FRI. ...30 S. Andrew.

## The Catholic Guardian

NOVEMBER 23RD 1945

### TO REMOVE CONGESTION AT JAFFNA HOSPITAL

Our attention has been more than once called to the shockingly crowded condition in the Jaffna Civil Hospital. Patients are to be found lying on the floor, in the verandhas, between and under the beds of other patients and wherever a little space could be found. Such overcrowding cannot but create disorder, aggravate the condition of the patients, and make the work of the doctors and nurses more difficult. Similar hardships exist in the maternity ward but after a quarter of a century of loud grumble and murmur a more spacious ward is in course of construction. But how and when relief will be afforded to the disgraceful conditions in the main wards of the hospital itself is difficult to say. There is a suggestion which if adopted would solve the problem with out delay. It is learnt that the large military hospital at Kankesanthurai built and equipped on most modern lines and capable of accommodating some 350 beds will be released by the Royal Air Force and the Ceylon Government will take charge of it for use as a civil hospital. We are told that the intention of the medical Authorities is to convert it into a Sanatorium for T. B. patients. That, we venture to think, will be a mistake. The military hospital was not planned and built for such a purpose and it would be a pity to spoil the building by making alterations in it. Besides, the proposed cement factory, for which we are glad to note the State Council this week has voted 8½ million rupees, will be located not far from the hospital and the manufacture of cement must necessarily make the air all over the place dust-laden and unfit for consumptive patients to breathe. Further, there is already a much patronised Sanatorium at some distance and the only drawback with it is that it is not

sufficiently large to accommodate all the patients seeking admission. What is needed then is to enlarge it or put up additional buildings. The cost of an open ward suitable for T.B. patients will not be very much. We believe that this plan is the best to relieve the present shocking congestion at the Jaffna hospital and to save lakhs of rupees in new and up-to-date buildings there. The Jaffna Civil Hospital serves as a Provincial hospital for an extensive area with a large population. A greater part of the Northern Province is unhealthy and patients seeking admission to the hospital will always be many. In consequence, the present congestion will continue unless the suggestion here made is adopted and certain class of patients are removed to the proposed branch hospital at Kankesanthurai. With the easy and rapid means of communication and travel now available neither the doctors nor patients should find any serious difficulty. It must be remembered, too, that the present site where the Jaffna hospital stands is limited in extent and future expansion will not be possible. It is not known what plans the Ministry Health has in mind regarding improvements to the Jaffna hospital. In any case, the suggestion made here deserves consideration.

### EDITORIAL NOTE

**Christian Civilization.**—An article on Atom Bomb concludes with the following lines:

"And if we want to carry away from such meditations a simple concrete question, here it is. Christianity has long tried to convert Japan. What will the Japanese now think of a civilisation called Christian, and which millions of Christians actively serve—a civilization which invents and uses weapons of destruction that can at one stroke blow great communities of Japanese into dust?"

It is necessary to point out and emphasize the fact that modern civilization of the West is not Christian but *material* civilization. No doubt, there are in it the traditions of a former civilization when all Europe was Christian in the true sense and that civilisation still is to be found in the rural districts. But what passes in modern times as European civilization can hardly be termed Christian. It has almost been swallowed up by the selfish, greedy, pleasure-loving humanism of to-day and unfortunately the East is rapidly succumbing to its seductive attractions.

**Jesuits in Japan.**—Fr. Hugo Lassalle, S.J., Superior of the Jesuit Missions in Hiroshima, has told Jesuit American chaplains of his experience of the atom bomb. He described the effect of the atom bomb as "first a blinding flash, as of magnesium fire, then a terrific and awesome pressure from above that blew out all windows and scattered furniture as in a doll's house shaken by hand, then silence, absolute and complete for about eight seconds, and finally the rumble and roar of houses collapsing in the city." The Fathers rushed into the city and gave what help they could, carrying some of the casualties to the novitiate building. Three Jesuits were slightly injured, but the novitiate was not seriously damaged. Four churches were destroyed.

## The Centenary of the Coming of the Sylvestro-Benedictines to Ceylon

By L. J. CHRYSOSTOM

Catholic Kandy is ablaze with tense excitement and unsurpassed jubilation to commemorate the coming of the Sylvestro-Benedictine Congregation to Ceylon. The moment is unique for it marks the centenary of the coming of an Order which has made vast progress towards spiritual welfare. It will be here recalled that they came at the time of a break in the spread of Catholicism in Ceylon. They brought with them 'the celebrated rule' of St. Benedict with the Sylvestran touch.

