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

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"Our Journey Through the Night"

BY THE GERMAN POETESS, GERTRUD VON LE FORT

Gertrud von Le Fort concluded the first part of her article last week with the words:

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

She continues:

I entreat you, please, to understand this literally. You know that in those days Christianity in Germany was to be rooted out. We found ourselves put back into pre-Christian days. Can you understand that when in the darkness of that time we kept the Festivals of Advent and Christmas, we really understood what Christ had brought to the world by His grace and love and mercy? Our innermost hearts had been prepared to receive the meaning of the Christmas miracle in a deep sense hitherto unknown to us. Never shall I forget the Christmas Midnight Mass in the crowded blacked-out church when the shrieking sirens suddenly sounded the warning, which at any moment might become a full alert. No one moved to escape to safety. All were determined that the imminent danger should not rob them of the celebration of the Holy Night. So great was the desire for Christ that it was felt even by those who had been far from Him.

Several times I heard surprising confessions made by non-Christians. We saw people join in the Corpus Christi processions who had in no way ever belonged to the Church. "It gives me a sense of satisfaction in these crazy days to show somewhere my reverence for a supernatural world," one of these strangers said to me once. Our churches were always full to overflowing. During the air-raids, down below the shelters, Catholics were frequently begged by such strangers to pray aloud. Because of the imminent danger of death, the Church authorized its priests to give General Absolution and Blessing to all baptized Christians, and these were asked for and received by many non-Catholics. Sometimes one is inclined to discount the significance of such happenings with the sceptical remark: "Oh well, that is just an expression of fear; misery teaches one to pray." In this case, I prefer to recall the fine explanation given to Bremond, saying that danger opens the door to the deeper and more essential fundamentals of the soul.

RELATIONS WITH PROTESTANTS

Another thing which changed in those days was our relation to the Protestants. In the common menace to our religious treasures, our separated brethren found their way back, if not to a common creed, yet to a common love; and I do not believe that this attitude will change again. We have been through too much together for that. In present day Germany there are unfortunately many political and other controversies, but there is no longer any Confessional controversy. In many of the larger cities "Una Sancta" is working with an ever increasing success. There were also

many among us who, by prayer and sacrifice, tried to aid those who were suffering under the Germans in other lands. We had a very lively compassion for them.

When after the war, a foreign poetess who had been very popular in our country, wrote in our newspapers that for the time being she could not pardon us, since she believed neither in our sense of guilt nor in our repentance, I often had to remember those prayers. Many times they had been offered also for this purpose and for her people. When she wrote her article, many people in Germany urged me to write a public reply to her. I have not done so. It did not seem to me necessary that she should know about our prayers, it sufficed that God had accepted them and had protected her.

You will probably be surprised by this, but let me assure you that many accusations which were decided against us indiscriminately scarcely touched us—not because we were proud of impenitent, as is often maintained—but because the judgment of the Lord had passed over our nation. He who has stood before the Judgment seat of God no longer feels crushed by the judgments of men. Truly in His judgment we felt also pardoned, for the Lord judges and forgives simultaneously, which is not always the case, with human judgments.

Much more than formerly we learned to rely exclusively on God. This was the extraordinary, nay the simply invaluable benefit of a period in which all our earthly supports were taken away from us. It is true we believed that that heretofore also we had trusted in God so long as one can depend upon a well-ordered State, upon security maintained by police, upon money, property, and good reputation.

WHEN WE LEARN TO TRUST IN GOD

I assure you that trusting in God means something entirely different when you are really dependent upon God alone—when all, yes, all human security fails; when you must say to yourself, not only figuratively, but literally, that at any moment the roof over your head may collapse: at any moment everything may be gone—everything which you care for and value and which you even think indispensable.

If you should fall sick to-morrow there will be no hospital for you. At any time you may be evicted from your home, and be put out on the street. For days and weeks you may be driven in an ox-cart, lying on straw, without finding a shelter: if you freeze to death, you freeze to death: if you starve, you will starve. At any time you may be put in prison and you may be killed in the most cruel and painful way without being in the least guilty and without the possibility of defending yourself. At any moment you may be informed that your relatives, your friends, have been buried under the rubble of their homes, or that they have perished in the gas chambers of concentration camps. At any moment this may be your fate also.

(Continued on Page 4)

OWNERS OR SLAVES

(c) OWNERS MUST USE PROPERTY FOR COMMON GOOD

Property owners, under the capitalist system, have argued that they can do what they like with their property. Frequently, they have squandered the nation's assets and exploited their fellow men by the unjust use of their property.

A Christian cannot admit the right of a property owner to do what he likes with his property, for a Christian holds that a man is a steward of his property and bound to administer it for the common good.

