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JAFFNA, FRIDAY JULY 4, 1947

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Faith, Hope & Charity

Faith is not believing something will | happen, nor acceptance of what is con-trary 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 hid-den. As reason is the perfection of the senses, so faith is the perfection of rea-son. (Incidentally, reason alone will not get us out of the mess we are in to-day, 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 pre-venting unreason from overflowing the countryside of sanity. Faith will enlarge your knowledge, because there are so many truths beyond the power of rea-son. You can tell something of the power and technique of an artist by looking at his planting, 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 arch 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, dut 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 fove 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.

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 mean to his felloward. A man who does not believe in 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 purpose. all have the right to a decent, purpose-ful, and comfortable life in the structure of the community for which God has fitted them, and first and foremost be cause 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 way to resignation; your tendency to discouragement, due to pride, will be-come an additional reason for throwing yourself, like a hurt child, into the Fa ther'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

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 from heaven, as you look down on an anthill, and then tell an angel secretary to jot down the unkind word you said to

e grocery boy. You do your own bookkeeping. conscience takes your own dictation. God knows all things, not by looking at

Character

By Rev. J. B. Freeman

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 When the bob of a pendulum is push 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 phychology, 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 moveonly to note that no physiological move-ment, nor even a psychological one, comes to an abrupt full stop, but pro-ceeds 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 generatbrought 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 imby 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 nega-tive source of pleasure, if at all, and that by retrospection. In any case there is not the pleasure of the satisfac 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

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 predeter mined 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 (Continued on Page 4)

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

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 bearing 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 hysical 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

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 offorts of self-assertion, to climb up the ladder

Bodily factors that result in diminished operative capacity may be either constitutional weakness or misfunction constitutional weakness or misfunctioning 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 innumerable. A boy deficient in studies may try to excel in sports and viceversa. 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 experi-enced 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 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 arising from great measure subjective, arising from the attitude to the individual of others and the subjective interpretation of that

(To be Continued)

IMPORTANT NOTICE

counts of Weddings, Funerals etc. Accounts of weedening, Fundains etc., will be published only in the case of subscribers and those who give announcements of family occurrences in our paper.—Manager, C. G.

Church Calendar

JULY 1947

FRI, ... 4 Ss. Pontiffs.
SAT. ... 5 S, Ant. Mar. Zac.
SUN. ... 6 6 P.—S. Palladius.
MON. ... 7 S. Cyril.
TUES. ... 8 S. Elizabeth. MED 9 S. Everildis. THURS....10 7 Brothers MM. FRI. ...11 S. Pius I.

The Catholic Guardian **JULY 4TH 1947**

MADHU

There are few local names in Ceylon that strike such a responsive chord in men's hearts, be they Christian or non-Christian, as Madhu. Fundamentally that is because she has so tangibly made the place her own, so that it is not merely the focus of all that devotion to her connotes, the place round which our tenderest memories cluster and cling but it is also a magnet precisely because it is the focus. And what a magnet! Throughout the year despite the inclemency of the weather, the long uninteresting journey, the discomforts of the camp, the pilgrim finds his way there. He may come as a penitent or as a suppliant, he may come to fulfil a vow, to obtain a special blessing on a new venture or he may come, as so very often he does come, because he is convinced that all the choicest graces of his life have come to him from association with Madhu.

Madhu's appeal and shall we call it, its vitality, is enhanced many assignable factors. Madhu means hardship and discomfort and anyone whose religion means anything to him must feel that normally there is not enough sackcloth and ashes in his practice of it. Madhu is thus in line with all the great pilgri-mages and with the spirit of the Gospel.

There is in the principal feast

at Madhu the singular appro-priateness of the Feast-day itself. Every feast of our Lady emphasizes her union with our but the special message of the Visitation is that the very presence of our Lady means the communication of Jesus. The history of the Church in Ceylon emphasizes—the recommunication of the Church in Ceylon emphasizes—the very names of our Churches, our Lady of Re-fuge, our Lady of Miracles and so on-what has become a truism, viz. that the life and development of the Church as well as the development of the life of Christ in each soul is through Mary to Jesus. Per Mariam ad Jesum.

