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

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FRENCH FOREIGN MINISTER WANTS "NO VENGEANCE"

"Peace with Germany should not be one of vengeance, it must be just and human." This opinion was expressed by M. George Bidault, French Foreign Minister and ex-editor of the Catholic paper, *Aube*, in an interview with Mr. O. H. Brandon, of the *Sunday Times*.

"One thing is certain: there must be a Germany. Not an enslaved Germany, but one which will be made unable to wage another war. This is in everybody's and particularly France's interest, because she is her direct neighbour... Germany will have to be controlled for years to come, but I am not for trying to make her harmless by trying to dismember her artificially."

"I support the idea of the League of Nations," continued M. Bidault. "I supported the Locarno Agreement, the principle and idea of which are as alive as ever, and I believe in the closest possible collaboration between France and Britain in particular....."

FRANCE—THE BRIDGE

"First of all it is necessary for France to be able to participate in the conference of the Great Powers, especially the European Advisory Council, because the fate and security of Europe cannot be decided without France. It has been argued sometimes that a Power in these deliberations would only complicate the discussions. This seems to me a misconception. I believe France can play a valuable part in forming a bridge between East and West."

"France's understanding of Russia's conceptions and her spiritual and geographical proximity to the Anglo-Saxon countries put her in a position in which she could usefully contribute to reducing the possibilities of friction between East and West. France therefore must look to her friends in the West as well as in the East."

WE DON'T WANT GERMAN TERRITORY

When asked, "What control do you envisage for the Rhineland and the Ruhr," the Foreign Minister replied, "We don't want to incorporate any German territory. We don't want any German minority within our borders. Our greatest interest lies in the control of the Rhineland because it represents our very own frontier.... There are different kinds of international control and if such are set up, France, as a direct neighbour, perhaps ought to be given a privileged position in this control. British and Americans will one day want to go home. We will remain."

"I don't believe it would do good to convert Germany into an agricultural country but her industries, and especially the laboratories of her universities, must remain indefinitely under Allied supervision. Germany has given us on our own soil a very good example of how to control industries efficiently without making the control too obvious to the public. That method deserves to be studied carefully."

THE BETRAYAL

London Universe

The latest debate at Westminster on Poland has shown that the House of Commons is not prepared to close its ears to all moral considerations. The cynical proposals submitted by Mr. Churchill met with overwhelming condemnation in the debate that followed. It was clear from the beginning that any attempt to transfer recognition from the Polish Government to the Lublin Committee—described by various speakers as "bogus" and "a fake"—would be hopeless.

The Prime Minister is perhaps entitled to feel some sense of grievance. The proposals he made last week are substantially those that he brought back from Teheran. It is difficult to avoid the conclusion that he came back from that Conference honestly believing that the transaction had been agreed between Marshal Stalin, President Roosevelt and himself and that it could be carried through on the ground of military necessity. Neither in Parliament nor in the greater part of the Press was there the clear and spontaneous protest that there should have been against this immoral bargain. The American attitude remained rather obscure until it was made plain this week that public opinion there would not stand it.

The Teheran plan is dead but it was an unconscionable time dying.

If the Prime Minister shocked Parliament and the country by the quite uncharacteristic crudity of his "power

politics," Mr. Eden was more plausible but equally unsound. The spurious character of his statistical argument is apparent, whether we accept his figures or not. When is a Pole not a Pole? Hitler would reply: "When he is a Jew," and the Foreign Secretary comes near to saying the same thing. That a Ukrainian is not a Pole may be admitted, but that does not make him a Russian. The argument that a nation must consist of a single race is inadmissible anywhere. Advanced on behalf of the great aggregation of European and Asiatic peoples which is the Soviet Union, it is utterly fantastic.

The Times, in its anti Polish frenzy, comes near to saying that we should never have declared war. It prefers to make its own statistics, far less favourable to Poland than those of the Foreign Secretary. That is a point on which it is always possible to create confusion, but it is not so easy to do so on broad historic facts. To say that Lwow and the oilfields ever belonged to Russia is, as Mr. Churchill might say, to stare the opposite of the truth with precision. On this point *The Times* cannot even quote the "carefully documented" statement of an anonymous contributor. It is simply untrue.

What is the deadly sin of these unfortunate Poles, who so inconveniently go on believing what we professed to believe in 1939? At one moment we are

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LAST OF THE GREAT HINDU CONVERTS

THE LESSON OF ANIMANANDA

The passing of Animananda towards the end of last month is an event in the history of the Catholic Church in India. Yet how many Catholic papers have brought out the significance and import of Animananda's life and works. We would go farther and say that to the vast majority of Catholics, Animananda was not more than a name. To many of them he was not even that. How many of our Catholic University students could have answered the question—who and what was Animananda—before they read the notices that have appeared in the *Calcutta Herald* and other Catholic papers since his death. But to our mind Animananda's life and work form an important chapter in the history of the Catholic Church in India. For he belonged to a band of converts to Catholicism who fought their way to the Church by intellectual argument and moral courage. They did not come to the Church, as masses of the poor and lowly have come, on account of the social and economic wretchedness in which their ancestral religion and society had kept them. They came to the Church because they found, as a result of study, discussion and thought, Truth and Life in it. They came to it and reposed in it as men of education and culture. They embodied in themselves, in their conversion and subsequent life and work in and for Catholicism, the answer of educated Indian to the challenge of Christianity.

Animananda belonged to a band of earnest young men in Hyderabad in Sind who were bent on the quest for religious truth—the Great Quest of India, before Western materialism came, and made converts of us all. Parmanand Mevaram, Khemchand Amritrai, Dulamul Bhulchand, belong to this band, teachers in schools and academics, who had come under the influence of that great convert from Bengal, Upadhyav Brahmabanda. These men by dint of reading the classics of Christianity like the companions of St. Augustine, and the works of Francis of Sales and under the guidance of understanding missionaries like Fr. Jogens, Fr. Sallinger, Fr. Heggebin, all Jesuits of the Bombay mission read their way into Catholicism after biding for a while in the half-way houses of the Arya Samaj or Islam, or Protestantism. Animananda, known in earlier life as Rewachand Gyanchand, had been a pupil in a Protestant school where he learnt to read and ponder over the acts of the Apostles. The conversion of Saul into Paul made a deep impression on him. Luther's life and personality failed to impress him and his teaching struck him as opposed to that of Christ. He came under Catholic influence and guidance in the person of Upadhyav Brahmabanda (whom he came to look upon ever afterwards as his Guru) in 1890. But it was not till 1895, that he received baptism. These converts who came to Catholicism by the road of study and thought kept to that road even afterwards. Soon after his conversion we find him at Umarskot, famous as the birthplace of Akbar, preaching in the streets and bazaars the truth as he had found it. We next see him near

the Marble Rocks—so familiar to the tourist—on the Narmada near Jabulpore, with his Guru and a few other companions living the life of a monk in a monastery, adopting Catholic monastic life to the circumstance of India. Prayer, Meditation and Begging—the three traditional duties of Indian monasticism—marked the time of these Catholic Indian monks. The pilgrim and preaching journeys of Upadhyav Brahmabanda broke up this monastery. And in 1901 Animananda followed his Guru in the foundation of a school for boys at Calcutta which they gave up to join their fortunes with those of Rabindranath Tagore who in Bolpur, away from the crowd and noise of Calcutta was attempting a new experiment in education—the running of a school, whose life would be according to traditional Hindu ideas, but where teaching and learning would be according to the best methods of the West—or of the East. The Christian teachers of this school led their Christian lives without disturbing the even Hindu tenor of the school. But this happy combination between the genius of Tagore and the Christian philosophy and method of Upadhyav Brahmabanda did not last long and the Christian collaborations left Bolpur to the personal development that Tagore was to give it. But the experience of Bolpur served Animananda, because it helped to found his famous Boys' Home which was to acquire honourable mention in the pages of the Calcutta University Commission's Report and in the world of Indian Education. This Boys' Own Home was Animananda's life work. In that unique school which the writer of these lines was fortunate enough to visit—the pupils were brought up in a life of simplicity, plain outdoor living, of comradeship between teacher and pupil, persuasion and moral influence rather than corporal punishment being the method of moral education, the hand as well as the mind being trained. In its success the school had to be small and select and it had to have Animananda as its head. Whether it will survive its founder's death remains to be seen.

