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# The Catholic Guardian

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

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## "A DAMNING ACCOUNT OF AN INHUMAN SYSTEM"

The United States, during Mr. Roosevelt's first presidency, refused a trade agreement with Soviet Russia on the ground that slave labour in Siberia had produced the timber and wood pulp which the Soviet Government proposed to supply. No such scruples inhibit the present overtures of the British Government; yet the slave population of Siberia has been greatly swelled since then. A detailed account of its history and present condition is given in a book published in London this week, "Forced Labour in Soviet Russia," by David J. Dallin and Boris I. Nicolaevsky (Hollis and Carter, 25s.); a book of which the "Manchester Guardian" says in an editorial that

"an impartial reader is forced to conclude that if only half is true it still remains a damning account of an inhuman system."

It is a serious and systematic work, published in America by the Yale University Press. Mr. Dallin who is responsible for most of it, is a scholar, who knows how to use evidence and how to assess its value. He quotes varying estimates of the total number of the slaves upon whom the whole Soviet economic structure rests, and his own is lower than most. Yet all agree that 85 to 90 per cent of them are men; and even if there are, as Mr. Dallin judges, only between eight and twelve million of them, they represent at least sixteen per cent of all adult Soviet males.

"That is why forced labour must be considered one of the main classes in Soviet Russia's social structure—a class more numerous and economically no less important than that of free workers in industry."

### The Foundation of the Soviet Economy

More than the total adult population of Canada, these slaves are brought in by the MVD, the political police of the Ministry of the Interior, which has an added motive for great vigilance and severity in the need for adequately supplying labour for whole industries which are essential to the Soviet economy. As an example, all the boots worn by the Red Army are made by the political prisoners, and the arrests must be maintained in order to keep the Red Army well shod.

The political offenders are the chief category among the prisoners, but there are also professional criminals, and, as a third category, *bytoviki*, or "offenders against the prescribed mode of life." The minority of professional criminals fare best, because they have fewer scruples. The *bytoviki* fare second best, because they are usually given posts in the administration or the "cultural and educational department" of the camps. They are mostly officials from public institutions who have been found guilty of abuses; since all life is State-controlled, "even the man who sells lemonade at a soft-drink stand is a State official," and since all State officials are badly paid they often have to resort to irregular practices which may land them in Siberia.

### An International Slave Army

The political prisoners are classified by Mr. Dallin as follows: Peasants suspected of individualistic tendencies who are therefore undesirable on the

collective farms; persons who have been abroad, or have members of their families abroad with whom they communicate; persons who have lived near the frontiers of the Soviet Union and have had dangerously vivid glimpses of the outside world; persons condemned for their religious beliefs; Communist Party members and officials who have flouted the party line; and, finally, persons suspected of collaboration with the Germans during the war, and countless nationals of the countries occupied by the Soviet Union at the end of the war.

We are very glad to note that at the end of this book the authors draw attention to the large-scale compulsory "repatriation" of refugees and displaced persons claimed as Soviet citizens for which the Western Powers were responsible after the war. It was at Yalta that the Allies agreed, in shameful and shame-faced secrecy, to Stalin's demands in this matter, as in so much else. The agreements reached remained secret until March, 1947. The compulsory "repatriation" had begun in 1944 and was not stopped until 1946, and during that time millions of men were sent to replenish the labour camps which a high death-rate makes in constant need of replenishment and which are playing such an important part in the 1946-50 Five Year Plan.

### Some Other Victims of Injustice

Among all Europe's refugees there are probably none whose lot is harder and who receive less consideration and attention than the so called Volksdeutsche—blameless men, women and children who have been turned out of their own countries in Eastern Europe on the sole ground that they are of German descent, even though the great majority of them belonged to the old Austrian Empire, have lived for centuries in the districts from which they are now being evicted, and have no connection at all with Germany. Governments which, for the sake of the Jews, have carefully written provisions against "racialism" into their new constitutions are carrying out racialist discrimination against these unfortunate people on a very large scale. Thus, out of rather more than half a million refugees in Austria, more than 300,000 are Volksdeutsche; and they are still arriving.

A doctor of German origin who fled from Yugoslavia recently told the relief authorities in Vienna that in the Knicanir camp alone, in the Batschka, a Volksdeutsche centre of Yugoslavia, out of 30,000 people, half had died from hunger and neglect during the past year. Volksdeutsche are pouring into the British zone of Austria who have spent as much as two years in Tito's "collecting camps." The Yugoslav policy seems to be to force them to cross the frontier illegally. They usually arrive on foot, without boots, in rags, and suffering from various diseases due to exhaustion and malnutrition. From the other East European countries they are either expelled or compelled to escape; they go to Western zones of Austria (for in the Soviet zone no refugee camps are permitted, nor are refugees officially allowed even to cross the zone, although many of them do). Although there is still a shortage of labour in Austria, so that considerable numbers of them can be absorbed and given a hope of ulti-

## MARY'S MISSION—A CALL TO PENANCE

### I. THE NECESSITY OF PENANCE

The purpose of Our Lady's pilgrimage may be threefold: First to bring us herself the message of prayer and penance she gave to the three little children at Fatima. Secondly to invite us lovingly to turn towards her Divine Son by means of the practical application of her message. Thirdly to convince us of the great part she plays in the economy of our redemption. Though her purpose is threefold yet, it is not difficult for us to find out that THE PURPOSE is to make us pray more and do penance for our sins.

