

# The Catholic Guardian

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

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## THE QUESTION OF CULTURE

By H. Roper, S.J., in his Paper "The Examiner"

The subject of culture figured in the speeches at the opening meeting of the Youth Conference reported in our last issue, and I was not altogether satisfied with some of the remarks made about it.

What is culture? Well, the word is evidently connected with the verb "to cultivate"; agriculture means the cultivation of the land, the soil. Both words come from the Latin *colere* which means "to devote care to" a person or thing. (From the same source we get the word "cult" which means care devoted to holy persons and things i.e. veneration, worship). The primary meaning of "culture", then, is improvement by care or training, and a secondary meaning is the result of that improvement; it is in this latter sense that we talk of the culture of a people or nation. Animals have no culture; savage tribes and barbarians generally not very much. There must be intellectual development, a regular society, and social life before you can talk of culture. The history of mankind shows a succession of cultures which sometimes grew to a high development, then decayed, and finally disappeared.

Now it is clear that a people's culture will be greatly affected by their ideas about life, its origin, and purpose, and end, and by their conception of morality and man's duties. In other words, there is no more powerful factor in the creation of a people's culture than the religion of that people. Consequently, the greater the differences between one religion and another, the greater will be the differences between their respective cultures. It is not evident, for instance, that Hindu culture has been enormously influenced by Hindu ideas about caste, karma and transmigration, maya, and the relative status of the sexes? In last Monday's papers, Sir S. Radhakrishnan was reported as saying in a lecture at the University of California that "British culture is characterized and represented by cricket bats, ballot-boxes, and the authorized version of the Holy Bible," and that "Indian culture has similar standards, but in them religion is the most important factor of all." Islamic culture, again, has been greatly influenced by the Muslim emphasis on "Fate," which has often led to apathy and stagnation; and here too the attitude towards women, while differing from that of the Hindu, is vastly different from that of the Christian.

Where you have several cultures mingled in a single people or nation, they are bound to include many social habits common to all, and also they will be influenced to some extent by one another. But that is a very different thing from saying that where there is one nation, there can be only one culture. Certain Congressmen, I believe, in order to show that India is a single nation, think it necessary to claim that there is only one culture—Indian culture—and that the differences are negligible; on the other hand Muslims claim that they have a distinct culture of their own, and draw the conclusion that they are, therefore, a separate nation. Catholics do not find either of these positions reasonable. There are many countries which have a single nation but more than one religion, and consequently more than one culture. It is not necessary either to deny that there are different cultures to safeguard the

unity of India, or to divide India because there are different cultures. But all communities should be assured that not only their religious worship, but their culture will be respected, and that the reason why Catholics, for example, attach so much importance to their schools and the education of their children. In Germany, around 1870, there was a great struggle on this point, which was called the *Kulturkampf*. To quote the article under this title in the Catholic Encyclopedia:—

"The average German mind at this period two great thoughts were dominant—the new-born German nationality and a new philosophy of man and life. The Liberals held the national unity to be incomplete so long as the Germans were divided in religion and philosophic views. They maintained that a permanent political unity of Germany depended absolutely on unity of religion, language and education. On this ground they proclaimed the Catholic minority a foreign element, which must be either assimilated or exterminated."

History is constantly repeating itself, but few heed the lessons of the past. Bismarck tried to eliminate Catholic culture from the new Reich, but he failed and finally had to "go to Canossa" and make peace with the Catholic Church.

Now, have Indian Christians a distinct culture of their own; and it is true that this culture too "Western"? These are the practical questions which exercised the minds of some speakers at the recent Youth Conference.

The answer to the first question is an emphatic affirmative. A religion that did not influence life in all its aspects would be worthless, and clearly the Christian religion has in the past influenced life in all its aspects, and must continue to do so. But, as we say, grace does not suppress nature but ennobles and builds on it. Consequently Christians of various nations retain their natural and national characteristics and each shows its own type of Christian culture. The Indian Christian should be as truly Indian, as the English, French, Italian Christian is each typical of his own country. It is generally admitted that those who built up and directed the Catholic Church in India in the past did not sufficiently appreciate and act on this principle.

But where the Catholic Christian has an immense advantage is that, while sharing in the characteristics and traditions of his own country—in so far as these are compatible with his Faith, he is also heir to the vast historic Catholic culture, to which many lands and races have contributed. Thus an Indian Catholic can enter into the minds of Greek and Latin Fathers of the Church, the great European artists, architects, musicians, legislators, the Christian saints and spiritual writers of every clime and age. Intellectually, he is more akin to them than to the corresponding figures of Hindu or Muslim history. Moreover, the presence in India of missionaries from every Catholic community in Europe should have helped to enlarge and enrich the Indian Catholic mentality, and as regards the Indian clergy at any rate it has surely done so.