What is our estimate of Animananda's life and career? On the surface failure seems to be written across it. Educated Sind has not followed the lead given by its first band of converts. Monasticism *à la Indienne* is still born. Catholic studies and thought have not made the impression on the Hindu mind that Animananda and his Guru desired. But for all that, Animananda's life and work ought to be an inspiration to Catholic life and thought in India. Catholics need not despair of the conversion of educated India. Only they must talk the language of educated India, must come to grips with the philanthropic and religious notions of Hindu India and approach it with sympathy and understanding. The brief biographies of the Sindhi converts ought to be broadcast to the Hindu Youth that frequent our Catholic schools and colleges. The contribution of Animananda to Indian education which

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Church Calendar

FEBRUARY 1945

- FRI. ...16 S. Juliana
SAT. ...17 COM. IM. CONC.
SUN. ...18 I. Lent-S. Simeon
MON. ...19 S. Suzanne
TUES. ...20 S. Elzutherius
WED. ...21 S. German
THURS. ...22 S. Pet. Chr. Ant.
FRI. ...23 S. Peter Damian

The Catholic Guardian

FEBRUARY 16TH 1945

PRESS SUNDAY

Our Catholic readers have already been informed that the First Sunday in Lent will also be kept as Press Sunday. For the last three years its observance was in abeyance as one of the dislocations caused by the war but it was thought necessary to take up again a practice so important for Catholic life. Much of the success of Press Sunday must depend on having an organisation ready at hand to attend to it and such an organisation we are happy to have in the Conferences of St. Vincent de Paul which deserve thanks for their hearty willingness to spend their time and labour in this great cause. His Lordship the Bishop in his Message published last week stressed the importance of this form of Catholic Action and requested the parish-priests to draw the attention of their congregations to the benefits of good reading and to their duty to support the Catholic Press. The support of the Catholic Press consists in taking practical measures for the wider circulation of Catholic books and papers with a view to spread the knowledge of the doctrinal and moral teaching of the Catholic Church first, among the less instructed or ignorant Catholics and secondly, among those outside the fold. Catholics attaching greater importance to preaching have somewhat neglected the power-

ful means of propaganda by means of the printed word. Preaching is, no doubt, a more efficacious medium but it does not reach far enough. Diffusion of Catholic literature has become a necessity to regenerate modern society: "The number is infinite of those who know little of everything but nothing of religion," said Pope Pius XI. "They are found in a state of spiritual illiteracy and from it they draw arguments for a faith not only weak but confused and ignorant." Good literature must be spread not only for imparting the needed instruction in faith and morals but also for counteracting the evil effects of bad books. A greater number of books of this kind is poured out today in one month than in a century in days gone by. These books are read, otherwise they would not be published. And if they are read for mere amusement or to while away time and had no other effect, the harm they do might not be great. But they exert a powerful influence on their readers. Nothing affects a character so easily and yet so powerfully as a course of reading. The saying that tell me your friends and I will tell you what you are, may well be applied in the case of books. One of the objects of Press Sunday then, is to counteract this evil by the diffusion of literature of good wholesome reading. His Lordship the Bishop made a pointed reference to the very limited circulation of the Catholic Guardian, English and Tamil, among Catholics and wanted that steps should be taken to enlist more subscribers to the Diocesan Organ. The Guardian besides giving news and articles of general interest contains many items of information that are of special interest to Catholics of this Diocese. It serves as a link between the ecclesiastical authorities and the general faithful. It certainly is becoming that more support should be forthcoming from Catholics for whose benefit the paper exists. Its annual subscription which works out at a few cents a month is a trifle which, 50 per cent. of Catholics will be ashamed to confess in public their inability to pay. The lack of a correct appreciation of what practical Catholics should do is the cause of their negligence in this matter.

THE DIFFICULTY ABOUT BALANCED REPRESENTATION.

On the question of Balanced Representation there is perfect agreement. Every deputation that went before the Reforms Commission on behalf of the minorities was on this point unanimous. Domination by any one single Community is a negation of self-government for Ceylon. That much is obvious and Balanced Representation is the simplest way of avoiding it. The difficulty which Lord Soulbury has expressed is that if parties are so evenly divided there may occur deadlocks. It

seems to us that His Lordship was thinking of parties in Ceylon as if they were political parties. In England there are such parties each with a well defined programme to carry out. If one party proposes a measure not in accord with the policy of the other party, it would oppose it. It is known as the opposition party and if parties such as these are equally divided one would expect deadlocks to occur. We have no such parties here. If the Minorities unite to oppose a measure such unity will be only momentary but foreseeing such a united action, the other party will not propose a measure so obnoxious to the others. Thus occasions for a deadlock would be extremely remote. Unless the community that is numerically stronger wants to have all power in its hands one cannot see why it should oppose Balanced Representation. With a bloc vote equal to the votes of all the minority communities it will be in a position to carry on the day-to-day administration of the country and in these normal activities it is most unlikely that all the Minorities would combine to oppose it.

LENTEN READING**The Merit of Suffering**

"If the Lord should give you power to raise the dead," says St. John Chrysostom, "He would give much less than He does when He bestows suffering." This declaration sounds to ordinary Christians somewhat extravagant; but it becomes quite intelligible when one reads the Saint's further statement, "By miracles you would make yourself debtor to Him, while by suffering He becomes debtor to you." In much the same spirit Blessed Angela di Foligno, when asked how she was able to receive and endure sufferings with so much cheerfulness, replied: "Believe me, the grandeur and value of sufferings are not known to us; for if we knew the worth of our trials, they would become for us objects of plunder, and we should go about trying to snatch from one another opportunities to suffer."

Few ordinary Christians are likely to become so enamoured of suffering as to desire them, but common-sense Catholics should at least utilize the trials which came to them as occasions for meriting God's favour and blessing. Sickness, loss of fortune, failure in a cherished project, and the like troubles, are blessings or the reverse according to the manner in which they are received and borne. If taken with resignation to God's holy will and without repining, they become veritable treasures; if rebelled against, they inflict serious wounds on the soul. As St. Augustin well says: "There is no better test to distinguish the chaff from the grain in the Church of God than the manner in which sufferings, contradictions, and contempt are borne. Whoever remains unmoved under these is grain. Whoever

risers against them is chaff; and the lighter and more worthless he is, the higher he rises,—that is, the more he is agitated, and the more proudly he protests."

