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

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## One Priest Writes to Another and gives Twenty Reasons why the Legion Appeals to him

R.A.F. STATION,  
SEALAND, CHESTER,  
24 September, 1945.

MY DEAR REVEREND FATHER,  
I was really delighted to hear from you again, but even more delighted to hear that you are thinking of starting the Legion of Mary in your parish.

You tell me that you have been greatly impressed by the marvellous spread of the Legion throughout the world, by the amazing results it has achieved and by the altogether extra-ordinary way in which it has won a place in the estimation of the Hierarchy everywhere. Then you ask me to write, telling you why I, personally, am so enthusiastic about the Legion. The task, as you will have surmised is not an easy one, yet I feel that the reasons I am going to advance will not only explain my own enthusiasm, but will show why the results you mention were achieved.

We must always bear in mind that if the Legion of Mary is the work of God, Satan will have been doing his utmost to bring it to naught. This he could never successfully accomplish by a direct attack upon the movement; it would be too obviously his work, and so bound to fail. Hence, more subtle methods would be tried. What those temptations would probably be will emerge from what I shall write below, for I intend to set out several reasons why I sincerely believe that the Legion of Mary is the most apostolic and successful organisation in the Catholic world to-day, and each of those reasons will represent a snare of Satan avoided. That one movement should embrace all the characteristics I intend to enumerate and at the same time avoid so many of the subtle snares laid by the Prince of Evil, is for me yet another indication that Mary is indeed Queen, Protectress, and, in a special way, Mother of her chosen Legion ever directing it along the paths that will lead most surely to the salvation of souls.

1. The Legion inculcates real devotion to the Blessed Trinity.

(a) To God the Father.—"The Legion is built in the first place upon a profound faith in God and the love He bears His children.... The Legionaries' essential mainstay must be this knowledge of the companionship of God, their good Father, in their twofold work of sanctifying themselves and serving their neighbour." (Handbook, pages 9 and 10.)

(b) To God the Son. The Legion is truly Christocentric. It is based on a correct understanding of the doctrine of the Mystical Body. Everything in the Legion scheme turns around the principle incorporated in the words of Christ: "Amen, I say to you, as long as you did it to one of these my least brethren, you did it to me." (Matt. 25, 40.)

(c) To God the Holy Ghost. The Legion Promise is addressed to the Holy Spirit who "receives too little devotion from the general body of Catholics, and for whom Legionaries must needs have special love. Their work.... is dependent on the power and operation of the Holy Ghost and hence calls for a very close union with Him." (Handbook, page 49.)

2. The Legion gives Mary her rightful place in the Apostolate.  
"The honouring of the Legion devo-

tion to Mary by serious meditation and zealous practice is placed on each member as a solemn trusteeship to the Legion. It is to be regarded as an essential part of the Legionary duty, ranking before any other obligation of membership." (Handbook, page 108.) This devotion to Our Lady is simply the honouring of Her in a manner proportionate to the part God has destined Her to play in the scheme of Redemption. For as Redemption itself was begun at Nazareth and consummated on Calvary only through Mary, so it is continued in the Legion only dependently upon Her. Every Legionary, therefore, is encouraged to practise the True Devotion of Blessed Grignon de Montfort as being a practical expression of devotion to Mary according to the part she plays in the divine plan for the salvation and sanctification of souls. This characteristic of the Legion, more than any other, has, I firmly believe been responsible for its remarkable success throughout the world.

3. The Legion gives to the Priest his rightful place in relation to the Lay Apostolate.

"As the Legion judges its success entirely according to the spiritual quality developed in its members and brought to bear by them on their work, it follows that the Spiritual Director, on whom the duty primarily falls of inspiring the members with those qualities, is the very mainspring of the Praesidium.... The Spiritual Director (or to describe more accurately the varied parts he is called upon to fill—the Director) will regard his Praesidium as a Novice Master would those placed under his care.... As a member of the Praesidium, the Spiritual Director will take part in its transaction of business and in its various discussions and will be, as necessity demands, teacher, counsellor and guide." (Handbook, pp. 152-3.) I see in these directives the avoiding of a great error which seems to have been committed by certain organisations which appear to refuse the priest any real part in their executive discussions or decisions. With great discretion the lay nature of the Legion has been safeguarded and the rightful place of the priest secured. The Legion does not write "LAY" in aggressive capitals.

4. The Legion has a correct understanding of the meaning of the Apostolate.

This is, of course, simply the radiation of Christ, but so often it is confused with its parts, for example, the spreading of religious knowledge, the social apostolate and so on. The idea inherent in the Legion system is that "every convinced Catholic, however imperfect his knowledge, has a certain mental picture of his faith, and possesses the capacity to convey this impression to the mind of another whom he seeks to influence. But he will not exercise that capacity unless moved thereto by force of organisation or other strong impulse." (Handbook, page 267.) Even a sub-normal man is often capable of imparting conviction and expounding elementary facts, and these are important elements in the apostolate.

5. The Legion relegates argument to its proper position.

(Continued on Page 4)

## Philosophy for Laymen

In considering the many great changes which have occurred in Western man's habits of life during the past century one is apt to forget that there have been equally great changes in his habits of thought, especially in the non-Catholic English-speaking world. In the mediæval period the habit of thought was to a great extent traditional. In coming to conclusions men were guided in the main by the Holy Scriptures, the Fathers of the Church or the authors of classical antiquity, and this applies to problems mundane as well as to those of a spiritual type. The scientists and philosophers of the sixteenth and seventeenth centuries advocated a new method of approach to the study of physical facts and sowed the seeds of that rationalism which permeates all non-Catholic thought to-day. The horrors of the French Revolution produced a reaction to the growth of this rationalism in the Nonconformist and Church-going English middle classes, and in the beginning of the nineteenth century we find Puritan England drawing its spiritual and mental sustenance from the Approved Version of the Bible, which provided for them a perfect rule of life, a true view of the relationship of God and Man, and a correct history of the origin of man and the world. Into this world came Darwin with his ideas of evolution and for the first three decades of the second half of the century the Churchmen and the exponents of the new theory of life were locked in the fiercest controversy. The non-Catholic layman imbibed these new ideas from popular literature, with the result, that by the gay nineties the traditional attitude to the Bible was completely shaken, and to-day it is doubtful if the Bible story is for them anything but the beautiful legend which Bernard Shaw describes it.

