

# The Catholic Guardian

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

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## MOTHERS— MAKERS OF PEACE OR CHAOS

### THE HOME-MAKER

In a talk to an audience of mothers and babies at Westminster last month the Cardinal Archbishop spoke of the wonderful power and influence of women over men and mankind and of the foolishness of women who, trying to behave like men, hide their beauty and womanly virtues and lose the respect of men.

"Why," asked His Eminence, "is the world in such a mess today? Apparently because women have ceased to be home makers."

The Cardinal, addressing the Westminster Union of Catholic Mothers in the Cathedral Hall, said:

"The Holy Father said recently: 'The sphere of woman, her manner of life, her native bent, is motherhood. Every woman is made to be a mother, a mother in the physical meaning of the word or in the more spiritual and exalted but no less real sense.'

### ALL-ABSORBING LOVE

"A woman's essential mission in the world is to be for mankind a living example of the spirit of total dedication. For a woman is made for love. By her nature she is total in giving and love absorbs all her life.

"Even if at a distance, when watching a mother with her babe, we see how she is constant in giving; in giving her love, her time, herself, to her little one.

"She is constantly on the watch and constantly distracted. Her care of her child is generous and unselfish and she has a great gift for detail.

"A mother has great power over her children for she has to train them physically, mentally and morally. She teaches them good habits and corrects bad ones.

"But above all the mother teaches them about Almighty God, teaches them to pronounce the Holy Name and to love God, and the first prayer they learn is taught them by their mother. She socialises the young human being, teaching lessons in honesty, courage, generosity; developing self-control, responsibility and all those other virtues without which society cannot exist.

"The mother is the great home-maker. She builds houses but women make homes."

It will depend on the mother whether there is love, warmth, friendliness, cleanliness in the home. It will also depend on the mother whether there is good food and good cooking.

"But above all it will depend on the mother whether God reigns in her home.

"It will also depend on her whether her children are good, honest, lovable, obedient and to a very large extent the future success of her own children in life depends on the mother's training.

"Try to make your house a real home. There is just one question I would like you to ask yourselves to day. How are you mothers going to help to bring Christ back to our families and to our country?"

"First of all I should say your job ought to be to make woman womanly and not try to make them manly; to cultivate in yourself and in your daughters the womanly virtues of generosity, love and sacrifice. This will be your great power over men and mankind and this will be the way you can influence the mind of man.

### LOST DIGNITY

"For reasons best known to themselves, some women and girls want to be like men and try to imitate men in their dress, in their occupation, and in their habits. These unfortunate people are suffering from what is known as an inferiority complex and by behaving as men they hide their beauty and their womanly virtues.

"Not only this, but they lose their dignity and they lose the respect that men should have for members of the other sex.

"Why is the world in such a mess today? Apparently, because women have ceased to be home-makers, have forgotten or neglected their role as the mothers of mankind. They have allowed their purity to be soiled and their dignity to be desecrated.

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## WAY TO PEACE JUSTICE AND COMMON GOOD

Fluctuations of optimism and pessimism about the Paris Conference continue. Nobody with an appreciation of how much is at stake will be tempted to consider at all light-heartedly the prospects of a final failure to reach agreement.

On the other hand we cannot at this time of day permit ourselves any easy optimism about a situation in which continual attempts are made to avert this result by changing the subject. The number of people who are capable of forming a useful judgment on the ideal ethnic line for Venezia Giulia—or, for that matter, any other point in Europe—is extremely small.

The public in the last resort will form its judgment on the peacemakers according to the spirit in which they are acting and the principles by which they appear to be guided. In this we are quite sure they are right.

If there is one fact that will stand out more clearly than any other in the historical survey of these times it is that there is only one principle of action with any hope for the future of the world on the morrow of the fiercest war in its history. That principle has been enunciated more than once by the Holy Father. It is that the nations recently at war should set themselves to establish peace. They should be governed by the idea not of continuing the war by different means but by that of restoring the waste places.

The only decisions that have any chance of lasting must be based on some conception of justice and of the common good.

In the best of circumstances there might well be differences of opinion about what is a just or expedient solution. These may have to be settled by compromise. There is nothing dishonourable in this.

We are in quite a different realm of ideas when we find the fate of territories and populations decided on principles which do not even pretend to have any ethical foundation. It is barbarous to

change the nationality and seek to destroy the culture of populations by a stroke of the pen for the purpose of rewarding one Power or punishing another.

There are, of course, degrees of evil. We hold that by far the greatest tragedy of our time is the submergence of what was part of Christian Europe in an Asiatic barbarism. The case of Southern Tyrol which has moved so many Members of Parliament has not the same degree of offensiveness, but we are quite sure that a major mistake is being made in setting aside the opportunity to correct the error made after the first World War.

There is no difficulty in understanding why a good deal of bitterness is felt in France towards the Italians and it may be argued that they are paying the price of their acquiescence in the predatory policy of Mussolini. We are convinced, nevertheless, that the French are making a great mistake in pressing demands that must be a bar to friendship between the two Latin nations.

The seeds of this whole ugly business were sown when Mr. Churchill proposed to the House of Commons that Poland should lose her rightful territory and be "compensated" by other territories to which she had no claim. This particular procedure was made completely illogical by the pretence that Russia had a right to the annexed territories, for it does not make sense to talk of compensating Poland or anybody else giving up what did not belong to her.

We regret—though we can understand—the acquiescence of Poles in this arrangement. They would have been on firmer moral ground in refusing to have anything to do with it. Materially they would have been no worse off, for there can hardly be a clearer fact in the European situation than that the Soviet Union, to whom Poland owes these accretions, is prepared to offer them back to Germany as a bribe whenever it suits her purpose to do so.—*Universe.*

## 'RUN-AWAY' CONVERSION

The latest talk in the "Why I became a Catholic" series at Foyle's was the story of a man who was running away from God and ran right into His arms. It was told by Mr. Stanley B. James author and journalist.

"Author and journalist," though, is only a small part of Mr. James' career. When he was very young he determined that his life's object was everything. "I did not ask only for the moon," he said, "but the stars as well and the sun thrown in."

Having, then, started to train for the Congregational ministry, he concluded that he could not commit himself to what, after all, was a sect. Suffering from "claustrophobia," he broke away from everything and emigrated to Western America.