Christ-Day in Ramkrishna Asram

This year in the Ramkrishna Asram, Dantholic, Nagpur, for the customary Christ-day Celebration on Christmas Eve, the Revd. Fr. Dismas, T.O.C.D., a Syrian Carmelite priest from Malabar now staying at Nagpur, spoke in the academy. The following is the text of the speech:

Asramadhipathi, President and Gentlemen, I am very much pleased to participate in the functions of this evening in this Asram, and I thank the authorities concerned for inviting me to speak in this academy got up to honour the memory of Our Lord Jesus Christ. I am grateful for the kind and cordial welcome accorded to me.

At the outset it is imperative that I profess my faith in Jesus Christ. To me Jesus Christ is the only one God Incarnate, and His religion the only divinely revealed one, which every man, once convinced of, is bound to follow in order to attain to salvation. But I would also like to make it clear that my purpose in making this profession of faith is not to call into question your stand-point. I do not like to enter into any controversy here at present.

With this much of introduction to come to the point: when my esteemed friend Mr. Benodekkr communicated to me the invitation of the Asramadhipathi my first impulse was to speak on the history of Christianity in India. In so doing I thought I would be able to remove a serious misunderstanding that I have observed with regret among the Hindu brethren up in these parts of India. On coming this side I have often been confronted with the question: 'Are you an Anglo-Indian?' to which I used to answer: 'No, I am a pure Indian, and I am proud of being one.' Then would follow a series of questions: 'Were you converted yourself, or were your parents?' and so on. Gradually I came to understand that behind all these queries was the wrong assumption that Christianity came to India only with the influx of Europeans into this land. But, as a matter of fact, the Malabar coast received the Gospel of Christ from the lips of St. Thomas, one of the twelve Apostles. Thus we were Christians centuries before many of the European nations heard of Christ. In Malabar St. Thomas converted chiefly Nambudharis, i.e. the Aryan-Brahmins, and so we have descended mostly from the caste Hindus, and even now we have in common with them not only blood and tradition but also many points of culture. I only make mention of this fact, not however, because we count it as anything great, but because these are historical facts little known in these parts. Hence I would have liked to investigate into this corner of the history of India, and I am sure you would have found therein several interesting pieces of information. But then my friend wanted me to speak on something about Christ that has a universal appeal.

I have, therefore, chosen for my subject of this evening the 'Peace of Christ.' What other subject can be of greater appeal to all mankind at present when we are struggling in the throes of a literally world-war, when apparently there is left no nook or corner in the world where peace and tranquillity are among their own? And what other theme can be more appropriate to this auspicious day on which we celebrate the anniversary of the birth of Christ, the anniversary of His first appearance into this world with the message of peace? Right now I am reminded of home. You might have already been told that I am a Sanyasi. In our Asrams also on this night the Asramadhipathi, or at his order one of the priests, would address the community proposing to their meditation the mysteries connected with the birth of Our Lord Jesus Christ. Yes, I feel quite at home here—let me carry on.

One thousand nine hundred and forty-four years ago, on this night of the 24th

then and now. You can join in this grand work of lay Catholic Action beginning this year with the PRESS SUNDAY and help to increase the number of souls won for our LORD. If you are a manly, intelligent and healthy boy or girl, man or woman of any age with the love of GOD in your soul, if you desire above all to help in extending GOD'S Kingdom on earth and in promoting HIS HONOUR and HIS NAME, then step out into the open and join the rank and file this Press Sunday with a determination to do something for HIM who has done so much for you.

The minds of many Catholics in this country have been blacked-out by ignorance which surrounds them. Their minds have become mental dust-bins—receptacles for the filth and lying propaganda of the GUTTER-PRESS. When an ignorant catholic young man's mind becomes blacked-out by his mad infatuation for a pretty face and an empty head, he contracts a mixed marriage and as a result he and the generations to come are lost to the FAITH.

There are two classes of people in the world today. One demands leadership and worships the leader as a God. The other recognizes neither God nor Caesar. We want neither dictatorship nor anarchy. We have Our Leader—CHRIST THE KING and under the banner of this KING we shall fight. Let us therefore gather under HIS standard, put on the armour of God, unsheathe the sword of the Spirit and get out into the open and fight the errors of darkness. Let us do battle with IGNORANCE our greatest enemy that holds sway so many Catholics. ON TO THE BATTLE FRIENDS, ON TO THE BATTLE NOW

O Sacred Heart of Jesus lift me up
Beyond the limits of my earth-bound mind.

I would set sail upon a heavenly sea,
The world behind me, and a freshening wind.

O Sacred Heart of Jesus, trim the sails
And set a course which leads me straight to Thee,
And leave me not until I make the port
And drop my anchor in ETERNITY.

By W. L. S. CANDAPPA

Nawalapitiya,
8-2-45.

Sergeant of Tobruk

Saved by Holy Communion

Sergeant West was an English gunner.

Casualties were plentiful the morning I met him. I was just going among them, anointing one here, and another there, when I was distracted by a halting, loud, vibrant voice, coming certainly from one who was suffering a good bit.

The voice was saying this: "O Crucified Christ! help me in my agony. Remember those nails, and ease my tortured feet. My hands are not torn, but, dear God, how they burn. Look at my roasted body, remember those scourges, and help me in my suffering."

If he had only said this prayer once, I might not have remembered it, but I heard it again and again. It did not come from some sensational, poetic dreamer, either. He was all man, six feet of solid masculinity.

There were four other members of his gun crew with him. Their position had become a mass of flame after an incendiary had scored a direct hit. The four were severely wounded, the sergeant only slightly. He pulled them out one at a time. That meant four trips into the flames, his clothing ablaze, but he had no regard for himself until he had saved the wounded. There was not much of him that escaped scorching, and some parts of him were grilled. The burned areas of his body exceeded by far the percentage beyond which medical aid is usually powerless. The shock that should have killed him was there, too, but somehow he survived it.

When I gave him the Last Sacraments, he showed a familiarity with prayer that comes only with plenty of practice. He knew all the prayers before Communion, and the thanksgiving, too. He could talk to the Christ he

had received, in the Blessed Sacrament with the assurance that results from lifelong friendship. Probably, the fruitful reception of the Blessed Sacrament did more than anything else to compose him, and allay the effects of shock.

"Am I going to live, Father?" he asked me.

I never did like that question in the Army. It is different in civilian life where dying people are in the sunset of life, or even if they are not, still have their loved ones around them. The soldier is thousands of miles from home. He is stricken when his magnificent manhood is at his best. His thoughts go to those he loved so well, who will soon be grief-stricken—bereaved parents, wife, friends.

Could I have said what I thought to be the truth—that the end was near? Would it have been fair, if I had contradicted medical opinion to assure him, groundlessly, that he would survive? I slipped through the dilemma by asking another question: "Do you want to live?"

"Yes, Father. I want to live."

"Very well, make up your mind that you will, and, if you try hard enough, you have an excellent chance."

"Will you help me to live, Father?"

I thought that he would want me to read him books, or tell an occasional yarn, so I agreed with alacrity to do everything he could want. But his reply showed me up as lacking judgment, and something else, too.

"All right then, I will live, but you must bring me Communion every morning."

I, the most humbled bloke in the world, agreed to that request. I knew then that brave as West was, his faith was beyond his bravery, and he would take no small amount of killing.