The change in the habit of thought brought with it a consequent change in standards of morality. Man, being the product of heredity and environment, was no longer credited with freewill and responsibility. There was no absolute right or wrong. Sin was not the fault of the sinner but the inevitable and mechanical result of undesirable social conditions. The Ten Commandments were superseded by what the English called "playing the game," and this in turn by the principle that what operates for the good of the society of which I am a member is the only good. The adjective "wrong" was replaced by that of "anti social," and the chief good was the ideal of "social service."

A corollary of this latest development is that man is becoming increasingly conscious of himself as a member of a community, a party, a race, or a nation, and to-day most of humanity has a strong sense of belonging to a State or Race. The development of this feeling has immense and profound implications. When a hundred years ago the activities of the State were on the whole restricted, to-day we see the gradual growth of the performance and regulation of more and more activities by the State. The State is the God of the modern pagan world. The good of the State is the only good. Have we the sturdy self-dependence that our grandfathers had? Are we less State-conscious than any of our neighbours? Have we higher loyalties than our loyalty to our State? These are questions for which every thinking Catholic should seek to find an honest answer.—(Hibernia.)

## Incomplete Thinking

BY REV. OWEN F. DUDLEY.

Incomplete thinking is the only name I can assign to the mental troubles from which the majority of English Catholic writers are suffering.

It takes the form of an inability to say straight out exactly what we mean, ventilating tremendous truisms and banalities and getting no further, propounding magnificent principles and implying that they apply without applying them, and stating the only solution, a perfectly obvious one, of whatever problem we have raised, and then leaving it to work out for itself and our readers guessing.

I say "we" and "our" because I am a writer of sorts myself—mainly of sorts.

May I instance from a Catholic periodical: "Certainly the solution for the dilemma with which the world is faced is not another war. Erroneously we think that there is no other alternative to Communism.... It is not merely a choice between Communism and what the rest of the world believes in.... There is another solution for this desperate situation. It is the Christian way of life." The writer then proceeds with some general Christian principles.

Very good. The Christian way of life is the solution. Somehow, if we live in a Christian way, the dilemma will be solved, and another war, which is not the solution, will be arrested. That is what the writer leaves me with.

I begin working it out for myself, since it's left to me apparently to do so. How is the Christian way of life going to avert another war? Another war will be compelled by Russia, if at all. Things are heading for that already. Supposing we of Great Britain, America and the West generally start living the full Christian life, will that of itself prevent atheist Russia carrying out her intention to dominate the world by Communism, which will undoubtedly bring about another war? Bishops and priests and faithful, living the Christian life to the full and being martyred for it are certainly not holding up Russia.

These are questions which immediately rise in my mind, and which the writer's "solution" raises without answering, and merely leaves me scratching my head.

In a recent book the Catholic author deals with the question of World Peace. I may be dull, but as far as I can gather from it, it is useless to establish an International Order for world peace, until we are all of us much better Christians. My immediate reaction is that we have been trying to be better Christians for two thousand years without achieving an International Order and peace.

In both cases I am left with the loose ends of incomplete thinking, asking the writers—Yes, but how?

Of course it's true that Christianity alone is the solution of the desperate situation, but what I want to know is just exactly how Christianity is to assert itself, and assert itself now, to avert another war. And that is what so many Catholic writers are, unwittingly perhaps, shirking.

One could at least suggest ways in which Catholic Christianity could assert itself. Since martyrdom shows a likelihood of increasing with the growth of satanic malice against the Faith, why not an Order of Christ Crucified, every member of which, whether bishop, priest or faithful, would offer his or her

(Continued on Page 4.)





**In Udying Remembrance**

**Martyn Joseph**

Proctor S.C. and Notary Public,  
Who departed this life  
ON 24TH MAY, 1946,

We bow down in submission to  
Thy Holy Will O Lord.

Inserted by his aged mother, his wife,  
children, brothers and sisters.

R. I. P.

19, Silversmith St.,  
Colombo, 17-5-47.

**CEYLON GOVERNMENT RAILWAY  
NOTICE**

Footway on Railway Bridge at 17 miles 23  
chains (Railway Mileage) Coast Line—Panadura.

In connection with repairs to the bridge,  
the above footway will be closed from 3-6-47  
to 2-7-47.

J. R. S. BODGER,  
General Manager, C.G.R.

28 April, 1947.

**'The Science' of Love :  
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who like Fr. Vernon Johnson owes his  
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**Church Calendar**

MAY 1947

FRI.	...23	S. Desiderius.
SAT.	...24	S. Vincent of Ler.
SUN.	...25	PENTECOST.
MON.	...26	S. Philip Neri.
TUES.	...27	S. Bede.
WED.	...28	S. Augustine B.
THURS.	...29	S. Mary Magdalen de Pazzi.
FRI.	...30	S. Felix.

**The Catholic Guardian**

MAY 23RD 1947

**THE SPIRIT OF JESUS**

Pentecost Sunday is with us  
again to remind us of the presence  
and functions of what can  
easily be for many of us the  
forgotten person in the Holy  
Trinity.

