

Telegrams: "CATHOLIC PRESS" JAFFNA.

Telephone: NO. 100

ESTABLISHED AS A FORTNIGHTLY, 1876.
ISSUED AS A WEEKLY, 1878.

REGISTERED AS A
NEWSPAPER IN CEYLON.

The Catholic Guardian

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

Vol. 75. No. 11.

JAFFNA, THURSDAY MARCH 16, 1950

PRICE: 10 CENTS.

THIS IS HOW THE PEOPLE'S COURT GET THEIR CONFESSIONS

21 Days in a Dark Cell—'to Ripen'

By JOHN PREBBLE

Once more a People's Court, this time in Hungary, has heard confessions from men tried for offences against the State. An Englishman, Edgar Sanders, and an American, Robert Vogeler, were among those who confessed.

Sanders was sent to prison for 13 years, Vogeler for 15 years.

For a great many people the Sanders trial was again an opportunity for speculating on the great "confession mystery."

Was torture used? Were there "truth drugs" like sodium amthal, actedron? There is no real reason for mystery.

In his novel, "Darkness at Noon," Arthur Koestler described how a man can be persuaded not only to make a "confession" but to believe it.

That was intelligent surmise. We have harder evidence. The evidence of the Petkov case.

HIS OLD FRIEND

On September 23, 1947, Nikola Petkov, leader of the Bulgarian Agrarian Party and the Parliamentary Opposition, was hanged in Sofia Central Prison.

His conviction on charges of treason rested largely on the evidence given by his old friend and political associate Peter Koev.

Koev is no longer a free man. He is serving a sentence of 15 years but in his last moments of liberty he was able to explain how he was persuaded to make such a "confession" and what worth should be placed upon it.

The story was told toward the close of last year by Michael Padev, once a prisoner with Petkov in a Fascist concentration camp, now a British journalist married to the grand-daughter of Lord Asquith and Oxford.

ISOLATED

In his book, "Dimitrov Wastes No Bullets" (Eyre and Spottiswoode, 5s.), he gave an account of the Petkov case. His authorities were Bulgarian official documents.

To obtain evidence against Petkov the Communists needed a statement from Koev. This is how it was obtained.

Koev was arrested without explanation. He was held isolated from the outside world for three months.

While in prison he confessed to taking part in a conspiracy to overthrow the Communist Government.

But while he was in prison he was elected deputy to the National Assembly. He was finally released to take his seat in Parliament.

'UTTER COLLAPSE'

After his release, too weak to make an immediate appearance, he wrote a letter to Petkov which explained the mystery of his seemingly frank and spontaneous confessions.

In clear, impassioned tones Petkov read the letter to the National Assembly.

It described in simple language "how the interrogation at the Militia Prison was carried out, so that you may have an idea of how confessions are produced."

"You reach a state of utter physical and moral collapse.

"You become completely indifferent towards your own life and fate, and you long only for an end, any end which will bring a reprieve from suffering.

THE METHODS

"But the complete collapse comes only at the moment when you realize that you are defenceless, that there is no law and no authority to protect you, and that you are in the hands of your interrogators for ever.

"This is exactly what they try to make you believe right from the very beginning.

"They first explain your guilt and then they ask confessions to prove it.

"The methods to obtain the confessions are mainly three: physiological hunger, thirst, lack of sleep; physical—torture; psychological—hints that your family have been arrested, will be tortured, etc.

For two days after my arrest I was confined to a small dark cell, and given no food whatever."

'LEFT TO RIPEN'

On the third day, he wrote, he was taken to an office, accused of sabotage, and shown the confessions of other men.

After that he was sent back to his cell and "left to ripen" unquestioned for 21 days. To help him "ripen" he "was given only a little bread and water every day."

"On the 22nd day, a Saturday at eight o'clock in the morning I was taken for the second interrogation. It lasted without a break until eleven o'clock the following Thursday morning.

"The interrogation went on, day and night, for 24 hours round the clock without a stop, the interrogators themselves being changed every three hours."

NO SLEEP, NO FOOD

During all this time Koev stood up in the little room, without sleep, without food, "and what is worse, without water." He was handcuffed, and was not allowed to lean either on the wall or the table.

"Every three hours the new interrogators asked the same questions, so that in the end I knew every question by heart."

After the first day Koev no longer felt hungry. But "the lack of sleep makes your head feel hollow, and then it starts making funny noises.

"The interrogators insist that you repeat the same dates, the same names, the same hours etc."

GAGGED, BOUND

On the fifth day he collapsed and was taken back to his cell where he slept for 12 hours.

That night, at eleven o'clock he was taken upstairs again to a bigger room where he was told that his obstinacy made tougher methods necessary.