Humanly speaking in the grim days of persecution, the perse-cutor must have felt that if all that was left of the Church was

Faint-hearts to-day may be pre-occupied at the forces that seem to be massing against all we cherish. They have not yet learned the lesson of Madhu, they have not yet begun to get near the shrine. Madhu's power is still operative and if this year's pilgrims have come away with a new spring in their walk, with fresh hearts to start new ventures or to retake upon themselves the cross they felt like discarding, then Madhu's lesson has been assimilated by them, "With God smiling at His dear Mother, I know that the grim powers of evil are already defeated!"

Thus our security is based on intangibles. These intangibles are the explanation of so much that is puzzling to the outsider our solidarity for example.

Sixth Sunday After Pentecost

Gospel Once more, at this time, the multitude had grown in numbers, and had nothing to eat.
And He called His disciples to Him,
and said to them,
I am moved with pity for the multitude; it is three days now sincethey have been in attendance on me, and they have nothing to eat.
If I send them back to their homes fasting they will grow faint on their journey; some of them have come from far off.

His disciples answered Him, How could anyone find bread to feed them, here in the desert? And He asked them, How many loaves have you?

Seven, they said.

And He gave word to the multitude to sit down on the ground. Then He took the seven loaves, d when He had blessed and broken He gave these to His disciples to set before them; so they set them before the multitude. And they had a few-small fishes; these He blessed, and ordered that these, too, should be set before them; and they ate, and had enough, When they picked up what was left of the broken pieces.

Notes on the Gospel of the Sixth Sunday After Pentecost

it filled seven hampers; about four thousand had eaten.

And so He sent them home. (St. Mark: 8, 1-9.)

(Communicated).

Such were the attractions of our Divine Saviour, and such the sweetn Divine Saviour, and such the sweetness with which He received all, that He drew after Him thousands of people. The scene lets us see deep into the Heart of Jesus, which is the Heart of God. He is moved to pity and not only by this or that individual, suffering or sinning; but also men by the Mass.

2. Touched with pity for them, our Lord wrought the miracle of the multiplication of the seven loaves and a few

plication of the seven loaves and a few fishes, so as to satisfy the whole multi-

tude.
3. The Incarnation is meant to show us the character of the Eternal God, so this compassion of Christ's Heart cor-responds to something in the very Na-

persecution the ribald must have sneered at the time of the Albi-consists and Lepanto at the Christ worked this miracle. He did not gensians and Lepanto at the thought that the opposition was coming from Rosary-beads! The big battalions were secure! thousand ate of someone of these seven loaves. The seven hampers were composed of what was left of the broken pieces of the same seven loaves

As in the Eucharist, the same living Body of Christ is at one and the same time on countless altars, so these same seven leaves were at one and the same time in the bands of these four thousand.

The multiplication of the loaves in this miracle was a striking type the multilocation of Christ's Body the Blessed Sacrament. This miracle proves that God is omnipotent and His

power is limitless.
7. Note finally, that our Lord "calls His disciples to Him." The few who are really with Him altogether, whom He can talk things over with and count on always, since He needs helpers to translate the Divine Pity into action. Are you one of these? Would He call on you in an emergency? Or are you one of the others, who sit on the grass and wait to be fed? Always remember that the Jesus Christ of the Gospels is just the same now (living as really in our Tabernacles) same pity on the mul-titude and the same need of helpers.

The Feast of the Most Precious Blood

In June, having celebrated the feasts of Corpus Christi and the Sacred Heart, the Church on the 1st of July celebrates the feast of the Most Precious Blood.

Moved by man's misery and destitu-tion, after the introduction of sin into the world, Divine Mercy pronounced a pardon and prepared a remedy for that a pardon and prepared a remedy for that sin. While pronouncing sentence upon our first parents, God bade them not to despair, but to expect their salvation from His own Son, whom He would send to redeem the human race from sin and death. Throughout the Bible, it is most plainly declared that we are bought with a great price, with the bought with a great price, with the precious Blood. One tear, one sigh of the Incarnate God might have sufficed to satisfy Divine Justice, but it was the death of man which was decreed, and our Redeemer would share His beloved's Our Lord immolated Himself and appeased the Divine wrath, blotting out with His Blood the decree that was against us, and arranging the terms of a new covenant. Therefore the Precious Blood is called "the Blood of the Everlasting Testament." Therefore disobedience to the commandments on our part, which we had agreed we shall keen is a violation of the sevenant. keep is a violation of the covenant.