Our Lady's call to prayer has been disposed of in the last article on Mary's Mission. Let us now concentrate on the penance this August Queen requires of us for our sins. Is it not a fact which we see by daily experience that the bitter complaint of Almighty God "that there is no mercy; there is no knowledge of me in the land. Cursing and lying and killing and theft and adultery have overflowed; and blood hath touched blood" (Osee IV—1, 2) is the role of the modern world? Since the corruption of the world is so general, we cannot but exclaim with King David that there is no one who does good, not even one. Our Lady solemnly warns us that unless we do timely and salutary penance we shall not be saved and that great calamities will overtake the world.

The all merciful God has traced for us on earth either the one or the other of two ways in order to enable us to reach heaven. The first way is the path of holiness which we follow from the moment of our baptism till the last moment of our earthly existence. It consists not only in not losing the sanctifying grace of our soul but also in increasing it from day to day until death establishes us irrevocably in the embrace of Almighty God's eternal love. This,

mate naturalization, for the majority the only possible satisfactory solution is emigration. Yet at present no emigration scheme admits them. Their needs are outside the scope of existing relief organizations, many of which have withdrawn since last winter, and most of which that remain are committed to schemes for Austrian welfare which would cause great hardship if they were discontinued. The case is eminently one to be dealt with by an inter-Allied co-ordinating committee which will see that the Austrian Government is given the supplies which it is adequately equipped to administer.—The Tablet.

as we all know, is a very rare and exceptional way opened only to Our Lady, St. Joseph and St. John the Baptist and a few other privileged souls. The second way is the path of penance and the *only path* opened to the ordinary man to reach heaven. It is for this reason that St. Leonard of Port Maurice, a great servant of God and a great preacher of the word of God was accustomed to din into the ears of his hearers "Dear Brethren, either penance or hell," as if he meant to say that unless sinful man expiates his sin by adequate penance, he will meet God Almighty's inexorable sentence to hell.

Why is penance so very necessary for our salvation? Our Lord says "Do penance, the kingdom of heaven is at hand." We see here that penance is a necessary condition placed by Our Lord for the possession of heaven. Consider Our Lord's actions before His precept. He fasted for forty days and forty nights and inaugurated His public ministry. If Our Lord who is the personification of holiness itself did penance in this way, do we not stand in need of establishing its necessity for us, poor, miserable sinners who wallow in the mud of sin. We know, too, why Our Lord cursed those two ancient cities of Corozain and Bethsaida. Our Lord Himself says it plainly "Woe to you Corozain, woe to you Bethsaida. For if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they would have done penance in sack cloth and ashes. (Mat. XI—21). Our Lord yet insists "Unless you shall do penance, you shall all likewise perish. (Luke XIII—3). Our Lord threatens those who merely desire to enjoy life with eternal damnation. (John XII—25).

Listen to St. Peter who says in his very first sermon "Do penance and be baptized every one of you for the remission of your sins (Acts II, 38). He continues and says "God now declares unto men that all should do penance everywhere, thus establishing the necessity of penance for everyone, everywhere and at all times." (Acts XV II, 30).

Read the history of the early Christians. You will see therein how very clearly they understood the necessity of penance and how rigidly they practised it: they

(Continued on Page 4)

## Church Calendar

MARCH 1948.

FRI.	...19	St. Joseph.
SAT.	...20	S. Cuthbert.
SUN.	...21	PALMS.
MON.	...22	S. Catherine.
TUES.	...23	S. Victoria.
WED.	...24	S. Gabriel Arc.
THURS.	...25	HOLY THURSDAY.
FRI.	...26	GOOD FRIDAY.
SAT.	...27	HOLY SATURDAY.
SUN.	...28	EASTER.
MON.	...29	S. Eustace.
TUES.	...30	S. John Clim.
WED.	...31	S. Guy.
APRIL 1948		
THUR.	...1	S. Hugh.
FRI.	...2	S. Francis Paula.

## The Catholic Guardian

MARCH 19TH 1948

## THE PASSION

If facts are, as they are claimed to be the power in credit the Passion and the Crucifixion present us with a series of brutal facts. And in view of the space all the evangelists give to the Passion and the stress Our Lord placed on it, we are intended to dwell on these facts and not to gloss them over.

Sin, as we have already pointed out is man's declaration of independence against the limitations of a conditioned being, an attempt to rule out God and God's law in favour of his own plans for his achievement and realization. From God's point of view that is the tragedy of human history in general and in the case of each individual.