"I was beaten on the feet with a thick whip. My hands were tied behind my back and I was gagged. Then for about two hours I was beaten on the feet with a thick rubber whip."

This treatment was repeated four nights in succession. Then Koev was thrown back in his cell and "not dis-

PEOPLE OF THE LAND

One of Ireland's greatest social problems is how to keep her young men and women from emigrating. The solution is not too far distant since Father Hayes returned

By DOUGLAS HYDE

BANSHA, THE ANCIENT

Bansha, County Tipperary, stands in a valley surrounded by beautiful but not very productive countryside. The village itself is a tiny, rather shabby little place. It is half a century since the last house was built there. There are two or three dozen small cottages, many of them apparently modelled on the lines of the average English cattle shed—low one-story buildings with diminutive windows, and doors which stand open all day even in the coldest weather to let in a little light.

It had been raining the day I saw it first, and two small children played in a large puddle which came right up to the front doorstep of their home of the main road. They gave me a casual glance, then carried on with the more important job of stirring up the mud with sticks.

An old woman came and filled a pail from the pump which stood at the side of the road. The local drunk strolled across to see who the strangers were and followed us around for some time after.

It was lunchtime, and most people were in their homes. The occasional sound of the clatter of pots and snatches of conversation came through the open doors.

Bansha, in fact, superficially had the appearance of being just a rather typical, remote Irish village, a living testimony to why the majority of Ireland's young men and women leave the shores of their homeland to work in England and elsewhere.

BANSHA, THE MODERN

And it would, until recently, most certainly have been a fair impression. But it was precisely because I knew that Bansha no longer is typical in this way that I jumped at the chance of going there. For the name of Bansha has become known not only throughout Ireland but in England and much farther away than that.

As I stood feeling just a little disillusioned, a factory whistle suddenly started up, a sound one would not expect to hear in a village such as that; in tone and volume it was worthy of the largest of city factories. And out of the cottages began to come men and women who made their way to what had until quite recently been an old abandoned mill built some two hundred years ago, but which is today the home of "Bansha Rural Industries, Limited."

turbed until November 4, at half past ten in the evening when he was set free."

Says Padev in comment: The same dates, the same hours, the same names, after days and nights of constant repetition become so deeply implanted in the victim's mind that their recital becomes automatic.

"The victim—sooner or later—it is simply a question of endurance—starts repeating all these dates, hours and names by himself, without any prompting but only in answer to a question."

Sunday Observer.

Bansha has, in fact, three things which mark it off from other Irish villages of its kind. It has the factory, electricity, and hope. It is in a sense a guinea-pig village, for it is the home of one of the most significant movements in Ireland today, known as *Muintir na Tire* or "People of the Land."

FR. HAYES, THE WONDER WORKER

This Rural Life Movement began as a result of the activities of Father J. M. Hayes, who is today its president. Fr. Hayes had spent some years as a parish priest in Liverpool and was for every minute of his time there a very conscious Irish exile, longing to get back to his native land. The longer he remained away from Ireland, the more he tended to see his country through rose-coloured glasses.

Then an opportunity came for him to return, and he took up parish work in Bansha. And, coming back after life in a big English city in which there had been a large Irish born population, he saw at once the need of reviving village life without destroying its Irish and Catholic character.

DANGERS OF EMIGRATION

The inability to keep her young men and women at home has been one of Ireland's greatest social problems for many years. The majority of the population consists of small farmers, their holdings often not big enough to support their large families. There is nothing but emigration for those who are unable to find work on the land.

But going from the intensely Catholic atmosphere of Ireland to the very different and almost entirely pagan atmosphere of English cities results time after time in loss of the Faith. Father Hayes had seen it in practice and believed something had to be done.

RURAL LIFE ON MODERN LINES BEGINS

The movement he founded in 1933 has the aim of improving rural economy, modernizing agricultural methods, and providing alternative employment where the land is unable to support the whole of a local population. His aim was that it should be an economical, social, productive, recreational, and spiritual movement. For some years he was too busy getting the organization going to be able to do a great deal about Bansha itself. But now Rural Life is more and more changing the life of the village. And what is happening there is typical of many villages and small towns in all parts of Ireland.

Early in 1948, half a dozen of Bansha's young girls had obtained their papers with a view to leaving for England, another half dozen were thinking of following suit. Father Hayes decided that something had to be done and persuaded the local *Muintir na Tire* parish council, which had been set up some time before, to purchase the old mill which disfigured the countryside. On the advice of a friendly industrialist, it was decided to turn it into a jam factory.

(Continued on Page 4)

IMPORTANT ANNOUNCEMENT

MESSRS. HOARE & Co. (ENGINEERS) LTD., Colombo, have pleasure in announcing that their engineering representative, Mr. K. A. Sanders, will be available in the JAFFNA REST HOUSE every Friday between 12 to 1 p.m. and 5 to 6 p.m. for the purpose of dealing with trade enquiries and giving advice about engineering problems. All assistance will be gladly given FREE AND WITHOUT OBLIGATION.