The Rt. Revd. Abbot says that the year 1845 marks a milestone in the history of the church in Ceylon. In fact this year, when Newman was received into the Church, here in Ceylon the Sylvestro-Benedictine Congregation established itself, thus 'planting a species of Western Monachism in Eastern soil.' Here in Ceylon in the dark and gloomy time arrived Mgr. Bravi on the 14th August, 1845. Around Mgr. Bravi is centred the establishment and progress of the congregation in this Island. He was the pivot, from which radiated the Sylvestro-Benedictine spirit.

The Goanese Fathers, the successors of Venerable Fr. Joseph Vaz (1651-1711) withstood the religious persecution of the Dutch to keep aglow the flame of Faith until the British took over the Government. A period of religious toleration followed. Liberty of worship was strictly maintained. In such circumstances Ceylon was detached from the jurisdiction of the Bishop of Cochín, and Revd. Father Francis Xavier, a Goanese Oratorian, was appointed the first Bishop of Ceylon. But before the Papal Bull for his consecration arrived, he passed away. He was succeeded by Mgr. Vincente de Rosairo. He too died prematurely and Father Caetano Antonio was appointed to govern the Vicariate by the Papal Brief dated 15th October, 1843. Mgr. Antonio felt the dearth of the missionaries to carry on the work entrusted to him. He could get no further help from Goa owing to the suppression of the Oratorians there. Placed in such a predicament he made a desperate appeal to the Sacred Congregation of Propaganda. It was this appeal that brought Mgr. Bettachini in 1942 and Mgr. Bravi, the Sylvestro-Benedictine together with Fathers Oruna and Garcia, both Cistercian Benedictines in 1845 to Ceylon.

With the death of Mgr. Caetano Antonio in 1857 the mantle of the Vicariate fell on the shoulders of Mgr. Bravi (although according to original plans Mgr. Bettachini should have succeeded Mgr. Antonio). Dom Joseph Bravi was a member of an Italian family of high social standing. His imposing figure impressed everyone who came into contact with him. Mgr. Bravi as an ecclesiastical statesman surpassed the previous Bishops. Bravi's forensic ability was tested when he ably defended "the right of the Vicariate to a judicial award of the donation against a rival claim made by a coterie of schismatics 'to jump the claim' by arrogating to themselves the title of the genuine Catholic Mission of Colombo." The other occasion was when he adumbrated the Canjamenaden Marriage Case in the light of the liberty of conscience granted by the British Government. In 1849, Mgr. Bravi was appointed to serve in the School Commission in succession to Fr. Reinaud, which post he held till his death. And in 1850 he served in the Commission appointed to revise the list of books for use in schools. In 1855 at the instigation of Fr. Semeria of Jaffna, Mgr. Bravi successfully managed to get a Government grant to help the denominational schools. In 1854 he set to work on St. Anthony's College at Kandy and in 1858 he started the building of the present Church of St. Philip Neri at Pettah. His glorious reign came to a close on 14th August 1860, when he met his death in the Red Sea on board "S. S. Nubia." His remains were later transferred from the cemetery at Suez to the scene of his apostolic labours—St. Philip Neri's Church, Pettah.

Mgr. Bravi's mantle fell on Dom Hil-

lario Sillani of the same congregation, and a galaxy of others followed in his wake to bear the torch of religious ardour of the Sylvestro-Benedictine Congregation. Mgr. Sillani was a man of far-seeing ability, gifted with great intellectual powers. He was mainly instrumental in inaugurating such imposing structures like St. Lucia's Cathedral, Kotabena; St. Mary's Cathedral, Galle; St. Benedict's College, Colombo and various other buildings of no less importance. He later blessed the venerable monastery (St. Anthony's Abbey) with all pomp and splendour and installed Dom Leo Cingolani, author of several historical works as its first Abbot. The present Abbot is Rt. Revd. Dom Anselm Weerasinghe. It was Mgr. Sillani who bought the Catholic Press and launched the "Catholic Messenger" (English) as a fortnightly issue in 1869 and the "Gnanartha Pradipaya" (Sinhalese) in 1873. His brief and eventful life ended in 1879. He was succeeded by Dom Clement Pagnani.