There is another sense in which the Catholic Church in India might be con-

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## CONFERENCE OF THE CATHOLIC YOUTH OF INDIA

### First Session in Bombay

#### Mr. Varkey Presides

For the first time in the history of the Community, Catholic Youth representing different parts of India met under the distinguished Presidentship of Chev. C. J. Varkey in a conference in Bombay to formulate a plan for an All-India Organisation of Catholic Youth. Delegates to the Conference included, 300 from all parts of India.

Mr. B. G. Kher, the Prime Minister of Bombay inaugurating the Conference, called upon Catholics in general and Catholic Youth in particular to identify themselves with the spirit of Youth India.

While Mr. Kher associated himself with the aims and objects of the Conference, he singled out its objects to promote inter-communal harmony, the amelioration of the masses and the welfare of labour as specially worthy of commendation. "I therefore consider this conference as a big step forward in the formation of the All-India movement," he said "and I am sure it will receive the support of all nationalist and progressive elements in this country."

"Young men had always a pioneering spirit and as the youth of India had to play a dynamic role it was up to the Catholic community to march ahead with sister communities to build.

Messages of good wishes were sent by the Archbishops of Bombay, Madras, Cochin, Travancore and Pondicherry, Bishops of several dioceses and well-known Catholic and Christian personalities in the public life of the country and numerous Catholic associations.

#### PRESIDENTIAL ADDRESS

In the course of his Presidential address Mr. Varkey observed that it was at a psychological moment, the leaders among the Catholic Youth of India met to thrash out the lines on which Catholics should give a re-orientation to their ideas, their life and activities, so as to enable the Catholic Community of India to play its part as an integral element of Indian Nationality and of Indian Society, as well as to make a fuller contribution to the growth and development of the body politic of India.

Dealing with the scope and nature of the movement he said:

The basic principles and facts on which this movement is based, are sound and above question, Catholic principles and philosophy of life are but the sublimation of natural principles; the former are not in any way contradictory to the latter; Catholic principles only supernaturalise natural principles. It is, therefore, the duty of a Catholic Youth to uphold these principles and ideals both in private and in public life. Since the youth alone are in a position to rise above class and sectional prejudices, and since the youth alone possess that vitality and dynamic force necessary for social and political advancement, an organisation of the youth—working primarily for the youth—to mobilise their resources and direct their energies into right channels, is both urgent and important. It is gratifying to note that the founders of this movement have recognised the truth that our

community's interest are closely linked with those of the other communities in India, and, therefore, demand a closer co-operation with the other communities in the country in a common endeavour for the social and political progress of the nation. As means for the realisation of this high ideal, the movement will endeavour to foster a spirit of union and brotherhood among the various sections of our community and, at the same time, to promote inter-communal harmony and work for the amelioration of the masses without distinctions of creed or caste. Thus we are inaugurating today a vital movement which aims at reconciling the two opposing forces of Communalism and Nationalism, which have been struggling for mastery in our country to such an extent and with such an intensity as to make our nation 'the laughing stock of the world.' He emphasised that the purpose of Religion is to prepare man for his eternal happiness, while the purpose of Culture is to perfect human life in this world in a manner worthy of his rational nature. "Religion has in view man's eternal happiness, whereas Culture ennobles and humanizes his earthly life. There is, therefore, no essential conflict between Religion and Culture, for they have different objectives in view. There has not yet been a common Culture of the whole human race; but there have been, and there are, different Cultures, each of a different nation or of a group of nations. Nay more; one and the same nation has often had different Cultures at different periods. Culture is an entirely human product, and it differs according to differing tastes, inclinations and genius of different races. Limited by conditions of time and space, Cultures are local and temporal. On the contrary, Religion is based, or claims to be based, on the unchanging principles, which appeal to our intelligence and reason, and which, by their very nature and aim, transcend the limitations of time and space; and consequently Religion is not local and temporal." He stressed that:

Diversity of Religions should be no hindrance to unity, uniformity and even identity of cultural aims and achievements; and when I speak of cultural aim and achievements, I include in them also political aims and achievements, which are but the manifestations of a nation's culture.

Mr. Varkey quoted from authoritative documents of the Church to show that the attitude of Rome towards Eastern Cultures, including Indian Culture, is marked by a spirit of sympathy and appreciation, by a solicitude to preserve all that is great, good and noble in any human Culture, and by a readiness to lend a helping hand to remedy its evils.