Private ownership of property has a social and an individual aspect. The individual aspect consists in the natural right of a person to possess property as his own. But man's right to private ownership is social in so far as it affects the common good. An owner is bound to use his property in a manner which will promote the common good.

A simple illustration will serve to make this distinction clear. A man may have the right to own a gun. But he cannot use the gun to get rid of any one he dislikes.

Pope Pius XI wrote: "The right to property must be distinguished from its use. It follows from the two-fold character of ownership, which we have termed individual and social, that men should take into account in this matter not only their own advantage, but also the common good. To define in detail these duties, when the need occurs and when the natural law does not do so, is the function of the Government."

Pope Leo XIII stated: "The limits of private possession have been left to be fixed by man's own industry and the laws of individual peoples."

The State, then, has the right and the duty to regulate the use of a person's property in order to protect the rights of other persons or in order to protect the common good. The right to private ownership of property is inalienable, but its use is controllable.

STATE'S RIGHT TO CONTROL

The right of the State to regulate the use of property is freely admitted in practice. Most agree that the State has the right to instruct a landlord to destroy any vermin on his property. Most would also agree that the State has the right to prevent soil erosion and to compel farmers to take specific

measures to eliminate soil erosion on their farms.

This, on certain land, may even extend so far as to determine the amount of stock the land can carry. In some areas for instance certain leases are granted on the condition that the lessee carries out certain work or improvements. This is a particularly good example of the State regulating the use of property for the public good.

The private owner of property is bound to administer his property in accord with the demands of justice. He is bound to pay a just wage to his employees, to see that they work in decent conditions, to ensure that they do not work over long hours, to see that they are treated as human beings and not as economic goods. He is bound to sell his products at a just price and not to exploit the consumer. In fact, he is bound to administer his property as a steward accountable to God for his actions.

EXCESS PROPERTY

"At the same time," stated Pope Pius XI, "man's superfluous income is not left entirely to his own discretion. We speak of the portion of his income which he does not need in order to live as becomes his station. On the contrary, the grave obligations of charity, beneficence and liberality which rest upon the wealthy, are constantly insisted upon in telling words by Holy Scripture and the Fathers of the Church."

An owner is bound, then, to give from his excess property to those in want. If the want be extreme, the obligation is one of justice; if the want be real but not extreme, charity demands this almsgiving. In fact, a man whose want is extreme and who cannot obtain sustenance for his family is permitted without fault to take from those who have more than enough for their sustenance.

An owner is required to administer his property for the common good and to ensure that property is administered for the common good. This duty compels the State to intervene and to regulate the use of property. The old capitalist idea of private ownership of property was a pagan concept, not a Christian one.

(To be Continued)

Reds' Persecution Has Given Church Many Martyrs, says Cardinal Tien

Communist persecution in North China has given the Church a number of martyrs in recent months, His Eminence Thomas Cardinal Tien, Archbishop of Peiping, relates in a letter to the Immaculate Heart of Mary missionaries in Arlington, some of whose members died in Mongolia at the hands of the Reds.

"In recent months a violent Communist persecution has afflicted our Christians and Chinese priests," the Cardinal writes. "Alas, some of the weakest have failed, but how many, stalwart in their faith, have gained the palm of victory and a glorious martyrdom!"

"In Mongolia, a few Chinese priests, with a courage worthy of saints, have heroically given their lives for the love of Christ. Crowds of Catholics in Shenpei and Siwantze have died confessing the name of the Lord; numbers of Sisters have suffered revolting tortures for the sake of virginity; but above all many priests have stubbornly died a cruel death, being an example for the whole world."

"I am really proud of these heroes of our Chinese clergy. They are the ones whose hearts showed the very deepest roots of faith."

Church Calendar

DECEMBER 1948

THURS.... 9 S. Leocadia.
 FRI. 10 H. House Lor.
 SAT. 11 S. Damasus.
 SUN. 12 3 A.—S. Columban.
 MON. 13 S. Lucy.
 TUES. 14 S. Spiridion.
 WED. 15 S. Florence.
 THURS.... 16 S. Eusebins.

The Catholic Guardian

DECEMBER 9TH 1948

THE FIFTH COLUMNISTS

In our every-day life our conversation and our social contacts can be quite successful on the principle of quiet but insistent emphasis. Many people achieve outstanding success in one of two ways. They say practically nothing but they say it in such a way that the whole world knows what they mean. There is a subtler way which consists in speaking as it were overtime but speaking on everything but the point. Such speakers can be and have been inexhaustible; Parnell's lieutenants in their obstruction tactics in the House of Commons were a case in point. Parnell himself was the strong silent man whose message the whole world grasped, very largely because the emphasis was so unmistakable.