Covenants between God and man Covenants between God and man have existed from the time of Adam. Adam broke the covenant and would have died that day, but for the Mercy of God, who spared him for the sake of Christ. The first covenant that was broken was replaced with the covenant of Mercy. It was Abel's allegiance to this second covenant that inspired him to offer a suitable sacrifice for God. to offer a suitable sacrifice for God. After the Deluge, a covenant between God and Noe was made and was solemnized with sacrifices. So again was that of Abraham and of Moses. The that of Abraham and of Moses. The latter preserved the Israelites from destruction in Egypt by the blood of the paschal lamb. He sprinkles everything with the blood saying "this is the blood of the covenant, which the Lord had made with you" and the people answered "all things that the Lord had spoken we will do."

•The covenant of our Lord excels all the covenant of our Lord excess all the preceeding ones which were but shadows to the substance. St. Paul says "if the blood of goats and oxen sanctify such as are defiled, how much more will the Blood of Christ cleanse our conscience from dead works, to serve the living and true God" he also says that where there is a testament the

ye this is My Body" and "drink ye all of this, for this is the Blood of the new testament, which is shed for many unto the remission of sins." Thus did our Lord make His Last Will and Testanient and establish the New and Eternal Testament in His Blood. He bequeaths His Body and Blood to the Church and He confers on the Church by means of the Holy Mass the right to hold and enjoy the bequest till the end of time.

C.W.M. Series.

V.T.

The All-Ceylon Tamil Congress Rally

BY OUR SPECIAL CORRESPONDENT

The All-Ceylon Tamil Congress Rally came off on Saturday the 28th ultimo. Two weeks previous to that date notice Two weeks previous to that date notice of its sessions was given by handbills printed in red. The notice was issued in two editions each of which differed from the other in a most vital point. In the earlier notice Mr. V. Joseph, Advocate, (President of the Catholic Diocesan Union) was to preside. In the subsequent edition of the same notice the words (President of the Catholic Diocesan Union) were omitted. In the Diocesan Union) were omitted. In the end, however, Mr. Alfred Swampillai, Proctor stepped into the void and no Telegram or letter from Mr. V. Joseph as to his inability to preside was read.

Six mammoth processions were expected to converge at the venue of the meeting but the Jaffna man perhaps preferred not to be dragooned into a marching column, and a crowd of about 4,000—5,000 out of a total voting strength of nearly 40,000 had collected at the Hindu College grounds (Esplanade) by a process of trickling. Being a Saturday afternoon more than 1,000 school boys had collected and strangely enough about a 1,000 or more of Mr. Maha-Six mammoth processions were

about a 1,000 or more of Mr. Maha-deva's supporters were also there.

The procession which was led by the President of the Tamil Congress was the biggest and the President came on the biggest and the President came on the scene under a load of about 30 gar-lands. The stage arrangement was per-fect and the loud-speaker fittings left nothing to be desired. A questionnaire and other handbills issued by the sup-porters of Mr. Mahadeva were freely distributed.

Speaker after speaker addressed the gathering and since there were so many on the card the meeting dragged on for a long time while the process of trickling back home went on from the very beginning. Reinforcements, however, ling back home went on from the very beginning. Reinforcements, however, kept oozing in from the cinemas and from a reception held close by. The Congress message contained a good tinge of Red. When the meeting terminated the audience had me d down to about 250 or 300.

LOCAL & GENERAL

Sacred Heart Confraternity. The monthly meeting of the members of the Sacred Heart Confraternity, Senior Branch will be held on Sunday the 6th inst at 5-30 p.m. in St. Patrick's College Hall. Revd. Fr. B. A. John, O.M.I., will address the members. All are kindly requested to be present.