If He is in danger of being forgotten,  
Our Blessed Lord cannot be blamed.  
At the Last Supper one of the main  
themes in His wonderful address is  
preserved for us in St. John's Gospel.  
He told His grief-stricken Apostles  
that He was about to leave them.  
And that it was better for them  
that He should go, otherwise the  
Spirit would not come.

At the time, we can well believe  
it, His words left the unfortunate  
Apostles dumb-founded. Better that  
He should go! He who was for them  
the translation of the infinite and  
eternal, the very thought and mind  
of God into the finite, the temporal,  
the thought and language of men!  
To lose the translation, the key!

All of us have had at some time  
or another the feeling that it would  
have been wonderful and desirable  
if He had stayed with us all the  
time. To have had Him before our  
eyes, to grasp His hand, to listen  
to His pleadings. And the more  
conscious we are of our weakness  
the more we feel that His sensible  
presence is just what would  
steady us and brace up our fallible  
minds and our feeble wills.

If He had remained, His presence,  
His proximity could so easily have  
constituted a barrier between Him  
and us. We should be tempted to  
be satisfied with seeing and hearing  
Him, He would be something outside  
us to imitate, a flawless model  
admittedly but still outside. And  
at best our reproduction in ourselves  
of His message would be an imitation,  
a poor feeble one. We could never  
reproduce His Spirit and a reproduction  
of a masterpiece that misses the  
Spirit of the original is a poor,  
poor thing at the very best.

But if we could possibly catch  
the Spirit of Jesus, that quintessential  
something that made Jesus what  
He was, that quintessential somebody  
that He was, IF that were possible  
what an amazing thing and gift it  
would be! Let us dwell for the moment  
on this intoxicating possibility. If  
we could say that we no longer  
lived but that Christ lived in us,  
that our poor chequered lives were  
episodes in the earthly history of  
the Holy Spirit, if that Spirit were  
to be our abiding companion,  
our prompter, our consoler,  
the very instinct of and for God  
within our souls!

Wonderful! But a wonderful  
dream!  
Is it?

What is it that made the Saints  
like the Apostles after Pentecost  
what they were? Surely it was  
that they had within them the  
principle of the Christ life, 'the  
Spirit of Jesus' as St. Paul calls  
it so graphically. Before Pentecost  
while they had Him still with  
them 'leaving Him they all fled.'  
What has happened to these erstwhile  
timid men that they can now  
cheerfully face persecution 'rejoicing  
to be counted worthy to suffer for  
the name of Christ.'

The Spirit of Jesus had taken  
possession of their souls, they now  
saw with His eyes, had His boundless  
confidence and sweeping generosity.  
The Spirit that guided and prompted  
our Lord's life and activities as we  
see it in the Gospels is now working  
within their souls and life has  
acquired for them a great clarity,  
a great obviousness viz., that  
saying 'yes' to the promptings of  
that Spirit is the secret that  
ennobles life and sweetens existence.

That is what the spiritual life  
boils down to. As a great spiritual  
writer has remarked, for too many  
the spiritual life is a programme  
that we must live up to instead  
of being an abiding, inspiring,  
consoling Presence in our souls  
that prompts us to every sacrifice  
if necessary, for even one degree  
extra of a vital intimacy.

That is the secret of the Saints,  
that is the lesson of Pentecost  
Sunday.

**Pentecost or Whitsunday**

**Epistle:**

When the day of Pentecost came  
round, while they were all gathered  
together in unity of purpose, all at  
once a sound came from heaven like  
that of a strong wind blowing, and  
filled the whole house where they  
were sitting. Then appeared to them  
what seemed to be tongues of fire,  
which parted and came to rest on  
each of them; and they were all  
filled with the Holy Spirit, and  
began to speak in strange  
languages, as the Spirit gave  
utterance to each. Among those  
who were dwelling in Jerusalem  
at this time were devout Jews  
from every country under heaven;  
so, when the noise of this went  
abroad, the crowd which gathered  
was in bewilderment; each man  
severally heard them speak in  
his own language. And they were  
all beside themselves with  
astonishment; Are they not all  
Galileans speaking? they asked.  
How is it that each of us hears  
them talking his own native  
tongue? There are Parthians among  
us, and Medes, and Elamites; our  
homes are in Mesopotamia, or  
Judaea, or Cappadocia; in Pontus  
or Asia, Phrygia or Pamphylia,  
Egypt or the parts of Libya  
round Cyrene; some of us are  
visitors from Rome, some of us  
are Jews and others proselytes;  
there are Cretans among us too,  
and Arabians; and each has been  
hearing them tell of God's wonders  
in his own language.  
(Acts of the Apostles: Ch. 2 Vs. 1-12.)

**Gospel:**

If a man has any love for me,  
he will be true to my word; and  
then he will win my Father's love,  
and we will both come to him,  
and make our continual abode  
with him; whereas the man who  
has no love for me, lets my sayings  
pass him by. And this word,  
which you have been hearing from  
me, comes not from me, but from  
my Father who sent me.

So much converse I have held with  
you, still at your side. He who  
is to befriend you, the Holy Spirit,  
whom the Father will send on my  
account, will in his turn make  
everything plain, and recall to  
your minds everything I have  
said to you.

Peace is my bequest to you,  
and the peace which I give you  
is mine to give; I do not give  
peace as the world gives it. Do  
not let your heart be distressed,  
or play the coward. You have  
heard me say that I am going  
away and coming back to you.  
If you really loved me, you  
would be glad to hear that I  
am on my way to my Father;  
my Father has greater power  
than I. I have told you of this  
before it happens, so that when  
it happens you may learn to  
believe. I have no longer much  
time for converse with you; one  
is coming, who has power over  
the world, but no hold over me.  
No, but the world must be  
convinced that I love the Father,  
and act only as the Father has  
commanded me to act.  
(St. John, Ch. 14, Vs. 23-31.)