GOVERNMENT TENDER

GOVERNMENT AGENT, N.P., JAFFNA
Supply of 'Pachchaiperumal' seed paddy to colonists—Iranamadu, Jaffna, New Colony.

For full particulars see Part 1—Section II, advertising, of Government Gazette; March 3, 1950.

ANNUAL RETREAT TO THE CATHOLIC LADY TEACHERS

The Lady Teachers' Annual Retreat which will be held as usual at the Holy Family Convent, Ilavai, will commence on 12-4-50 at about 4 p.m. and will close on 16-4-50 with Holy Mass.

All teachers and any other ladies who wish to profit by an Annual Retreat, are kindly requested to inform the Mother Superior as early as possible.

REV. MOTHER SUPERIOR,
Holy Family Convent,
Ilavai.

CHURCH CALENDAR

MARCH 1950

THURS....16 S. Julian.
FRI.17 S. Patrick.
SAT.18 S. Cyril Jer.
SUN.19 4 Lent.—S. Mark.
MON.20 S. Joseph.
TUES.21 S. Benedict.
WED.22 S. Catherine.
THURS....23 S. Victorian.

The Catholic Guardian

MARCH 16TH 1950

THE MORATORIUM AND AFTER

The educational jigsaw puzzle calls for patience, ability and goodwill. The patience has to be supplied by the denominational schools that have entered the Free Scheme: very heavy drafts have been made on their reserves of patience and their ability to continue to be has entailed such a strain on their goodwill that the final solution cannot be reached too soon.

It is a solution long overdue. The granting of a two-years moratorium to the schools that stood out of the national scheme was not a tribute either to the intelligence or the competence of government and if it reflects the intelligible reluctance of some schools, to enter the Free Scheme it speaks volumes for the plight of those within the scheme.

It may well be that the fact of Dr. Howes coming from outside may be the turning point in our educational history. So far we have been at the mercy of men who, whatever their merits, were unable to see the wood for the trees. They had grown up in a system which to them was

fundamentally unalterable: they could not think of anything beyond code amendments.

The situation is intriguing. Dr. Kannangara, with whose motives we are not concerned here, has invested the coming of Dr. Howes with a significance that will, we all hope, be decisive. May he be the fresh air so long desired in our stuffy educational atmosphere. He will find plenty of goodwill and ability if his leadership does not call for too much patience on the part of his followers.

Will it be too much to hope that the denominational schools may get beyond the phase of being damned with faint praise? They are tired of being told that they are an integral part of the national system of education but where is the integration? A white paper that was not a white paper complacently envisaged a situation wherein the denominational schools were to deal with the misfits. That of course would be phase No. 1. Phase No. 2 would be the gradual and painful extinction of all such schools.

Will the moratorium merely have stayed the execution of the sentence?

The Fourth Sunday in Lent

This Sunday is called "Laetare" Sunday and is one of the most solemn of the year. The Church interrupts her Lenten mournfulness. The chants of the Mass speak of joy and instead of purple, rose coloured vestments are allowed. These same rites were practised in Advent, on the Third Sunday called "Gaudete." The motive for this is to encourage us to persevere to the end of this holy season. The blessing of the golden Rose is one of the ceremonies peculiar to this Sunday. The Pope blesses the Rose and carries it to and from the Church where he says Mass. Afterwards it is usual for the Pope to send the Rose to a Prince or Princess as a mark of honour. Sometimes it is a city or church that receives the honour.

The MASS. The seventy years captivity will soon be over. Yet a little while and the captives shall return to Jerusalem. This is the idea expressed by the Church in all the chants of today's Mass. All her canticles bespeak jubilation.

In the COLLECT, the Church acknowledges that her children deserve the penance they are going through; but she begs that today the hope of the coming Divine Consolations may refresh their spirit. The full force of the closing words of her prayer is that they may breathe a while.

The EPISTLE. Let us then rejoice. Our Mother the Church is not a bond-woman, but free; and it is unto freedom that she has brought us up. Israel served God in fear. It had to be kept to duty by the heavy yoke of chastisement. We serve God through love. Our yoke is sweet and our burden light. We are

not citizens of the earth. We are but pilgrims passing through it to our true country. We have been slaves of sin. Now is the favourable time. We begin to breathe the fresh air of holy liberty and the hope of deliverance fills us with joy. Let us thank our divine liberator who delivers us from bondage.

The GRADUAL expresses the joy felt by the gentiles, when invited to enter the house of the Lord which is now become their own.

The TRACT shows God protecting His Church, the new Jerusalem. God watches over both mother and children.