Whether recognized or not such striving after the mirage of independence is a revolt, sometimes explicit, always implicit. It is not simply a question of forgetting God; there is, even in the typical atheist, a quality of personal animosity in God's regard that makes the mere statement of God's non-existence an impassioned one.

Reduced to its bare essentials the rejection of Christ is due to the fact that He did not fit in with the ideas and aspirations of His time. He never does fit in with the spirit of the age. Therefore the cry was 'Away with Him.' He crossed the human will as perverted by sin; the result for Him was Calvary. It is still the same to-day.

He was tried before three tribunals; all three condemned Him. The tribunal of Caiaphas and of the High Priests condemned Him because His Kingdom would mean the end of their domination and of their power which had to sacrifice Him if it were to be maintained. This pride of life operating either in the guise of reason or nature will always condemn Christ.

Herod condemned Him. Herod the frivolous, the shallow, representing the flesh would have temporized with Christ if in modern examination parlance He would admit that of the ten Commandments only three need be attempted.

Pilate condemned Him. Of all Christ's judges Pilate is the most pathetic. When driven to the stark alternative he was prepared to barter conscience for position and the favour of princes. In all our hearts there is a Pilate called the concupiscence of the eyes.

Thus the Passion is being constantly renewed by each of us. Christ comes into every life and the traitors within our gates are ever ready to betray Him. Until this realization is seared into our souls, union with God is at best a sketchy affair. These traitors must be curbed as of their inmost nature they strive to break the last links with God and aim at rendering impossible the divine purpose of redemption.

We must therefore look on Him whom we have pierced, and this look of faith will make us see as God sees the pitiful illusions about grandeur that affect us all. And this look of faith will go on to confidence in the power of His redemption and a generosity in making amends. This generosity will more and more be based on the grasp of the revolutionary principle underlying so much of Christ's teaching viz., that we should be sorry rather for the person that sins than for the person sinned against. That is how God treats us; it is how we should treat our erring brothers.

## The Pilgrim Virgin's Penitential Procession Begins

It is 2-30 p. m. on Monday the 15th inst. The scene is the sylvan shrine at Madhu. The morning's festivities are over and normally the Easter pilgrims bestir themselves heaving sighs before the departure from the holy place.

Now there is a departure of a different kind. Our Lady of Madhu herself prepares to leave her silent and sanctified abode to visit her children scattered far and wide in the Diocese of Jaffna.

The historic statue is brought out. Rev. Fr. Huctin says a few words about the plan and purpose of the peregrinations of Our Lady even if it be for a short spell till May 15 this year.

The statue is placed in a special glass case and case mounted on a tastefully decorated vehicle within a design of a massive blue and silver Rosary thirty feet long. In front of the processional car is a cross which is meant to head the procession when the statue is carried before it enters a church. The whole structure is so firmly made as to stand the rough and tumble of the journey and the inclemencies of all weather. The car is drawn by a motor truck and the procession sets forth amidst the deafening strains of the "Ave" that is echoed by every leaf and twig of the forest sanctuary. A fleet of cars and buses follows and so the penitential pageant moves on.

What is the meaning and purpose of it all? The divine spirit that guides our Bishop and priests inspired them to this final step to teach us the necessity of prayer and penance in this war-torn, war-wearied, materially-minded world from which the thought of the next has taken leave in the midst of all its toil of money-making, money-grabbing and pleasure-seeking. Our Lady herself dons sack-cloth

## OBLATE CENTENARY IN CEYLON

## MARIAN CONGRESS AND EXHIBITION

The Colombo Catholic Diocesan Union, with the sanction and blessing of His Grace the Archbishop, has decided to hold

A MARIAN CONGRESS  
and  
EXHIBITION

as a public manifestation of Catholic Ceylon's traditional devotion to Our Blessed Lady, in solemn thanksgiving for the numerous and priceless favours received from her in the past, in earnest intercession for a continuance of her maternal protection in the new era on which this country has entered and, in a special manner, in token of Catholic Ceylon's appreciation of the fruitful apostolate of the Missionaries of Mary Immaculate—the Oblate Fathers—during the past 100 years, in the course of which they have laboured in nearly all parts of the Island.

The organisers of the Congress are convinced that in holding it they will be satisfying a widespread desire that has been felt for many years. They also feel certain that there will be general agreement on the propriety of making public recognition of the contribution made by the Oblate Fathers to Ceylon's Catholic progress, notably by the spread of education, the formation of a numerous Ceylonese clergy, and the spreading and the intensification of the devotion to Our Lady.

The Congress will open on the evening of June 24th, and close on the evening of June 27th, 1948.

The generous assistance and co-operation of all Catholics is confidently expected.

My Committee has been entrusted by the Diocesan Council with the task of making all arrangements for the Congress and Exhibition, and Mr. J. M. de Livera of "Rendlesham" Stafford Place, Colombo, Chairman of the Finance Subcommittee, has been authorised to collect the necessary funds.