So, there it was again, the test of faith we saw so often in war, the exercise of faith called upon to do more than just move a few mountains. Here was a man, who according to all the medical tenets would soon die. Against that accurate opinion West stacked his faith, his confidence that the God in whom he trusted would save him, provided he trusted hard enough.

I often thought of Job during West's week. It is all very well to make a stern resolution in a moment of elation, but to stick to it through hour after hour of unrelenting agony called for courage that was both continuous and never weakening during the days and nights of a week of unrelenting agony. His body was black from the dye that had been applied to the burns. The scorched skin became stiff as a board, and his eyes were unseeing under immobile lids. After the third day the skin cracked wherever it folded and from cracks came gallons of pus and an almost unbearable stench. He was in pain all the time, and to add to the agony, there was such incessant bombing that there was no peace day or night, no sleep, no comfort.

A black, backed, tortured body, lying on a mattress under a mosquito net, and all the time he never ceased his prayers.

Every morning I brought Holy Communion to him. He could not see but he always knew when I was coming.

Occasionally, during those days, he would say: "Father, I can't keep it up any longer. I want to ask God to take me." Then I would ask him to suffer a bit longer, to offer his agony for the souls in purgatory, for his own sins, and the sins of the world. He never failed to respond.

The doctors were amazed that he kept on living. They did everything in their power to relieve his sufferings, they regretted that there was so little that could be done. Many times as I looked at him in his pitiable condition, I regretted my instigation of this heroic attempt to live against such tremendous odds. Often as I exhorted him to stick to it, I knew that if I had been in his plight I would have long since ceased to fight. It was mercy that his eyes were closed. Otherwise he would have been appalled at the shocking condition of his body, and the pity in the faces of those who saw him.

But there was the other side, too. Whenever I brought Holy Communion to this hero, I thought what a pity it was that the whole world could not witness the spectacle of the ruined remnant of war receiving the Blessed Eucharist with such outstanding devotion. It was our big moment for the day. I looked forward to it as much as West did, and there were many who saw and wondered at the fact that, despite everything else tried, the only alleviation of pain, the solitary joy in such agonised misery, was Holy Communion.

Each morning he had the same greeting for me: "Father, I want to go to confession this morning. All last night I was tempted to lose faith."

However, I never allowed him to go to confession. He had to be taught to ridicule the devil who was tempting him.

So Sergeant West lived through the week in which he should have died. What saved him? Not medical aid, because he was beyond its compass; not nursing, because we had no nurses; and, although the nursing orderlies, overworked as they were, still did the superhuman, they were not skilled; nor was it quiet nor rest, as he had neither.

"All right then, I will live, but you must bring me Communion every morning." That was his promise in the beginning.

Without that daily reception of the Blessed Eucharist, he would have died. He had magnificent will power, but it was not enough. It had to be supercharged with an unshakable faith in his Redeemer. There was no relaxation of his sufferings because he was a daily Communicant, but he received from the practice what was necessary to endure the worst.

One morning I went to see him and he had gone. The man who, according to all authoritative standards, should have gone on the sad trip to the Tobruk cemetery had gone instead to convalescence at Alexandria.

Only once have I heard of him since. I heard that he had been recommended for a V.C. May be he did not get the reward, but he has a much better reward coming to him. The fulfilment of his promise to live through the Blessed Eucharist makes the other promise look pretty good: "If any man eat of this Bread he shall live for ever, the Bread that I will give is My Flesh for the life of the world."—Universe.

Archbishop Downey on Post-War Reconstruction

Archbishop Downey writes in his Advent letter:

"At present on every side there is a passion for post-war planning, and endless blueprints are being produced affecting every conceivable aspect of human life. There is town-planning, country-planning, planning for civil aviation, for road, rail and ocean travel, for industry, for commerce and, last but not least, for every phase of social and economic reform.

"Towards the end of the last war there were not wanting prophets who spoke smooth words, and we were promised a land fit for heroes to live in; but instead, after an orgy of spending, there came a great commercial slump and unemployment on a hitherto unprecedented scale.

"Apparently the planners have not yet learned their lesson, which is that 'unless the Lord build the house, they labour in vain that build it. Unless the Lord keep the city, he watcheth in vain that keepeth it.'"

"The planning proceeds on material lines with little reference to the spiritual....

"Undoubtedly materialism in its many guises is very largely responsible for the present devastating war and all its attendant horrors. Only the deification of brute force could give rise to the gospel that might is right and vindicate aggression. Only a crude standard could give justification to the common notion that progress consists simply in the manipulation of matter.

"If there is to be any real progress in the post-war world spiritual values must be restored, and man must learn all over again to put first things first..."

"The principles of Christianity must be applied anew to the perplexing problems which face us today. It is an age of expedients and palliatives, of slick slogans to get over present difficulties, and of a general tendency to act in the line of least resistance; but in that way lies trouble for the future.

"Perhaps as never before there is need of faith and vision in our leaders to stand up courageously and honestly to the very grave situation in which we are likely to find ourselves at the end of the war...."

"In our days we have witnessed the failure of all our boasted material progress to preserve peace on earth, and have seen some of the highest achievements of science harnessed for the ignoble purpose of adding to the devastation of war.

"Truly it is time that we learnt where is wisdom, where is strength, where is understanding; time that we listened to the divine voice proclaiming 'I am the way, the truth and the life.'

"In planning for the future our aim should be to restore all things in Christ, to build in such a way that 'the sure foundation of God standeth firm, having his seal.'"

Franchise for Women in France

The Cardinals and Bishops of France have, in special letters to their people warmly welcomed the giving of the vote to women for the first time in modern French parliamentary history.

They urge Catholic women, including members of religious communities, to get their names placed on electoral lists, and tell them that when the time comes for voting they should do so, pointing out that the 13,000,000 women voters outnumber the men by 3,000,000 and, therefore, have a decisive influence on the nation's destinies.

French women will vote for the first time at the municipal elections in a few weeks' time.

CHURCH'S SUPPORT

The Bishop of Limoges, Mgr. Rastoul, in his letter recalls that during the Middle Ages French-women were given the vote.

"During the most Catholic periods of history, the Bishop says, the women of France were able to vote. He recalls a law of 1162 giving the vote to all widows, women in charge of households and wives in the absence of their husbands. In the 13th century Pope Innocent IV granted electoral rights to all adults, men and women, including widows and spinsters.

Bishop Rastoul recalls Pope Benedict XV's reply in 1919 to the English Catholic suffragette, Miss Annie Christitch, who asked: "Very Holy Father, do you approve of our activities?"

"Yes," the Pope replied, "We approve. We would like to see women voters everywhere."

Mission to Moscow

We shall have to wait for the full story of General de Gaulle's visit to Moscow. He has brought back the draft of a 20 years' treaty with the Soviet Union. It awaits ratification. By whom? That is not clear. We do not profess to be able to define the powers of a Provisional Government, but they would hardly seem to include the determination of foreign policy for the next 20 years. This treaty is an event not in European politics but in French internal affairs. It presents General de Gaulle's very natural endeavour to consolidate his position and out-point the Communists. At present the Soviet Union is building up a series of treaties while the western countries are apparently warned off. What pressure was brought to bear on General de Gaulle to recognise Russian claims on Poland we do not know, nor how much he conceded. He appears to have agreed to go as far as Mr. Churchill on the frontier question and to have found a halfway house to recognition of the ridiculous Lublin Committee. That is the Provisional Government. Is it France?