### EDITOR AND COWBOY

Over there, Mr. James tried his hand at a variety of occupations—bridge building, cowboy, sheep herding, assistant editor of a daily newspaper, and storekeeper.

When he had exhausted the possibilities of the West, he headed East, finally enlisting in the American Army, which at that time was preparing for the Spanish-American War in the Philippines.

By this time he had abandoned himself spiritually to the mood of the moment. "I was living in an interim period, trying to breathe in a vacuum."

Nevertheless, on being discharged from the American Army and returning home to find his father failing in health, he essayed with American audacity to carry on in the pulpit for his father, proceeding "out of the depth of my ignorance to tell the people what I thought of Christianity and life.

### 'FREE CATHOLICISM'

Later on the old restlessness to incorporate himself in everything and everything came upon him again.

He identified himself with the various cults and movements of the day. He tried Socialism, Pacifism and other ideologies and finally joined Dr. Orchard

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## NUN OUTWITTED THE REVOLUTIONARIES

On July 19 the bells will ring out over the Norman seaport town of Barfleur; triumphal arches will be erected, and crowds of pilgrims will gather. The following day the jubilation will continue in Cherbourg, and on July 21 it will reach a climax in the Abbey of St. Sauveur Le Vicomte.

Here, amid the blackened walls, banners will wave in triumph and hymns will re-echo where but a short time ago the crash of battle brought ruin and desolation.

Thus will be celebrated the centenary of St. Mary Magdalen Postel, foundress of the Sisters of the Christian Schools of Mercy, whose motto it was "to do as much good as possible in the most hidden manner possible."

Julie Postel, daughter of a village rope-maker, was the friend of the poor and the afflicted. Herself born of a poor family, the eldest of seven children, she longed to assist the needy and for them she begged at the doors of her richer neighbours.

### MAKING GOOD MOTHERS

About the age of 13, Julie Postel,

through the influence of a wealthy friend, was sent to a Benedictine convent and there she remained for five years. On her return to Barfleur a villager of good condition sought her hand in marriage, but she refused and took up the work of educating the young. Her ambition was to train girls to be good Catholic mothers, devoted to their home and practical in their piety.

A pleasant hearth, she argued, makes a contented husband; while a disorderly housewife provokes blasphemy and drunkenness.

In this backward French village there was work in plenty.

Children flocked eagerly to school and there she taught them to read, write, sew, cook and keep house. It was the age of the rod and the punishment stool, but Julie found these unnecessary.

### FRENCH REVOLUTION

Julie was 33 years old still engaged in teaching when the Revolution broke out.

During the Reign of Terror she concealed the Blessed Sacrament under the granite steps of her house, and for 10

(Continued on Page 6.)

## All-Ceylon Tamil Congress

### Second Plenary Session

AUGUST 17 1946

in

THE JAFFNA TOWN HALL

August 10—Meeting of WORKERS and VOLUNTEERS at 2-30 p.m.

SUBJECTS COMMITTEE at 4 p.m.

Aug. 17—Business Session at 9-30 a.m.  
Public Sessions at 3 p.m.

### Tamil Congress Week

AUGUST 10 TO 16

MEMBERSHIP DRIVE AND  
COLLECTION CAMPAIGN  
throughout the WEEK

#### SPECIAL DAYS FOR MEETINGS:—

Islands	August	11
Valigamam West	"	12
Valigamam East	"	13
Valigamam North	"	14
Thenmarachi	"	15
Vadamarachi	"	16

GEORGE R. MOTHAS,  
E. M. V. NAGANATHAN,  
Secretaries.

A.C.T.C. Office,  
78, Main Street, Colombo,

## Church Calendar

AUGUST 1946

FRI.	...9	S. J. M. Vian.
SAT.	...10	S. Lawrence.
SUN.	...11	9 P.—S. Tiburtius.
MON.	...12	S. Clare.
TUES.	...13	S. Cassian.
WED.	...14	S. Eusebius.
THURS.	...15	ASSUMPTION. (Obligation)
FRI.	...16	S. Joachim.

## The Catholic Guardian

AUGUST 9TH 1946

### "CHRISTIAN" AND "CHRISTIANITY"

Our genial contemporary the *Morning Star* in a half-complaining mood says that "Catholics, at least in Jaffna, shun the word Christians and almost always call themselves Catholics. It is the Catholic religion, Catholic Church, Catholic schools, etc., all the time. Once in a while when they refer to themselves as Christians we feel surprised and pleased..... It would be well if both the sections of the Christian Church used their distinctive appellations only when matters peculiar to each are discussed and use the word Christian in matters which relate to both the communities." It may be well to add that these remarks were provoked by our reference to a member of a delegation to the Delimitation Commission who stated that he did not advocate separate representation for Christians. On that we said that he could only speak for the Protestant Christians. It is true that as a rule Catholics do not call themselves Christians because of the misuse of the word Christian. More than once we thought of writing on the wrong use of the words christian and Christianity but not wishing to start a religious controversy we gave up the idea. But as an opportunity has presented itself with-

out our seeking it we may as well profit by it not in a controversial spirit but with a view to clarification of the question. We will deal with it now not theologically but historically. First, as to the term Catholic, though its etymological sense is universal it had acquired a technical sense as early as the third century. In this sense the word implied sound doctrine as opposed to heresy and unity of organisation as opposed to schism. In fact 'Catholic' soon became the proper name of the true Church founded by Christ Our Lord. Accordingly, St. Cyprian in A.D. 251 spoke of Catholic faith, Catholic unity, Catholic discipline. And St. Augustine in the 4th century says: "whether they wish or no the heretics have to call the Catholic Church Catholic." Later, although in the controversies with the Donatists the etymological sense of the word Catholic came to be emphasised yet it continued to have its distinctive significance of the one true Church. We have thus excellent historical precedents to stick to the word Catholic.