S. T. P. RODRIGO

(Mudaliyar)

Chairman, Centenary Committee.

Colombo, 10-3-48.

and ashes and prayerfully performs the penance so that we may imitate her. She did this in life the moment she pronounced her "Fiat" to the message of the Archangel Gabriel. Till her glorious Assumption her life was a long span of prayer and penance—not for herself who is Immaculate, but for us whose very being is the mud of sin and the mire of corruption. Let us hearken to Our Mother's call and step on to the second century of the Oblate tutelage—this time our own Oblate tutelage with our hearts and homes swept of all dross and garnished with all virtues and graces as a result of Our Lady's visit to us.

## ST. JOSEPH

St. Joseph, whose Feast the Church celebrates today is a compendium of all that is best in a householder's virtues. Of all his virtues the one that strikes even a casual observer most is his humility. So great was his humility that even his royalty of birth from the House of David did not make him discontented with the obscurity of life he had to lead as a carpenter in lowly Nazareth.

Meek and mild as he was he held communion with angels and not with men. When Mary was

with the child of the Holy Ghost St. Joseph feared to take her to wife. But behold an angel appeared unto him and cleared his doubts and soothed his scruples. Twice again do angels appear to him to convey the Divine commands regarding the flight into Egypt and the return to Judea. Prompt obedience was his reaction. "His was not to reason why." That is virtue number two of which we are reminded today.

Dispassionate in the midst of joy and of sorrow St. Joseph stands out as a monument of patience. Who can imagine the anguish of his heart when he hears of the condition of the Blessed Virgin before her marriage? Who can fathom the ecstasy of his joy when he saw the Divine Babe covered with swaddling clothes lying in the manger, the Incarnate God who is worshipped by the Magi and whose praises are sung by choirs of angels to be listened to by—humble shepherds. From the tropical glare of the joy of the Nativity St. Joseph is translated into the gloom of the Egyptian flight. Through joy and sorrow, light and darkness, pain and pleasure St. Joseph moves along unperturbed doing the Divine will. Patient self-abnegation is the sum total of his life.

Finally the day of his death came and what a happy one it was. Ministered to by the Bless-

ed Mother, and solaced by Divinity itself St. Joseph was wafted on the wings of Angels to preside over and dispense God's grace to men on earth. "He hath made him master of His house and the ruler of all His possessions."

**LENTEN WEEK**

**Hours of Divine Service  
At the Cathedral**

**PALM SUNDAY**

5-30 A.M. Low Mass.  
7-15 A.M. Blessing of the Palms by His Lordship the Bishop, Procession and Mass.  
8-15 A.M. Low Mass.

**MAUNDY THURSDAY**

5-15 A.M. Low Mass.  
7-00 A.M. Pontifical High Mass, Procession of the Blessed Sacrament to the Altar of Repose.  
5-00 P.M. Mandatum or washing of the feet of twelve poor men, Stabat Mater.  
7-00 P.M. Holy Hour (Tamil).  
12-1 A.M. Holy Hour (Sinhalese).

**GOOD FRIDAY**

7-00 A.M. Veneration of the Holy Cross and Mass of the Precious Blood. His Lordship the Bishop will officiate. Veneration and Way of the Cross.  
5-00 P.M. Carrying of the Cross.  
7-30 P.M. Crucifixion.

**HOLY SATURDAY**

6-30 A.M. Blessing of the Fire, Paschal Candle, Baptismal Font and Solemn High Mass.

**EASTER SUNDAY**

5-30 A.M. Low Mass.  
7-00 A.M. Pontifical High Mass.  
8-30 A.M. Low Mass.  
5-00 P.M. Pontifical Vespers, Sermon & Benediction.

**At Our Lady of Refuge and  
At St. James**

Holy Week Services will also be held in both these Churches.

**MAUNDY THURSDAY**

5-30 A.M. High Mass, Procession of the Blessed Sacrament to the Altar of Repose.  
8-00 P.M. Stabat Mater.  
11-12 P.M. Holy Hour.

**GOOD FRIDAY & HOLY SATURDAY**

Morning Services begin at 6 A.M.

**The Call of St. Patrick!  
The Ten-year Scheme**

1. Patricians at this banquet, Patricians, good and true Come, rally round the old school Your loyalty renew.
2. The good old times are changing, The world is moving fast, The warped and narrow outlook Are relics of the past.
3. The common man is clam'ring, — We feel, we must provide, — For his children's education For rights so long denied.
4. Our portals stand wide open, To the lowliest in the land, We're ready for three thousand, But help us to expand.
5. We do not want your largesse, Please give us rupees five, Six thousand ready givers, Will help us to survive.
6. Three hundred friends if earnest, Could each rope in a score, And bring us in the takings, And lo! our work is o'er.
7. To do the round of twenty, Is not too hard a task, Will you refuse this once a year? Is all I humbly ask.
8. And like the little brooklet; That makes the mighty stream, The fives will turn to fifties, In this my golden scheme.