#### AN ERRONEOUS IMPRESSION

One main cause—nay, the fundamental cause in my humble opinion is an erroneous impression that Christianity is a part of Western Culture, which is trying to invade the sphere of influence of Indian Culture. With due

(Continued on Page 4)



## Catholic Union of Ceylon

### Annual General Meeting

The forth-third Annual General Meeting of the Catholic Union of Ceylon will be held at the Bonjean Memorial Hall, St. Joseph's College, Colombo, on **Sunday the 26th May, 1946, at 4-30 p.m.** preceded by Benediction at the College Chapel at 4-15 p.m.

#### AGENDA

1. Confirmation of the Minutes of the 42nd Annual General Meeting.
  2. Business arising out of the minutes.
  3. Correspondence.
  4. Adoption of the Annual Report and Accounts for 1945.
  5. Lecture by His Grace Dr. Thomas Cooray, O.M.I., Ph.D., D.D., B.A., Co-adjutor Archbishop of Colombo.
- SUBJECT:—"CIVIC RIGHTS AND DUTIES."

#### Resolution to be moved:—

"That the Catholic Union of Ceylon urges the various Diocesan Unions and all Catholic Associations to take early steps to educate the Catholic Voters on the right principles which should guide them in their civic duties."

7. Any other business that may be duly brought up for consideration.

All Catholic Ladies and Gentlemen are cordially invited to attend the meeting.

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

Negris Building,  
York Street, Colombo.



#### IN LOVING MEMORY OF

**Agnes Kadramer,**

beloved wife of

**Mr. R. D. Kadramer**

Agricultural Instructor, Batticaloa

DIED ON 25TH MAY, 1945

Just one year to day dear  
God took you to His heavenly Home,  
Sad and sudden was the parting  
Had and Cruel was the blow  
How sadly do we miss you  
No one on earth will never know  
Silent thoughts bring many a tear  
Of you we miss and love most dear  
Loved in life and honoured in death  
A beautiful memory is all that is left.  
(Inserted by her sorrowing family)

### Church Calendar

MAY 1946

FRI.	...24 S. Vincent of Ler.
SAT.	...25 S. Gregory.
SUN.	...26 S. E. S. Philip Neri.
MON.	...27 S. Bede.
TUES.	...28 S. Augustine B.
WED.	...29 S. M. Magd. de Paz.
THURS.	...30 ASCENSION. (Obligation)
FRI.	...31 O. L. Mediatrix.

## The Catholic Guardian

MAY 24TH 1946

### THE TOPICS OF THE HOUR

Two important documents have been engaging the attention of the political-minded public during the course of the week. The one is the White Paper outlining the future government of Independent India and the other, the Order-in-Council embodying in legal form the Ceylon Constitutional Reform based on the Soulbury Report. The White Paper contains a scheme of government drawn up by the Cabinet Mission. Having spent weeks in coaxing individually and collectively the Congress and the Muslim League to agree and having failed in the attempt, the Mission have drawn up this

scheme with the full approval of the Labour Government. The award, so to call it, has been described in hyperbolic terms as epoch-making though the two main parties have not yet declared their acceptance. What will happen, if the Congress accepts and the League rejects it? The Cabinet Mission's scheme preserves the political unity of India and turns down the demand for Pakistan. On their showing it was quite an unwarranted demand. However, concern for conciliating the Muslim sentiment is so deep that their plan makes possible the coming into being a camouflaged Pakistan. While maintaining the political unity at the centre the scheme divides India into Hindu provinces and Muslim provinces having full autonomy as regards all internal administration. In addition, these two sets of provinces may form unions or federated states, namely Hindu federated State and a Muslim federated State. Over these there will be a higher authority with a legislature and executive, as a sort of connecting link, administering the subject of Defence, Foreign Affairs, Communications and Taxation to get the revenue necessary for the administration of these subjects. The chief flaw of the scheme lies in allowing the two sets of provinces to form unions and become centralised states which becoming gradually strong may defy the central authority. Gandhi appears to see this danger and while disposed to approve the general lines of the Cabinet Mission's plan is opposed to allow the provinces to unite and form centralised political entities. As regards the minorities, there will be a Committee to look after their interests in order to safeguard their rights in the future Constitution. Christians will demand equal rights in Hindu as well as in Muslim provinces. If the scheme is accepted by both the major parties, an interim Government will be formed which will convene a Constitutional Assembly to draw up the Constitution for the government of Independent India.

A few words will suffice with regard to the Ceylon Order-in-Council. Having sharply criticised the Soulbury Report at the time it appeared and that with good reason we cannot be expected to welcome the present gift. Our readers already know what it contains. In two points it differs from the old one; that is, it replaces the Executive Committee system by a Cabinet on the British model and adds to the State Council a second chamber which will be known as the Senate and the other, the House of Representatives. The latter is to consist of one hundred and one members, ninety five of whom to be elected and five to be nominated. The Senate will consist of thirty members, fifteen of whom will be elected by the House of Representatives and the other fifteen by the Governor. These are the chief novelties of the Order-in-Council. It is interesting to read the comments of the British press on our new Constitution. How little they

understand the depth of feeling among the minorities and particularly among the Tamils. When a member of the British Parliament rises to criticise the Constitution he is silenced by the statement that the Tamils have accepted because five out of their seven members have voted for it. What a heavy responsibility these men had taken upon themselves!