The GOSPEL. These men whom our Lord has been feeding are resolved to make Him king. What shall we do who know Jesus incomparably better? We must beseech Him to reign over us. It is He who has made us free by delivering us from our enemies. His rule is sweet and peaceful and we are His children not His servants. To serve under Him is to reign. Onwards then courageously! Jesus will refresh us with the Heavenly Bread.

In the OFFERTORY, the Church again borrows the words of David wherewith to praise the Lord; but today, it is mainly, His goodness and power that she celebrates.

The SECRET is a prayer for the increase of devotion. We ask it by the merits of the sacrifice at which we are assisting, or rather which we are co-offering with the priest, for it is the source of our salvation.

In the COMMUNION ANTHEM the Church sings the praise of the heavenly Jerusalem. She speaks of the joys of the tribes of the Lord, and is contemplating under the peaceful symbol of the Rose, the Divine Spouse Jesus. The fragrance of His perfection draws our hearts after Him. The Divine Mystery of the Bread of Life has been brought before us, that we may believe and love it. The Church therefore in the POST-COMMUNION prays that we may have the grace to receive this august mystery with respect and careful preparation.

Easier Divorce Proposal

Senator S. R. Kanaganayagam's proposal in the Senate, urging the Government to consider the desirability of relaxing the divorce laws, has caused no great stir among the various Christian denominations as yet.

For the most part, the various denominations have settled views on divorce, and the recent arguments in the Senate have not impelled them to consider the question anew.

"The view of the Roman Catholic Church is summarised in an encyclical of Pope Pius XI on Christian Marriage," the Very Rev. Fr. G. Fortin, Vicar-General of the Archdiocese, told a "Times" correspondent.

The encyclical says: "It is clear that marriage, even in the state of nature and certainly long before it was raised to the dignity of a Sacrament, was divinely instituted in such a way that it should carry with it a perpetual and indissoluble bond which cannot therefore be dissolved by any civil law."

"Therefore although the sacramental element may be absent from a marriage as in the case among unbelievers, still in such a marriage, inasmuch as it is a true marriage, there must remain and indeed there does remain that perpetual

bond which by divine right is so bound up with matrimony from its first institution that it is not subject to any civil power. And so, whatever marriage is said to be contracted, either it is so contracted that it is really a true marriage, in which case it carries with it that enduring bond which by divine right is inherent in every true marriage; or it is thought to be contracted without that perpetual bond, and in that case there is no marriage, but an illicit union opposed of its very nature to the divine law, which cannot be entered into or maintained."

A PUBLIC RECEPTION

A public reception was accorded to Mr. V. Mahesan by the people of Manipay near "Velakkai Pillaiyar Temple" with Mudir. C. Thiagarajah in the chair. A group photo was taken.

Mr. S. H. Perinbanayagam, B.A., Principal Kokuvil Hindu College and Chairman, Manipay Town Council said that Mr. Mahesan possessed all the qualities required for a Chairman namely education, ability, tact, wealth and character. He further said that the local bodies should not completely depend on the Central Government for grants but should collect money by way of taxes also. The people should not grumble about paying taxes as the money would be spent for the improvement of their village.

Mr. V. Veerasingham, B.A., J.P., Principal Manipay College speaking next said that the villagers were quite safe in the hands of Mr. Mahesan; he wanted all to co-operate with him.

Pundit Subramaniam who spoke next said that only one in a thousand who was rich had the heart to spend money for public causes like Mr. Mahesan. He requested all to follow him.

Mr. Kanapathipillai, Head Teacher paying a glowing tribute said that Mr. Mahesan was pressed by others to come forward into Village politics as they found in him all the necessary qualities for a Chairman and a leader and requested other villages to elect Chairmen of his type.

Mr. Mahesan when replying thanked all, solicited co-operation and assured the gathering that he would do his best to promote health, peace, agriculture and Cottage Industries.

Mr. Muthuthamby proposed a vote of thanks.

Inland Air Mail Service

With the alteration of the Air Ceylon flight schedule with effect from 13th March, 1950, the following alterations will be made in the despatch and receipt of air mail correspondence between Colombo and offices in the Jaffna Peninsula:—

2. Mails from Colombo will be despatched by plane leaving Ratmalana at 10 a.m. There will be no despatch on Fridays and Sundays. The latest hour of posting at the G.P.O., Colombo, for the above despatch is 8-15 a.m.

3. (a) The despatch from Jaffna and other offices will be made by plane leaving Kankasanturai at 3-25 p.m. There will be no despatch on Fridays and Saturdays.

(b) Jaffna only will make a despatch of mails by plane leaving Kankasanturai at 10-45 a.m. daily except on Sundays. Correspondence conveyed by this despatch will be sent out by the 2 p.m. delivery in Colombo.