**A PUBLIC LECTURE**

Under the auspices of the Literature  
Committee of the Jaffna Catholic  
Diocesan Union Mr. P.J. Chrysostom,  
M.B.E., son of the late Mr. P.  
Chrysostom, Proctor of Jaffna,  
delivered a very interesting and  
informative lecture on "Life in  
Malaya during the Japanese  
Occupation" at the Jaffna Catholic  
Club on Sunday evening the 11th  
inst. The lecturer gave a vivid  
and first-hand description of the  
bombing and taking of Singapore  
by the Japanese and of the  
hardships and sufferings undergone  
especially by the civilians during  
the Japanese occupation. He said  
that he was particularly proud to  
speak of the spirit of self-sacrifice  
and service shown by the Catholic  
priests, nuns and the Christian  
Brothers of Malaya. The atrocities  
perpetrated by the Japanese on  
civilians were inhuman and  
unspeakable.

There were he said a few  
Ceylonese like Mr. M. Saravanamuttu  
who helped to keep up the morale  
of the people—a fact of which  
every Ceylonese could be proud.  
He then went on to name a few  
persons and their work in  
Malaya during this period.

Mr. G. S. Puvirajasinghe  
presided at the meeting which was  
largely attended by ladies and  
gentlemen. Mr. M. Jacob thanked  
the lecturer for his interesting  
talk.

**Day by Day  
With the Saints**

**May 25 : St. Gregory VII :**

Gregory VII, by name Hildebrand,  
was born in Tuscany, about the year  
1013. At Rome, for many years as  
a monk he filled great trusts of the  
Holy See. Great evils such as  
simony and the custom of receiving  
investiture from lay hands then  
afflicted the Church. Against these  
corruptions Gregory never ceased  
to fight. He became Pope in 1073  
and called upon the pastors of the  
Catholic world to lay down their  
lives rather than betray the laws  
of God to the will of princes.

**May 26 : St. Philip Neri :**

Philip was one of the noble line  
of Saints raised up by God in the  
sixteenth century to console and  
bless His Church. The Holy Spirit  
modelled him in mind and heart  
and will and filled his soul with  
light and peace and joy. He would  
have gone to India, but God  
reserved him for Rome. There he  
went on from day to day drawing  
souls to Jesus, binding them  
together by cheerful devotions.  
The Oratory grew up and all  
Rome was pervaded and transformed  
by its spirit. He was gay, genial,  
and irresistibly winning. Nothing  
could dim the brightness of his  
joy. He inspired a boundless  
confidence and love among the  
thousands that sought him for  
refuge and consolation.

He is one of the great saints of  
the confessional.

**May 27 : St. Mary Magdalen of  
Pazzi :**

St. Mary Magdalen was born of  
an illustrious family in Florence  
in 1566. She became a nun in the  
Carmelite monastery, spending her  
life in penance, prayer, and  
suffering. She had an intense  
love for the Eucharist, and it was  
the reason why she chose the house  
of the Carmelites, because the  
religious therein communicated  
every day at that time. God  
raised her to high states of  
prayer. She became superior and  
died in 1607. Her body is incorrupt.

**Venerable Bede :**

Venerable Bede, the illustrious  
ornament of the Anglo-Saxon  
Church and the first English  
historian, became a monk, training  
no less than 600 scholars who  
gathered round him. To the  
toils of teaching and the  
observance of his rule, he added  
long hours of private prayer,  
and the study of every branch  
of science and literature then  
known. He was familiar with  
Latin, Greek, and Hebrew. In  
his Ecclesiastical History he has  
left us beautiful lives of Anglo-  
Saxon Saints and holy Fathers,  
while his commentaries on the  
Holy Scriptures are still in use  
in the Church. He was employed  
in translating the Gospel of  
St. John from the Greek up to  
the hour of his death, which  
took place on Ascension Day,  
A.D. 735.

**Devotion to the  
Holy Ghost**

All the works of Almighty power  
are works of the ever blessed  
Trinity, of the Father, the Son  
and the Holy Ghost, and God is  
therefore our Creator, our  
Redeemer and our Sanctifier.  
But to God the Father is  
appropriated the work of creation,  
to the Son the redemption and  
the Holy Ghost our sanctification.  
It is in this latter sense that  
we speak of devotion to the  
Holy Ghost our Sanctifier. As  
the Son had a special mission  
to redeem mankind, so the Holy  
Ghost has a special mission to  
redeem mankind, so the Holy  
Ghost had a special mission to  
sanctify those who are faithful  
to the Redeemer. The Church  
loves and adores the Holy Ghost  
in His mission, His advent on  
the day of Pentecost, His  
indwelling presence in the  
Church, His perpetual assistance  
which preserves the Church from  
error, His operations in the  
Seven Sacraments and in His  
inward presence by actual  
grace in every soul and by  
habitual grace in all who are  
sanctified.

The early Christians once  
confessed that they did not even  
know if there be a Holy Ghost.  
The same may be said of most  
of the Christians even of the  
present day. They have the mere  
belief



of His Existence, but their knowledge of the Holy Ghost is very little. Without the knowledge of the Divine gift of God we cannot understand the sanctity and growth of the mystical body of Christ, the Church.

Devotion to the Holy Ghost is no doubt a difficult one. Our Lord, Our Blessed Mother and the Saints lived human lives and when they were gone, they were still remembered, but, the Holy Ghost never lived on earth in human form. Therefore it is difficult for us to understand Him. The Father generates the Word, the mutual love of Father and Son breathes forth the Holy Ghost. This is one of the dogmas of the Church.