His Excellency Leaves for England.—His Excellency Leaves for England.—His Excellency the Governor leaves for England to day according to a report in the "Observer" of July 3rd. Sir John Howard, the Chief Justice will be Officer Administering the Government and Mr. Justice Kennemau, the Senior Puisne Justice will act as Chief Justice.

State Council Dissolves .cording to a message from His Excellency the Governor read by the Speaker on July 1 the State Council is to dissolve to day July 4. Fifty-seven supplementary estimates were tabled for approval on the last day of the State Council's sitting.

that was left of the Church was a handful of people in the jungle gathered round a statue of our Lady, the victory, final and inescapable, was his. And as we look back on the history of our development from such a nucleus we remember how in other days of the content of the infinite Creator.

The had previously taught in words, namely, that to those who seek first the back on the history of our development from such a nucleus we remember how in other days of the cared for them.

The had previously taught in words, namely, that to those who seek first the death of the testator must of necessity come in. For, a testament is of force who bolds a Super-scale appointment after men are dead.

Many Theologians held that the Last Will of our Lord was drawn up and declared by Him at the Last Supper, and confirmed and ratified on Calvary. At the Last Supper our Lord said "take" the living and true God" he also says that where there is a testament the death of the testator must of necessity come in. For, a testament is of force who bolds a Super-scale appointment in the Malayan Clerical Service paid the College a visit with his wife on June 30.

Mr. ManuelPillai was away from Jaffna declared by Him at the Last Supper, and confirmed and ratified on Calvary. At the Last Supper our Lord said "take" the living and true God" he also says that where there is a testament the death of the testator must of necessity come in. For, a testament the death of the testator must of necessity come in. For, a testament the death of the testator must of necessity come in. For, a testament the death of the testator must of necessity come in. For, a testament the death of the testator must of necessity come in. For, a testament the death of the testator must of necessity come in. For, a testament the death of the testator must of necessity come in. For, a testament the death of the testator must of necessity come in. For, a testament the death of the testator must of necessity come in. For, a testament the death of the testator must of necessi Malayan Visitors to St. Patrick's College,—Mr. S. Manuel Pillai, an old boy of St. Patrick's College, who holds a Super-scale appointment



Mrs. Manuel Pillai who is a Graduate 3. P. Sripathy Sarma and a retired teacher wished to commeand a retired teacher wished to comme-morate her first visit to her husband's old school by making a donation to the College. Her donation was gratefully accepted to form the nucleus of the History section of the Economics Dept. of the College Library. The history section will be called the "Manuel Pillai section" after the foundress.

Youngest Education Officer. -Mr. S.P. Satcunam who was appointed last week, Education Officer Grade I with retrospective effect from January 1946 has the distinction of being the oungest Education Officer in the Is-and. He is still in his thirties. He joined the Education Department

as an Inspector of Schools at the early age of twenty two and has also the dis tinction of being the voungest Inspector Schools ever appointed.

He was in charge of the Rural

Scheme when it was first started in Handessa near Kandy in 1932 and was closely connected with it in different Divisions for a number of years. Mr. Satcunam is an old boy of St.

Patrick's College.
Personal.—Mr. P. Saverimuttu and his son Mr. Rajapoopathy arrived from Malaya on June 28 and are staying with Mr. S. Aloysius, 4th Cross Street. It will be remembered that Mr. P. Saverimuttu had been a Tamil Pundit at St. Patrick's College and pillar of strength to the Jaffna Diocesan Union Provident ciety Ltd. from its inception.

June Living Index up Two

Points.—According to a Press communique the living index for June is 259 i.e. it shows an increase of two points over the May figure.

Health, Agricultural, Industri-al and Educational Week—At a meeting of Headmasters and other citizens of Manipay Parish held at the V.C. zens of Manipay Parish held at the V.C. Hall, Manipay on Friday last, presided over by Muhandiram C. Thiagarajah, President, Social Service League and Chairman, V.C., it was decided to organize a Health, Agricultural, Industrial and Educational Week in Manipay from

the 20th to the 26th July.