4. The latest hours of posting can be ascertained from the local offices.

Learn by Doing

"Everything is much too bookish in Ceylon, and too much stress has been laid on examinations," thinks the Director of Education, Dr. H. W. Howes. As a remedial measure, he proposes to introduce more practical education in schools—not with a view to making children tradesmen, but because learning by doing is an essential part of normal education.

He said this in the course of a talk on "Some Impressions of Education in Ceylon," which he gave to a gathering of teachers at Ananda Sastralaya, Kotte. The meeting was under the auspices of the Ananda Sastralaya Teachers' Guild.

Local and General

His Holiness to Lead Crusade of Prayer for Peace

His Holiness the Pope Pius XII last Saturday appealed to the whole Catholic world to join in "a crusade of prayer for peace" on Passion Sunday to end discord between nations.

"Although war has ended, we have not yet attained the desired stable and enduring peace which can put an end to the ever-growing motives for discord," the Pope said.

"Many nations are trying to obstruct one another; and as trust decreases, the race for armaments gathers speed, keeping all in suspense."

The Pope announced that he himself would lead the prayer for peace on Passion Sunday (March 26) in St. Peter's Basilica in Rome.

New Civil Servants Chosen

The names of ten new Civil Servants, selected on the results of the examination was announced last Friday by the Public Service Commission.

They are, in order of merit: G.G.D. S. P. Gunatilleke, A. M. H. Sababdeen, G. Loos, A. T. M. Silva, H. S. Wanasinghe, J. J. Rajanayagam, D. J. F. D. Liyanage, K.N. Weerackody, W. Pathmanathan and V. P. A. Perera.

Personal

Mr. R. Siva Ramalingham, B.Sc. Honours who went to England on a Government Scholarship has qualified as Ph.D. (Fuel Technology) at Sheffield University. He has also qualified as A.M.I.E.T.

He is an Old Boy of St. Patrick's. He is the son of Mr. T. Rasiyah of Kon-davil and nephew of Mr. A. V. Chin-niah, Electrical Superintendent, Galle Municipality.

—Mr. B. J. Vincent has been selected to be one of the Junior clerks in the Bank of Ceylon out of a large number of applicants.

—Messrs. A. D. Joachimpillai and M. R. Maharoo have secured a place each on the Medical and Arts side respectively in the University of Ceylon.

—Master T. G. Pillai of the Sixth Form, St. Patrick's College, Jaffna has been awarded the Second Prize in the Natural History Essay Competition for his Essay on "My Observations on the Life History of a Butterfly." The Ceylon Natural History Society conveys to him its congratulations and best wishes.

Jaffna Psychological Association

The monthly meeting of this Association will be held on Monday 20th inst. at 5 p.m. in St. John's College Reading Room. Mr. Isaac Ponnambalam will give a talk on "Freud and the Unconscious", which will be followed by a discussion. All are welcome.

Only One Judge Favours Removal

Only one of the nine Judges of the Supreme Court, who met on Saturday to consider the question of the removal of the Appeal Courts to Bambalapitiya, was in favour of the proposals of the Minister of Justice.

He was Mr. Justice Jayatilake, Senior Puisne Justice, who set out his views on the entire question in general.

Onions from the North

Wagon-loads of red onions from Jaffna and other northern areas are being taken to Colombo. All these onions have been purchased by the Commissioner of Co-operative Development for issue to co-operative societies.

A portion of these local crops will also be released to the trade, whose future imports of Indian red onions will depend on the quantity of local red onions they purchase.

Experiments with Chinese Rice

Chinese and Russian varieties of rice are now being tried in experimental farms in India as a "possible substitute for the Indian counterpart" in the country's "grow-more-food" campaign.

In Kashmir, a Chinese variety has increased the yield per acre from 850 lbs. to 6,000 lbs. The Russian rice, grown in farms at about 10,000 feet above sea level, has also shown "a spectacular increase in yield."

Undergrads Prefer Medicine

There has recently been a marked swing from Arts and Science to Medicine among undergraduates at the Ceylon University. And the quality of the Arts and Science candidates appears to be deteriorating.

Sir Ivor Jennings, vice-Chancellor of the University, says so in his eighth annual report issued on March 10, on behalf of the University Council.

Sir Ivor says the explanation for this state of affairs is to be found in present unemployment conditions. Every medical graduate produced by the University since 1942 has been able to secure employment in the medical service, if he so desired, at a commencing salary of Rs. 400 a month. These conditions, he says, are likely to continue for some years.

The Jaffna Oriental Studies Society Silver Jubilee Celebrations

The Society has decided to celebrate its Silver Jubilee on April 11th and 12th, 1950 at the Parameshwara College Hall commencing at 9 a.m. each day. The Rt. Hon. Mr. D. S. Senanayake, the Prime Minister has consented to be present on the first day and lay the foundation stone for the Tamil, Sanskrit and Oriental Music Academy which is to be built on a piece of land leased from the Directors of Parameshwara College.