With regard to the term Christian we learn from the acts of the Apostles that it was at Antioch about A.D. 45 that the believers in Christ Jesus were called Christians for the first time. Whether they called themselves by that name or the pagans at the time called them so in derision is not certain. In any case, the word did not come into popular use among the early members of the Church. "I do not think," says Hilaire Belloc, a noted historian, "that you will find any word which you can translate by the word 'Christianity' used anywhere in the sense in which it has been used by Protestants until well after the Reformation. I conceive that the idea for which the English word 'Christianity' stands is not only a false idea but a modern bit of false historical idea and part of the modern confusion about the past." He goes on to explain that the word Christianity as used by Protestants connotes the historical existence of an unreal thing; of something which never did exist, never will exist and in the nature of things never can have existed. That is to say, a common religion which never was or could be. In this sense "Christianity" connotes a general idea of which the Catholic Church is but a particular example and that is bad history. The plain historical fact is that the Catholic Church is a primary historical institution from which certain others have broken away forming sects or heresies as we call them but the primary Institution and the different sects could not be brought under one common name nor could we hold either theologically or historically that there could be various sections with diverse beliefs forming part of the one Christian Church. The truth of the matter is that a fictitious meaning has been given to the words Christian and Christianity to cover the multitude of sects that have sprung up almost every year as a consequence of the Protestant fundamental principle of Private Judgment.

## GOLDEN JUBILEE CELEBRATIONS HOLY FAMILY CONVENT, ILAVALAI

We often have, in these hectic and progressive times, to revise settled ideas and estimates of institutions and persons. With many educationists we complacently accepted the dictum that, in Ceylon, provincial capitals only provided suitable institutions for the higher education of our children. Rural schools were considered unequal to the task of preparing a young lady for the exacting society duties of modern times. We were all wrong however. These remarks are prompted by a visit which we recently paid to the Ilavalai Convent in answer to an invitation to take part in the Golden Jubilee of the Institution. After reading the lengthy but brilliant report published in our last issue we were prepared to behold a fine and well organised institution indeed. What we saw however surpassed all our expectations. At first sight it is the buildings which impress the visitor by their number, their size and their adaptability to modern conditions. Ilavalai Convent contains blocks which we will merely enumerate: the administrative block, the novices of the Ceylonese nuns, the living quarters of the nuns, a majestic and imposing chapel and the vernacular training college including halls, lecture rooms, dormitories, and dining rooms. The English secondary school has pride of place with a modern upstairs building and a multiplicity of rooms and playgrounds. The vernacular school is next in importance with its halls and class rooms. The orphanage (which has always been the work of predilection of the Holy Family order) also has its separate quarters. There is a very efficient weaving school, a private hospital and an isolation room. All these buildings are lit up by electricity; the bath-rooms and kitchens are supplied with excellent water, free from brackishness, raised to a central tank by electricity.

The report already mentioned has dwelt on the excellent type of education given at Ilavalai. Ilavalai gives the visitor an impression of dynamic youth and energy and of great joy and contentment. Its twelve acres shelter five hundred inmates at night and about one thousand during day time. Its reputation as an educational centre covering all the branches of female education is now firmly established. We fancy that its nearness to the mammoth erstwhile Military Hospital and to the cement factory at Keerimalai will shift the centre of gravity of many lives to that healthy spot of Valigamam North.

The celebration of the fiftieth birthday of the Ilavalai Convent lasted three days. It started on Saturday the 3rd inst., with a meeting of the old girls of the English secondary school which gathered a good hundred ladies who testified to the happy hours they had spent there in their younger years. Then a fancy bazaar was opened and great opportunities were taken by moneyed ladies to give a tangible proof of their appreciation of the Ilavalai work.

The Very Reverend Mother Directress and Revd. Mother Superior presided at a largely attended tea party for the past pupils of all the Tamil and the English Departments. In the evening the present pupils showed that their musical and histrionic talents were of a very high grade.

### Mysore Ruler Honours Lady Gertrude Thumboo Chetty

Early this year, we had occasion to convey our felicitations to Amatyasiromani T. Thumboo Chetty, O.B.E., K.C.S.G., Private Secretary to H.H. the Maharajah of Mysore, on being knighted in the New Year honours, and, subsequently, on the conferment by H.H. the Pope of the Order of Knight Grand Commander of St. Gregory.

It is now our pleasant turn to offer our hearty congratulations and felicitations to Lady Thumboo Chetty, on whom, H.H. the Maharajah has been graciously pleased to confer the title of

Sunday morning opened with a special Mass for all the past pupils and was well attended. At 10-00 a.m. the Very Revd. Administrator of the Diocese presided at the meeting of all the past pupils of the Training School. The sight of hundreds of zealous nuns and women of all ages and creeds—all teachers—protesting that they were firmly wedded to the Catholic ideals and methods of teaching was encouraging to those of us, whom the present chaotic conditions of the education department occasionally fill with fears for the future. The comforts of the inner man—or rather of the inner woman—were not forgotten. At 1 p.m. Old Girls in their hundreds sat at a luscious virothub.

The chief function of the Jubilee was on Sunday evening. A masterly report sketching the origins of the order and the growth of the Ilavalai School was read by Mr. A. Jannpulle, Tamil Classical Master. It was followed by a musical and dramatic performance. The young ladies of the Training College staged the story of the oratorical triumphs of young Augustine of Hippo, the weaknesses of his youth and his conversion by the tears and prayers of his holy mother Monica. The acting, the songs and the diction of the actresses were highly appreciated by the crowded audience.

Monday 5th was the real thanksgiving day. A Solemn High Mass was celebrated by Very Revd. Fr. Administrator whilst the choir rendered the Mass of Batmann with great finesse and ability. The celebrant preached on the ways of God with humble and zealous people and showed how the wonders achieved during the last fifty years were a proof of God's tenderness towards the institution. A solemn *Te Deum* brought the festivities to an end.

True to their religious vocation and the rules of the order the Sisters of the Holy Family endeavoured to escape any reference to the devotedness, the energy and the self-sacrifice which have made half a century of triumphs and successes possible. We feel however that we must offer our sincerest congratulations to the Lady Superior whose galvanic energy has made these buildings rise from the ground like mushrooms and whose wise government has made the name of Ilavalai a respected and beloved name in thousands of Tamil homes—Catholic and Hindu. It is 12 years ago that Revd. Mother Salome took charge of the Ilavalai Convent and her tenure of office has been marked by constant and vital progress in every one of the many departments of work of the Convent. We pray that many more generations of our girls may sit at her feet and imbibe the Christian ideals of which she is the noblest embodiment.

Twenty-five members of the clergy came to assure the Lady Superior of their admiration for her untiring efforts and to thank her for the co-operation which she and her devoted sisters give to the clergy in almost all the missions of the Jaffna diocese.