Mgr. Pagnani was an erudite scholar and a sound administrator. To him is due the credit of being instrumental in separating the Vicariate of Kandy (i.e. the present diocese of Kandy) from the Southern Vicariate of Ceylon.

Mgr. Pagnani says a historian was "the pattern of perfect self sacrifice, of ardent missionary zeal, and of the spirit of religious poverty which almost equalled the Franciscan ideal." Mgr. Pagnani died in 1911.

The burden which Pagnani had borne fell on Dom Bede Beekmeyer. He was a man of genial ways, and the first Ceylonese to be consecrated Bishop. The winsome and charming smile that flitted across his face endeared him to his flock. He was ably seconded in his task by his devoted Vicar-General, Dom Bonifazio Galassi. It lies to his credit for having successfully inaugurated the Annual Eucharistic Rally of the Diocese. By dint of perseverance and masterful care he established and consolidated Associations of Catholic Action in his diocese. It was the far-seeing ability and wisdom of Bishop Beekmeyer that prompted him to shift the premier Catholic educational institution of the diocese, St. Anthony's—to a beautiful suburb of Kandy, Katugastota. Added to all this came his greatest and crowning achievement, the purchase of 'Yatawara Walauwa' on which stands today a small and well-kept monastery—Montefano. The entire direction and supervision is in the capable hands of Dom Baldarelli, the present Prior. The episcopate of Bishop Beekmeyer came to a close in 1935. The present Bishop, Dr. Dom Bernard Regno took up the reins of the episcopate. Gifted as he is with a keen sense of fore-sight, Bishop Regno has brought the diocese to the present standard of prosperity.

Within the passage of a century from Bravi to Regno the Benedictines have contributed immensely to the social uplift and social progress. They have run educational institutions with unqualified success, they have shaped and moulded the thought of a diocese, they have trained the flower of Ceylon in different walks of life especially to minister to God and they were the first congregation to have a native Bishop in Ceylon. They have won the admiration and recognition of every community in the Island, which will be manifest this Sunday in the congratulatory messages that will pour into Kandy—the nerve-centre of the Sylvestro-Benedictines in Ceylon.

### OBITUARY

We regret to have to announce the news received by wire of the deaths of Revd. Fr. J. Montagnon, O.M.I., of the Archdiocese of Colombo on the 18th inst., and of the Revd. Father D. H. Lima, O.S.B., of Kandy diocese on the 21st inst.

R. I. P.



## LOCAL & GENERAL

**The Ladies of Charity Assn. Cathedral Branch.**—The Annual General Meeting of the above Association was held on Thursday 15th inst. at 4-30 p.m. in St. Charles' school hall and Very Revd. Fr. J. Emilianus Pillai, O.M.I., the Administrator, presided.

In the course of her lengthy Report Miss Beatrice Saverimuttu (the Hony. Secy.) stated that there were 10 families regularly helped by the Association and that their membership roll was 55.

The Statement of Accounts showed a substantial balance of Rs. 135. The Spiritual Director, Revd. Fr. S.G. Hilary, O.M.I., according to the rules nominated the following office-bearers for 1945-46:

President:—Mrs. C.W.D. Alwines, Vice-President: Mrs. Emmanuel, Secretary: Miss B. Saverimuttu (re-elected), Treasurer: Miss Margaret Gregory, Asst. Treasurer: Mrs. C. A. Joseph.

He also paid a tribute to the outgoing President, Mrs. C. Cherubim and Treasurer Mrs. T. Amirthanayagam (who was incidentally leaving the Town) for the splendid work they had put in for many years to keep the association both alive and flourishing. After a few remarks by the President the meeting terminated with the usual prayers.

**A Requiem Mass.**—There will be a Requiem Mass for all the deceased members of St. Aloysius' Confraternity on Wednesday the 28th instant in the Confraternity Chapel at 6 a.m.

**Tree-Tax for Mannar-Mullaitivu.**—On the motion of Mr. J. Tyagarajah, the State Council has unanimously approved on Wednesday last the introduction of Tree-Tax system into Mannar-Mullaitivu.

Mr. Tyagarajah's motion was as follows: "This Council is of opinion that immediate steps should be taken to establish the Tree-Tax System in the Mannar-Mullaitivu area with a view to mitigating the evils of collective drinking and with a view to preventing exploitation of the masses by a few individuals."