## A TRUE STORY

### St. Joseph Still Master at Nazareth

For about five years the Salesian orphanage at Nazareth had been kept going by means of subsidies from the Mother House: but after a while, the debts got beyond all control. Old difficulties seemed insurmountable, fresh difficulties arose continually.

It seemed that a false move had been made; and the order came to Father Athanasius to close down the House and disperse the orphans through the other houses in the Holy Land. In the stupefaction of Father Athanasius and his boys at this news.

"But, but," he stammered, "the poor things will be eaten up by Protestants or Schismatics." The boys were assembled.

"We are 10,000 francs in debt—we are paid at once, they were told. Our superiors want us to close the place down, because they think we cannot carry on. Boys, we have suffered together, and worked and rejoiced together in this House..... and now we must close it, perhaps for ever, and bid each other adieu. Father Athanasius paused. He refused to weep. But no, my children. No, I will not abandon you. We are going to strom Heaven. Tomorrow the month of St. Joseph begins; we will cast ourselves at his feet, and beg him to save us, as he saved Jesus and Mary.

The emotion of the good Father was great: and the boys went out weeping, from the chapel. Supper in the refectory was strange: no noise of laughter and chattering..... dead silence.

After night prayers, the poor little fellows would not go to bed until they had been to see Father Athanasius.

Father, we promise to pray to St. Joseph with all our hearts during this month. We shall pray so hard that he will be forced to save us.

Yes, boys. Pray as hard as you can to St. Joseph. The money we want is a lot; but I trust in his powerful intercession. If he does send it to us, we shall be able to go on teaching other boys to pray to him and to love him.

The following day, each of the boys wrote a letter to St. Joseph, asking him to help their Father. Each letter contained promises of Holy Communions, mortifications, Rosaries—and these to hold good some for a month, and others for a year. It was necessary to moderate the mortifications of a number.

On March 3, the letter was placed in a little bag, and this into the hands of a statue of the Child Jesus. Every day there was a general Communion.

The Feast of St. Joseph, the 19th, was the day the post came from Europe. That morning the boys went into the refectory, leaving Father Athanasius at his prayers in chapel. To him there came the post; a back-bordered letter of mourning!..... in hand writing unknown to him. Nothing else!

Once out of the chapel, he opened the unpromising letter, and read:

Dear Father,—It has come to my notice that you have debts to pay. I am sending you 15,000 francs, of which 10,000 will go to pay what debt you have, and 5,000 to pay your way for this year. It will be forwarded by my agent in Amsterdam.

Please get your boys to pray for my intentions and

Believe me,

Yours sincerely in Christ,

BARONESS DE BRISNEM.

At once the boys were rung into chapel again, when they said the first prayers for the benefactress, St. Joseph had sent them. Curious to remark, the letter was written on the same day as the Child Jesus received the boys' letters into his hands.

## The First Feast at Fatima Hill

On the date of the first Apparition of the Most Blessed Virgin at Fatima, the first feast at Fatima Hill was celebrated in a most edifying manner.

On the 12th evening at about 5 o'clock, amidst a vast crowd a life size statue placed on the apex of the famous "Irasa Muruku" was blessed by Revd. Fr. H. Gesland, O.M.I., assisted by the other Fathers of the locality. The hymn specially composed on the devotion to our Lady of Fatima Hill was sung by the choir girls of Sillalai, Panadaterippu and the Ilavalai Convent. A remarkable sermon was then preached by Revd. Fr. A. Rasanayagam, O.M.I., on the subject "I am the Angel of Peace."

The people went in procession to the Church where the Most Blessed Sacrament was exposed and a whole night of reciting of the rosary was commenced. The priests assisted the faithful in meditating on the mysteries by a short sermon before each decade.

It was the earnest desire of His Lordship the Bishop intimated from Fatima itself that throughout the whole night the rosary should be said or sung and that immediately after midnight Mass should be celebrated. At 12-30 a.m. Solemn High Mass was sung by Very Revd. Fr. F. M. Bizien, O.M.I., assisted by Revd. Frs. J. F. Xavier, O.M.I., and N. Santiago, O.M.I.

The vigil was kept faithfully unto the last by a large number of people.

Masses were celebrated by the other priests from 4 a.m. till at 7-30 another High Mass was sung by Revd. Fr. H. Gesland for the intention of all those that had generously contributed to the creation and maintenance of Fatima Hill.