The Ilavalai Convent has undoubtedly hit the headlines among the Ceylon institutions for the education of girls. Its present popularity with all the classes of educated Jaffnese is well-deserved and we wish it continued prosperity and fresh laurels during the second half of its first century on which it is now entering.

'Desopakari' at the Durtar held on 21st July 1945, in connection with his birthday celebrations.

Lady Thumboo Chetty is well-known in all circles in South India. She evinced a great interest, and took a leading part in different activities of war work, particularly the Air Force. Her one other aim is the amelioration of poor people.

Catholic India will particularly rejoice, that, a lady of their community is the recipient of such a great honour.

We wish Desopakari Lady Thumboo Chetty further success in all her endeavours, and pray, that God Almighty may shower on her, His choicest blessings for her a long life and happiness. —(O.C.)



## "WHY I BECAME A CATHOLIC"

PROF. G. TEMPLE

Prof. George Temple, fellow of the Royal Society and Professor of Mathematics at King's College, London, says that Chesterton's works had a very great effect upon him. Yet G. K. was still a non-Catholic, and Prof. Temple entered the Church several years before him. A decisive event in Prof. Temple's conversion occurred in 1918, when he read Chesterton's "Orthodoxy." "Even now," he says, "I can recapture the thrill of that first occasion." From this book, "one of the most remarkable in religious literature in this century," he learnt the value of the tradition and the sanity of the Christian Faith and the transcendence of Revelation. All those truths which he had learnt to love and value were now shown to him in their proper colours. It convinced him that there could only be one religion and it was necessary for him to make some enquiry.

He made his way to the public library to look up books on the Catholic Church. One that he discovered, "Petrine Claims Refuted," was hardly the thing he wanted. Eventually there came into his hands a book that gave a solid account of Catholicism. This was "Catholic Belief," by Fr. Joseph Faa di Bruno. Prof. Temple knew nothing of the teaching of the Fathers of the Church or the Councils, but here, in Fr. di Bruno's book, was rational argument and dogmatic theology presented with remarkable clarity. "Reading the book, as a mathematician, I found there was something there that I could appreciate. It was a kind of celestial algebra."

He went to Westminster Cathedral to witness the Catholic liturgy in its most splendid form. The religious services in which he had participated as a boy were Low Church, but here in the Cathedral the truth of the Church was enshrined and put forward in the utmost beauty and majesty. Here the body as well as the mind was used to sing God's praises. Here the eternal drama of the Mass was enacted. He felt he must do something decisive. "I took that step by walking round to a Catholic church and saying to the priest: 'Father, I want to be received into the Church.'"

MISS ANN CASSON

Miss Ann Casson, the London actress now appearing in "Electra," said that her conversion was not in the very least spectacular; it did not come in a blinding flash. "It would be more difficult," she said, "to give my reasons why I did not become a Catholic before." She was a member of the Church of England but "I was not so much a convinced Protestant as a non-committal one."

In comparing religion with drama she declared that the former is necessary for good dramatic acting. "If you are acting," she said, "you have to have religion as a kind of triumphant force to give your part meaning. It can serve to purge you of the evils that are in yourself. You can be uplifted by a part in which you are playing, and the audience, too, can play their part and, in a way, create it with you and offer it up with you, although the actors are performing the rites."

When Miss Casson went on tour and attended several different Anglican churches in various parts of the country, she was staggered to find that the various churches had different beliefs on the most fundamental of issues. She was, for example, sometimes faced with embarrassment when she asked to go to confession.

It did seem to her then that the Catholic Church was the only Church that did completely hold the universal truth. Her own Church had not that deeply-rooted thing that the Catholic Church had.

However, she stayed in the Church of England, but later got a considerable shake-up when her brother, whom she had not seen for five years and who had not then shown any signs of becoming a Catholic, took the step, having reached it by a completely different way to hers.

Another shake-up occurred in Aberdeen during the war when a young

## Our Lady of Schools

Our picture herewith is a representation of Our Lady of Schools. The devotion of Our Lady of Schools was born in France. While ill-omened laws were being framed to ruin Christian education, a poor Cure of La Roche, a village in the department of Yvonne, thinking of the love that Mary had shown for his beloved and unfortunate country, created the devotion of Our Lady of Schools. That was in 1894. The Archbishop of Sens and many other Bishops at once granted him their approval. Help and encouragement came from all sides.

All went well till the day when the sanctuary of Our Lady of Schools, built by the founder himself at La Roche, opened its doors to immense crowds of students. The Government at once coldly decreed that the building be closed, and so persecuted the whole effort of the little institution that its founder soon died of a broken heart. The whole work thus fell, with its founder, under the blows of modern free-thought.

But the Blessed Virgin Mary was behind the whole effort and the tiny plant forced back into the earth so early in its tender growth sprang to life in a soil far across the sea. Canada took up the devotion and there it has sunk its roots deeply and spread its branches widely. "Look.....and copy the model shown you" could well be the thought suggested considering Our Lady of Schools.

"Every science" said Plato "separated from justice and truth is but tending to wrongdoing, and not true wisdom." Mary Queen of Truth and Justice will teach us heavenly wisdom.

## 'Scandalous Behaviour' to Poland

"One of the disasters of Victory Day was that General Anders and his noble army of Poles, together with the gallant Polish Air Force, were not represented in the Victory procession in London. We should all protest strongly against such scandalous behaviour towards our gallant ally," said Cardinal Griffin at Cotton College, Staffs, on Monday.

"I intend to start a fund to help the Poles being discharged from the British Army. We owe a debt to them for what they have done during the war and we should not see them go begging."

His Eminence asked all his fellow-Cottonians "to pull together in the grand work for the future of England."

A woman member of the company suddenly declared: "Something has come over me. I have got to be a Catholic." Miss Casson felt that she had got to take the plunge herself. She realised that she had only got the shadow of the truth, an outward likeness to the truth, instead of the truth itself.

She began to feel that she must give herself to the Church that held the truth and was all-embracing, to an institution that not only contained innumerable commonplace people leading ordered lives but a Church that also contained its great geniuses and great saints. One lady friend of hers, after she became a Catholic, was considerably surprised to find that Miss Casson was a member of the Church. "You a Catholic! What a rum thing to be," she said. But as Miss Casson said, a lot of great people have been rum and it is true that we in the rank and file of the Church are in extremely good company.