PRESS SUNDAY SUPPLEMENT

Modern Methods

"Modern," said Pius XI., "not because of the way of speaking which too often amounts to saying the contrary of what one thinks, and which involves putting forward one's own self and one's own work, but precisely on account of the objectiveness of the methods employed, methods and means of which antiquity knew nothing, and which, in our days, represents so important and effective a part of our life."

"We mean the press. It has been said that if the Apostle, Paul, lived in our days, he would have been a journalist. There is no doubt, indeed, that St. Paul, who, notwithstanding material difficulties, brought the preaching of the Gospel into such a great part of the world, by his epistles, his writings, so wonderfully multiplied, even during his own lifetime, there is, We say, no doubt that this man, with his soul burning to propagate the doctrine of Jesus Christ, would have made use in the greatest possible measure of that great method of spreading thoughts and ideas which is the public press."

Liberty of Reading

People must get a true idea of what liberty means. In the largest sense of the word, it is the unimpeded use of any faculty. But they will also have learned that law is the essential condition of the right use of liberty. They may recollect the saying of one of the greatest of the Romans, "We obey laws in order to be free."

It is very important to know that the Catholic system includes, not merely a body of dogma to which we must give assent, because it is revealed truth, but also a system of philosophy which purports to give an explanation to many of the problems which are for ever occupying the thinking mind. Though these explanations lay no claim to infallibility, yet they merit our ready acceptance, because they have been elaborated by the greatest thinkers of the world, and form a wonderfully coherent whole.

It is only silly assurance which dreams of maintaining that every mind is able to or has time to find an adequate solution of all the great problems, or even to get clear definitions of all the great ideas; yet most of the intellectual tragedies of the world come about through fuzzy notions of the terms people are using. If we wisely accept the explanations which have commended themselves to the greatest minds, we are no longer at the mercy of every intellectual peddler who may chance to hawk his philosophical novelties our way. Nor need you be worried about the lack of freedom. If you wish to scale some intellectual Everest; you will be

all the freer for the higher ascents if the lower ranges have already been surveyed by trusty people. We are now occupied with liberty of reading, and the position we take up is that the Church does not unduly restrain the liberty of her children in this matter. We do not say that our liberty is in no way lessened, but we say that much of the restraint would be imposed if there was never a Church; that the actual restraint practised by the Church is extremely carefully exercised; that as a matter of common experience it is far less than the restraint other religious bodies have thought fit to exercise; and is microscopic in comparison with the restraint imposed, as occasion seems to require, by all the governments of Europe to this day.

THE CHURCH NOT UNDERSTOOD

It must also be stated that many of those who attack the Church have no clear notion of what the Church is, nor of the preponderant part she has played in the history of the world. Macaulay says there is no work so well deserving of examination as the Catholic Church. How few examine either her constitution, her history, or her claims? The Catholic Church is a society set up by a Divine founder to spread the good news, to make the truth reach to the ends of the earth.

If there is such a thing as truth, it surely is a great evil that it should be suppressed or distorted. All science aims at discovering truth. The human mind is irresistibly drawn to truth. The enemies of truth are the enemies of the human race. Anything which lessens our love of truth is evil. If books are written against truth they are evil. We can get hold of truth by our own investigations. This holds even of the higher truths such as the existence of God. But this is a slow, laborious, and generally unsatisfactory method, or we can get information from others, and better informed the person is, the fuller the truth. If the possessor of all knowledge deigns to give us information, then that truth is the highest of all truths, and our minds should cling to it whether it understands it or not. Books which assail such truth are particularly noxious. If, then, the Church has been appointed guardian of truth, need we wonder if she has taken some action to safeguard truth? Nor need we complain that our liberty is unduly interfered with. Freedom to do or suffer wrong is no true freedom.

SOME NECESSARY DISTINCTIONS

Cardinal Newman in his *Apologia* made some pertinent remarks.

Liberty of thought is in itself good: but it gives an opening to false liberty. Now, by liberalism I mean false liberty of thought, or the exercise of thought upon matters in which from the constitution of the human mind thought cannot be brought to any successful issue. Among such matters are first principles of

whatever kind, and of these the most sacred and momentous are to be reckoned the truths of Revelation. Liberalism, then, is the mistake of subjecting to human judgment those revealed doctrines which are in their nature beyond and independent of it, and of claiming to determine on intrinsic grounds the truth and value of propositions which rest for their reception simply on the eternal authority of the Divine Word, (*"Apologia Pro Vita Sua."* Appendix Note A, p. 288).

It is not pleasant to be gulled, but it is easy. Many people swallow catch cries as easily as ducks swallow frogs. Half truths seem more digestible than whole truths. Hence phrases like "freedom of the press," "liberty of thought," when deftly used, are very powerful. But a few homely examples will show that thought is limited in many ways, mainly by objective reality, as the saying goes: there is no arguing against a fact and freedom of reading is everywhere hedged round by innumerable restrictions.

FACTS DOMINATE THEORY

When I was a very young child, I was confronted with the distinction between saints and angels. I tackled the problem with zest, and arrived at the conclusion that, as on earth men differed from women, so in heaven good men became saints and good women became angels. Full of my discovery—to this day I remember the pride I took in it—I had not long to wait before I could divulge it. When my master, somewhere in the eighties, asked in class could any boy give a distinction between saints and angles, I blurted out my new-found theory. The master smiled at my seriousness, and the boys guffawed at my ignorance. I felt hurt, and though I was very loath to abandon my theory, I gradually saw that facts dominate theory. I was not free to think as I liked.

Another memory of far-off times illustrates a different point. In the long winter evenings, when the snow lay in slush outside, or when we were fatigued with the incessant activities of the day it used to be sheerest joy to huddle around the fire and listen to my father reading aloud "Gulliver's Travels." He sometimes skipped things that he thought unsuited to us. It never occurred to us to question his decision. At other times, he loved to see us all buried in books, but he was very particular about what we read. The house was full of medical books, but it was understood that we never opened one of them, because they were not suitable for us. And this is but the normal type of a Christian upbringing. The soul and mind must be safeguarded. As people grow older and wiser, they can read more. But it may be well asked, do people ever grow old enough and wise enough to be able to read everything they want to? It can safely be as-

serted that all mankind does not really grow up.

JAPPALING EXAMPLE FROM ENGLAND

There were some most alarming results of unbridled reading recorded in the *Month*, a very sober English magazine.

The only one I repeat was of the discovery of a murder club by the English police. No member was more than thirteen years of age. They had all agreed to begin by poisoning their own mothers, but the youth who was ordered to commence lost nerve and told the police. The youths confessed that their strange ideas had been put into their heads by reading books of the "penny dreadful" type.

The old Greeks had a curious proverb that a big book is a bad evil. Our books are bigger, and have they become greater evils? What about bad books, books written by people whose minds are bad, whose morals are bad? Can these be read by all with absolute impunity? It is abundantly obvious that all sound sense cries out against such latitude. But a curious and somewhat lurid light is thrown on the curtailment of freedom of reading by some examples from the history of Europe. We there can see how various non-Catholic bodies dealt with the books, they disliked. Our own day has given us countless examples of how modern governments deal with the same question. If the natural law issues a peremptory order, "Be careful about what you read," if careful fathers exert constant supervision, if all non-Catholic religious bodies, if secular States exert such supervision, need we be astonished if the Church, ever solicitous for the welfare of her children, should endeavour to give them some guidance, though with the infinite number of books which now flood the world this must needs be inadequate?—*Mel. Tribune.*

Knowledge is Power Catholic Action Through the Press.