In his opening remarks Muhandiram
Thiagarajah appealed for public cooperation to make the Week a success.
He said that the participation of every citizen in any movement for the welfare of the village was necessary if the area was to make any progress. He said that prizes would be offered for the best Tea Boutique, Eating House, Bakery, Sani-tarily kept house and compound, Kittarily kept house

chen Gardens, Dialogues, Songs etc.
Mr. S. K. Thuraisingham, Divisional Mr. S. K. Indraisingham, Divisional Agricultural Officer, Mr. K. S. Rajasin gham, Inspector of Schools, Mr. V. Sach-chithananthan, Divisional Officer, Indus-tries & Commerce, Mr. M. R. M. Jeba-rat, M. Assistant Agricultural Propa-ration, Assistant Agricultural Propan, Assistant Agriculture Spoke.

Obituary. - We regret to record the eath on Jupe 19 by drowning in a lake adjoining the Airport at Ratmalana of Mr. G. Sornalingam, a Radio Officer at the Airport. Mr. Sornalingam is an old boy of St. Patrick's College, Jaffna and is the son of Mr. A. Ganapathipillai, is the son of Mr. A. Ganapathipillai, Chief Clerk, Magistrate's Court, Galle.

Ceylon's Adverse Trade Balance.—Customs Returns for May issued on July 1 show an adverse trade balance of Rs. 70 millions for the five months of the year. The corresponding period last year registered a favourable balance of Rs. 43 mlllions.

Social.—The marriage will take place on Wednesday the 9th July at St. Peter's Church, Naranthanai, Kayts, of Mr. Saverimuttu Rajapoepathy Joseph of the "Shell-House". Pulan Bukum Mr. Saverimuttu Rajapocpathy Joseph of the "Shell-House", Pulan Bukum, Singapore, the only son of Mr. P. Saverimuttu, retired Tamil Pandit, St. Pattrick's College, Jaffna and of late Mrs. Saverimuttu and Miss Theresa Vincent, the youngest daughter of Mr. P. Vincent and Mrs. Vincent of Naranthanai.

Lanka Ayurvedic Medical Col lege Exam. Results.—The North-Ceylon Board of Indigenous Medicine has declared the following candidates to have passed in the Annual Examinations held in March 1947.

The order is according to merit.

Final year-D.A.M. K. Sivasubramaniam K. Velauthapillai S. Ratnavel

Third year .- I.A.M. 1. K. Kumaraswamy 2. K. Thambapillai

M. Navaneethamayam 3rd Division
S. Ratuavel -do-6. T. Kanagaratnam

Second year-S.A.M.

A. Nagaraja Sarma 2nd Division S. Rasiah S. Ambalayanar 3rd Division Namasivayam -do-

First year - Pre-Medical.

1. P. Philips 1st Division K. Pararajasingham
 A. Nalliah
 V. Kathiravelu 3rd Division —do—

The Registrar General's Report.—The main features of the Registrar General's Report for the last year are fewer marriages, more births and a lower death rate. The marriage rate was 123 per thousand. This figure is lower than any of the four years im-mediately preceding. The birth rate of mediately preceding. The birth rate of 38'4 per thousand shows an increase over the corresponding rates for the two years immediately preceding. The death rate was 20'3 per thousand showing a decrease over the corresponding rates for the three years preceding.

"The Contemporary Scene." In a paper read at a meeting of the Panadura Rotary Club, Mr. S. M. Sriranne had given expression to some home truths that ought to be taken to heart by every sane thinking person.
He said, "To-day we suffer from legislators who have long since outlived the
mandates given them by their electors and from government servants who were clamouring for their "inalienable rights." The present day economy is inflated out of all proportion to real significance. The increased income does not correspond to goods and services produced. The golden rule at the moment seems to be "all pay and no work" or "all rights and no duries". rights and no duties."

A Delicacy for the Table.-The Uva Orange Farm is marketing a new Uva Urange Parm is marketing a new product, a liquid Lime Chutney termed Lime Relish. It is a Tonic Sauce of high quality, and unique flavour. Any product bearing the name Sun Gilt has a guarantee of purity behind it which is sadly lacking in our local Lime pickles the preparation of which is, to least, most unscientific and unhygienic For the Jaffna man whose staple diet is rice and curry the Lime Relish will give a new kick besides valuable and healthy Tonic properties.