Our Lord promised his Apostles to send the Paraclete who He said will abide with them for ever. This promise He fulfilled on Pentecost day. St. Paul tells us that our bodies are the temples of the Holy Ghost. God is really present on all His creatures, but in our souls He is present in a special manner, as truly as He is present in His human nature in the Blessed Sacrament. Our Lord attributed the remission of our sins to the Holy Ghost when He said "Receive ye the Holy Ghost, whose sins you shall forgive, they are forgiven." All things are renewed by Him: "Send forth Thy Spirit and they shall be created, and thou shalt renew the face of the earth."

The Holy Ghost gives us sanctifying grace, and grace makes us partakers of the divine nature. It is God the Holy Ghost who infuses the theological virtues of Faith, Hope and Charity. These virtues and gifts help us to observe God's commandments. Still another effect of the divine indwelling are the Fruits of the Holy Ghost, and finally the Holy Ghost moves us to those actions which are called the Beatitudes, because they lead us to eternal happiness.

C.W.M. Series.

V. T.

## LOCAL & GENERAL

### The Third Order of St. Francis.

—The monthly meeting of the Third Order of St. Francis will take place at 5-00 p.m. in St. Aloysius' Hall on Monday the 26th of May, 1947. Plenary Indulgences can be gained in June on these dates:—1, 2, 3, 13, 20 (2), 24, 30 and 29. Conditions:—Confession, Communion, Visit to the Cathedral and prayer for the Pope's Intentions. There will be General Absolution on the 29th of June and on the Feast of the Most Sacred Heart of Jesus.

**Malaya Under Japanese Occupation.**—Mr. P. J. Chrysostom, M.B.E., the Staff Correspondent of the *Straits Times*, delivered an interesting lecture on "Life in Malaya, under Japanese Occupation" on Sunday 18. A brief account of the lecture is published elsewhere.

### More Amenities for Mannar.

A sum of Rs. 30,000 out of an estimate of Rs. 16,000,000 has been sanctioned for the preliminary work in the Malwate Oya Scheme. This amount will be spent in the present Financial year and the balance voted at the next. When the Scheme is complete it will be a real boon to the Mannar District. It will replace the Giants' Tank and convert 120,000 acres of low jungle into so many acres of paddy. This scheme will not only afford a perennial supply of water to the cultivators but it is also designed to arrest the devastating floods occurring off and on spelling ruin to the farmers.

Another item of lasting benefit to Mannar is the construction of a suspension bridge over the Aruvi-Aru at Murunkan. This bridge costing 2½ lakhs will prevent the people of Musali being marooned in their village during the wet season. The untiring efforts of Mr. J. Tyagarajah, the Member for the District in the State Council is worthy of record as well as recognition.

**Food Adviser and Ceylon Schemes.**—Dr. William Clyde, Colonial Office Food Adviser, who is on his way to Trivandrum to attend a Conference of Food and Agricultural Organisation said: "I hope to be in Ceylon in three weeks. I am very interested in the progress of the various Food and Agricultural schemes of Ceylon where I mean to make a long stay this time."

**Ceylonese to Fill in Sixteen Permanent Posts in the C.D.F.**—Lieut.-Col. R.J.F. Mendis, Acting Com-

mandant of the C.D.F. told the "Times of Ceylon" Military Correspondent that sixteen permanent posts in the Headquarters Staff of the C.D.F. are to be thrown open to Ceylonese. During pre-war periods officers to these posts used to be recruited from non-Ceylonese. This departure from the pre-war policy is to pave the way for the Ceylonisation of the Ceylon Garrison.

**Director's Apologia for Factory Losses.**—The Government Leather Factory has registered a loss of Rs. 50,000 in February and March. Mr. D. H. Balfour, the retiring Director of Commerce and Industries blames the enhanced wages the Factory had to foot according to the new scale of wages fixed. He further explains that maximum production cannot be reached in a Factory built during the war and equipped with plant 30 years old. "I would say that I am convinced from the past experience, that given the finest up-to-date plant and technical assistance, Ceylon can not only produce goods economically but could develop export markets against older industrialised countries working with old plants and old processes," said Mr. Balfour.

**The Nawala Hand-Spinning and Weaving Centre.**—Mrs. H.R. Gunawardene, Secretary of the Lanka Mahila Samitya declared open a Hand-Spinning and Hand-Weaving Centre at Nawala on the 11th inst. in the presence of a large gathering. The temporary building to house the centre was donated by Mr. A. Ramasamy Reddiar and Mr. K. Kanagaretnam presented the centre with 25 charkhas. The function was a full day festivity wherein several prominent Sinhalese and Tamil citizens made speeches on the usefulness of such a centre. A mid-day meal was lavishly served for over 500 people by Mr. Ramasamy Reddiar. In conclusion a number of Office-bearers was elected.

**Mr. Aney on Indo-Ceylon Relations.**—Mr. Aney, the Representative of the Government of India in Ceylon gave an illuminating interview to the Associated Press. He said, "The people of Ceylon had fears that the Indians would outnumber them in their small country and that India had Imperialistic designs on them. These fears were baseless though natural—Indians themselves had such fears with regard to foreigners in India." To dispel such fears he welcomed the idea of exchange of students between India and Ceylon. "Young men should be provided with opportunities to see other countries and peoples thus widening their outlook and acquiring new ideas. They should guard against narrow nationalism which was liable to degenerate into racialism or communalism." Mr. Aney interviewed the Viceroy also on Indo Ceylon problems.

**Viceroy Flies to London.**—His Excellency Lord Louis Mountbatten, Viceroy of India has flown to London in his own York aircraft to hold vital consultations with the members of the Cabinet with regard to the transference of Power in India to the Indians. His Excellency was expected there on Tuesday the 20th inst. His Chief of Staff, General Lord Ismay and his Private Secretary Mr. George Abell who had already preceded him are now in London. Among the questions to be discussed the future of the Army in India will hold an important place. The presence of Sir Claude Auchinleck in London will be availed of in the consultations regarding the Army. Though the Field Marshal has not been especially invited for the purpose.