9. Your country's education, Is the country's greatest need; Come, share this mighty purpose, Patricians, take the lead.

C. W. D. A.

An account of the Annual General Meeting of the O.B.A., St. Patrick's College and the O.B.A. Dinner (Jaffna) is held over for our next issue.

**LOCAL & GENERAL**

**Ourselves.**—There will be no issue of the "Guardian" next week on the 26th instant and the Press will be closed for Easter from the 24th to 29th March inclusive.

**Northern Assizes.**—The Supreme Court Sessions of the Northern circuit, over which Sir John Howard, Chief Justice, is presiding will be learned adjourn on March 19 and re-open on March 30.

Mr. Justice C. Nagalingam is expected to relieve Sir John Howard.

**Second U.N.P. Minister Off the Board.**—Mr. R. S. S. Gunawardene, Minister without a Portfolio and the Chief Government Whip has lost his seat in the House of Representatives as the result of an election petition preferred against him by his rival Mr. R. S. Pelapola.

Mr. Justice Windham while declaring his election void held that Mr. Gunawardene would not be subject to any of the incapacities under section 58 (2) of the Ceylon Parliamentary Elections Order in-Council of 1946.

**"Poor Lot" of Students from the Tutories.**—In his Administration Report of the University of Ceylon Sir Ivor Jennings, Vice-Chancellor says that this year showed a heavier wastage among those who come from the Tutories than among those who came from the Schools. The students from the Tutories were intrinsically a poor lot and some of the Tutories allowed their students to become ill-disciplined.

**New Engines for the Railway.**—One of the new batch of six locomotive engines for the Railway has just landed in Colombo, two more are on the way and the rest are awaiting shipment in the United Kingdom. The average type of railway engine costs Rs. 250,000.

**Order in the Kelaniya Petition Inquiry.**—Justice Windham who heard the election petition against Mr. J. R. Jayawardene, Minister for Finance will deliver his order today March 19. It is understood that the Finance Minister intends going to England on the 26th to take part in the Sterling Balance talks.

**State to Finance House Building.**—The Government has decided to establish a Credit Corporation to finance the building of houses. The purpose of the Corporation is to grant loans to individuals and Co-operative Building Societies to erect houses. The initial capital of the Corporation is expected to be about Rs. 10 million.

The allocation of funds and the supervision of buildings under the scheme is to be in the hands of the Co-operative Department, and a special officer is to be appointed in charge of a separate sub-department to undertake the work.

The applicant for a loan to build a house will be required to mortgage the property involved in the undertaking to the Government as security until the loan is repaid.

**To Join or Not to Join.**—Jaffna is seeing the biggest political question mark. Will the Tamil Congress join the Senanayake Cabinet? Will Mr. D. S. Senanayake invite them? The question is on everyone's lips.

Hush hush consultations are taking place. The Congress leader, Mr. G. G. Ponnambalam, M.P. (Jaffna), is in Jaffna but he has not shed much light on this question.

Tamil Congress circles do not appear to be unanimous in regard to the advisability of joining the Cabinet. Some feel that it would be advantageous to join the Cabinet and to end the present isolation. Others feel that the mind of the Sinhalese on such questions as the official language and the National Flag should be known before the Tamil Congress commits itself. A still more leftist section of the Congress thinks it undesirable to parley or come to terms

with the U.N.P. high command.—Times of Ceylon.

**An Education Tour to Polonnaruwa.**—A party of about 75 children of the Holy Family Convent, Anuradhapura, went on a one-day tour to Polonnaruwa with Rev. Sister Theresa on Saturday March 6. Mr. Mount, the manager of the Bus Company placed a new bus at the disposal of the party and saw to their convenience. The party reached Polonnaruwa at about 12-30 after a very enjoyable journey on the way. They had their lunch at the Pilgrim's Rest and after seeing various places of interest such as Giritale, Minneriya, Satmahal etc., they returned to Anuradhapura at about 9-30 p.m. Besides being enjoyable and interesting the tour was of immense educational interest to the children.—A'pura Cor.

**First Big Diplomatic Change.**—It is understood that Sir Oliver Goonetilleke, Minister for Home Affairs is likely to resign from the Cabinet in a few months to take up the post of High Commissioner for Ceylon in London. Mr. G. C. S. Corea, the present High Commissioner may either go to Washington in the capacity of High Commissioner in the United States or be offered the post of Home Minister in Ceylon.

**New Grade of Clerks.**—A new type of clerk with a pass in the Sinhalese or Tamil Senior School Certificate Examination with English as a subject is to be recruited to the Government Clerical Service. This is a scheme devised by Government to see that when the time comes for the conduct of official business in Sinhalese and Tamil, the Public Service will be conversant with the national languages of the country.

