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 Yearly Rs. 6-50  
 Half Yearly Rs. 3-50  
*Eng. & Tamil Guardian*  
 Yearly Rs. 10-50  
 Half Yearly Rs. 5-50

# The Catholic Guardian

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

REGISTERED AS A NEWSPAPER IN CEYLON.

Telegrams: "GUARDIAN", JAFFNA.

Telephone: NO. 100.

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Vol. 72 No. 25.

JAFFNA, FRIDAY JULY 4, 1947.

PRICE: 10 CENTS.

## Faith, Hope & Charity

By Fulton J. Sheen

Faith is not believing something will happen, nor acceptance of what is contrary to reason, nor an intellectual recognition a man might give something he does not understand or his reason cannot prove; for example, relativity. Rather, faith is the acceptance of a truth on the authority of God revealing. God cannot deceive nor be deceived. Faith will do four things for you:

1. It will perfect your reason. Faith is to your reason what a telescope is to your eye. It opens vaster fields of vision and new worlds, which before were hidden. As reason is the perfection of the senses, so faith is the perfection of reason. (Incidentally, reason alone will not get us out of the mess we are in today, because it unaided cannot handle problems created by sin, loss of faith, and misuse of reason.)

Faith is not a dam which prevents the flow of thought; it is a levee preventing unreason from overflowing the countryside of sanity. Faith will enlarge your knowledge, because there are so many truths beyond the power of reason. You can tell something of the power and technique of an artist by looking at his painting, but you could never know his inmost thoughts unless he revealed them to you. You can know something of the power and wisdom of God by looking at His universe, but you could never know His thoughts unless He told you. And the telling of the inner life is Revelation, which we know by faith.

What a candle in the inside of a Japanese lantern will do to its pattern, faith will do for your reason; that is, converge all your different pieces of knowledge into one absorbing philosophy of life which leads to God. That is why faith does not necessarily require an education. Faith is an education. God is our Teacher. That is why a little child in the 1st grade who knows God made him and that he is made for God is far wiser than a university professor who can explain an atom, but does not know why he is here or where he is going.

2. Faith will perfect your freedom. Our Lord said, "The truth shall make you free." If you know the truth about an airplane, you are free to fly it. Try to be "broadminded," and give a square five sides instead of four, and see where you end. Turned around, the words of our Lord mean that if you do not know the truth you will be enslaved. That is why the world becomes enslaved as it denies absolute truth and righteousness. Socialism, for example, is nothing but the compulsory organization of a chaos brought about by the repudiation of truth and morality. Never, therefore, believe that you lose your freedom by accepting the faith.

3. Faith assures equality to all men as children of God. Have you not noticed, if you have worked with a person of deep faith in Christ, that you have always been treated with gentleness, equality and charity? You can never point to a single person who truly loves God, who is meant to his fellow-man. A man who does not believe in God, will soon cease to believe in man.

Faith teaches that all men, however poor, ignorant, crippled, ugly or degraded, all bear within themselves the image of God, and have been bought by the Blood of Christ. As this truth is forgotten, men are valued only because of what they can do, not because of what

they are. And since men cannot do things equally well, for example, play violins, fly planes, teach philosophy or stoke an engine, they are and must remain forever unequal. From the Christian point of view, all may not have the same right to certain jobs, because they lack the capacity. For example, Toscanini has not a right to pitch for the New York Yankees. But all have the right to a decent, purposeful, and comfortable life in the structure of the community for which God has fitted them, and first and foremost because of what they are, persons made to the image and likeness of God.

The false idea of the superiority of certain races and classes is due to the forgetfulness of the spiritual foundations of equality. We of the western world have been rightly proud of the fact that we have a civilization superior to others. But we have given the wrong reason for that superiority. We assume we are superior because we are white. We are not. We are superior because we are Christians. The moment we cease to be Christian we shall revert to the barbarism from which we came. If the coloured races become converted to Christ, they will produce a civilization and culture which will surpass ours, if we forget Him who truly made us great.

4. Faith will give you peace of soul. In the multitudinous duties of modern life you will do nothing which you can not offer to God as a prayer; your sense of values will change; you will think less of what you can store away, and more about what you can take with you when you die; your rebellious moods will give way to resignation; your tendency to discouragement, due to pride, will become an additional reason for throwing yourself, like a hurt child, into the Father's loving arms; you will think of God's love as an unalterable dedication to goodness, to which you submit even when it hurts.

Faith will not explain why tragedies happen, for, if it did, where would be room for the merit of faith? But it does give you the insight and strength to bear them.