It was, in fact, the all-embracingness of the Church that brought her round to its fundamental unity. She felt that it was that thing that was so all-embracing that must be the truth. "And it could not be that," she said, "unless it was inspired, I felt that I had to give myself to it."

When she had taken the step, one of the things that surprised her was the freedom within the Church. She had thought that she would be clamped down, a sort of feeling that the door would snap to behind one. Instead, she found an extraordinary freedom. She felt she could breathe more freely than before. Having found the central thing, everything else became simple and fell into order, as if one was dislocated previously and then got into place.

## Msgr. Sheen Avers on Catholic Hour

Two contradictory charges have been "levelled against the person of Christ in His Body the Church" ever since the day He was condemned to death by Pontius Pilate—that religion is not political enough, and that religion is too political. Msgr. Fulton J. Sheen observed on the Catholic Hour radio program, New York, March 24th.

"His Church is not political enough when it condemns nazism and fascism; it is too political when it condemns communism," Monsignor Sheen said: "It is too unpolitical when it does not condemn a political regime which some other political systems dislike but which allows religious freedom; it is too political when it condemns a political regime which completely suppresses all religion."

"Curious, indeed," Monsignor Sheen continued, "it is that the very ones who a decade ago did their utmost to exile the Church from exerting her influence in education and the social life are to-day the very ones who denounce the Church for not doing more to save the world from which it is exiled."

If fascism means the supremacy of the State over the individual, with consequent suppression of rights or liberties, then the Church is anti-fascist "as the Encyclical against fascism so well proves," Monsignor Sheen said. But if "by fascism is meant anti-communism and dislike of a system which suppresses the liberties, then the Church is fascist, but so is every American who loves the democratic way of life more than the totalitarianism."

"In truth," Monsignor Sheen said, "the proper way to handle this confusion of tongues is to speak of all forms of totalitarianism as fascism. This

divides them into black, brown and red. Hence we ought to speak of communism from this time on as red fascism. There is an essential resemblance between fascism, nazism and communism. Fascism is the subordination of the person to the State, nazism to the race, and communism to the classes. The only difference between these three forms of totalitarianism is the difference between burglary, larceny and stealing."

The Church can adapt itself to all forms of government on condition that they respect liberty of conscience, even in a military dictatorship. Monsignor Sheen said. It is when politics begins to be a religion, claims supremacy over the soul of man and denies both freedom of conscience and of religion, Monsignor Sheen declared, that it can be said the Church is interfering in politics.

"The grave danger to day," the Monsignor said, "is not religion in politics but politics in religion. For the first time in Christian history, politics, which began by divorcing itself from morality and religion, has seen that man cannot live by bread alone. So it has attempted to capture his soul, by every word that proceeds from the mouth of a dictator. For the first time in Western Christian civilization, the kingdom of an invisible head has acquired political form and substance, and stands over Christianity as a counter-church with its own dogmas, its own scriptures, its own infallibility, its own hierarchy, its own visible head, its own missionaries and its own invisible head—too terrible to be named."

Monsignor Sheen pointed out that history attests religion has not encroached upon the temporal sphere, "but rather jealous temporal rulers have invaded the spiritual." He said that sometimes these rulers were kings and princes, even so-called Catholic defenders of the faith, but to-day they are dictators.

NOW ON SALE

TWO-IN-ONE

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## LOCAL & GENERAL

**Madhu, August Festival.**—The August festivities at the Madhu Shrine are becoming very popular. The number of pilgrims increasing yearly. The Sacred Shrine of the wilderness once again is alive with devotees from all corners of the Island. Every train and bus brings its load and a good number of boutiques have risen to cater to the needs of the pilgrims. The health of the Camp is perfect and the water supply is quite sufficient to meet all the requirements of the pilgrims. The arrangements made by the popular Administrator Revd. Fr. J. Brohan O.M.I., for the convenience and comforts of the pilgrims are quite satisfactory.

**"Song of Bernadette."**—St. Henry's College, Jaffna can justly be proud of the histrionic talents of its students. The play which they staged in St. Patrick's College Hall on Sunday 5th inst. is a sufficient proof of their dramatic powers. The role of Bernadette acted by a boy of 12 or so could not have been better done. The priest's part was the next most striking feature of the play. About 25 students took part in the play. The costumes were well chosen and well fitting the occasion. At times the spectators were unable to distinguish the nuns on the stage from the nuns in the hall. The singing was superb and showed the pain and labour devoted in the training. The school authorities and others responsible for the show need to be highly complimented on the performance of the day.

**Inter-Collegiate Athletic Championship.**—After two years perhaps of wartime slackness St. Patrick's athletes have once again annexed the Athletic Championship and the Diana Challenge Cup for Relay Events for the eighth year in succession. The achievement is all the more creditable because of the fact that the results were never sure till the very end of the Sports Meet. Two athletes Masters T. Muttukumaram (the Athletic Captain), and V. Sabaratnam were mainly responsible for the high scoring and deserve the highest praise. Mr. N. Kandaiyah, the new Prefect of Games should be complimented on his efficient coaching. St. John's College came a close second and Jaffna Central College obtained the third place in the Meet. The Parsons' Challenge Cup was won by Mas. S. Suntheralingam of Hartley College.

The Hon. Mr. Justice Cannon, K.C., presided at the Sports Meet and distributed the prizes.

**Personal.**—Mr. C. Shanmuganayagam took his oaths on 2nd Aug. as an Advocate before Mr. Justice Wijeyewardene in Kandy.

Mr. C. Shanmuganayagam is the eldest son of Gate Mudaliyar N. Canaganayagam, J.P., Shroff, National Bank, Kandy, and a grandson of Adigar A. Naganather, J.P., & U.M. of Jaffna.

Mr. Justice Wijeyewardene in congratulating Mr. Shanmuganayagam said: "Your father is an old friend of mine, and your grandfather, the highly respected Tamil Adigar, has been long known to me; for this reason it gives me great pleasure personally to congratulate you in admitting you as an Advocate of this Court."