THE LOSS OF JESUS IN THE TEMPLE

She lost Him once and only once,
Her Son, her Lord, her God,
And then for three long days and nights
She prayed and prayed. She trod
The backward path into the town,
She searched its many ways,
And when she found her Son again
Her heart nigh burst with praise.
And we who in the world today
So often lose her Son;
Do we attempt to find Him as
His mother would have done?

Another year has passed since we put forward for your consideration the urgent need there is for more and more *Catholic Action* in order to find HIM. The Road of Life is opening out before you. In what state of life will you employ the talents which GOD has given you. No greater privilege could be conferred upon you than to be invited by GOD to spend your life here in labouring for the eternal salvation of souls, for those souls still in the darkness of paganism, who are the most abandoned and helpless of all those whom CHRIST died to save.

"THE HARVEST IS GREAT BUT THE LABOURERS ARE FEW"

December, in the midnight stillness of the hill slopes of Bethlehem, in Palestine, burst forth the heavenly message of Peace and Happiness. The Angels of God announcing the birth of Jesus Christ proclaimed from heaven: 'Glory to God on high and on earth peace to men of good-will.' For centuries mankind has been grovelling in sin and misery. The yearning for relief was universal. Then in the fullness of time, according to the inscrutable providence of God dawned the day of Redemption. The Son of God, Co-Substantial, Co-equal, and Co-eternal with the Father and the Holy Spirit, in order to bring salvation to man, assumed human nature and was born of the Virgin Mary. Here I have to explain myself a little. I said the Son of God, Co-substantial, Co-equal and Co-eternal, with the Father and the Holy Spirit... According to Christian theology in the Godhead, in the one Divine Nature (Nature in the metaphysical sense), there are Three Persons; God the Father, God the Son and God the Holy Spirit. These Three Persons are Co-substantial, Co-equal, and Co-eternal, and have the same one Nature; and therefore are not Three Gods, but One God only. This is known as the Mystery of the Holy Trinity, which is beyond the reach of human reason to fathom, but not against it. Even in the visible universe created by God we come across several phenomena which still remain beyond the scope of our intelligence and yet we do believe in them. If so, it is no wonder that we find mysteries in God the Author of the universe, Jesus Christ, therefore, is the Eternal, Almighty, and Omniscient God the Son that has become man in order to bring salvation to us.

Another point that requires explanation is the need of mankind for such a Redeemer. According to the Christian doctrine, God on creating Adam and Eve, the proto-parents of mankind, promised them and their posterity the gratuitous gift of eternal bliss in heaven, if they would obey His commandment. But unhappily the proto-parents transgressed the commandment of God and thereby they and their posterity forfeited the eternal bliss promised them. Besides, as a penalty they fell a prey to misery, passions and lust. The could not themselves make good the loss thus incurred. And since man had rejected God, God could very well have left man to himself. But the Son of God, out of love for man took it upon himself to make reparation for his sin, to restore to man what he had lost, and to set him on the right road again.

(To be Continued)

LOCAL & GENERAL

Return of New Priests:—We are glad to welcome home the Rev. Fathers Anthonypillai Soosaipillai and Bastiampillai Deogupillai who had been away in Rome for nine years prosecuting their priestly studies at the College of the Propaganda Fide. They arrived in Jaffna on Saturday the 10th instant. Three other priests of the Archdiocese of Colombo also have returned.

A Public Lecture.—Under the auspices of the Confraternity of the Sacred Heart St. Patrick's College Branch Rev. Fr. B. A. John O. M. I., the Vice-Rector, will deliver a lecture on *THE SPIRIT OF LENT* on Sunday the 18th inst. at 6.30 p.m. at the College Hall. All are welcome.

St. Joseph's (Junior) Conference S.V.P., Colombogam—The inaugural meeting of the above Conference was held on Thursday 8th inst. at 7.30 p.m. in the Hall of the Colombogam Institute. Mr. R. J. Paul, President Particular Council of the Conferences of St. Vincent de Paul Society, Jaffna presided. After the President had briefly traced the history and objects of the St. Vincent de Paul Society, Mr. P. Saverimuttu, Secretary of the Particular Council S.V.P., explained to the members the working and fruits of the Society.

Then the president enrolled 36 students as members of the Junior Conference. Fr. Z. N. Croos O. M. I., was elected as Spiritual Director of the Conference while Mr. J. Soosaipillai (Alagayah) was nominated as its president by the President according to the rules of the Society.

Supreme Court, Northern Circuit.—The sessions of the Supreme Court commenced on the 5th instant with Mr. Justice Cannon presiding. The first case taken up was a charge of attempted murder. At first the Jury was divided four against three and wanted certain points cleared up. The Judge addressed them with a view to remove certain doubts and then they brought in a verdict of causing hurt under grave and sudden provocation. His Lordship sentenced one V. Navaratnam of Erlalay to four years' hard labour.

Profiteer Fined.—Profiteering is rife in Jaffna but it is seldom that the culprits are brought to book. The following item therefore deserves a record if only to serve as a warning to others.

In the Magistrate's Court, before Mr. A. Sambandhan, Acting Jaffna Magistrate, sub-Inspector B. W. C. Sugathadasa, of the Jaffna police, charged Eliyathamby Muthiah, a trader of Grand Bazaar, with having sold $\frac{1}{2}$ lb. coriander and $\frac{1}{2}$ lb. dried chillies at Rs. 1.37 and Re. 1, respectively, when the controlled price was 38 cents and 70 cents per lb., respectively.

The Magistrate found the accused guilty and fined him Rs. 300.

The National Educational Trust.—A Cultural and Goodwill Mission from India will arrive in Colombo in April. The members will tour the island to establish Centres of goodwill and to contact lovers of Music and Art. They propose to give Song and Dance Recitals and have informal discussions in the principal towns of Lanka and by means of Music and Art create a strong cultural link between us and India.

The party consists of about 12 graduates, chief of them being Srimati Anasuya Devi, Srimati Sita Devi, and Sri Venkata Rao, professor of Music. They are the creators of the Renaissance Music of the Carnatic and will be glad to meet all lovers of Art and Music in Lanka.

Mr. K. Adalpatadu, B. A., (Hons.) London, General Executive, All-Ceylon Rural Reconstruction Congress and the National Education Trust, Seelaratra Institute of Rural Reconstruction, Angurwatota, therefore requests all who are interested in Music and Art to contact him so that they may arrange to meet their guests.

Industrial Reforms in France

—The revolutionary industrial reforms now being planned in France, including nationalisation of the mines and electric plants and the establishment of workers' committees to help run the factories, are approved by Cardinal Suhard, Archbishop of Paris, so long as they are for the benefit of the workers.

Speaking of "structural reforms," by which these ideas are known in France (*reformes de structure*), the Cardinal writes: "The Church fears neither the word nor that which it implies."

The Church, adds His Eminence, "has always encouraged means of allowing the poor and the workers to live a fuller life. She was the first to open schools for the children of the people. She has fought slavery under every guise. She condemns the proletariat at evil."