### Vitamin Discoverer Dies at 86.

—Sir Frederick Gowland Hopkins, the discoverer of vitamins died in Cambridge at the age of 86. His dietary experiments with rats paved the way for the modern knowledge of vitamins. He was of opinion that there is a master vitamin that keeps the other vitamins playing in harmony but before he could discover the master vitamin death overtook him.

**Kesselring Appeals.**—A report from Milan states that Dr. Latersner, Kesselring's defence Counsel has handed to the British Authorities a 10,000 word appeal against the death sentence on Field-Marshal Albert Kesselring. It will be recalled that the former Nazi-Commander-in-Chief in Italy was condemned to death for War Crimes by the British Military Court in Venice.

**Increase of Divorce.**—In a debate in the House of Lords on Thursday, March 27th, it was pointed out that the divorce rate had risen from one thousand in 1911 to about 50,000 in 1946. This was a tragic fact, hitting as it does at the stability of home life. The Marquess of Reading called attention to the recommendations of the Denning Committee on the matter of attempting reconciliation in cases of matrimonial difficulty. His Lordship spoke of the social evil of 50,000 divorces in a year, and protested against any attempt to get married women back into industry. He also objected to a recommendation of the Denning Committee that officers of a Marriage Guidance Service should have access to all the petitions for divorce which are filed. The Archbishop of Canterbury supported the Marquess of Reading and endorsed the principle of the Denning Committee "that the preservation of the marriage tie as a personal union, for better or worse, of one man with one woman, exclusive of all others on either side, as long as they both shall live, is of the highest importance in the interests of society." Each single divorce however understandable, said the Archbishop, does in fact create an area of poison and a centre of disaffection in the national life.

Three points were emphasized in the debate, the imperative need of arresting the spread of divorce, the need for marriage guidance, and that all marriage guidance work should be based on voluntary effort.—(Examiner)

**Worth While.**—Readiness to oblige is the small coin in the treasury of happiness and it is within the reach of the poorest amongst us. It is the cheerful way in which one grants a request, receives a visit, or puts up with an annoyance. It is the friendliness of expression, the pleasant smile which is so attractive. It is a trifling service promptly and gladly rendered, or perhaps requested with unassuming simplicity. Sometimes it is thanks gracefully paid or a cordial word of encouragement to a disheartened person. All these appear small matters, but do not on that account neglect them. God will repay you for them abundantly.

**Tops in Lying.**—A jurymen asked the court to be excused, declaring: "I owe a man Rs. 25 that I borrowed, and as he is leaving town to-day for some years I want to catch him before he gets to the train and pay him the money."

"You are excused," the judge announced in a very cold voice. "I don't want anybody on the jury who can lie like you."—(The Log.)

### Notice to Correspondent

"Certain Aspects of the New Constitution" held over for want of space will appear next week.

## Letters to the Editor

### The Entertainment Tax

Dear Sir,—Kindly permit me to bring to the notice of the unsuspecting public one or two points relating to the Entertainment Tax that our City Fathers, unsuspectingly perhaps, have inflicted on the local population. I feel that a monstrous injustice has been committed and the sooner things are amended, the better it will be for all of us.

I am fully aware that the Urban Council is now hard pressed by financial stringency but that certainly is no reason why a wholly unreasonable and inequitable tax of 20% should be levied on the existing rates of admission at the local cinemas. Jaffna, not being an up-to-date modern city, cannot boast of many recreational facilities for the hard-working public. The cinema is perhaps the only form of recreation that is left to the poor Jaffna folk. Imagine a decent family of 5 or 6 people visiting a local theatre and spending a cool tenner! And what about their conveyance, their cool drinks, etc.? Already the rates of admission are exorbitant. For the 1-50 or 2-00 Rs. that we pay, we do not get the luxurious, comfortable springy chairs of the Colombo theatres, but the bug-ridden, raw, wooden chairs on the verge of decrepitude, and—no fans. Added to all this inconvenience is this unprecedented rate of entertainment tax viz., 20%, against which we protest vehemently. A little foresight on the part of the people res-

ponsible for this atrocity would have eased up matters. After all, even in a place like Colombo, the taxes are far below 20%. We can learn by imitation at least!

I sincerely hope that the authorities concerned will speedily rectify matters. It would be so much to the public good.

Yours faithfully,  
CITIZEN.

## DO YOU KNOW SERIES XXVII of CATHOLIC DOCTRINE

1. What feast is celebrated on Candlemas day?
  2. Who wrote the Prayer "Remember O Most Gracious Virgin Mary"?
  3. What is the other name for the chaplet of St. Dominic?
  4. Who is the promoter of the devotion of the Scapular of Mount Carmel?
  5. What was the age of the Blessed Virgin at her death?
  6. What are the Marks of the true Church?
  7. What are the four sins that cry to Heaven for vengeance?
  8. Where did the Blessed Virgin appear to St. Simon Stock?
  9. What are the five kinds of Prayer?
  10. On what days are the Sorrowful Mysteries meditated upon?
- (For Answers See Below)

## DO YOU KNOW SERIES XXVII

1. The Purification of the Blessed Virgin Mary.
2. St. Bernard.
3. The Rosary.
4. St. Simon Stock.
5. She was 63 years old.
6. She is i. One. ii. Holy. iii. Catholic. iv. Apostolic.
7. i. Wilful murder. ii. The sin against nature. iii. Oppression of the poor. iv. Defrauding labourers of their wages.
8. She appeared at Cambridge.
9. i. Adoration. ii. Praise. iii. Thanksgiving. iv. Petition. v. Offering.
10. On Tuesdays and Fridays.

## Parents, Please Note.

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8, Blake Road, Borella, Colombo.