The modern examples are Stalin and his lieutenant Vyshinsky. Vyshinsky is in the front of the world's stage with all its limelight playing on him. The world's press and radio feature his every utterance and exercise of the veto. It is magnificent but it is not the war. The war we are meant to think about, the final show-down in open conflict between the Russians and the Anglo-Americans, will not occur. Russia does not want it, is not contemplating it because she cannot afford it. But as long as the world is kept concerned about such a war, so concerned that it is prepared to follow a course of unspectacular appeasement of the implacables, the real war as Russia sees it can go brilliantly ahead. And from Russia's point of view the success is brilliant and spectacular and apparently without Russia having to interfere at all.

The over-all strategy is so simple that its very simplicity makes its best disguise. Country after country will through its own nationals achieve its own ruin. Civil war after civil war is clearly the programme. China is the country that is at the moment on the verge of collapse. It has its own very special problems and difficulties aggravated by pressure from the barbarians north of the wall that ancient China built to keep them out. Today her plains are open and unprotected: her government whether willing or unwilling is unable to check the internal corruption: as Burke pointed out in another context, nobody can repair his roof in a hurricane.

Humanly speaking there is no saving China to-day. The spirit of its people is broken and the traditional Chinese conception of the soldier as the vilest of mankind is in no danger of being changed. When the government

forces leave an area they destroy the houses of their enemies: the incoming troops naturally destroy all that is left.

If and when China falls, what then? The French hold on Indo-China is so precarious that the Viet-Nam troops have merely to wait. Siam with a Soviet legation at Bangkok will soon follow suit as the Siamese aptitude for having it both ways will not long delay the Russian programme. It is therefore a tricky business in Malaya, not to speak of Burma and Indonesia. In India there is so much tinder that not many sparks from outside will be needed. As we said in an earlier issue, Ceylon can be captured, in Hitler's phrase, by phone.

The fate of China therefore concerns us all vitally. And few seem to grasp the inevitableness of what must soon be upon us with our own, traitors within the gates ready to sell us out.

Marriage Law is Altered

The latest number of the Holy See's official bulletin, *Acta Apostolicae Sedis* contains an important *Motu Proprio* issued by the Holy Father cancelling the latter part of Canon 1099 in the new Code of Canon Law. This portion of the canon declared that those who were born of non-Catholic parents but baptized in the Catholic Church and yet educated either in heresy or schism or un-belief, were not bound by the law requiring the presence of a priest and two witnesses for validity if they married non-Catholics.

A latter declaration of the Commission for the Interpretation of the Code of Canon Law stated that the expression "born of non-Catholic parents" included children of mixed marriages and children born of apostate Catholics, and hence such children, if brought up as non-Catholics, were not bound by the Catholic law of marriage, even though they had been baptized in the Catholic Church. In this new *Motu Proprio* the Holy Father explains that this provision of the Church's law was made with the intention of avoiding hardships upon such unfortunate children, who, though not brought up as Catholics, would otherwise have been bound by the marriage law of the Catholic Church and could not marry validly except in the Church.

DIFFICULTIES

But, the Holy Father adds, the experience of many years has shown that this merciful provision has led to many difficulties in practice, especially in the determination of the validity of disputed marriages. Accordingly, using the plenitude of his power, His Holiness has abolished this particular provision, and as from January 1 next, all those who have been baptized in the Catholic Church will be bound by the law of the Catholic Church which requires that, for validity, the marriage must be celebrated before a priest and two witnesses, and those born of mixed mar-

riages, or of apostate Catholics, and brought up outside the Church will no longer be exempt from this law.—*Eucharist and Priest.*

"WISE WORDS"

BY M. J. A. JEYANATHAN.

Wise words do not, as a rule, fall from the lips of the politicians of today. But the words spoken by General Franco, the Spanish chief of state at Madrid last week are an exception to the rule. Declaring that the world is now passing through the greatest crisis of all time, General Franco said: "Either we follow the Catholic Church which knows no limit in caring for social justice or we shall find ourselves marching behind Russian vehicles on their way to evil and terror."

These words are certainly thought-provoking. They come from a statesman of high integrity and great experience. A sincere Catholic, General Franco has all along been a determined opponent of communism. He refused to have any truck with the Russian Dictator at a time when the leaders of the Western Democracies were hobnobbing with the latter. Thanks to the mischievous propaganda carried on by Moscow, he has been much maligned. His opinion is therefore not likely to be favourably received by many. Yet his words compel attention and deserve respect. More indeed than the lengthy orations of many others.