"Without hesitation we declare the study of and putting into practice of structural reforms capable of freeing the popular masses from proletarianisation is a grave duty of the present time."

The Azores.—All the inhabitants of the Azores, where Portugal has granted Great Britain facilities for the protection of Atlantic shipping are Catholics. The islands form the diocese of Angra. There are about 353 priests and more than 260,000 laity. The Bishop, Monsignor de Cunha Guimaraes resides on the island of Terceira.

"Defender of the City."—The Holy Father is given this title on a bronze bust unveiled at the Lateran Palace on the Feast of Dedication of the Archbasilica of St. John Lateran, his Cathedral. The title commemorates particularly the successful efforts His Holiness made with both sides to secure the preservation of Rome during the Allied advance. The bust was made by an artist-student of the Capranica College, where the Holy Father studied for the priesthood.

Spain Cannot be Pro-Nazi.

"Spain could never ally herself ideologically with nations not guided by the principle of Catholicism," declared General Franco when replying in an interview to accusations that Spain was a Fascist or Nazi State.

"Spain," the General said, "is an organic democracy. The popular will and purest Christian tenets make up the fundamentals of Spanish political organisation. The final and definite institutional form of this process is now being actively studied."

General Franco pointed out that in September, 1939, Spain disproving pro-Nazi allegations, declared and put into practice her neutrality.

First Holy Mass at Our Lady of Refuge of Rev. Fr. Anton Rajakarier

The stately church and grounds presented a festive appearance on Sunday the 11th inst., when the friends, relations and well-wishers of the family of the Revd. Fr. Anton Rajakarier assembled in large numbers to assist at his first mass in his parish church.

The newly ordained priest assisted by the Rev. Fr. E. Pomykol, O.M.I., as Deacon and Fr. S. J. Stanislaus, O.M.I., as Sub-Deacon, sang High Mass, the church choir under Mr. Joseph Andrew rendering solemn music and singing.

The Rev. Fr. J. F. Xavier, O. M. I., travelled all the way from his new parish in order to be present on the occasion, and preach the sermon. There were present in the sanctuary, the Revd. Frs. Jeevaratnam, A. S. Singarayer and Alfred. Many other priests would have been present but having to say masses in their respective churches they had excused themselves from attending.

Immediately after mass, the whole congregation met the Rev. Fr. Rajakarier in "Joseph Vaz" Hall, and Mr. P. Q. Christian garlanded him and Mr. F. J. R. Wickramasinkam read an address which contained the following passage:

"We are all proud that the Almighty has favoured us by choosing you from our midst for his special favour and blessings. You are a favoured son of our Holy Mother, the Lady of Refuge, as we are all children under her patronage. (In this happy occasion we cannot but look back to the good old days of your revered grandfather, the great philanthropist of the North, and we are happy to see that his laudable virtues have raised you to the Altar. It will be unfair on this occasion to pass without mention the great achievements of your family towards this parish, only too well known to all of us. Among your maternal relations, you have the late Revd. Father Sandrasagara as a worthy leader. We fervently pray to God Almighty to shower on you His choicest blessings to aid you in your missionary work and keep you in the path of holiness. Lastly, we beg that you will remember us all, the parishioners of this church of Our Lady of Refuge, in your daily prayers."

Fr. Rajakarier was completely overwhelmed by the reception and mastering his emotion thanked them for their good wishes, and expressions of love and regard. He thanked Fr. Xavier in particular for fostering his vocation and keeping always in touch with him. He finally promised his prayers daily and imparted his blessing.

On Tuesday the 13th inst. the Rev. Fr. Anton Rajakarier sang a high mass of requiem at Our Lady of Refuge for the soul of his uncle the late Mr. M. S. Rajakarier.

The Rev. Fr. Anton Rajakarier who left this on Thursday the 15th inst. back to Pondichery, was seen off by a number of relations and friends.

CORRESPONDENCE

St. Mary's New Cathedral

To The Editor,

"Catholic Guardian," Jaffna.

Being one of the old parishioners of the Jaffna St. Mary's Cathedral, and living not far from the church, before the war began, every morning I used to contemplate with pleasure the new building which was rising majestically

by the side of the old one, thanks to the exertions of our late four Parish Priests, principally of the present one, Rev. Fr. Hilary O. M. I., and also, thanks to the liberality of the numerous benefactors who have already contributed to the building fund realizing till date nearly one lakh.

Alas! the terrible war has put a stop to that grand work but, thank God, better times show themselves on the horizon. Everywhere, men of enterprise meet and prepare plans to remedy.

Let our Cathedral building Committee renew their previous promise to build or rather to complete without delay the new temple they want to offer to our heavenly Mother, *Concengi Matha*, and which according to the plan already adopted promises to be the grandest, the most beautiful of all the temples and churches of Ceylon.

An old Parishioner.

THANKSGIVING

My grateful thanks to the Sacred Heart of Jesus, Our Lady of Perpetual Succour and St. Philomena for a great favour received.

Jaffna.

J. R.

Distribution of Animal Food

The distribution of all animal foods including coconut ponac for the Jaffna District will be controlled by me commencing from 1st March, 1945. All permit holders are hereby informed that the permits held by them would not be valid after 1st March, 1945, and that they should apply to the Maniagar/D. R. O. for new permits.

E. GOONARATNE,

Asst. Govt. Agent (E).

Jaffna, 4th February, 1945.

CEYLON GOVERNMENT RAILWAY.

NOTICE

The Railway Level Crossing at 40M.28.51c. —Main Line will be totally closed for road traffic from 10.30 p.m. on Sunday the 18th to 3.00 a.m. on Monday the 19th February, 1945 and partially closed from 3.0 a.m. to 7.00 a.m. on Monday, the 19th February, 1945.

During the period of total closure, traffic from Polgahawela to Ambepussa and Alawwa can pass through Narammala-Puwakotuwala Road, and traffic from Girilla to Ambepussa through Mirigama-Warakapola Road.

During the period of partial blockage traffic will be assisted over the crossing.

W. G. HILLS,

General Manager.

2nd February, 1945.

NOTICE

1. Chinnappah Chomaraswamy, Government Agent of the Northern Province, as Proper Authority in terms of Regulations framed under the "Quarantine and Prevention of Diseases Ordinance (Chapter 173) do hereby declare the whole of the Jaffna Peninsula and the Islands including the Divisional Revenue Officer's Division of Delft as a diseased locality.

2. No person shall leave the said diseased locality without a permit from the Medical Authorities. Railway tickets to those desiring to travel beyond Elephant Pass will be issued only to permit-holders, from Wednesday, 14 February 1945.

3. Permits will be issued daily for this purpose at the following railway Stations:—

Kankasanturai—
between the hours of 3 p.m. & 5.00 p.m.
Chunnakam do 3 p.m. & 5.30 p.m.
Jaffna do 3 p.m. & 6.00 p.m.
Navatkuli do 3 p.m. & 6.30 p.m.
Chavakachechi do 4 p.m. & 7.00 p.m.
Kodikamam do 4 p.m. & 7.30 p.m.
Pallai do 5 p.m. & 8.00 p.m.

4. No permit will be issued to any one who has not been successfully vaccinated. An intending passenger who has not been vaccinated is therefore advised to get himself vaccinated before applying for the permit. Vaccination will be done at the above stations and at any Government medical institution free of charge.

C. COOMARASWAMY,
Govt. Agent, N.P.

The Kachcheri,
Jaffna, 12 February 1945.