## SALE OF STRAW

The A. J. A. (E) Jaffna will receive tenders up to 12 noon on Thursday the 29th May, 1947 for the purchase of Kalaopakam straw from the New State Farm Kilinochchi.

2. The following lots are offered for sale:
 

Lot No. 1.	174 mithies
Lot No. 2.	22 "
Lot No. 3.	17 "
Lot No. 4.	10 "
Lot No. 5.	13 "
Lot No. 6.	16 "
  3. Further particulars and permission to inspect the straw may be obtained from the Manager, New State Farm, Kilinochchi.
  4. Tenders should be made on forms obtainable on application from the A.G.A. (E) Jaffna.
  5. A cash deposit of Rs. 10 should be made at the Jaffna Kachechi receipt produced before any tender form can be issued.
- M. SRIKHANTA,  
A. G. A. (E) Jaffna.



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## —History Behind the News—

### The United States of Europe

Mr. Winston Churchill has launched a campaign for a United Europe. In January the United European Committee was inaugurated pledging support for the campaign. The Archbishop of Canterbury who presided over the meeting in the Albert Hall thought it was the remedy for the present chaos and despair visible everywhere on the Continent of Europe and hailed Mr. Churchill as the best leader "in the Crusade for its continuing life and hope." Mr. Churchill's peroration summing up Europe's greatest need is worth reproducing: "The Europe of today is a rubble heap, a charnel house, and a breeding ground for pestilence and hate. This is the hour of choice. If the people of Europe resolve to come together and work together for mutual advantage to exchange blessings instead of curses, they still have it in their power to sweep away the horrors and miseries which surround them, and allow streams of freedom, happiness and abundance to begin again their healing flow."

#### Constitution Making

has been the pre-occupation of Continental Europe for the last hundred years or more. France has just established her fourth Republic after the Revolution and the Constitution will not continue long in its present form if de Gaulle has his way. Of the enemy countries, Italy has decided on a Republic and the Government of Germany is still to be settled not without the concurrence of the Soviet. The hope that the Soviet will permit the absorption of Germany in Mr. Churchill's United Europe is a delusion which the most sanguine enthusiasts will hardly entertain. The Balkans have always been in a state of flux and have most to gain by participating in the Union but at the moment racial feeling and ideological loyalties are so intense and so varied that it will be difficult to whip up enthusiasm for the New Idea. If, in Spain, the proposed understanding between Franco and Prince Juan, the Pretender to the Spanish Throne, is effected a Constitutional Monarchy on the English model will be set up. Portugal is Britain's oldest relation and staunchest ally. The Merry Monarch received Bombay as a dowry with Catherine of Braganza and thereafter proceeded to ignore both in the traditional indifferent manner of the Grand Monarch. Portugal was Britain's only ally in Napoleon's Europe and the alliance pledged in port wine has endured to this day. Portugal could not have retained her colonial possessions in India and the East except under British patronage. Professor Salazar has established a dictatorship but dictatorships are short-lived. When Britain quits India the future of the Portuguese possessions will not be left long in doubt. Likewise the French and Dutch Colonial possessions will probably have to be relinquished under a United Europe. But above all the presence of large and powerful groups of Communists in every State in Europe cannot be accommodated in Churchill's United Europe and their exclusion cannot be secured except by force. Mr. Winston Churchill was able to lead Europe during the war because there was unanimity of opposition to Nazi tyranny but it is doubtful whether a Tory diehard who is uncompromising and contemptible in his attitude towards the mildly social regime of the Labour Government in England can unite the various political creeds and ideologies now vocal in the Continent of Europe. France and Britain as founder partners, says Mr. Churchill, must bring Germany in a friendly way into the circle of nations. By excluding Russia from his scheme it has been assumed that the Soviet is neither European nor Democratic and the Soviet cannot be dislodged without a struggle from the advantageous position she occupies in Germany.

#### The Weaknesses

inherent in Democracy were the cause of the rise of Nazism, Fascism and Communism. In a democracy the principle of decision by a majority has been

assumed as axiomatic. It is workable only in a perfectly unified national State with a parliamentary multiple party system of Government. Where this condition did not prevail as in post-war Germany, Italy and Russia it only helped to set up an autocracy which assumed arbitrary power and abolished personal liberty. Majority rule means minorities must suffer except when and where the minority of today can become the majority of tomorrow. Unless the spirit of liberty and toleration prevails where permanent religious or ethnic minorities exist, the rule of the majority spells disaster as was evident in Poland and Czechoslovakia. This principle is no safeguard of liberty and justice. At its best it is only an escape from the *argumentum ad baculum* as a means of solving political differences and disputes. Where communal interests and individual rights are concerned the majority vote is no substitute for the consent of the minority. In India the Congress has accepted the principle of Pakistan as a solution of the Congress-Muslim League deadlock. In Sri Lanka a vociferous majority outside the Council Chamber succeeded in stampeding the Legislators into accepting without a division a measure which more than one religious minority thinks is detrimental to its interests. The majority cannot be a law unto itself; unless its actions are governed by the laws of reason and equity democracy will disintegrate and crystallise into Totalitarian-despotism.