THE SEEKER.

## LOCAL & GENERAL

### Security Police for Railway.

Railway is to have special Security Police—100 men and 23 officers—to deal with thugs, thieves and footboard travellers, according to decision of Communications Ministry on Tuesday. They will generally see to comfort and safety of passengers.

### 10 Die of Cholera.

Cholera has broken out in Polonnaruwa, and 10 out of 23 patients have died.

Doctors have been rushed there on special duty and the area has been declared a diseased locality. About 1,000 anti-cholera inoculations have been given.

"The situation is well in hand," said Dr. C. T. Williams, Senior Medical Officer of Health.

### Speaker Asks M.S.C. to Withdraw.

Speaker agreeing with Deputy Speaker M. Susante de Fonseka, that a prima facie case of breach of Privileges of the House lies against Mr. W. Dahanayake, who has called the State Council a den of thieves. Mr. D. S. Senanayake, Leader of the House, moved that the matter be referred to the Attorney-General for action. Mr. Dahanayake chose not to make a statement. The Speaker called upon Mr. Dahanayake to withdraw during the rest of the proceedings.

Mr. Dahanayake withdrew.

### U.S. for Early Peace Conference.

Mr. James F. Byrnes, U.S. Secretary of State, declared in a nationwide broadcast that if a Peace Conference was not called this summer the United States would ask the U.N.O. General Assembly to take up the matter of peace settlements.

"The four Allied Governments," he said, "cannot indefinitely delay the making of peace with countries which they have long ceased to fight, simply because they do not agree among themselves on the peace terms."

### Unity Must Grow Organically

"That section of the press which, by taking utility for its guiding principle, has put itself at the service of national and political intrigue is consequently responsible for much of the misery and want and woe of the post-war period," said the Holy Father addressing 300 Swiss journalists at the Vatican.

After commending the Swiss people for their war relief work, His Holiness said: "Switzerland is an example of



what some wish Europe would be. But such unity is not created artificially. Switzerland where a precondition of unity is self-respect and respect for others.

"This attitude of respect is possible in all people only if faith in God remains alive.

"There are different opinions, but in one thing you can be united—in recognising that this faith is something holy and its existence and rights untouchable."

**Siam.**—Public order is steadily improving and missionaries have been able to resume their normal activities. The Vicar Apostolic of Bangkok, Bishop Perros, of the Paris Foreign Missions Society, continues at the helm despite his advanced age and failing health.—(Fides).

**South Africa.**—According to reliable statistics, the population of the South African Union includes some 634,795 Catholics. Of these 86,709 are Whites, and 502,583 Blacks. The remaining 44,503 are of Indian stock or Coloured.—(Fides).

**Argentina's Reply to Pope's Appeal.**—A special committee set up by the Catholic Action Association in response to the Pope's recent appeal for help to the countries in need of food is opening branches throughout Argentina and launching a nation-wide campaign. Cardinal Copello, the Primate of Argentina, presided over the first meeting of the committee.

**Christian Culture Award for Henry Ford.**—Henry Ford II, head of the Ford Motor Company, has been named the recipient of the 1946 Christian Culture Award Medal by Assumption College, Windsor, Ontario, which bestows the medal each year on "some outstanding lay exponent of Christian ideals." Mr. Ford, who at 28 is one of America's youngest industrialists, was baptized by Mgr. Fulton Sheen in 1940.

**Claudel Academician.**—Without any move or request on his own part the 78-year-old French Catholic writer and poet Paul Claudel has been unanimously elected to the Academie Française. This represents a breach of custom that has been seen only once before—in the case of Georges Clemenceau.

**Palestine Arab Catholics** have cabled protests against the Palestine report to the King, the Pope, Stalin, and others. They say that "these recommendations will lead to the supplanting of Arabs, including Christians" and ask for "the establishment of an Arab democratic Government and the safeguarding of the existence of the Christian population and shrines."

**Apostolic Delegate to Africa.** Mgr. David Mathew, Auxiliary Bishop in Westminster, has been appointed by the Holy Father to be Apostolic Delegate to Africa for the Missions—the post held by Cardinal Hinsley shortly before his nomination to Westminster—and has been named Titular Archbishop of Pelusium. Archbishop Mathew is 44.

The territory includes all the British colonies in East and West Africa and the Anglo-Egyptian Sudan—Kenya, Uganda, Tanganyika, Nyasaland, Northern Rhodesia, Cameroons, Nigeria, Gold Coast, Sierra Leone, Mauritius and the Seychelles Islands. These are divided into some 50 vicariates and prefectures.

Bishop Mathew recently went on a special mission for the Holy See to Ethiopia.