A research institute in Tamil and Sanskrit, and a Library will be housed in the same building. This is a unique institution which will satisfy a long-felt need to promote Tamil culture. The building will cost Rs. 50,000. Eight benefactors have already promised Rs. 1,000 each for this undertaking.

Eminent Tamil scholars from India will deliver lectures and expert musicians will contribute musical items on both days. All are cordially invited to be present.

Co-ops Reduce Debts

Indebtedness among peasant cultivators has been reduced by nearly 70 per cent, according to the latest statistics of the Department of Agriculture.

A high-ranking official of the department told a "Times" reporter that this was due mainly to co-operative agricultural produce societies which granted easy credit facilities to the peasant cultivator.

Government granted these societies loans at two per cent. interest. At an interest of five per cent. the cultivator was granted a sufficient sum by the society to meet his capital.

Before this set-up, the official told me, the boutique-keeper was the middle-man. He lent the cultivator money at an unconscionable interest and held his harvest hostage till the money was repaid.

"This made the peasant a perpetual slave and he could never hope to liquidate his debts," he said.

Mayor of Negombo Wants Girls to be Self-Reliant

"Without self-reliance you cannot shoulder the responsibilities of life," said Mr. A. N. D. A. Abeysinghe, Mayor of Negombo, addressing the students of Ave Maria Convent, Negombo at the prize-giving of the College.

In the absence through illness of Mrs. Abeysinghe, who was to give away the prizes, the Mayor, who presided at the function, distributed the prizes.

The report was read by the Principal, the Rev. Sister Annunciata.

String-Hoppers Commended

"Beggars can't be choosers," was the comment of the Minister of Food, Mr. A. Ratnayake, in reply to complaints regarding the issue of Siamese 'broken' rice to local consumers on the weekly rice ration.

Mr. Ratnayake said that as a result of considerable competition from consuming countries for rice from Burma and Siam, it was not possible for Ceylon to be fastidious regarding the quality of rice from these sources.

He was doing his best, however, to see that only the irreducible minimum of broken rice was imported into Ceylon. He said that consumers ought to

make string-hoppers out of this rice. It was most palatable consumed in this manner.

Industrial Workers' Rally and Carnival

To bring an Industrial awakening in Jaffna, the North-Ceylon Industrial Development Board is going ahead with plans for a Grand Rally of Industrial workers followed by an Exhibition.

This Rally is timed to take place at 3 p.m. on 25th inst. at the Jaffna Hindu College Hall, where the Hon Mr. G. G. Ponnambalam, Minister of Industries is expected to address the workers and distribute cash prizes and certificates to such of the products of Cottage Industries that reach a certain standard and finish.

Thereafter the workers and others would march in procession to the Kokuvil Hindu College, where the Minister is expected to declare open, *inter alia*, the Industrial Exhibition.

A representative Committee with Mr. A. T. Vethaparanam, as President, Mr. E. P. Rasiyah as Secretary and Mr. V. Mahesan as Chairman (Reception Committee) is making all arrangements.

Hardest Worked, but Poorest Paid

"Village headmen are the poorest paid but the most worked of Government servants. They are on duty 24 hours a day," said Mr. D.B. Wettasinghe, President of the Welisara Korale Village Headmen's Association at last week's meeting of Matara District Village Headmen's Association.

He said that although Ceylon had obtained freedom, yet the village headmen were still in a state of slavery; or else, the shadow of slavery still lingered behind in the system.

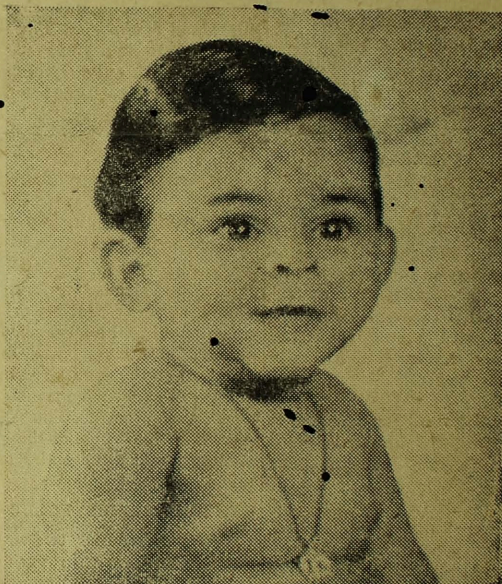
Among the resolutions passed were: "That the grading system of headmen should be dispensed with, and all headmen should be of one grade; an increase of salary; Free railway warrants; Cycle allowance; Office allowance; Early payment of batta for attending courts; More stationery; that village headmen should be appointed to the posts of Vidane Aratchis; and a Commission should be appointed to reorganize the whole headmen system and also draw up a scheme for future appointments."