To get back to the gist of General Franco's speech. It is worthy of note not merely for what he said, but also for what he did NOT say. Franco did NOT say, for instance, that unless Europe made haste and recovered herself economically, with the help of American dollars, she would march behind Russia. No, he said nothing of the kind. Nor did General Franco make any reference to the forces of what is called Christian civilization, Christian democracy, and what not, which in the opinion of many are likely to prove a strong bulwark against Communism. His words are plain, and free from ambiguity. Briefly they mean this: It is not the Marshall Plan or the United States of Europe that will save Europe from the Red menace. She must come back to the teachings of the Catholic Church, which she abandoned. Like the Prodigal son, Europe must return to the "Father's House" Or she will go the way of all flesh, to evil and terror.

These are wise words. They come at a time when the Communist menace is spreading like wild fire. Every day of the week, we hear of plans formulated, and conferences summoned for the purpose of arresting it. But these plans and conferences take us nowhere. Those who talk lightly of checking the spread of Marxism with the help of American dollars seem to forget that Communism is a religion which makes demands on the soul, and that economic solutions can scarcely be expected to prevent its spreading influence. It is, in the words of Fulton Sheen, like re-

commending face powder for jaundice.

There are others. They call for the forces of "Christian Civilization" to unite in order to combat Communism. But, what actually is "Christian Civilization?" If by "Christian Civilization" is meant the civilization of Europe, which professes high ideals, but does not practise them, a civilization that is religiously indifferent, that is neither for Christ nor against Him, well then it may be safely stated that "Christian Civilization" has no chance of arresting the spread of Communism. It is this "civilization" that has given birth to the way of life known as Communism? How then can it prevent the spread of its own offspring? That is why General Franco did not make any reference to "Christian Civilization" as a bulwark against Russian tyranny.

General Franco said that Europe must follow the Catholic Church to escape Russian tyranny. Why? Because she alone has in her possession a way of life, a religion, vigorous enough to combat Communism successfully. She alone has preserved intact the message of Christ, a message which the world needs greatly, but which it prefers to ignore, because it is hard to follow. The Vicar of Christ, alone of all the world's leaders, has a plan for Social Justice, which, if followed would see the end of all economic ills, but which both employers and employees are reluctant to follow, because it calls for true Christian charity, and sacrifice on the part of every one. But Christ's message is never soft. It is hard. It means carrying the cross daily.

General Franco's message is most relevant today. Men are groping in darkness attempting to find shelter somewhere from the devouring flood of Communism. The Spanish Chief has shown them where that shelter is to be found. But will men go in there before it is too late? Will they heed Franco's message? The signs are not reassuring.

LOCAL & GENERAL

Diaconate Ordination.—His Lordship the Bishop of Jaffna raised Rev. Brothers Pakkianathan and Mariathan to the Diaconate on Saturday the 4th inst. at the Rosarian Monastery Tholagatt. Bro. Mariathan is from India and Bro. Pakkianathan is from Pandateruppu, Jaffna.

The Jaffna Catholic Club.—The first of a series of Conferences organized by the Catholic Club came off in the Club Hall on Wednesday the 1st Dec. at 6-30 p.m. when the Rev. Fr. B.W.M. JesuThasan, O.M.I., the President, addressed the gathering which was very encouraging in spite of the inclement weather on "What Kind of God Have I?" He dwelt on the Eternal God, the Father, the Son and the Holy Ghost whom we adore giving in detail their attributes quoting from various authoritative sources and on the innumerable graces showered on man to gain eternal life. He called for questions.

Fr. President has arranged that in future his talk will last only twenty minutes and the questions and answers in short for ten minutes and that he will not keep the members more than half an hour.

It is hoped that members as well as non-members will gather fortnightly in large numbers on Wednesdays at 6-30 p.m.

The Confraternity of the Sacred Heart.—The monthly meeting of the members of the Confraternity of Sacred Heart, S.P.C. Branch, Senior Division will be held on Sunday the 12th inst. at 5-30 p.m. at the College Hall.

Mr. C. W. D. Alwines will address the meeting on "Some Themes from the Book for All time."

Governor for Ceylon Reserve Bank.—The appointment of a Governor for the Reserve Bank of Ceylon, which it is learned, be made on the recommendations of the American Adviser, Mr. John Exter, who is expected to arrive in the Island shortly.

It is understood that the first Governor of the Reserve Bank of Ceylon, will be an American, who will be the Head of the Institution for a number of years.

Schools Search Afar for Staff.

—Attempts are being made to recruit teachers from England, Australia and New Zealand for the larger Church of Ceylon schools, whose staffs have been depleted as a result of the more attractive salaries offered by the Government Central Schools.

This action has been taken by the Secretary of the governing body of the C.M.S. and the C.E.Z.M.S. after efforts to obtain recruits locally met with no success.