**Municipal Councillor Gets 3 Months Hard Labour.**—Mr. M. S. Abu Bakr, M.M.C., for Dematagoda, was sentenced to three months hard labour by Mr. S. S. J. Goonesekere, Additional District Judge of Colombo on March 10 in a case arising out of an incident alleged to have occurred during a strike at the Kollonawa oil installation in May last. Five other accused were each sentenced to one month's hard labour. The charges preferred against the accused were unlawful assembly, using violence and wrongful restraint on Mr. K. Somasundram, causing hurt to Police Inspector Michael and Police Constable Pillai.

**The Ceylon Government Pensioners' Welfare Association.**—The Secretary of the Pensioners' Welfare Association Mr. V. Robert Selliah requests all Government Pensioners who received commuted pensions in 1928 to send him the following particulars enclosing a stamped and addressed envelope for reply.

1. Date and year commuted.
2. Lump sum received.
3. Date and year same paid back to Treasury in full.
4. Those bearing full payment.

**Auditor-General in Motor Accident.**—The Auditor-General, Mr. Alan Smith, who is on an official visit here, escaped unhurt on March 11 in an accident in which the hiring car he was travelling in collided with a station-wagon owned by Mr. S. Eliatamby, late of the Indian Educational Service.

Mr. Smith was returning from the Experimental Station at Linnevelly to King's House in the Fort, about 1 p.m. when the collision took place.

No one was injured.  
**Anniversary of Pope's Coronation.**—Many Persians, Armenians and Assyrians assisted at a Solemn Mass celebrated in Consolata Church, Teheran, on March 12, by Monsignore Papalardo, Vatican Charge d'Affairs to Persia on the 49th anniversary of the coronation of Pope Pius XII.

Monsignore Papalardo was later entertaining members of the Persian Government, Diplomatic Corps and prominent Catholics to tea, while students from the Jeanne D'Arc, Santa Zia and the Armenian Sisters' College were celebrating the occasion.

The "Journal De Teheran" printed a picture of the Pope with a long article praising his "fine work for humanity."

**Coloured Portrait of Pope.**—The first colour-photography portrait of the Pope was recently made by an Englishman who flew to Rome in a specially-chartered plane, after arrangements for the picture had been made by the Apostolic Delegate in London.

**Prime Minister's Son a Midshipman.**—Mr. Martin Attlee (20), the only son of Britain's Prime Minister passed through Colombo on March 11 aboard the Blue Funnel steamer "Mourelaus." Speaking to a shipping reporter of the "Times of Ceylon" Mr. Martin Attlee said about his work, "I do like it and I am quite happy. I have no intention of ever quitting the Merchant Navy. I have been in it for the past two years and I intend sticking to it for the rest of my life."

**'Till Protect you' Kashmir Premier tells Christians.**—"As far as lies in my power, Christians living in the Jammu and Kashmir State will be protected against harm from every quarter," says Sheikh Abdullah, Premier of Kashmir.

He was replying to a resolution of the Catholic Indian Association, Trichinopoly, about the reported attack on Christians and Christian institutions during raids by tribesmen.

**Czech Foreign Minister Commits Suicide.**—Dr. Jan Masaryk (61), Foreign Minister and son of the Founder of the Czechoslovak Republic, committed suicide early on March 10 by jumping from the window of his official residence in Prague. During the previous evening Dr. Masaryk had been reading telegrams from his friends in America and Britain, expressing disappointment at "his brave behaviour" in joining the new Communist dominated Government, an action which surprised the Western observers. Opposition supporters said that the suicide was an expression of despair.

**North Croydon Swings to the Right.**—In a most keenly contested by-election for the North Croydon seat in the House of Commons the Conservative candidate Mr. Frederick W. Harris scored a decisive victory over Mr. Harold Nicholson (Labour) and Air Vice-Marshal Donald Bennett (Liberal). Mr. Harris had a majority of 11,664.

**A Negro's "Hey Buddy" Causes his Death.**—A Negro from Alabama, U.S.A., who addressed a white man as "Hey Buddy" and then invited him to go to his house to talk over President Truman's Civil Rights Programme, was beaten to death for it.

The Police said that the white man, a mechanic and a fellow worker of the Negro in the Army Air Force base did not know that he had beaten the Negro to death until he read of it in the newspapers the next morning. After beating the Negro with bare hands and kicking him into the drain when he saw that the Negro was about to pull out a knife this "good samaritan" walked off with perfect composure till the police put him wise to the tragedy by getting him sign the statement he made to them.

**First All-Indian Ship Afloat.**—On Sunday the 14th inst., Pandit Jawaharlal Nehru, Premier of the Dominion of India performed the ceremony of setting afloat an All Indian built steamer "S.S. Jalausha" 8,000 tons at Vizagapatam. The ship-building dock was begun in 1941 and has cost Rs. 4,000,000. "S.S. Jalausha" is the first ship built entirely of Indian material and Indian labour.