**Kayts Association of Colombo.**—At the 20th Annual General Meeting of the Kayts Association held on the 1st August 1944 the following office bearers were elected:—

President: Mr. V. A. Kandiah; Vice-Presidents: Mr. J. L. Stanislaus, Dr. V. Nadarajah, Messrs. A. L. Thambayah, S. P. Dominic and K. Sabanathan; Hon. Secretary: Mr. S. F. Joseph; Asst. Secretary: Mr. S. Nicholas; Hon. Treasurer: Mr. B. A. James; Asst. Treasurers: Messrs. S. Thos. Srinathan and J. Emmanuel; General Committee: Messrs. S. Bastiampillai, M. Bastian, B. M. Chellathurai, J. Edward, N. Navaratnam, M. Nadarajah, S. Paul, Pundit K. P. Ratnam, S. J. N. Rajanayagam, S. Roberts and M. S. Selvanayagam; Hon. Auditor: S. Saverimuttu.

The Meeting unanimously decided that representations should be made without delay to the Minister of Local Administration for water service to the Kayts Town area, and that in view of the present draught and consequent scarcity of water the Government Agent, N. P. be written to be good enough to

arrange for immediate distribution of water throughout the affected area. It was also decided that steps should be taken to request the authorities to deepen the tanks in the village area.

**A.C.U.T.**—The All-Ceylon Union of Teachers Educational Conference and Annual Sessions will be held on Friday, the 23rd, August, 1946 at 2-30 p.m. at the Jaffna Central College. Sir W. Duraiswamy will preside and speakers will include Dr. Ian Sandeman, K. S. Arulandy, Esq., and S. F. de Silva, Esq. Subject:—Recruitment and Training of Teachers.

The Annual Sessions of the A.C.U.T. will commence at 9-30 a.m., on Saturday the 24th August, 1946 at the Town Hall, Jaffna. Admission by passes to delegates of the A.C.U.T. and members of the N.P.T.A. Visitors: Admission by tickets at Re. 1 00 each. Passes and Tickets obtainable from the Branch Secretaries and the General Secretary, N.P.T.A.—T. Seenivasagam, General Secretary.

**Children Get Too Long a Holiday.**—"Excessive school holidays only lead to children wandering about the streets, wasting their time and losing the power of concentration," said Mgr. J. O'Brien, parish priest of St. James' Church at a Bootle Education Committee meeting.

Denouncing long holidays, Mgr. O'Brien said there are far too many instances of children taking French leave in the school term and going for holidays.

The children stand up to their teachers and defy them nowadays, and no good can be got out of them, he said.

If people who are working hard all year are satisfied with a week or two what need have children for such long holidays?

Very soon children will have another six weeks. It is only a short time since they had three weeks. What sense was there in it? "I consider one month's holiday ample," said Mgr. O'Brien.

**No Holiday for the Pope.**—For the seventh successive year the Holy Father is forgoing a summer rest at the Papal palace at Castel Gandolfo.

His Holiness is believed to be denying himself a holiday and staying on at Vatican because of the situation in Italy and the general condition of the world.

The latest diplomat to present his credentials to the Holy Father is one of his nephews, the Marquis Giulio Pacelli, who came to London in the Papal Mission for the coronation of the present King.

He has been appointed Costa Rica's Minister to the Holy See.

**Spain.**—A Social Week for priests was recently conducted in Madrid. Sixty priests attended and studied family subsidies, wage contracts, participation in profits, and the Encyclical teachings on labour.

(Continued on Page 6)

### St. John Ambulance Brigade Training Camp

To Jaffna goes the credit of having organised and conducted the first Training Camp for Ambulance Divisions in Ceylon. The Camp was held at the Military Hospital Keerimalai, by kind permission of the Director of Medical and Sanitary Services. The Camp opened on Friday at 7 p. m. and concluded at 2-30 p. m. on Monday the 29th. District Officer Cosmas W. D. Alwines was in charge of the Camp and its organisation. Ambulance Divisions from the Govt. Training Coltege Copay, St. Joseph's Training College, Colombo, St. Patrick's College, Jaffna and St. Anthony's College Kayts participated. The personnel numbered 101 and there were the following officers in Camp:—Bro. S. Mariathas, Messrs. Sripathy Rao, S. Vanigasooriyar, V. Kannadappa, T. Saverimuttu, M. Gonzaga, A. Antony. Rev. Fr. S. Karunakaran of St. Anthony's College, Kayts was Chaplain of the Camp. Sergeant Jamison of the Jaffna Police conducted the classes in Physical Training, Squad Drill and Stretcher Exercises.

Mr. Alwines assisted by Mr. A. Antony were in charge of the lectures in First Aid and Bandaging.

The Govt. Agent Mr. C. Coomaraswamy the President of the St. John Ambulance Association Jaffna Sub-Com-

mittee and Revd. Fr. Joseph of Kayts visited the Camp. There was a grand Camp Fire Concert on Sunday night. Songs, dances and playlets were contributed by the various Divisions.

Dr. S. C. Thurairaj the Medical Officer of Health and Secretary and Treasurer of the Sub-Committee was in Camp on Friday and conducted the tests on Monday.

Mr. V. Chellappah the Steward of Hospital spared no pains to make those in Camp comfortable.

## OBITUARY

### THE LATE MRS. REBECCA SAVERYMUTTU

There passed away at her residence in Chapel Street, Jaffna, on Wednesday the 31st July after a brief illness Mrs. Rebecca Saverymuttu, widow of the late Mr. A. Saverymuttu, for many years Editor of the "Catholic Guardian" and well known as a scholar and a chaste writer. The deceased was 62 years of age and leaves behind her only son, Mr. F.N.C. Saverymuttu, Teacher, S.P.C., an only brother, Mr. B. Benjamin, retired Chief Clerk, Firewood Depot, and a host of other relations to bemoan her loss.

A Catholic to the core, Mrs. Rebecca Saverymuttu's life was animated by high Christian ideals and principles. She was of a kind and obliging disposition and could always be depended upon in a time of trouble or difficulty and she offered whatever assistance lay in her power with a heartiness and an absence of fuss that added a peculiar charm to her benefaction. Sincerity and straight-forwardness were among her marked characteristics. Under a seemingly stern exterior she had a most lovable disposition. As a wife and as a mother, she was a pattern of what a sweet, gracious and good woman should be. Her death was edifying and peaceful. She received the last consolations of her religion and died without a struggle, or flutter, or dread.