The schools in need of more trained staff are Trinity College, Kandy; Hill wood Girls' School, Kandy; Mowbray Girls' School, Kandy; Ladies' College, Colombo; Girls' English School, Kotte; St. John's College, Jaffna; and Chundikul Girls' College, Jaffna.

Municipal Poll in Jaffna.—The results of the Jaffna Municipal elections were:

Fort Ward:	
Mr. R. R. Nallian (Ind.)	622
Mr. G. D. Rajah (T.C.)	406
St. James' Ward:	
Mr. P. M. John (T.C.)	1055
Mr. J. Patrick (Ind.)	773
Mr. T. M. Anthony (Ind.)	609
Cathedral Ward:	
Mr. D. James (Ind.)	937
Mr. E. K. N. Sivadurai (T.C.)	628
Koyathoddam Ward:	
Mr. J. Sebastiampillai (T.C.)	857
Mr. N. S. Samuel (T.C.)	725
Arialal Ward:	
Mr. A. M. Brodie (Ind.)	1043
Mr. S. Nadarajah (Ind.)	786

London Intermediate Results.

—The following students from St. Patrick's College Jaffna have been successful at the London Intermediate Arts Examination held in July last: G. B. Alwines and G.E. Joseph and C. Singarajah has passed his Inter-Science. Messrs J. A. J. Philip and F. R. Ponniah who have been successful in their referred subjects and V. Rajasekaram who have passed the full examination are old boys of the College.

The Holy Family Convent Jaffna passed Misses M. Bastiampillai, R. Sahib, G. Kanapathipillai and G. Simanpillai.

University Edict.—Ceylon University's Board of Residence and Discipline have clamped down on undergraduates who show peculiarities in dress and social behaviour.

The Board has formed new regulations under which no person shall, in the university premises, wear uniforms signifying his or her association with any organization or with the promotion of any political objective.

In this connexion a "uniform" was defined as any article of dress of a particular colour or design.

The Board also discussed complaints received by the Vice-Chancellor about questionable behaviour by a few at a social recently held at King George's Hall.

The Board decided to ask the Vice-Chancellor to take steps to secure a higher standard of decency, preferably by senior students setting an example.

In future dances held by the university societies will be restricted to members of the University and their partners.

Minister for Fisheries in Jaffna.—At a reception given to Mr. G. G. Ponnambalam who assumed office under the U. N. P. Government and who had recently returned from the Parliamentary Conference, Mr. T. Mutusamypillai, Crown Advocate and Editor of the "Hindu Organ" said that he had always wished the Tamil Congress to co-operate with the Sinhalese.

Chevalier Arulanandham said that the Tamils had fought with the Sinhalese even as members of a family quarrel with each other. The Tamils were not fools to sacrifice the 400 years of peace and harmony that had existed between them and the Sinhalese.

Karayur Scheme Near Completion.—The Rs. 2½-million Karayur Housing Scheme at Jaffna is nearing completion and nearly 300 out of 462 houses will be ready for occupation shortly.

It is expected that the Prime Minister will be invited to perform the official opening of this model settlement early next month.

The campaign to remove the "intolerable eye-sore" which comprised the Karayur Slum began more than thirty years ago, following the big cholera epi-

demio that swept the area causing much devastation.

Building operation on this scheme began in November 1947.

Professional Anti-climax.—The shipping reporter of the *Sunday Times* of the 5th inst. gives the story of a man who threw up a profession to clean windows in the P. & O. "Ranchi." This prodigy is one Major C. H. Wild (38) "Robbie to his friends." Within the short span of 4 years Major Wild has been a lawyer, a gunner, a magistrate and a cleaner of windows. "I was stifled with convention," he said, "so here I am—and here I mean to stay."

15 Years Jail for Train Robbers.—The three accused in the Yagodra train robbery case were sentenced to 15 years rigorous imprisonment each by Mr. R. R. Crosette Thambiah, Commissioner of Assize, on Dec. 3rd.

The three accused, Raymond Silva, D. Martin and Alfred Gunapala alias Makola Mahatmaya, were convicted of unlawful assembly, using violence, committing the robbery of Rs. 40,000 from Mr. J. E. Madawela of the General Post Office, and voluntarily causing grievous hurt to Police Sergeant Mendis at Ihala Yogoda, in the Gampaha District, on July 30, 1947.

Graduate-Trainees.—Mr. H. C. Arulanandam, B.Sc., of the Science Department, St. Patrick's College has been selected for a course of post-graduate Training at Maharagama. Mr. N. P. Jeganathan, B.A. an old boy of St. Patrick's College has also been selected for the same course. Both are expected to enter into residence in January 1949.

Facilitating Admission to U.K. Universities.—The Education Department has completed a register of students to help them to gain admission to Universities, polytechnics, and other educational institutions in the United Kingdom.