**Post Office Note.**—Correspondence for Malaya and Straits Settlements is now accepted for registration.

**Strike Fever Spreads.**—While the strike of about 300 to 400 match-manufacturing workers continued another strike was declared at the Colombo harbour where about 500 lightermen downed tools, resulting in a large amount of food awaiting unloading being held up.

This is the second time these harbour men have gone on strike during the past few months. Their present demands are for an eight hour day, higher wages, and better conditions of service.

According to the revised scale of salaries drawn up by the Port Commission authorities, which came into effect on Tuesday, a tidal and lighterman will draw anything from Rs. 112 to Rs. 120 and Rs. 102 to Rs. 115, respectively per month.

**A Canal Project.**—The construction of a canal five miles long and thirty feet deep connecting Palk Strait and the Gulf of Mannar is being considered by the Raj as part of their post war schemes, it is learnt.

The canal which is estimated to cost several lakhs of rupees, will enable steamers calling at east coast ports in India to avoid going round the Island of Ceylon and thus save a journey of about 250 miles.

**The Holy Face Confraternity.**—Ten years ago, with the approval of H. L. the Bishop, a Branch of the Confraternity of the Holy Face was established in St. Mary's Cathedral for the grown-up girls of the town. The Association has been progressing, and now there are 150 members who generally are regular in attending the weekly meetings, and are exemplary in their conduct. The 2nd of Nov. being this year the 10th anniversary of the Confraternity's establishment, with the encouragement of the Parish Priest, a special religious exercise of Reparation was held last week in the church, and in the evening in the Tamil school of the Holy Family Convent, a lively "social" accompanied with games and prizes brought the feast to an end.

**Personal.**—News has been received that Dr. S. T. Aiyathurai (brother-in-

law of Dr. A. M. D. Richards, M.O.H.) has been appointed Senior Deputy Medical Officer, Johore State with Headquarters at Johore Bahru the capital of Johore State. He has also been appointed Honorary Physician to His Highness the Sultan of Johore.

**Notable Appointment.**—The Rev. John Cuthbert Ford, S.J., Professor of Moral Theology at Weston College, Weston, Mass., U.S.A., has been assigned by the Vicar-General of the Society of Jesus to hold the Chair of Moral Theology at the Pontifical Gregorian University in Rome.

**Dr. F. Funder**, editor of the Vienna "Reichspost", whose death in a concentration camp was reported during the war, is happily alive and well, and plans to resume publication of his Catholic daily. He experienced no less than 7 different prisons and he and his wife lost all their possessions. "However", he says, "with the grace of God we managed to keep alive and really have not fared too badly. For nothing in the world would I wish to have missed the experience of those years."

## CORRESPONDENCE

### Debate on the White Paper

Sir,—It must be gratifying to the All-Ceylon Tamil Congress and others who are of the same opinion, to find your forthright statements in your Editorial on "Debate on the White Paper" in your issue of November 16, 1945 regarding the action of the Tamil Members in Council, who voted for the Motion. It is very strange that these intelligent and educated men were unable to see the difference between voting for the acceptance of the proposals for a new constitution and expressing their willingness to co-operate with the Leader in working the constitution when it became law; further that they were unable to see the inconsistency in voting for the acceptance of the proposals while expressing dissatisfaction with them. H. M. Government were after all only calling for expression of views and seem to have expected dissentients, judging from the last statement in the White Paper announcement. But when we consider their insatiable desire and great anxiety to please the prospective Prime Minister thinking that all was over, it will not appear so strange, as our "friends" are after all not supermen.

The desire for picking up the crumbs falling from their Master's table blinded them to their duty to the people, and "made them succumb", as you aptly remark.

Your continued help and co-operation in exposing all those, who while professing to represent the interests of Tamils, seek their own interests and personal advancement, who are ready to sell the birthright of the people for a mess of pottage at a critical moment, will be, I am sure, appreciated by the Tamil people.

Yours truly,

A. J. R. VETHAVANAM,  
17th Nov. 1945,  
Frances Road, Wellawatte.

### The Unity Movement & Euphony

Sir,—In sponsoring, introducing and advocating the new united way of life in Ceylon it is highly desirable that thinkers, writers, speakers and Journalists should scrupulously avoid the use of such disruptive, corrosive and cacophonous terms as Race and Community and instead underline and emphasise the adhesive, accretive and harmonic term UNITY. Words, like atomic bombs, can accomplish much if aptly used. There is wisdom and statesmanship in the right use of words, spoken and written. The word Ceylonese is melodious and all embracing for unity purposes, and common and national ends.