It is not so much what happens that matters; it is rather how you react to it. Three considerations will help you build a firm hope in God:

1. Remember that everything that happens has been foreseen and known by God from all eternity, and is either willed by Him, or at least permitted.

God's knowledge does not grow as ours does, from ignorance to wisdom. The Fall did not catch God napping. God is science, but not a scientist: He knows all; does not have to learn from experience. He does not look on you from heaven, as you look down on an anthill, and then tell an angel secretary to jot down the unkind word you said to the grocery boy.

You do your own bookkeeping. Your conscience takes your own dictation. God knows all things, not by looking at you, but by looking into Himself as the Cause of all things.

But do not think that because God knows all, therefore He has predestined you to heaven or hell independently of your merits and irrespective of your freedom. His knowledge that you will act in a particular manner is not the immediate cause of your acting, any

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## Character

By Rev. J. B. Freeman

Let us expound briefly Adler's Principle of Compensation and Over-Compensation, and consider some of its consequences.

When the bob of a pendulum is pushed aside and released, it moves back towards the position of equilibrium; but it goes even further, and it is some time before opposing factors stop it and turn it back towards the stable position. Thus there is set up an oscillation. In several chemical reactions also there is a state of dynamic equilibrium, with a net result: the movement goes beyond the point of equilibrium and then oscillates about the point. If a movement goes beyond an equilibrium which is unstable, it carries on further towards another equilibrium, and if this is stable, it will oscillate about it. Such ideas may be carried, over by analogy to psychology, but the analogy must not be carried too far. Thus *impulse* is in general directed towards "satisfaction" and to the pleasure accompanying the process; and it is said to come to rest with the attainment of its object. To some extent, this is true of the eating and drinking and sexual urges; but, even here, one generally finds the movement carried to excess. Again, in our passions, e.g. anger, fear, one is often carried beyond the equilibrium point. Oscillations of various sorts have been discovered in biological processes and variations about a mean. We wish here only to note that no physiological movement, nor even a psychological one, comes to an abrupt full stop, but proceeds some way beyond the satisfying point. There is a form of pleasure called in German *Funktionslust*, 'the pleasure of right functioning'—by "right" we mean "with all the parts in harmonious equilibrium." The impulsive action directed to it is certainly not brought to rest by the pleasure generated, but gets out of this pleasure a new stimulus to action. The pleasure of exercising power and the pleasure of creation, are also of this sort; so also the pleasure of study, of discovery of creation, and the pleasure attendant on other forms of functioning. If the movement is brought to a halt, it is not by the attainment of satisfaction of impulsive desire, but by other attendant physiological conditions, e.g. fatigue, as in the case of the play impulses. The same is true of the impulses of self-preservation and self-assertion. To have escaped from danger can only be a negative source of pleasure, if at all, and that by retrospection. In any case, there is not the pleasure of the satisfaction of any impulsive desire, nor does it stop the impulsive movement. Hence it is not true to say that *all* impulse is based on pleasure. Pleasure is only one of several possible goals of impulsive action, and it shares with them the quality of realizing in experience a definite vital value.

There is also a biological principle which has been transferred to Psychology by Alfred Adler. In simple language it is this: if an organ is inefficient, the organism tends either to stimulate that organ to greater activity or to increase the efficiency of other associated parts of the organic system so as to *compensate* for the defect, raising the total operative capacity to the normal level, and even to *over-compensate*, raising the capacity to a higher level; if, however, the organ is irretrievably

damaged and fails to heal, then connected parts are affected adversely, so that the whole constitution deteriorates. A blind man may have his sense of hearing or of touch highly developed. Every organ is improved by activity—up to a limit; when inefficient, an associated organ is stimulated to greater than its normal activity and consequently improves above the normal. The principle, based on sound biological and pathological grounds, expresses the "finalistic" point of view now common in biology, viz. the unconsciously purposive nature of organic functioning. When transferred to human conduct in general, it may be enumerated thus: If *vital consciousness* or sense of physical fitness is reduced, not, however, below a certain limit, the immediate result will be a tendency to compensate for it by self-assertion and even to over-compensate by exaggeration.

This principle makes it possible to interpret instances of normal and abnormal conduct which would otherwise be difficult of interpretation. The successful application of the principle by Adler points to its soundness and strengthens the case for the consideration of man as an organic whole. It does not imply, however, that man's higher conduct can be explained in terms of purely biological laws; rather does it show that his lower tendencies and movements are the material in which and through which the characteristic traits of man may show themselves.