**Fr. W. Schmidt, S.V.D.,** the famous ethnologist, who is now 78, attended a meeting of ethnologists and anthropologists at Oxford in April. At present, he is Professor of Ethnology in the University of Fribourg in Switzerland. He was made a member of the Papal Academy by the late Pope Pius XI.

Another famous priest-scientist and a fellow guest of Fr. Schmidt at the Royal Anthropological Institute on April 6th was the Abbe Breuil.

**Catholic Archaeologist**—Lt.-Col. W. B. Emery, M.B.E., the Egyptologist, has been released from the Army at the request of the British Embassy in Cairo so that he can resume excavations in the first dynasty burial ground at Sakkara, in the Nile Valley. An old boy of St. Francis Xavier's College, Liverpool, he was only 20 when he led his first Egyptian expedition.

## St. Theresa's School, Atchuvaly

### Parents' Day and Exhibition

Under the auspices of the Atchuvaly Catholic Social Service League, Parents' Day celebrations took place on the 12th May 1946 at the newly built St. Theresa's School. At 5 p.m. there was a group photograph of the parishioners of Atchuvaly. By this time the spacious hall was crowded to overflowing. On a gaily decorated platform, with Very Revd. Fr. F. M. Bizien, O.M.I. in the chair—who took the place of the Very Revd. Fr. Administrator in his unavoidable absence—were accommodated members of the clergy, Mr. F. A. Sandrasegra, the Asst. Registrar of Co-operative Societies, Mr. T. Murgesanpillai, the D.R.O., Mr. E. Arulampalam, the Inspector of Schools, and Messrs. A. Gardiner and S. Ratnanather.

Mr. F. A. Sandrasegra in a short speech explained the significance of the day and the nature of the work the League was doing for those who were gathered there that evening. In particular he stressed on the philanthropic work undertaken by Mr. Gardiner for the benefit of the Atchuvaly Parish. He mentioned that the efforts of Mr. Gardiner's high-spiritedness was not only confined to Atchuvaly but extended to the whole of Ceylon. He then called upon Very Revd. Fr. Bizien to unveil the portrait of Mr. Gardiner, the President of the League. Revd. Fr. G. T. Balasandram, O.M.I., the Parish Priest of Atchuvaly, expressed pleasure at having to co-operate with the work of Catholic Action in the Parish. It was a matter for satisfaction the Messrs. Gardiner and Ratnanather were walking in the footsteps of their forefathers of the type of Editor Thambimuttu, whose name will go down to history as the grand old man of Atchuvaly. He particularly pointed out the silent work Mr. Ratnanather had carried out for the good of the parish. He had great pleasure in calling upon Mr. T. Murgesanpillai, the District Revenue Officer, to unveil the portrait of Mr. S. Ratnanather. Mr. Murgesanpillai expressed his willingness to co-operate with the splendid work the League had undertaken for the development of the village. Bright future was in store for Atchuvaly with the work undertaken at the Puttur Tidal Well and the Vallai Irrigation Schemes and the Atchuvaly Colonisation Scheme. A vote of thanks was proposed by Mr. S. J. Vedanayagam, the Secretary of the Colombo Branch of the League. Then followed a concert by the school children for the entertainment of those present. School exhibits were on view during the evening.

### Why 1931 Scheme Failed

Sir Bernard Bourdillon, former Chief Secretary of Ceylon, has explained to a large London gathering why the Donoughmore Constitution failed.

Sir Bernard was using his Ceylon experiment to illustrate a talk he was giving on the future of Nigeria at a meeting of the Royal Empire Society.

He spoke in general of "constitution-mongering" saying he was "exceptionally well qualified to do so, as I have suffered under one unsuccessful experiment, and been the author of another, equally unsuccessful."

Sir Bernard recalled that he was the first Chief Secretary under the Donoughmore Constitution in Ceylon. He then added: "Whatever its faults—and they were many—the Donoughmore Constitution did succeed in giving the Ceylonese very valuable experience in the art of government."

It failed, partly because it was badly devised as an administrative machine, and partly because it was of purely alien manufacture, with nothing home-made or familiar about it."

He went on to describe his efforts at devising a constitution for the Maldives Islands, while acting Governor of Ceylon, he visited the Maldives at the request of the Sultan and devised a perfectly new constitution. It had appeared to him to be a most excellent production. He discussed his ideas with the Sultan and his ministers, and with a large number of the leading

inhabitants, who accepted them with little or no comment, and his constitution was duly promulgated with great signs of enthusiasm before his departure.

"Two years later," he said, "it was publicly burnt in the market-place at Male—and I have no doubt whatever that it thoroughly deserved it. It again was of purely alien manufacture."