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**PUBLIC AUCTION**

**LORRIES FOR SALE**

Two Ford lorries bearing Nos. CE-837 of 30 H.P. and H-1033 of 24.03 H.H. belonging to the Jaffna Urban Council will be sold by public auction at this office on Saturday the 3rd April, 1948 at 10 a.m.

Permits are not necessary to purchase these lorries as the Commissioner of Motor Transport has authorised me to dispose these lorries to any one without permits.

The lorries can be inspected at the Council's workshop between 9 a.m. and 4 p.m. daily except on Sundays.

C. PONNAMBALAM,  
Chairman, U. C., Jaffna.

# A LETTER FROM PAKISTAN

## Problems of a New-Born Country

In no part of India has the news of Mr. Gandhi's assassination created a more profound anxiety than in this city of Karachi, the principal city of the new and as yet unproved invention of Pakistan. There is general relief that the murderer is a Hindu of the kind most uncompromisingly hostile to the Muslims, and not some unbalanced and fanatical young Muslim. But the murder is only a little less distressing on that account. It has revealed how even in the forces behind Mr. Gandhi and Pandit Nehru were many who objected to the policy which has made Pakistan possible because they nourish crude ideas of direct Hindu domination over all other Indians. The brief life of Pakistan to date has a good many uneasy moments revealing communal tension which is latent all the time.

Pakistan is the country which overnight changed from a political slogan to a geographic reality. So suddenly did it happen that only the Quaid-i-Azam, Mr. Jinnah, and a small handful of men fully realized what it meant. Of the forty odd million Muslims in India, who did so much with their support of the Muslim League to make Pakistan a reality, only a fraction will ever see Pakistan, the country. The rest, the vast majority, have already noticed that the existence of Pakistan—the country—has seriously affected their lives. In parts of India, Hindu politicians have been questioning their loyalty to the Indian Union and insinuating that the Muslims of the Indian Union are potential fifth-columnists. In other parts, such as East Punjab and Delhi, Muslims have been attacked, robbed, slaughtered, their houses and shops looted and burned, their women abducted, their children butchered before their eyes. Why? Muslims say it is because Hindustan had planned to strangle Pakistan at birth. Hindus say that it is communal revenge for what Muslims have done to Hindus in the past.

The result, whatever the cause, has been a gigantic exodus of Muslims from the Indian Union, creating a refugee problem of proportions which dwarf any of the great European migrations of the last thirty years. The refugees, of course, migrate both ways. Hindus and Sikhs are obviously not going to remain in the disturbed areas of Pakistan, where they are a minority, any more than Muslims are going to remain within the Indian Union if they can get to Pakistan.

The leading personalities of the Muslim League, who have become the Government and Ministers of Pakistan, were suddenly faced with this colossal refugee problem before their brand-new country was a week old. Some firmly believe that certain elements of Congress had planned the attack on the Muslims before August 15th 1947. They feel that the day on which the British handed over Paramountcy to India and Pakistan was the signal for the start of the campaign to harass Pakistan and bring it down to ruins; to load the handful of men who were the Pakistan Government with such an overwhelming burden, before they had time even to settle into their offices, that the whole infant structure would collapse and sue for peace and re-union with the rest of India.

So far the plot, if it was a plot, looks as if it has failed, but Pakistan has suffered greatly. All Ministers, whatever their portfolio, had for the first three months to concentrate solely on the evacuation, care, protection and rehabilitation of refugees, instead of on the thousand and one problems which the creation of a completely new nation presented to their particular departments. They knew when they started that they would have to work hard at the beginning, until a routine could be evolved and followed. As it is, they have had to work till they are well-nigh ready to drop dead, but most of the ordinary problems of State still remain untackled.

Massacres, border-raids, armed interference with evacuation were all offshoots of the problem which partition was expected to solve, but failed to

solve. The minority problem, far from being solved, was accentuated and the emphasis on it was doubled, because two Governments, instead of one, were facing it. Both the Indian and the Pakistan Government were confronted with all-round dislocation caused by mass lawlessness and with the most alarming problems entailed by the unparalleled transfer of populations. Mass evacuation of non-Muslims may solve the problem for Pakistan from the purely minority angle, but in its wake follows an economic problem which may well spell ruin.

The Government of Pakistan can see this and are doing everything they can think of to stop the migration of Hindu business men from Pakistan. But they have not yet thought of the right answer, and the exodus continues, accelerated by the rioting in Karachi of early January. In the Province of Sind, of which Karachi is the main city, the percentage of Muslims last August varied by districts between 47.5 per cent (in the Thar Parkar district) to 90.5 per cent (in the Northern districts). Taken over the whole Province, therefore, the average Muslim population number 69 per cent. When compared with figures for previous years, this shows that the Hindu immigration into Sind from its neighboring Provinces has been on the increase. The Muslim percentage had fallen from 76 per cent in 1901, to 71 per cent in 1941, and to 69 per cent at the end of last year.