Yours etc.,

S. J. C. KADIRGAMAR,  
Lalita,  
Colombo, 20-11-45.

## OBITUARY

Fortified by the last rites of the Church there passed away on the 8th instant at 7-30 p.m. at "Tiruvallata Cottage", Cathedral Street, Jaffna to her

eternal rest VICTORIAPILLAI the relict of Mr. Benardpillai Joachimipillai, the popular Notary Public of Jaffna.

She was ailing for the past one year and a-half and she bore her sufferings to the very last with exemplary patience and entire resignation to the will of God.

The funeral took place the following evening and was largely attended.

Revd. Fr. Francis Xavier assisted by Revd. Frs. S. L. Joseph and B. Deogupillai officiated at the residence and church.

The service at the cemetery was conducted by Revd. Fr. E. Forzy and the abovenamed two Fathers.

She leaves behind four sons, a brother and a host of relations to bemoan her loss.

R. I. P.

### THE LATE MR. THOMAS SOLOMON

There passed away to his eternal reward on Monday the 19th inst., Mr. Thomas Solomon of Hospital Road, Jaffna. He had been ailing for several months. In the end fortified by the last sacraments of the church, he passed away peacefully in his sixty-third year surrounded by his wife, children and relatives. For over 40 years he had been on our staff. By his efficient work, as well as by his mild and gentle disposition he had won the respect of his superiors and his fellow employees. Only four years ago he retired from service.

The funeral which took place the next evening was very largely attended by kinsmen and relations from far and near. Revd. Frs. E. Forzy, O.M.I., L. Joseph, O.M.I. and B. Deogupillai officiated at the residence and at the Cathedral, while Revd. Fr. A. Cierpka, O.M.I., Manager, S. J. C. Press, pronounced the last blessing at the grave.

Mr. Solomon was a member of various Confraternities and he had the rare privilege of being a Gold Medalist of the Confraternity of St. Joseph of which he was a leading member.

He leaves behind his wife, son (N. Thuraisingham), daughter and son-in-law (Mr. and Mrs. B. C. Navaretam) to bemoan his loss with all of whom great sympathies is felt in their sad loss.

May his soul rest in peace.

## Anuradhapura

**FEAST OF CHRIST THE KING.**—This feast was celebrated in a befitting manner by the A'pura Catholic Association. The customary Spiritual Retreat preparatory to this great feast commenced on the 24th ultimo, the Preacher being the Revd. Fr. J. E. Georgesz, O.M.I., of the Archdiocese, who conducted the Retreat on the invitation of the Revd. Fr. S. Emmanuel, O.M.I., Director of the Association. The sermons were soul stirring and eminently practical and made a deep impression on the retreatants who wished that the preacher had continued a little longer, though each sermon lasted not less than 30 minutes. What was chiefly characteristic about Father Georgesz's method of conducting this retreat was the manner in which he co-ordinated and harmonised together the sermons, the meditations, the three instructions and even the Examination of Conscience on one's state of Life. The Preacher brought home to the retreatants the importance of leading

an ideal Catholic life and edifying the non-Catholics around them, the importance of sanctifying grace, the frequentation of the Sacrament of Penance and Holy Eucharist and the sacrifice of Holy Mass.

Sunday broke fine and clear. The Church looked its best with exquisite decorations to mark the celebration of the great feast of Christ the King. High Mass was sung by Father Georgesz and the Church was crowded to capacity. After the Gospel, the celebrant preached an eloquent and inspiring sermon on Christ the King. The number of communicants was exceptionally large.

**PROCESSION.**—At the close of the High Mass the statue of Christ the King was taken round a well decorated route followed by a large concourse of people.

**HOLY HOUR.**—The evening service—the Holy Hour—which commenced at 4 p.m. was most impressive and solemn. It was conducted by Revd. Fr. Georgesz and evoked a thrill into those who took part in it. Special prayers and hymns and a public and solemn profession of loyalty to Christ the King were the characteristic feature of the service. It was indeed a thrilling scene. Benediction of the Most Blessed Sacrament brought the religious part of the feast to a close.