### Feast of St. Antony, Passeyoor

Passeyoor will celebrate this year the centenary of the completion of its former church. In honour of its Patron Saint who has been conferred the title of Doctor of the church it will celebrate annually the Feast of Corpus Christi on the eve of the Feast of St. Antony.

June 1st:—Hoisting of the flag.

"1st to 12th:—Novenas & Vespers.

"12th 7 a.m.—Solemn High Mass of Corpus Christi.

4-30 p.m.—Vespers of the Blessed Sacrament, Procession of the Blessed Sacrament.

"13th 7 a.m.—Solemn High Mass and Procession of the statue of St. Antony.

PARISH PRIEST.

Passeyoor, 21-5-46.

## FRESH STOCKS—JUST ARRIVED

"Gold Bond" Navy Cut Tobacco  
Best Quality Pipes

Aspro  
Augur's Emulsion  
Allenbury's Milk Food 1 & 2  
Quaker Oats  
Peps  
Germax  
Milton  
Deitol  
Jams  
Lime Juice Cordial  
Lenon Orange Squash etc.  
Best Australian Honey.

The Little Flower Trading Co.,  
102, Main Street, Jaffna.

## BEST CALICUT TILES

Feroke: KERALA BRAND

IMPROVED MODEL &  
FIRST CLASS QUALITY

Tested and found Best  
in the Market

Test before buying

For Terms:—

Apply to—

## Trade & Transport Co.

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## Order Absolute at the First Instance

IN THE DISTRICT COURT OF JAFFNA  
In the matter of the Last Will of  
Swampillai Benedict of Jaffna. Deceased.

Testamentary } No. 547  
Jurisdiction }

1. Mannelpillai Anthonipillai and wife  
2. Monica and  
3. Victoria Simon all of do.

Petitioners.  
This matter coming on for disposal before  
R. R. Selvadurai Esq., District Judge of  
Jaffna on 9th May 1946 in the presence of  
Mr. J. A. J. Tisseverasinghe Proctor for Petitioners and the affidavits of the Petitioners and Notary attesting the Will having been read:

It is ordered that the Will of the said deceased dated 21st March 1942 now deposited in Court be declared proved and probate thereof be issued to the Petitioners as Executors.

This 9th day of May 1946.

Sgd. R. R. SELVADURAI,  
District Judge.

## Internal Purchase Scheme

HARVESTING OF PADDY IN THE  
KARACHCHI DIVISION

By virtue of the powers vested in me by the Defence (Miscellaneous) Regulation 37, the Defence (Purchase of Foodstuffs) Regulation 1942 and the Defence (Paddy Cultivation) Regulation 1943, I do hereby direct that:—

1. Every person whether owner or cultivator in charge of the reaping of the harvest of any Paddy land situated within the Karachchi Irrigation Scheme Area and which is expected to be harvested during Sirupokam 1946 shall inform the Land Officer, Kilinochchi, or any other Officer authorised by me in writing:—

(a) the date on which it is proposed to reap and thresh the harvest on the land, and  
(b) the name, situation and extent of the land.

2. No cultivator, shareholder or other persons having interest in any land cultivated with paddy situated within the said area shall remove any paddy, harvested in Sirupokam 1946, from the threshing floor until the harvest has been checked and verified by the Land Officer or any other Officer authorised by me in writing.

3. Removal thereafter to the barn or other places of storage within the said area should only be on a permit issued by the Land Officer or other Officer authorised by me in writing.

4. Removal to places outside the Karachchi Irrigation Scheme Area should only be on permit issued by me or the Land Officer, Kilinochchi. Non-residents who desire to remove their share outside the Jaffna District should make their application on Form D.F.C. 34 in duplicate through the Revenue Officer or Asst. Govt. Agent (Emergency) of the area in which they reside.

5. The levy of two bushels per acre be delivered to the Land Officer or any other Officer appointed by me in writing.

6. If no application for removal of any share to a place outside the said area is received within six weeks of harvesting of same, the paddy in question will be taken over by me and payment made at the rate of Rs. 6 per bushel for well dried paddy free from chaff, grit, etc.

M. SRIKHANTA,  
Asst. Govt. Agent (Emergency).  
The Kachcheri, Jaffna.  
Jaffna, 11th May, 1946.

## The Oriental Bank of Malaya Ltd., Jaffna

Change of Premises

We, the Oriental Bank of Malaya Ltd., Jaffna, and Joseph & Co., have the pleasure to announce to our Clients and the General Public that, owing to exigencies of accommodation, our offices will be removed from our present premises to No. 9, Chapel Street, 1st Cross Street Junction, Jaffna, as from the 1st June, 1946.