This has been undertaken at the request of Ceylon's High Commissioner in London. Sir Oliver Goonetilleke has pointed that there are many difficulties in the way of students gaining admission as the rush to British institutions is now very great.

It is gathered that nearly 63 students will shortly be seeking admission. Among them are 32 Government scholarship-holders.

Suppression is no Cure for Communism.—Mr. Joseph Chifley, Australian Prime Minister, told the Australians that it was futile to ban Communist parties in the hope of suppressing Communism.

"My own view on Communism was recently stated admirably by Pandit Nehru, one of the half dozen most able men in the world, who said the most effective check to Communism was an improvement in social and economic conditions," Mr. Chifley said.

Quads Born in Germany.—Quadruplets, all girls, were born to a 34-year-old tailoress in the Hanover Women's Clinic on Dec. 1, the German News Agency, Dena, reported.

The Agency said that all four girls and the mother were in good health.

The mother already had two children.

Man Travels 1,200 Miles in Wheel Chair.—A legless ex-soldier has travelled 1,200 miles from Brisbane to Cairns, Queensland, by wheel-chair. It took him two months and 17 days.

He is Frederick, Yeowart, 54, who lost both legs just below the knee in a shell explosion when he was serving in France in 1915.

Yeowart is now in Cairns Base Hospital, suffering from the effects of the journey, but he is proud of his feat.

From Milan to Saigon—by Cycle.—With his bicycle covered with the flags of countries through which he hopes to pass, Lionello Braus, has left Milan to cycle to Saigon in French Indo-China.

A large crowd gathered in the Piazza Duomo, Milan's principal square to see him start on the first leg of his journey which takes him to Verona.

He will then travel via Venice, Gorizia, Yugoslavia, Bulgaria, Turkey, Syria, Iraq, Iran, Pakistan, India, Burma, Siam, and so to Saigon.

Braus was quite unperturbed at the prospect of the ride and decided that he possessed all the necessary visas for the journey.

Death of Priest Author.—Fr. Benedict Williamson, the author, architect and journalist, died in Rome.

Known throughout Rome for his holiness, he had a great devotion to St. Teresa of the Child Jesus about whom he wrote several books. It is widely believed among his friends that the Little Flower appeared to him several times. Large numbers of priests and laity used regularly to seek his help in spiritual matters.

Protestant Bishop Imprisoned.

The eyes of all Catholics are upon the undaunted figure of Bishop Ordas as he disappears into imprisonment and the prayers of readers, we know, support him in his loneliness, says the U.S.A. Jesuit weekly *America*, commenting on the two-year prison sentence imposed on Hungary's Lutheran Church leader on a charge of violating the currency laws. The Bishop of Cichester, chairman of the World Council of Churches central committee, in a recent letter in *The Times* [London] describes Bishop Ordas as "one of the ablest and most trusted leaders of the Lutheran Church in Europe" and says that the real ground for his condemnation is his stand for freedom.

Bishop Ordas in March read a statement, in the presence of Hungary's President and several Ministers expressing his Church's opposition to several aspects of the Government's policy.

Boy Smuggler Sneezed—and Out Came £625.—A sneeze betrayed two Austrian smugglers to a customs officer and they were arrested.

While the passports of a father and son were being inspected recently at Hohenems, on the Austro-Swiss frontier, a passport official asked the boy, aged 15, if his swollen mouth was due to toothache.

"My poor afflicted son has never been able to speak", said the father, showing the boy's identity card, on which it was stated that he was deaf and dumb.

But the customs officer thought the boy had heard him and when he asked another question the boy, overcome by nervousness, sneezed and precious stones worth £625 fell out of his mouth.

His Excellency C. Rajagopalachariar on Knowledge.—Opening the Municipal College at Simla His Excellency C. Rajagopalachariar, the Governor-General of the Indian Dominion said:

"Knowledge is better than any wealth or possession. Knowledge is better than any fortress or castle. Much can be learnt from books and in class rooms. But true knowledge is something different from learning. Learning is got in colleges but knowledge is the essence of all that you so learn. Knowledge enables you to distinguish between right and wrong, between small and great, between the permanent and the impermanent. Knowledge enables you to think rightly. You may all be born with talent but schools and colleges help you to get training and discipline which are very necessary."

Disunity in Europe.—Mr. John Foster Dulles, United States Republican Party foreign affairs expert, said on Nov. 18 that if Europe failed to achieve unity, the United States might have to return to isolationism.

Addressing the American Club in Paris, Mr. Dulles appealed for European unity and said the lesson the United States had learned was that, while it should develop ever closer ties with a strong, vigorous and contributing partner in freedom, "we ought not indefinitely to tie our fate to the fate of a Western Europe that insists on retaining disunity and invites recurrent war."