The Betrayal

(Continued from Page 1).

told that it is their long memories and their refusal to face present facts. But when they appeal to the solemn declarations of little more than three years ago, they are referred to what the British delegation to the Peace Conference felt in 1919 and to the historic fact that frontiers have changed many times.

Why should Hitler's old speeches be served up to us now as an excuse for dismembering Poland? We are told that the Riga Line—accepted by Russia and endorsed by her spokesmen in the last few years, as the basis of the non-aggression treaty—was forced on the Soviet Union in a moment of military weakness. That is what Hitler said about every treaty he tore up before he denounced Locarno. It is certainly true that the treaties Germany will have to accept this time will be imposed on her at a moment of military collapse. Will that in itself be an adequate reason why some new Hitler should denounce them?

There can be no finality in this process. It creates, not only the danger but the certainty of future wars.

And it is because of the horror of war that Mr. Churchill preaches appeasement with an exaggeration which might well make Neville Chamberlain turn in his grave. Who said Munich?

Last of the Great Hindu Converts

(Continued from Page 1)

has won the praise of the highest educated Catholics ought to be continued. And there above all that Animananda did for Catholic India, there was the supreme example of a life of purity, piety, poverty, and patience which is the greatest gift of this great son of India to the community which he enriched when he evinced its fellowship and remained loyal to it despite the call of friend and foe. —*The N. Leader.*

All Ceylon Fisheries' Union

A deputation from the All-Ceylon Fisheries' Union gave evidence before the Soulbury Commission last Monday. The members of the deputation were: Messrs. D. V. Alagana, M. E. Edwin Perera, Pedro Fernandez and N. S. A. Weerawardene. Mr. Dodwell Goonewardene (advocate), instructed by Mr. J. A. Wijeyekoon, appeared in a representative capacity.

Mr. Goonewardene said that the Union was anxious to secure adequate representation for the large sea-faring population of the island.

Lord Soulbury: You don't find that the representation in the present Council is adequate?

Mr. Goonewardene: There are nine provinces and out of that there are five maritime provinces. There are about a million people connected with the fishing industry.

Mr. Goonewardene added that it was necessary to delimit the areas and make them small and get people into the Council who were interested in the fishermen. The member for Negombo had done a great deal, but if they had more representatives much more could have been done.

Lord Soulbury: Who looks after the fishermen at present?

Mr. Goonewardene: The Minister of Local Administration. This Minister has done a lot but owing to other work his attention to the fishing industry is limited. He has appointed a Director who, we say, has bungled the whole matter. We want a separate ministry to look after the needs of the fishermen.

The fishing industry could be developed as fish could be exported to the neighbouring countries. Dry fish, almost a staple food of the poor, had not been given enough scope and facilities for its development.

There was no objection to trawler fishing. In fact the C. D. C. had already arranged for a trawler. Fish could be

canned if there was machinery. A ministry of Fishing would make matters easier. Fishermen were so poor that they could not afford to keep fish for curing purposes.

Fishermen were really serfs of the net and boat owners, who loaned them out to fishermen. They were for ever under debt to these middle-class owners of nets. All this exploitation should be removed and a Ministry would change the whole social system.

CENTRAL FISHERIES' UNION

The Central Fisheries' Union led by Dr. M. de Almeida, appeared before the Commission. The other members of the deputation were Messrs. M. C. J. Fernando, Austin Fernando, James P. Fernando, M. S. Perera, T. C. P. Fernando, The Rev. Fr. Sebastian Fernando, The Rev. Fr. A. J. B. Antoninus, the Rev. Fr. Joseph Fernando.

Dr. de Almeida said that there was general neglect of the Island's fishing industry and the failure of the Government to help improve the conditions under which fishermen lived.

Fisheries formed a branch of state work allotted as a side-line to the Minister of Local Administration. It was most unfortunate that nothing had been done to modernise the industry and to improve the socio-economic conditions of the fishermen. Fishing villages dotting the coast were the Island's worst "distressed areas".

Since the Donoughmore Constitution was introduced, many schemes for the improvement and modernising of agricultural, industrial, and other matters of economic importance had been adopted. On the other hand, not with standing its vast possibilities as an ample source of valuable food, national wealth and a source of regular employment to thousands, the fishing industry had hitherto received scant attention.

The colossal failure of emergency fish control and distribution was an indication of the ability of the Director of Fisheries.

A sum of Rs. 38,614,000 was provided for agriculture in the Budget for the present financial year. The meagre amount of Rs. 162,978 was voted for the Department of Fisheries. Most of the money was for personal emoluments and travelling, leaving Rs. 47,400 for the development of fisheries.

The Union, whose members belonged to both the Tamil and Sinhalese communities, submitted that the fishing industry was the victim of caste and religious prejudices.

The majority of the Sinhalese who were engaged in fishing were not from the major Sinhalese community in power now. It was neither the wish nor the intention of the majority Sinhalese leaders to assist the minority Sinhalese to prosper, for by so doing it would weaken their position and minority communities would later on be in evidence in the Council.

Minority Tamils

The All-Ceylon Minority Tamils (Depressed Classes) Maha Sabha, led by Mr. D. James, gave evidence next. The other members of the deputation were Mr. J. D. Aseervatham (spokesman), Miss M. V. Hutchins, Messrs. S. R. Jacob, V. D. Kanapathipillai, M. A. C. Benjamin, M. C. Subramaniam, Pundit V. M. Chelliah, Mr. A. M. Selvadurai.

Mr. Aseervatham referred to the disabilities of the 200,000 "oppressed" people at the hands of the high caste Tamils in the North. The minority Tamils were still looked down on as social outcasts and were denied even the most elementary rights of citizenship and equal opportunities in social, educational, economic and political spheres.

He said that in schools their children were not allowed to handle the drinking vessels used by the high caste children. Separate seats were allotted to these children.

The more advanced depressed classes resented this treatment but the others just took it lying down.

Sir Frederick Rees: What will happen if the 200,000 resort to a body?

Mr. Aseervatham: There may even be a revolution.

Mr. Aseervatham said that in some villages depressed class children were not allowed to go about properly and fully clad. A boy of this particular community who had passed the matriculation examination attended church clad in shirt and coat. He had his coat torn off.

Even the crematoria maintained by urban councils and village committees were not open to them although they contributed to the expenses of these. He referred to the Villundi Crematorium incident which revealed the attitude of the high caste Tamils towards the minority Tamils and the extent to which they were prepared to go to deny the most elementary civil rights.

Lord Soulbury: What has happened? Mr. Aseervatham: The matter is pending before the Supreme Court.

More than 60 per cent. of the depressed classes who had no land of their own,

were obliged to live in lands of the high caste men doing menial work. The hide bound landlords would not even sell their lands to a low caste farmer even at the most fantastic prices—so diabolic was their hatred of men, who were creatures like themselves.

Miss Hutchins, referring to educational problems, of the depressed classes, said that these children mostly attended Christian schools. Until 1928 when the Government ordered that depressed class children should be given equal seating in schools they sat on the ground, while the high caste children occupied seats. To avoid this discrimination the depressed class children attended Christian schools. However, Hindu schools, to increase their attendance for the purpose of the Government grant, now admitted depressed class children.

Mr. Aseervatham said that very often much unpleasantness was caused by the manner in which teachers addressed a depressed class child.

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