S. P. JOSEPH,  
Jaffna,  
15th May, 1946.  
Manager.

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## The Question of Culture

(Continued from Page 1)

sidered "Western," namely in that its whole system of thought and law derive from Greek and Roman origins, adapted, of course, to Christian beliefs. Perhaps some day an Indian Aquinas will be able to express Catholic dogma in the language and ideas of Sankara, Ramana, Vallabha and the other seers and theologians of Hinduism, and to use them in more or less the same way that St. Thomas used Aristotle. Such a development might even result in the creation of forms of piety and religious vocation better suited to the Indian character and mentality than those adopted directly from the West. But it must be admitted that, although Christianity has been so many centuries in India, nothing of the kind has been attempted hitherto, and any studies in this direction have been made by scholars from the West.

It is on more superficial aspects of life—dress and social habits and nomenclature—that attention has been chiefly directed by critics. Practically everything worth saying has already been said on this question, so I will only mention one or two points that may have been missed. And one is that it is easily demonstrable that there is nothing specifically Christian about the imitation of Western habits. Take the Aga Khan and the Indian Rajas who spend so much of their time in Europe. Take the exhibitions of Western luxury given by non-Christians in India itself. Take the great race meetings in our big cities. Take Freemasonry. Nay, take the whole paraphernalia of politics—elections, Parliaments, Prime Ministers, Cabinets—all pure and even pedantic imitations of the West. The politicians are the last people who can say that it is unpatriotic to imitate Western ways.

Another point I should like to make is that many social habits copied from the West are distinct improvements, e.g., the use of chairs, and of knives and forks, not to speak of more elaborate domestic utensils. Even the most patriotic Nationalists use Western footwear, as photographs in the papers show; nor do they show any aversion to motor cars and other Western ways of travel. As for clothes, the saree and dhoti, aesthetic as they are, will survive with difficulty in an industrialized India; you cannot safely attend to machinery in flowing garments.

I mention these things, not because I approve of all Indian Christian imitations of the West—far from it—but because I think there is a good deal of political expediency in the talk about "Indianizing." Many of those who now want to look like Hindus or Muslims seem to be inspired by very much the same motive which made their forefathers want to look like the British—they want to be in with the ruling class. Formerly pants and topi were a passport to a better job; now it is likely to be dhoti and Gandhi-cap. Similarly with surnames. I am not referring to all our reformers, but it looks like this in many cases. Let Indian Christians give up Western habits which are unsuited both to India and to Christianity, unnecessary drinking, the gambling habit, tight or heavy garments, the

slavery of fashion, the vulgar display of wealth, class-spirit and class-envy. Let them hold fast to their Christian values and standards. These will offend nobody and arouse no unjust suspicions.

Much more could be said, e.g., about language and about education, which will certainly have to become more "Indian" instead of following Western models. Perhaps our readers themselves will continue the discussion.

## Conference of the Catholic Youth of India

(Continued from page 1)

respect to the high position of some of those who hold this erroneous view, I should point out that they confound Religion and Culture. It is true that all the Western Nations have more or less been Christianised; but it would be contrary to historical fact, and the greatest insult to Christianity, to call it a Western Religion in the same sense as Hinduism or Buddhism is an Eastern Religion. In its historical origin, Christianity is an Eastern Religion; but the founder has offered it to all Nations. It is not the monopoly of any Nation nor does it consent to be fettered by the shackles of any Nationality. She is, in one sense, an international organisation, and yet, in another and truer sense, a supernational institution, above all nationalities. It is, therefore, a grievous mistake to consider Christianity as a Western Religion, or to identify it with Western Culture, invading the sphere of Indian Culture.....

Mr. Varkey hoped that the message of the Catholic Youth Conference, will be spread far and wide, by the Catholic Youth Movement, in every corner of India, so that, "we may create a New Catholic India, and through a New Catholic India, we may help to build up a New India—of freedom of prosperity and of happiness for our nation as well as for each community and for each citizen of India."

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Child	$\frac{3}{4}$	"	1 $\frac{1}{2}$	"	$\frac{3}{4}$	"	$\frac{3}{4}$
Ordinary	1 $\frac{1}{2}$	"	3	"	1 $\frac{1}{2}$	"	1 $\frac{1}{2}$
Male Worker	1 $\frac{1}{2}$	"	3	"	1	"	1 $\frac{1}{2}$

2. The ration of rice for an ordinary ration book is the same as that of a Male Worker. The new ration will not affect Infants and Children.

3. If no Wheat is available to be issued under the rationing scheme, Kurakkan will be issued. If Wheat and Kurakkan are not available, then Flour will be issued in place of Wheat portion of the ration.

R. CHINTAMANI,  
for Deputy Food Controller, Jaffna.

The Kachcheri, Jaffna, 17th May, 1946.

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