If the vital consciousness is *excessively* diminished, then the tendency to self-assertion is decreased and ultimately destroyed. Provided this is not the case, the diminution provides a stimulus to the Egoistic Will, to increased efforts of self-assertion, to climb up the ladder and to shine.

Bodily factors that result in diminished operative capacity may be either constitutional weakness or malfunctioning or even defective growth, e.g. smallness of stature and physical deformity. Julius Caesar, Prince Eugene of Savoy and Napoleon were short men; Hitler was impotent; the late F. D. Roosevelt, President of the U.S.A., bore the effects of infantile paralysis. Demosthenes, the stuttering Athenian youth, became a renowned orator. Mendelssohn, a hunchback, excelled as a musician. Examples of defectives who made themselves notorious for sadistic cruelty are innumerable. A boy deficient in studies may try to excel in sports and vice-versa. A child of well-to-do parents, but of poor abilities, may tend to become snobbish, etc. Thus the principle may be extended. The inferiority experienced need not be only in the physical plane, i.e. arising from bodily defects alone.

The examples cited bring out two points. Firstly, that compensation is sought for in the same sphere as that in which inferiority is experienced, as in the case of Demosthenes, and if it is not obtained there, it may be sought for in another sphere, just as the sense of inferiority itself may be extended from one sphere to another. Secondly, the sense of inferiority may not have a wholly objective basis; it may be in great measure subjective, arising from the attitude to the individual of others and the subjective interpretation of that attitude.

(To be Continued)





## Faith, Hope and Charity

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more than your knowledge that you are sitting down caused you to sit down or prevents you from getting up if you willed to do it. Our blessed Mother could have refused the dignity of becoming the Mother of God, as Judas could have resisted the temptation to betray. The fact that God knew what each would do did not make them act the way they did. Because there is no future in God, foreknowing is not forecausing.

To those who ask "If God knew I would lose my soul, why did He make me?" the answer is, "God did not make you as a lost soul. You make yourself." The universe is moral and therefore conditional: "Behold I stand at the door and knock." He breaks down no doors. The latch is on our side, not God's.

2. God allows or permits evil but always for the reason of a greater good related to His love and the salvation of our souls.

God does permit evil. Our Lord told Judas, "This is your hour." Evil does have its hour. All that it can do within that hour is to put out the lights of the world. But God has His day. The evil of the world is inseparable from human freedom, and hence the cost of destroying the world's evil or stopping war would be the destruction of human freedom. Certainly none of us want to pay that high a price, particularly since God would never permit evil unless He could draw some good from it.

God can draw good out of evil because though the power of doing evil is ours, the effects of our evil deeds are outside of our control and therefore in the hands of God.

The evil God permits must not be judged by its immediate, but by its ultimate, effects. When you go to a theatre you do not walk out because you see a good man suffering in the first act. You give the dramatist credit for a plot. Why can you not do that much with God? The slaughter of the Innocents probably saved many boys from growing up into men who on Good Friday would have shouted, "Crucify."

(To be Continued)

## When I Saw Red

By S. M. JOSEPH.

The creaking Borella-bound tram came to a sudden stop in front of the Technical College. I craned my neck out to see a long line of trams halted in front. "Oh it is May Day, and the workers are having a time of it" remarked a friend to my inquiring looks.

It was red all over. Two long processions going in different directions but carrying the same flags and sporting the same slogans met at this junction. In front of each was a valiant standard-bearer with a large red flag emblazoning the hammer and the sickle.

As the masses of red-shirted men moved in different directions the cheerleaders yelled out the same shibboleths and at the same time hissed curses at each other. It was all so fantastic and for a few minutes anarchy held the Skinner's Road Junction in its noisy grip. The Police soon got the crowd to move on, but I determined to see for myself at least one of the many rallies planned for the evening.

I arrived at the Galle Face to note that the meeting had commenced. As I passed the State Council I peered into the faces of the two famous brothers, but they were definitely looking away from the crowd. On the Galle Face Green was a sprawling mass of humanity. Red Shirts in a white clothed-crowd looked like gouts of blood.

There was the soap-box contraption, on it the usual microphones and a few men seated. One of them was blaring into the microphone trying in vain to drown the roar of the sea behind him. I was grateful to Father Neptune.

Where the amplifiers were assembled there the crowd was thickest. I crept among the crowd and got in there. Being in conventional dress and with my hair brushed neatly, I must have cut a strange figure among that ruddy crowd. But I was there and very soon

I felt that I was not unnoticed. Furtive hands were feeling my sides and my pockets. I was not expected to squeal in that place, but before my friends could make haul, they were determined to distract me a bit. The party newspaper was thrust under my nose. I paid up fifteen cents for it. Still I had not got free, but I felt more at ease. Surely a contributor to the party funds would be regarded as a comrade and might not be the victim of pickpockets. Very soon a couple of youths came along with a till on which was written "Fight Senanayake Fund." I dived into my pocket and rattled a few coins into it. The clutching hands relaxed a bit their snaky hold on me and I began to breathe more freely.