Mr. Dulles said: "The last thirty years have shown that the disunity of Europe is a weakness that ambitious despots will constantly seek to exploit and that, whereas in the past, those efforts have been frustrated, the cost of that has been so heavy that from now on even the United States cannot, without grave risk, protect against that hazard."

"There is a growing feeling in the United States that this third effort we are now making (the Marshall Plan) ought to result in a European unity that can provide the people with strength sufficient hereafter to sustain themselves in freedom."

"There is a point at which transfusion ceases to serve a useful purpose."

Sir Henry Slesser Received into the Church.—Sir Henry Slesser, former Judge and Solicitor-General in the first Labour Government and Lord Justice of Appeal from 1929 to 1940, was received into the Church at Yelverton, Devon, on October 30th by Fr. Ian Jones.

He was confirmed on October 31 privately by Bishop Grimshaw of Plymouth, Mr. Richard O'Sullivan, K.C., standing as sponsor.

Sir Henry, who is 65, was well known for many years as a High Churchman and as a vice-Chairman of the Anglican Church Union.

Educated at Oundle and St. Paul's School, he became a barrister in 1906 and a K.C. in 1924.

In 1924 he also entered the Commons for the first time as a Labour M.P. for South-east Leeds, and almost at once was appointed Solicitor-General and a Privy Councillor and received a knighthood.

He is an authority on trade union law.

Protestant Tribute to Irish Catholics.—

"We should be most grateful to the Irish Government for their constant generosity to our schools," said Prof. W. B. Stanford, of Trinity College, at the Protestant diocesan synod in Dublin.

He announced that the Government had offered five-sixth of the £13,000 required for a new Protestant school at Crumlin, Dublin.

Rev. W. J. M. Burrows, of Crumlin, said Protestants should be thankful they have a government which allows them to educate their children in their own atmosphere.

Another Lourdes Cure.—The

Medical Bureau at Lourdes has placed another case on its official list of cures which "in the present state of science" are inexplicable by natural processes. (Only the Church can call them miracles).

Thirty-three doctors were called as independent witnesses by the Bureau.

The case is that of Marie Therese Canin, forty eight, who a year ago was suffering from advanced tuberculosis and was not expected to live more than a few days.

Mlle. Canin arrived at Lourdes on a stretcher from Marseilles in October, 1947. After two days she left her bed and was able to dine with other guests at the rest house where she was staying.

The improvement in her health was so striking that the doctors requested her to come back to Lourdes a year later. She returned a few days ago in perfect health.

CEYLON GOVERNMENT RAILWAY NOTICE

The Railway Level Crossing at 196 miles 55 chains, Batticaloa Line Railway, at the Batticaloa end of the Valaichchenal bridge, on the Batticaloa-Trincomalee Road, will be closed to vehicular traffic from 8-00 p. m. till 10-00 p. m. on 10-12-48 for effecting repairs.

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

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

TENDER NOTICE

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

Jaffna	13,511
Kayts	428
Chavakachcheri	55
Kanke-santurai	473
Point Pedro	2,254

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

E. J. RAJARATNAM,
for Deputy Food Controller,
Jaffna.
The Kachcheri (Emergency),
Jaffna, 23-11-48.

"Our Journey Through the Night"

(Continued from Page 1.)

And if you actually survive all these dangers, then the rest of your life will be overshadowed by the guilt of your nation. Never again will you be the child of a respected and honoured nation—although you personally did not share in the crimes committed by your people and although you probably did your best to counteract them.

I do not know whether you can have the slightest idea of such a situation. I personally could not have had it before I myself had lived through it. It means nothing more, and nothing less, than the question: "What will remain when everything perishes?" And finally this dreadful question came to be asked about the last precious possessions of man, his religious possessions. Even these became precarious—there were few Catholic periodicals, lectures and books. Only at its very centre did the Church remain standing erect, in its innermost mystery of the Holy Mass and the Sacraments. But we were driven to ask: "How long will this last?" Here too the same question arose. What will remain when everything else is gone? When some day the doors of the church are shut, when the reception of the Sacraments becomes impossible, when the liturgy and the sermon are no longer heard, and when all churches are reduced to rubble and ashes?

The answer to all these questions could only be: "God will remain. Christ, the Lord of the Church, will stay with us, even if all visible signs of the Lord's Grace, all external signs of His Kingdom, disappear." I cannot tell you the great comfort given by this certainty when we faced the end of the world.

A NEW LOVE FOR LOVE

From this last experience I should like once again to return to the beginning of my story. As amid all the ruin, so also amid the collapse of our faith in humanity, nothing survived but the certainty of a never-failing Divine Love, so the last change we underwent concerns our relation, not towards the sin, but towards the sinner. You will always find that those who are most ready to forgive and be merciful are just the ones who have themselves been through the same bitter experience; whereas persons not directly concerned with the matter are frequently more severe.