**SOCIAL.**—The hall of St. Joseph's College was the venue of a 'Social' at the close of the Benediction service in honour of the Preacher and proved a fitting finale to the festival. Revd. Fr. Georgesz arrived in company with Revd. Frs. Emmanuel and Stanislaus and Dr. Kelaart, President, and was received with an ovation. Refreshments were served ad lib and great conviviality prevailed throughout the function.

Dr. Kelaart, expressed to Fr. Georgesz the deep gratitude of the members of the Catholic Association for conducting the retreat so ably and so successfully and presented him with a small token as a mark of their gratitude.

Father Georgesz replied in a humorous vein thanking Dr. Kelaart and the members of the Association for their kind sentiments and presentation and added that if his sermons had failed to rise to their expectations, they had to blame Mr. Sylvester for inducing Fr. Emmanuel their Director to invite him (Fr. Georgesz) to conduct the retreat.

### Distribution of Subsidiary Foodstuffs

The undermentioned commodities will be issued in the Jaffna District to all consumers except those served by Co-operative Stores on the basis of the rations given below for the period 5-11-45 to 2-12-45:

Mathe seed	— 1 oz. per consumer
Corriander	— 1 " "
Tumeric	— 1 " "
Garlic	— 1 " "

E. GOONERATNE,  
A.G.A. (E), Jaffna.

The Kachcheri,  
Jaffna, 20th Nov., 1945.

### WANTED

Uncertificated Catholic Teacher for Tamil School to teach English up to Std. VIII. Apply Good Rest Convent, Nuwara Eliya.

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## Ampitiya Catholic Association, Kandy, Ceylon

The Catholics of Ampitiya, Kandy, Ceylon, assembled at a General Meeting of the Ampitiya Catholic Association on Sunday the 28th Oct. 1945, most solemnly and emphatically to protest against the proposed monopoly of Primary Education by the Travancore State as a violation of the innate and inalienable rights of men, families and minority groups and as an autocratic and tyrannical attempt to deprive the Christian subjects of His Highness the Maharajah of Travancore, of their liberty of conscience and freedom to observe the laws of God according to their most sacred and immutable religious principles.

2. This meeting views with great sorrow and disgust, the action of the Travancore Government in asking His Lordship the Bishop of Changanacherry to withdraw his Pastoral Letter of the 15th August of this year and to express his regret for having published it. The meeting expresses its unqualified condemnation of and repugnance at this attempt and persecution of a Catholic Bishop for discharging the duties of His Sacred office and regards such action on the part of the State as being wholly prejudicial to all the fundamental rights of liberty, truth, tolerance, freedom and human dignity, as also an unjustifiable insult to all the loyal and law-abiding Catholic subjects of His Highness the Maharajah of Travancore State.

3. This meeting while deeply sympathising with His Lordship the Bishop of Changanacherry and all brethren in the Faith in Travancore, in the persecution against religion started against them by the State, offers its most humble and respectful salutations to them in the courageous stand they have taken in defence of their most sacred Trust and prays God Almighty to bring them in safety and triumph out of the gates of tribulation.

W. L. S. CANDAPPA,  
Hony. Secy. Ampitiya Catholic Assn., Kandy, 5-11-45.

## Telegraphic Summary of News

### REVOLT IN PERSIA

Armed insurgents from the Azerbaijan Province (in Northern Persia) are marching down the railway towards the capital after taking the town and railway station of Manieh in a battle in which seven Persian officials lost their lives, according to a high-ranking Military spokesman of the Persian Government (reports Reuter from Teheran).

Reports of the rioting have caused serious concern in British political quarters (writes Jon Kimche, Reuter's political correspondent). There is the inclination in London to regard such a revolt as something bigger than a purely internal Persian affair and, in some quarters, the opinion prevails that such an outbreak cannot have taken place without Soviet knowledge.

### CHINESE REDS CALL DEFEAT "MASSACRE"

The big victory of Chinese Government troops, who broke through the Great Wall of China to capture the Communist-held Shan Hai Kwan—the "Gateway to Manchuria"—was described on Sunday at the Communist headquarters as a 'huge, dirty massacre.'

The Communist consolidation and occupation of positions in Manchuria while the Russians are withdrawing and National troops are failing to take over the area is causing a strange situation there.

The Government officials are clearing out fast and the Communists are strengthening their positions along the main railway line running north to Mukden and Chungking.