In Karachi, which was predominantly a Hindu city even in early October in spite of mass migration from mid-August all the capital and all the small business men were Hindus. This applied equally to the rest of the Province of Sind. If all the Hindus were to leave Sind, it would mean there would be no business in the most prosperous part of West Pakistan. The Government of Pakistan know this only too well. They also know that it means no excise revenue, and Ministers and public men are daily making speeches and uttering assurances to try and prevent the Hindus from leaving and persuade those who have left to return. The Karachi riots have put an end to this policy now.

The peace-loving Sindhi Hindu, on the other hand, had no desire to leave the land of his fathers, but he was not prepared to remain unless the assurances of the Pakistan leaders were backed up by actions. What is more these actions had to be sufficiently emphatic to establish conditions in which a Hindu could not only feel safe, unmolested, and even protected from illegal or unruly elements, but also in which he could feel that he had a future. He wants to make money and see bright prospects for his business and his family. He has now lost confidence in the ability of the powers responsible for law and order. He does not think, necessarily, that any Sindhi Muslim is going to burn his house, loot his shop or slaughter him and his family, as he has heard the Sikhs did to the Muslims of Delhi. That sort of behaviour is quite foreign to a Sindhi, be he Muslim or Hindu. But Karachi is full of refugees from the East Punjab and elsewhere who spread blood-curdling stories of what happened to them in their towns and villages at the hands of Hindus and Sikhs (mostly the latter). They then add threats, with anatomical details, as to what exactly and how they intend to avenge their slaughtered brethren.

Karachi, now the capital of a country larger than France and Germany combined, was no more than a fishing village less than 200 years ago. Although there are no signs of it yet, (and especially not at the moment), Karachi may be a boom town in the next five years. Because of the current Hindu emigration, its business and day-to-day trade are largely at a standstill.

Yet Karachi has the ingredients for prosperity in the immediate future. The harbour—"Port of Pakistan"—is excellent, with fine installations, and could easily be developed further into one of the finest of the Orient. Close by the port is a first-class sea-plane base, and just under twelve miles out of the city's present limit is a magnificent airport, with unlimited possibilities of expansion. The railway terminus has goods yards and sidings which stretch for seven miles in length. These could all be kept filled and busy. In spite of the exodus of non-Muslims, the population

of Karachi is numerically increasing with startling rapidity, as is evident by the serious housing shortage. This is manifestly a result of having become the capital of Pakistan, although the population of India in the geographical sense goes up by four to five million every year. "The trouble with this country," said one man recently at a lecture, "is that there is too much birth." Another trouble is too much death.—*The Tablet*.

## MARY'S MISSION

(Continued from Page 1.)

fasted very often; they kept very long vigils; prayed long; wore hair shirts and thorny girdles round their waists.

Finally let us listen to some of the Saints who preach the necessity of penance in the following way. St. Augustine says "No man, even should he not be conscious of any sin, ought to depart out of the world without doing penance." St. Jerome is more explicit when he says "We can no more obtain everlasting life without penance, than we can get at the kernel of a nut without breaking the shell." The greatest Saints used to perform severe penance for their slightest faults. To conclude this para on the necessity of penance with one more warning of our Blessed Lord "If any man will come after me, let him deny himself and take up his cross and follow me." (Mat. XVI—24).

In these our days, Our Lady herself comes to impress this salutary lesson of doing penance

for our sins. The above lines should convey conviction on the necessity of doing penance. Let us beseech Our Lady to help our poor human weakness which shrinks from penance. By way of preparing ourselves for her visit, let us practise penance both for ourselves and for others in general.

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA.

In the matter of the Estate of the late Anna Matilda wife of Henry Manuel of Karaiyoor, Jaffna. Deceased.

Testamentary Jurisdiction } No. 855

Mariappillai widow of G. Manuelpillai of Karaiyoor, Jaffna. Petitioner.

Vs

Minors 1. Mercy Ernestine of Karaiyoor, 2. Dulcie Praxede of—do—Jaffna. 3. Henry Manuel of Karaiyoor, Jaffna presently of Malaya. Respondents.

This matter of the Petition of the above-named Petitioner praying that the 3rd respondent be appointed Guardian-ad-litem over the minors the 1st and 2nd respondents and that the Letters of Administration to the above estate be granted to her coming on for disposal before R. R. Selvadurai Esqr., District Judge, Jaffna on the 3rd day of March, 1948 in the presence of Mr. K. Aiyadurai Proctor S.C. on the part of the Petitioner and on reading the affidavit and petition of the Petitioner.

It is ordered that the 3rd respondent be appointed Guardian-ad-litem over the 1st and 2nd respondents who are minors and that the petitioner as the mother of the deceased and her major next-of-kin in Ceylon be declared entitled to Letters of Administration of the above estate unless the above named respondents appear before this Court on the 4th day of May 1948 at 10 a.m. and show cause to the satisfaction of this Court to the contrary.

This 3rd day of March, 1948.

Sgd. R. R. SELVADURAI, District Judge

Drawn by: K. AIYADURAI, Proctor for Petitioner.

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