The funeral which took place the following evening was attended by a large and respectable throng of sympathisers including ten Priests, the Seminarists, the Teachers and students of St. Patrick's College. The cortege left the residence at 5-15 p.m., the Revd. Fr. S.J. Stanislaus officiating, assisted by the Revd. Frs. B. A. John, Rector, S.P.C., S. Vanderkoen, L. Augustine, B. Philip, S. Charles, S. David, M. J. Nicholas, C. Selvaratnam and S. Nicholapillai. The same clergymen performed the obsequies at the Mortuary Chapel and at the graveside. As the coffin was lowered to its last resting place, the Seminarists feelingly rendered the hymn "Nearer My God To Thee." Messrs. R. J. Paul, A. R. Subramaniam, Regis Rajakarier, S. S. Santhiappillai, S. Fernando and Chev. S. Arulanandam acted as pall-bearers. We extend our keen sympathy to her beloved son and other relations.

R. I. P.

## CORRESPONDENCE

### The Cement Factory and the General Political Situation

Dear Sir,—In your editorial of the 2nd August you made the following observations on the occasion of the laying of the foundation stone of the Government Cement Factory at Kankasanturai:—"Thus the inauguration of the Cement Factory opens up indefinite possibilities to transform the economic condition of Jaffna. The placing of the factory here is a gesture of goodwill on the part of the Government which needs to be reciprocated."

You have rightly said that a gesture of goodwill requires reciprocation. I take it that the reciprocation must come from the people of Jaffna and the Tamils as a whole. The goodwill with which the Government has been credited is attributable to the Ministers and Members of the State Council most of whom are Sinhalese and who hold power in their hands.

It is trusted that your definite suggestion that the gesture of goodwill needs reciprocation will be acted upon by the public.

It is also trusted that you will be pleased to initiate and promote the pro-

cess of reciprocation by suggesting specific methods of action and conduct on the part of the Tamils and by adopting a general policy which would facilitate this process.

In this connection, please permit me to submit some points which might assist in the creation of goodwill between the two communities.

1. Preparations are being made to inaugurate the new Parliament. For that purpose, elections will be held before the end of 1947. It is desirable that unnecessary criticism of the Sinhalese or Sinhalese politicians should be avoided. By all means whenever there is disagreement and whenever a wrong is done we must employ the method of fair criticism with a view to bring about a rectification of the wrong done. But perpetual condemnation of Sinhalese politicians or any group of Sinhalese politicians or any particular individual among them is not helpful either to the cause of the Tamils or the general welfare of the Island. Such talk is definitely unhelpful.

2. The talk at this stage of Tamil members in Parliament leading or forming the opposition is uncalled for and impolitic. The talk specially of forming an Anti-Senanayake bloc is suicidal and detrimental to the best interests of the Tamils. If and when parliament assembles and if it is found that Mr. Senanayake is acting in any manner detrimental to the interests of the Tamil or the country, we could then review the situation and do the needful. The Tamils must profit by past experiences. When the second State Council came into being, there was a talk of the Northern Tamil Councillors uniting with certain non-Tamil members of Council and forming what was called an Anti-Jayatilleka-Senanayake combination. One of the results of this combination was the absence of Tamil Ministers. This episode further partly contributed to the deterioration of the relationship between the Tamil members on the one side and the Sinhalese members on the other side.

3. Tamils should avoid fighting the next elections to Parliament through the agency of any communal organisation, be it the All-Ceylon Tamil Congress or the Tamil Nationalist Party.

4. Tamils must generally make an effort to reciprocate the gesture of goodwill referred to by you. All steps should be taken to assist in this process of reciprocation. The personnel of the members of Parliament to be returned by the Tamil Electorates should be such as to assist this process. The conduct and policy of the members so returned should also be such as to assist the self-same process and to usher in an era of genuine goodwill among the different communities in Ceylon.

Yours truly,  
S. SIVASUBRAMANIAM.

### Working Girls

Sir,—In support of "Lamrep's" letter in the "Daily News" of the 3rd Aug., let me state in the words of Pius XII that "a woman's sphere is clearly outlined by qualities, temperament, and gifts peculiar to her sex. She collaborates with man in a manner proper to her according to her natural bent." Continuing the address to the Catholic Woman of Rome on 21-10-45, His Holiness stated "Now the sphere of woman, her manner of life, her native bent, is motherhood. Every woman is made to be a mother, a mother in the physical meaning of the word or in the more spiritual and exalted but no less real sense. For this purpose the Creator organised the whole characteristic make-up of woman, her organic construction, but even more her spirit, and above all her delicate sensitiveness. Thus it is that a woman who is a real woman can see all the problems of human life only in the perspective of the family. This is why her delicate sense of dignity puts her on her guard any time that a social or political order threatens to prejudice her mission as a mother or the good of the family."

Here is then food for thought for our leaders—If you want a A—RATE NATION, preserve our mothers. A woman's place is the home. She is the centre of the family and the heart of the home. Take her away from it and you spell ruin all round.

Yours truly,  
W. L. S. CANDAPPA.  
Nawalapitiya, 5-8-46.

## Mothers—Makers of Peace or Chaos

"In consequence they have become not, as they hoped, independent, but the slaves of passion and the slaves of man. Having lost their dignity they have forfeited both their power and their influence.

"And so I would say to you mothers to-day, try to realise your dignity and your great vocation and see where your influence lies.

"And so I would say to you mothers to-day, try to realise your dignity and your great vocation and see where your influence lies.

### PEACE-MAKERS

"Build up Christian homes, be a real mother to your children, and a true wife to your husband.

"Make your house a home and your husband and children a Christian family.

"Your task is gigantic. Your task never ends. But you can use your influence with others to restore Christian family life.

"This can be your contribution not only to peace at home but to peace abroad, for your mother's love should extend beyond the confines of your own home.

"By prayer, by active interest, and generous action, you can help those in distress and those who are starving. By your prayer and devotion you can help in a very special way to create those conditions without which peace cannot exist."

## 'Run-away' Conversion

at King's Weigh House, London, not because Dr. Orchard was preaching Catholic doctrine in a Congregational church, but out of respect for him.

Dr. Orchard was attracted by certain of Mr. James's writings, and this association naturally led to an interest in Catholicism.

But his "Free Catholicism" was not satisfying.

However, he was in a predicament. He had done with ordinary Nonconformity, he could not go back to preaching, and he could not stop in Free Catholicism. There was nothing else for it but the Catholic Church.

But there remained a difficulty, not of theology but of a more personal kind. He had a wife and a large growing family.