#### The Age of Nationalism

The years 1848-70 are referred to as the Age of Nationalism. The Revolutions of 1848 were the result of the democratic ideal and of Nationalism. The two ideals expressed the determination of a vigorous and growing middle class to overthrow an outworn autocratic and feudal system. Where, as in France and Austria, the people had already a government of their own race and language the revolution aimed at setting up a free constitution. In Germany, Hungary, Italy and the Balkans the rebels achieved national unity and independence in place of the economic and political unity they enjoyed under the Austrian and the Turkish Empires. In the federation of States now envisaged the sovereignty of the units will be limited by the sovereignty of the Federal State. It will be difficult to persuade the nations of continental Europe to limit the sovereignty which they had enjoyed so long. The analogy of the U.S.A. is not apposite for the original States had gained their independence together and had not existed as independent States for any appreciable length of time before they formed the federation. The influx of European immigration thereafter was always controlled and those who were admitted to United States citizenship conformed to the traditions of a constitution which has had a longer continuous life—more than 160 years—than that of any important nation of continental Europe. The normal function of the State is to administer law and order and to facilitate the social, moral and economic progress of its people by education, sanitation and other like means. But Nazi, Fascist and Communist Governments have embodied their peculiar philosophies in their laws and executive acts by first suppressing freedom of speech and the freedom of the Press and then by compelling their minorities to accept their ideologies by force. In India the Congress provincial Government forced prohibition on the people by legislation although minorities like the Roman Catholics wanted wine for Mass given to them as by right. Under a Federal Constitution it is almost impossible for a member State to precipitate actions tending towards war. But the real motive behind Mr. Churchill's campaign seems to be the formation of a powerful Democratic block in Western Europe against the threat of Communism, and he will require all his powers of persuasion to commend his ideal for the Peace of Europe to the bewildered nations of the Continent.

## One Priest Writes to Another

(Continued from Page 1)

"Too much time is often spent on arguments which—even if they are proved—do not attract to the Church. The aim in all discussions should be to make those outside the Church catch a glimpse of the treasures which are within." (Handbook, page 251.) In fact, the Legion of Mary has developed a technique of spiritual salesmanship so far unequalled in our day. It is analogous to the idea of the chain-store in the business world. As goods are there displayed for all to see and buy, so the Legion believes in displaying Catholic doctrine in all its warmth and beauty. It encourages its members to present to others the picture of the Faith just as it appeals to them, simply and with heartfelt conviction. (Cf. Handbook, p. 250.)

6. The Legion concentrates on the direct approach to souls.

The first concern of any apostle should be how his faith can best be presented to those about him. In view of this, it is quite surprising to find how often the direct approach is avoided. I do not, of course, mean a rash or imprudent approach, but I suggest that the possibility of a direct approach is usually not even considered. In fact, there is a positive danger in the Lay Apostolate becoming identified with social action, which is only part of it and not by any means the most important part at that. The Legion has developed a system by which Christ—the real, authentic, whole Christ—can be presented to men, the Christ of Nazareth and Calvary, the Christ of the Eucharist and the Sacred Heart, the Christ of the Church.

7. The Legion believes in personal contact.

"The secret of all success with others lies in the establishment of personal contact, the contact of love and sympathy." (Handbook, page 6). Again and again this point is stressed in the Legion Handbook and it has been explained at length in articles in the official Journal. The logic of it is incontrovertible. The approach to souls will be effective precisely in the degree in which it approaches the personal and departs from the general. "There is a tendency to think that sufficient has been done when the Catholic claims have been set abroad by the radio, by the wide circulation of the printed word, or by the addressing of public meetings. But, in fact, the approach becomes the less effective according as it loses the personal touch. If conversions depended on the reaching of people in bulk by means such as the above, the present age of scientific publicity should also be one of conversions on a grand scale. But, instead, it is found difficult to keep even the Catholic fold intact." (Handbook, page 249.)

(To be Continued)

## Incomplete Thinking

(Continued from Page 1)

life for the Faith, sincerely intending it if called upon? It would unquestionably make better Christians and better Christians would make a better world.

Why not Catholic men in every nation resolutely pledging themselves before God, neither to take part in the manufacture of weapons for mass destruction such as the atomic bomb, nor in the use of the same in war, described by the Archbishop of Cardiff, in reference to Hiroshima, as an "incredible atrocity" and condemned by moral theologians.

Why, since under the charter of San Francisco fifty nations have pledged themselves not to employ national armies when the International Army is in being, could not the Catholic bodies in those fifty nations protest to their government against conscription as *contra mentem Ecclesie*, which it is? And also demand of their governments the immediate establishment of the International Army, which is *ad mentem Ecclesie* and, in the human order of things, the one safeguard against the machinations of Russia?

I suggest these, and could suggest others, as an antidote to incomplete thinking, without claiming to be a complete thinker.—(The Catholic Gazette.)

## Internal Purchase Scheme — Sirupokam 1947

By virtue of the powers vested in me by Section (1) (b) of Regulation 37 of the Defence (Miscellaneous) Regulations published in the Government Gazette No. 9685 of the 26th March, 1947 (Extraordinary), I, Mavilvahanam Sri Khanta, Assistant Government Agent (Emergency) Jaffna District order that:—

(1) A quantity of paddy determined at the rate of two bushels per acre if the land is cultivated for Sirupokam only and at the rate of one bushel per acre if the land had been cultivated both for K-lapokam and Sirupokam is hereby requisitioned from every owner or cultivator of any paddy land situated within the Karachchi Irrigation Scheme Area in the Pachchilapali Karachchi D.R.O.'s Division and which is expected to be harvested during Sirupokam 1947.

(2) Each such owner or cultivator of the person who on behalf of any such owner or cultivator, has country paddy in his possession at the threshing floor to which the paddy is removed from the field on which it is harvested, shall at such threshing floor deliver the quantity of paddy determined under paragraph (1) of this order to the Village Headman of the area in which the threshing floor is situated or any authorised officer in that behalf.

M. SRIKHANTA,  
Asst. Govt. Agent (Emergency) Jaffna,  
Jaffna District.

The Kacheri,  
Jaffna, May 13, 1947.

#### Distribution of Dried Chillies

Dried Chillies will be issued to all consumers in the Jaffna District, other than those served by Co-operative Stores at the rate of (1) one ounce per consumer for period 19-5-47 to 25-5-47.

M. SRIKHANTA,  
for G.A., N.P.  
Jaffna, 13th May, 1947.

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