### INDEPENDENCE CAMPAIGNS

Mr. V. K. Krishna Menon, General Secretary of the India League, gave warning that "the sands of fate were running out" on the question of Indian Independence today. Mr. Menon was addressing a conference at Charlton-on-

Medlock—the second of a series of nationwide one-day conference that have been organised by the India League to focus British public opinion on India.

On the forthcoming elections, Mr. Menon said that the franchise system was a disgrace, adding: "Only in Germany today can a parallel be found."

Referring to the appointment of Mr. Frederick John Burrows as Governor of Bengal, he said: "The people do not want any one to govern them—they want to rule themselves for a change. Instances such as these show that the Labour Government has failed to take advantage of the goodwill that spread throughout India when they came to power."

**Was it the Ark?**—Vladimir Roskovitsky, a Russian airman, gliding down a slope of Mount Ararat, heard his co-pilot yelling: "Look down there!" They saw a strange object: a huge boat with an over all deck lying stranded against the shore of a glacial lake. The pilot went as low as possible, noting the details—stubby masts and curved deck, built as though the designer expected waves to wash right over it. Back at base Roskovitsky told his fellow-airmen. He was greeted with roars of laughter, except by an unnamed captain who insisted on looking for himself. In a plane he circled the ship on the mountainside, and on his return said: "I believe what we have seen is Noah's Ark."

Some Biblical scholars, however, think the Flood did not rise so high as this would imply.

**200 Priests in the East are Freed.**—Two hundred Canadian missionaries—several of whom have not been heard of for years—have now been released from Japanese hands.

Many conversions in Manchuria and Korea if missionaries are allowed full freedom of activity are expected by Fr. John W. Comber, Maryknoll missionary who has served 12 years in Manchuria.

Fr. Comber is less hopeful about Japan where, he says, mission results were negligible compared with the vast missionary effort expended there. "But perhaps Japan's defeat will mean that the people will put away some of their insularity and become more receptive."

In Manchuria 200 American, Canadian and Belgian missionaries were interned and seminaries, a novitiate and other institutions closed. Korea was left with only a few native priests.

### NOTICE

The Chairman Tender Board, General Treasury, P.O. Box 500, Colombo, will receive tenders up to 12 noon on Tuesday 4th December, 1945, for the supply of labour on contract for the handling of foodstuffs and other goods consigned to the Branch Depot of the Co-operative Wholesale Establishment at Jaffna.

Tenders should be made on forms obtainable on application from the Commissioner of Co-operative Development, No. 11, Rosmead Place, Colombo, from whom all particulars can be obtained.

A cash deposit of Rs. 50 should be made at the Bank of Ceylon to the credit of the Commissioner of Co-operative Development and the bank receipt produced before any tender form can be issued.

The successful tenderer will be required to furnish a security deposit of Rs. 500 before signing the agreement.

G. DE SOYZA,  
Commissioner for Co-operative Development.  
Colombo, 19-11-45.

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## Order Nisi

IN THE DISTRICT COURT OF JAFFNA

In the matter of the Last Will and Testament of the late Pedropillai Christopher of Jaffna Town. Deceased.

Testamentary Jurisdiction } No. 479  
Joseph Emmanuel Thuraishingham Christopher of 4th Cross Street, Jaffna. Petitioner.

Vs.

1. S. W. Eliathamby and wife  
2. Primrose Eliathamby both of Galle. Respondents.

This matter coming on for determination before S.S.J. Goonesekera, Esquire, District Judge, Jaffna on the 22nd day of October 1945 in the presence of Mr. W. B. Canagaratna Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 20th day of October 1945 and the affidavit of the witnesses and the Notary who attested the Last Will and bearing date the 20th day of October 1945 having been read:

It is ordered that the Last Will and Testament of the late Pedropillai Christopher the deceased abovenamed bearing No. 475 dated 25th April 1944 and attested by W. B. Canagaratna, Notary Public the original of which is deposited in Court, be and the same is hereby declared proved and that the petitioner abovenamed is the Executor named in the said Will and he is entitled to Probate thereof as the Executor named in the said Will and as an heir of the said deceased and that Probate be issued to him accordingly unless the Respondents shall appear before this Court on the 27th day of November 1945 and show cause to the satisfaction of this Court to the contrary.

The 22nd day of October 1945.

Sgd. S. S. J. GOONESEKERA,  
District Judge.

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