Advertising the Faith

America's Knights of Columbus have begun an advertising campaign in national magazines, with a combined circulation of 30,000,000 offering free postal tuition in the Faith. The first advertisement appears in *Parade*, a Sunday Magazine with a 5,000,000 circulation. The advertisement is headed: "Learn the truth about the Catholic Church—By Mail—No Cost." The advertisement explains that the course is short, yet complete. It includes a book simply written, explaining Catholic belief and worship. There are also six test sheets which the non-Catholic merely checks to indicate his understanding of the instruction. These sheets will be checked and returned to the individual with any misunderstood points explained. Among magazines selected for the campaign are *Colliers*, *Liberty* and *Atlantic Monthly*.

IMPORTANT NOTICE

Accounts of Weddings, Funerals etc., will be published only in the case of subscribers and those who give announcements of family occurrences in our paper.—Manager, C. G.



BABY G. W. D. de S. of Maradana.
AGE 11 MONTHS.

We don't know what he will be when he grows up, but whatever, is in store for him, his chances of success are bright—thanks to Lactogen, which has given him such a fine, healthy start in life.



LACTOGEN

"The Food of Ceylon Babies"

A NESTLE'S PRODUCT

People of the Land

(Continued from Page 1)

One of the village men was sent to Dublin to be trained in the manufacture of jams and similar products. He was the future manager of the factory. At the expense of the parish council, a woman was later trained in the same manner.

CO-OPERATIVE EFFORT

A single floor was put into the old mill as a start, and a small company was formed with a view to running the factory on co-operative lines. Shares were made available to the whole of the local population, and for those who could not afford to buy shares outright, clubs were started into which they paid a small sum each week until the shares were paid for. The result was that almost every adult inhabitant of the parish became a shareholder and the factory a truly co-operative effort.

It started production while the structural alterations were still in progress in the factory and came into full production in October 1948. "Full production" at that time meant just three or four jam vats working all day, backed up with a small bottle-washing machine and a boiler, but the original plant has steadily been added to as the enterprise has become increasingly well established.

EMIGRATION CEASES

Bansha Rural Industries today employs a considerable number of permanent workers, has a steadily increasing output of jam and jelly crystals, and is about to launch out into the production of sauces, salad cream, and soft drinks, which will require more plant and a larger staff.

Among the workers are the young girls who had formerly taken out their papers for going to England, and there is hardly one working there who would have remained in the village had it not been for the little community-owned factory which is giving them employment and a reason for remaining at home.

FURTHER ATTRACTIONS AND AMENITIES

But the factory is only one small aspect of the work of *Muintir na Tire* in Bansha. Side by side with the commencement of work on the factory, fruit trees were obtained and sold at a few pence throughout the parish. Four hundred farmers availed themselves of the opportunity, and the intention is that they should sell the fruit direct to their own factory.

The small village hall has been made into a centre of social activity conducted by the Rural Life parish council. The village now has two bands and dances are held there regularly. A library and drama circle also function at the centre.

A poultry scheme was inaugurated with a view towards making every holder a poultry keeper. There had for many years been a tradition that poultry should be left to the women, and that no self-respecting man would ever be seen handling fowl. An agent from the Ministry of Agriculture was summoned to describe up-to-date poultry-keeping methods, and today almost every home has its poultry kept on modern lines, in sharp contrast with former days.

Then a veterinary surgeon was brought to the village to test every animal in the parish. A campaign was started for healthier livestock, about which some were at first suspicious, but which today has the support of all. At no point has there been any compulsion, but gradually old prejudices have been broken down and the people have opened their doors to new ideas after carefully conducted propaganda and enlightenment.

After the veterinary surgeon came the soil-testing man. Again there had to be a campaign of popularization and explanation preceding his first visit, but the obvious value of his proposals was recognized, and today the soil of every field in the parish is being tested and the farmers advised about the fertilizers best suited to each field in turn.

Perhaps the biggest job the Rural Life parish council has done has been the installation of electricity in the village. Again, as in all its work, it has been achieved on a purely voluntary

basis, with Government assistance but not as a Government project.

The average Irish village is still without electric light of any sort, and its single street becomes drearily dark and depressing as night falls.

But on the corner occupied by its jam factory, Bansha has a big light hanging out over the road. And there is light in every home, without exception, down to the smallest and shabbiest of the cottages.

The way in which this project was carried through was typical of the movement's approach to such questions. The parish council started an electrification fund. Then the entire project was paid for by the council. Those who could afford to pay were expected to contribute their full share of the cost. Where it was impossible for the occupant of a cottage to meet the cost, the wiring was done entirely free of charge. This applied to many of the cottages.