Just as the darkness opens our eyes to receive the light, just as the experience in de-Christianized nations has taught us to recognize the full glory of Christ, so the experience of relentless malice gave us a new attitude towards love: I might almost say a wholly new love for Love.

To this I must add another thing. The closer we got to the horrifying events, the more we understood about their temptations—I am not here thinking of the perpetrators and those who took part in the crimes, but of those numerous weak persons who helped to make those crimes possible, by keeping silent and by not resisting, although they did not participate in or approve them. At the risk of being misunderstood I should like to tell you that to a certain extent I understand those weak ones. For the new relation towards man means also a new relation towards one's own self. I remember, for instance, those poets who were ordered to write the well-known panegyric of Hitler. Some did write it, and they are now despised, but those who did not write it judge them less hardly, for they know what agony it cost to refuse. I am convinced that fundamentally we all passed through this period just like little frightened Blanche in my novel *Die Letzte am Scharfart*, about whom you read, "they waited to see the triumph of a heroine, but what they saw was the miracle of the weak." Not otherwise have even the strong come through this period, and if they are honest they will admit this. For under torture, heroism gives way and there remains only the power given to us from above. We who have faced the dreadful possibilities in man cannot allow any palliation of human frailty, but neither can we permit the utter condemnation of that frailty.

TO LOVE, IN SPITE OF.....

And now I come to my last point. Our new and profoundly sceptical attitude towards man naturally includes also our own nation. Our illusions about our people, our pride in them have gone—so far as their present day appearance is concerned. Our love for them has not perished. On the contrary, it is deeper and stronger than ever. It must largely be the love of Him who sat together with publicans and sinners and Who, according to His own words, has come on purpose to seek the lost. One of the greatest benefits which these past days brought to us I reckon to be the understanding of the true meaning of Christian love. Most Christians—I include myself among them—give their love to the good and honourable, to people who are gentle and agreeable. That is good and right, as the natural love of a noble character for a noble character, but that is not yet the Christian love. Christian love—this means to know the worthlessness and utter hollowiness of man's character, and yet to love him.—*Catholic Herald*.

TENDER NOTICE CEYLON GOVERNMENT RAILWAY

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

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

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

THE CITY OF KING MIDAS

At one time Turkey was referred to by the name of "the Sick Man", who had not long to live. This was the period when the glory of the Ottoman Empire, once so powerful, was in its decline, and when the Powers had already divided up the Turkish possessions amongst themselves. But this nickname no longer applies to this country which, in an unbelievably short time, has ceased to be a kingdom of the Thousand and one Nights and has turned into a modern State of the Western type.

This is revealed in a most striking manner in the capital of the new state, Ankara, situated in Asia Minor. Fifteen years ago, it was merely the capital of the "vilayet" of the same name, no more than a small town in an insignificant province. At present it is the capital of the Republic and the number of its inhabitants has at least trebled. Modern buildings have been erected and water, gas and electricity are supplied by the municipality. Hygienic conditions which, formerly, as with nearly all Oriental countries, left much to be desired, have been vastly improved. A large place has been specially given to preventive measures. This was something that was imperatively necessary, for amongst other things malarial fevers raged in the numerous valleys of the province of Ankara. But, by following the recommendations of the League of Nations, steps have been taken to limit the ravages of malaria. The Malaria Commission of the League of Nations prescribes as a preventive measure a daily dose of 6 grains of quinine during the fever season, and recommends for treatment 15 grains to 20 grains of quinine per day for 5 to 7 days.

Ankara, which used to be called Angora, is the ancient city of Ancyra in Galatia and, according to legend, was founded by King Midas, to whom Apollo gave asses' ears by way of punishment. In the time of the Emperor Augustus, it was a flourishing city, situated on the well-known route taken by caravans going via Byzantium to Syria and serving as a centre for commerce. The grateful inhabitants built a marble temple in honour of the Emperor and carved the stories of his great exploits on the stones and columns of an altar. These inscriptions were discovered in 1554 by Busbecq and constitute invaluable records of ancient history.

When Christianity was introduced into Asia Minor, there were two councils at Ancyra, in 315 and 358 A.D. War has swept over Angora from time to time; the city was taken by Arabs during the 7th century, but later retaken by the Byzantine Emperors. Since then, at various times, fighting has taken place round the city.

The Turkish Government has had the good sense to preserve carefully all antique monuments, such as mosques and minarets. It is a strange sensation to walk through Ankara, where in one quarter one is in the setting of the Thousand and One Nights, whilst in another quarter one might be in any large European City.

M. Eng. No. 131.

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