It must have dawned on them that I was a regular fellow and compulsion was not necessary. And very soon when the crowd clapped and cheered I simply went delirious with joy. I was now no longer troubled by searching figures. I was free to move about unattended.

Now I knew how to behave like a Roman in that tight spot. Every till saw me dropping a few coins, every cheer was joined in and I dearsay I spent a happy time. I crept as near as possible to the platform where the party leaders sat and there noticed a great chest marked "Party Election Funds." If that chest could be filled it would win any election for any party. I dropped in a few coins and came in for more approving looks.

By this time the sun was sinking like a rubied ball into the horizon. The clouds were tinged with evening rose, the waves were dyed in crimson and the flags fluttering above in the breeze were ruddy—and, as I went home, I went like a man who had seen red.

## How Reds Dictate Hollywood's Policy

If you've been among the millions of persons who have wondered why the producers in Hollywood never produce a motion picture critical of Communism, you can find one answer in the series of articles written by Frank Hughes for *The Chicago Tribune*. In brief, it's this: More than 90% of the Hollywood screen writers belong to the Screen Writers Guild which, says Hughes, is controlled by Communists.

The founder and first president of the Screen Writers Guild was John Howard Lawson, well known Communist, and he did such a good job that he enrolled as members more than 90% of "labourers" who earn from the minimum of \$187.50 a week. More, he still controls the union. One of Lawson's injunctions to writers and student actors in this: "Unless you portray, say, the role given you in a manner to further the revolution and the class war, you have no right to call yourself an artist or an actor. You must do this regardless of what the script says or of what the director tells you. Even if you are nothing more than an extra you can portray a society woman in a manner to make her appear a villainess and a snob. And you can portray a working girl in a way so as to make her seem a sympathetic victim of the capitalistic system."

There are writers who have been fighting Communism in Hollywood for many years, but they are almost helpless in the union because Lawson's "dictatorship" over it and its control by Communists are self-perpetuating. Hughes quotes this from *The Hollywood Reporter*:

"The guild's laws stipulate that the existing officers shall name a nominating committee and that this committee shall nominate a new slate for members to vote on.

"In short it would be (and seemingly is) possible that Communist officers can name a Communist committee, which names a Communist slate, and so on ad infinitum."

Nine of the 12 members now in office are said to hold membership in the Communist party.

There are increasing signs that the 95,000,000 people of the United States who go to the movies every week are getting fed up not only with indecent and immoral shows, but also with those which plead the cause of Communism. Hollywood will wake up when its

pocket-book is touched, for it is still as capitalistic as any other industry when its own finances are affected.

## German Elections

Catholic voters who went to the poll in the Diet elections held throughout the British Zone of Occupation stood their ground pretty well according to the latest returns available, writes Max Jordan, N.C.W.C. reporter in Germany. A total of 3,100,000 ballots were cast by the Christian Democratic Union and the Centre Party combined, which in this zone both cater principally to Catholic voters, while the Socialists and Communists obtained 3,800,000. However, the ballots cast by the Democratic party and Farmers' party, totalling nearly 1,000,000 may be added to the Christian Democratic and Centre total, since both these groups are certainly not sympathetic to Communism. The Communists obtained only 879,199 votes, which is less than their total at the time of the pre-Hitler Weimar Republic, though conditions to-day are even more favourable to radical agitation. Of the three provinces making up the British Zone of Occupation, the Christian Democrats are by far in the lead in the North Rhine and Westphalia, where they will hold 91 out of a total of 215 Diet seats there. Together with the Centre Party they will send 199

deputies to the three new regional parliaments as against 173 Socialists, 36 Communists and 50 members of the Democratic and Farmers' Parties.

In appraising these figures, it must be borne in mind that the Socialist Party represents the prevailing moderate trend among labourers. Considering the severe plight of the population of the British Zone during the past winter, unemployment, food shortage and transport difficulties, this result is remarkable, indeed. It indicates once more that the people of Europe are averse to extremism of all sorts and anxious to restore normal living conditions as soon as possible.

The Christian Social (Catholic) Party topped the poll in all three States of the French zones of Germany in parliamentary elections. Communists came last in the three elections. Compared with last November's provincial elections, the Christian Social Party lost a few votes and the Communist poll dropped heavily.

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