It is hoped that a pipe water supply will soon be brought to the village by the same means.

The life of a farmer in Ireland and elsewhere has in recent years tended to be taken up more and more with the signing of forms. But Rural Life has been brought to the village whose job it is to handle all form-filling, whether it is for the purpose of getting Government grants or licences, paying income tax, or whatever it may be. Instead of spending their time puzzling over official documents, the farmers simply take them to the agent, who handles the whole procedure.

The biggest job is still to be done in Bansha, and that is the modernization of its housing. For, although the life of the people is improving steadily as a result of the many innovations of recent years, this is not reflected in their homes, which were built in days when nothing was considered too bad for the Irish farm worker.

The parish council is the basic organization of *Muintir na Tire*. The whole of the people in a given parish constitute the parish guild, which elects the council on a vocational basis.

Father Hayes and his associates realized that election by a show of hands would result in the best-known farmers being elected to the council in each parish, and the idea was that it should be something representative of every stratum of the local population.

For this reason, each section of the population elects its representative. Thus the farmers, farm workers, professional people (the local school teacher, lawyer, physician, and others), the women, and the youth have two representatives each, who are elected by the respective groups. The officers are elected by the whole of the guild, which means, in effect, the entire local population.

OTHER PARISHES FOLLOW BANSHA

Two hundred and twelve such parish councils now exist in various parts of Ireland, and all are attempting the sort of job now being done in Bansha.

The work of *Muintir na Tire* is not confined to the tiny villages. In Bansha's big neighbour, Tipperary Town, an equally important job is being done.

Tipperary is known to most people because of a military marching song, "It's a Long Way to Tipperary," which became popular in the days when it was a British garrison town. But when the military marched out of Tipperary, there appeared to be nothing left to justify its existence at all. It had a good-sized population which had been brought together for the sole purpose of ministering to the needs of the British garrisons—and no industries at all. Without the garrison there would certainly never have been a town of that size there. The result was that Tipperary became just one big slum, with a phenomenal percentage of its population chronically unemployed.

To see Tipperary today is still a jarring experience, reminding one of the worst periods of the depression in the early 1930's. Yet already *Muintir na Tire* has succeeded in improving life in Tipperary almost beyond recognition.

Two industries have been brought to Tipperary by the parish council. One is a glove-making concern, the other manufactures linoleum. Both are owned by the local population, shares having been disposed of along the same lines as in the case of the Bansha jam factory.

EXPORT GOODS AND NOT YOUTH

Said Father Hayes as we sat together in his rectory: "We've exported the best of our young men and women for long enough. If we can bring new life to our villages and country towns, we shall keep them at home. It is better by far to export our goods than the flower of our youth."

Then he added with terrific conviction: "But this isn't just a political stunt or a purely economic plan. It is Catholic social teaching in practice. Ireland is the world's powerhouse of Catholicism today. But in addition to sending her priests and missionaries all over the globe, she may yet become a pioneer in the Christian solution of social problems too."—*The Sign*.

GOVERNMENT TENDER

GOVERNMENT AGENT, N.P., JAFFNA

Purchase of 518½ (more or less) of Bonemeal Manure.

For full particulars see Part 1—Section II, Advertising, of Government Gazette, March 10, 1950.

INDIA AND THE MOSQUITO

Owing to the fact that the Hindu, by reason of his religious principles, refrains from killing living creatures, there is a large surplus—amounting to 140 millions—of cattle in India, either too old or too young to be of any use for economic life. The cost of keeping this useless accumulation of donkeys, horses

and camels, but especially cows, has been estimated at a figure of 117 million pounds per annum.

A British specialist once calculated that because 100 million people are yearly attacked by malaria, the malaria carrying mosquito caused an annual loss of about 50 million pounds sterling to India.

This annual loss in lives, economic potentialities and wealth, is so great that further comment becomes superfluous. The Indian Government has fortunately organized a vigorous campaign to deliver its people from this dreaded disease. No anti-malarial measures can dispense with QUININE, for this natural product remains the sovereign remedy against malaria. QUININE is administered in accordance with the recommendations of the Committee of Experts of Malaria of the now defunct League of Nations. This Committee advised as a preventive measure a daily dose of 6 grains of QUININE during the whole of the malaria season and when attacked by a bout of malaria a daily dose of from 15 to 20 grains in during a period of from 5 to 7 days. This dosage is mentioned in their relevant report published in 1938.

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Printed and Published for the Proprietor by BASTIAMPILLAI SANTIAGOPILLAI residing at 39, Main Street, Jaffna, at St. Joseph's Catholic Press, Catholic Mission Premises, Main Street, Jaffna, on Thursday the 16th March, 1950.