Providence, however, saw to that. He had acquired a cat-like propensity for falling on his feet. There was a second string to his bow—journalism.

He took the jump and found himself in the Church.

### FREE MAN

Mr. James said it took time to accustom himself to the Church's discipline and authority, but "as I became incorporated into the Mystical Body as one of its members, the Head of that Body became incorporated in me. I was in the Church—that might have meant an oppressive domination—but the Church was in me. I was a living part of it, a partner with God and that made me a free man.

"I had been running away from God and had run right into His arms."—*The Universe*.

## Nun Outwitted the Revolutionaries

years her home became the centre of Catholic worship. Mass was celebrated in secret, and when a priest could not venture abroad, Julie was permitted to communicate herself and even to carry the Holy Viaticum to the dying.

On one occasion, some ruffians entered the house just as Mass was finished. She hurriedly concealed the vestments and stood with her back to the oratory-door.

"Citizenship," they shouted, "where is the priest?"

"Look for him if you think he is here," she calmly replied.

They looked but found nothing, although the door was plainly to be seen.

The Revolution passed, and Julie continued her labours for the Christian education of youth.

Following a Divine inspiration she decided to found a religious community, and in 1807 she began her great undertaking in Cherbourg.

Eventually she set up her headquarters in the ruined Abbey of St. Sauveur Le Vicomte, and with saintly audacity she bought this property and began its restoration. For this gigantic task she relied, as she said, on God's providence and her own 10 fingers. These proved amply sufficient.

### NEW COMMUNITY

The abbey was rebuilt and gradually there gathered round the saintly foundress stalwart helpers who followed her closely on the path to holiness.

Julie Postel, now known as Mother Mary Magdalen, died in her 90th year. Hardly was her tomb closed than pilgrims flocked to beg her intercession. Many favours were obtained and 55 years after her death she was declared Blessed. Seventeen years later she received the full honours of canonisation.

By this time her work had spread wonderfully. Hundreds of schools had sprung up in which her devoted daughters continued the great task of Christian education. Orphanages, girls' clubs and hospitals became the object of their zeal and the Congregation spread to Germany, Holland, Italy, South America and Java.

The Sisters of the Christian Schools of Mercy have been in our own country for over 50 years, and to-day in England they number some 65 and have nearly 1,000 pupils.

## Local & General

### Cardinal Goes to Warsaw in Triumph.

Triumphal gates were erected in every town from Poznan to Warsaw for Cardinal Hlond when he drove to the capital to take formal possession of the Warsaw diocese. Great crowds held up His Eminence's car.

Cardinal Hlond is the first to administer the three dioceses of Warsaw, Gniezno and Poznan at the same time. Earlier reports said that His Eminence had relinquished Poznan and that Bishop Dymek had been appointed its Archbishop.

On the journey to Warsaw, troops helped the police to clear a passage for the Cardinal and his retinue in several towns.

Huge crowds in Warsaw cheered His Eminence as he passed through the ruined streets on his way to the temporary pro-Cathedral, the Carmelite church.

No member of the Warsaw Government joined in the welcome.

**Soviet Dominated Nations**—An investigation of Poland and other Soviet dominated nations by the United Nations was urged by Thomas Byrne, of Cleveland, national president of the University of Notre Dame Alumni Association, in a message to Edward Stettinus, U.S. delegate to the United Nations Security Council.

Acting on behalf of the 30,000 members of the alumni group, Mr. Byrne contended that if Spain warranted an investigation by the United Nations, the Soviet-dominated lands needed similar inquiries.

**Arab Delegation to the Pope.**—The Arab High Committee met on July 8 to brief a five-man Palestine Arab Delegation which, it was disclosed, would leave for the Vatican in a day or two to present the Arab case for Palestine to the Pope.

The delegation consists of two Muslims and three Christians led by Amin Bay Abdul Hadi, Member of the Palestine Supreme Moslem Council.

**The Cause of James Balmes.**—The Bishop of Vich opened the preliminary stages in the cause for canonization of James Balmes, who was a native of Vich, and who, although he was only 38 when he died in 1848, is the greatest intellectual figure in nineteenth-century Spain. His chief work was entitled "European Civilization—Protestantism and Catholicism Compared."

**87,000 U.S. Converts.**—With an increase of 438,453, over the 1945 total, the Catholic population in continental United States, Alaska, and the Hawaiian Islands now numbers 24,402,124, according to statistics compiled for the official "Catholic Directory for 1946." The number of converts during the year was 87,430, an increase of 2,522 above the total for last year.

**Papal Nuncio in China.**—Vatican City, July 6.—The Pope has appointed Monsignor Antonio Riberi, Archbishop of Dara, as the Acting Papal Nuncio in China, without diplomatic status.

**South Africa.**—All restrictions on the mission activities of German Catholic priests because of their nationality were removed in the Union of South Africa as the result of representations made last October in an interview with Cabinet Ministers Steyn and Sturrock by a deputation headed by the Vicar Apostolic of the Transvaal, including a number of prominent Catholic laymen. —Fides.

**Roman Congregations.**—The Holy Father has called Cardinals Maselli and Micara to help him in reorganizing the Sacred Roman Congregations—the Ministries of the Church. There are 12 Congregations and their rulings and decisions cover every department of Catholic life from the font to the coffin. Reforming these Congregations does not affect the Teaching of the Church.

**A Battle Stopped for the Pope.**—It was Christmas Eve, 1943, German and American armies in Italy faced each other amid the din of battle.

Suddenly there was silence. Loudspeakers on both sides of the lines came the voice of the Holy Father, pleading for peace.

The story is told by Lt.-Col. Irving Fogel, a non-Catholic, who was in charge of the American Expeditionary Radio Stations in Italy.

That first broadcast, he said, was an experiment. The transmitters were connected up on makeshift Army telephone lines.

"We had sent two transmitters as far to the front as we dared, because we knew the Germans listened to our radio."

After the Holy Father's address, broadcast in several languages, came Midnight Mass. "The war ceased on that front for the period of the broadcast."

Other special features were inaugurated on the same lines. The bells of Rome churches were recorded for the first time and re-broadcast.

The Pope was so pleased with the work that an audience was arranged for Col. Fogel.

The 15-minute audience stretched to two hours.

Now Col. Fogel displays a rare silver Pontifical medal, struck to commemorate the liberation of Rome and sent him by order of the Pope.

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