Cheap Power and Progress Lecturing under the auspices of the Chemical Society of Ceylon Mr. E C.S Paul, Asst. Director of Commerce and Industries emphasised the fact that unless cheap power was guaranteed, could be no proper incentive for indus-

therefore no progress. The lecturer thought that complete mechanisation was almost inevitable so long as high wages continued to be the order of the day. Mechanisation would reduce the cost of production and would enable Ceylon to compete with world

market.

The Future of Asian Countries

-Mr. Jagjivan Ram, Minister of La-bour in the Indian Interim Government and Indian Government Delegate to the and thotal Government Delegate to the International Conference at Geneva gave expression to the awakening con-sciousness of the Asian countries. He said, "The Asian countries are passing through an intensive popular awakening None of them would be mere vassals of foreign powers. Whatever might be the nature of their internal difficulties their present constitutional status the Asian countries are equally determined to raise their standards of economic and social well being. A burning passion for social advancement has been the main-spring of the freedom movement in Asia."

U.S. Army Inferior to Russia's. —Appealing for increased funds for the army General Dwight Eisenhower stated to the Senate Appropriation sub-Committee that the U.S. Army was a "poor second" to that of Russia.

Religion in Russia.—Herbert Ashley Daily Telegraph Diplomatic Correspondent, in an article—uncensored—written on his return from the Moscow Conference writes: Over all worship looms the shadow of the terrible Lubianka Prison, to which thousands.

gregations in the Catholic church. I have seen them half-hidden in the basements of houses facing it. They take photographs of the worshippers going into the church. They even go into the Confessional and try to trap the priest Each sermon is preached in English, French and Russian, and is read from manuscript. Thus, if there is any argument about what was said having from manuscript. Thus, if there is any argument about what was said having overlapped the constitutional line between worship and instruction, the writ overlapped the constitutional line bet-ween worship and instruction, the writ-ten word can be evidence. It needs a man of courage to carry on alone and upperturbed in hostile conditions and, because he is a "foreigner," with no contacts with the Orthodox Church

Full Catholic services are permitted Mass and Benediction-but struction in the Faith can be given. There is a steady return to the Catho-lic Church: people who have not made a confession for 30 years are coming

Exposure of Communists in Canada — Direct, personal experience of the subversion of labour union principles for the promotion of Communism and the names of Communists who had infiltrated into his organisation were cited by Mr. J. A. Sullivan in publicly resigning as president of the Canadian Seamen's Union. Three weeks previously he had severed his connections with the Communist Party, of which he had been a member since 1937 Declaring that he was making his own resignation public for his own protection, Mr Sullivan added: "I know that if I just tender my resignation with my and the names of Communists who had just tender my resignation with my reasons for resigning to the Canadian Seamen's Union, an unavoidable acci-dent might occur." Mr. Sullivan's re-signation recalls the exposure a year ago of Canadian Communists serving as Russian spies, for which Fred Rose, former Member of Parliament, is now serving a prison sentence. Communists serving a prison sentence. Communists hold power in many unions, says Mr. Sullivan, and have managed to secure governmental positions where they might better serve Russia. "I stated that I was undecided whether or not I was going to run for re-election in the was going to run for re-election in the ration Mr. Sullivan said, and was told union, Mr. Sullivan said, and was told by an official that "it wasn't a case of whether or not I wanted to run as they, the Communist Party, had made the decision. Communist Party discipline does not allow for individual thought and party orders must be obeyed."

Australian Woman 'Pied Piper in China.—Thirty Tsingtao 'sewer rats' have left their dark, verminous retreats at the call of an Australian U.N.R.R.A. 'pied piper', and are being cared for, fed and clothed in a Catholic Mission or phanage. Mission orphanage.

The 'pied piper' is Miss Teresa Wardell, of Melbourne, Australia, who be-fore joining U.N.R.R.A. in January 1946, was connected with the Catholic Social Service Bureau in the diocese Holder of a diploma in social service Holder of a diploma in St. Advances of the Certificate from St. Vincent's Hospital, Melbourge, and the certificate of the Royal Sanitary the certificate of the Royal Sanitary Institute, London, she was educated at Sacre Cœur Convent, Malvern, Victoria, and for two years was President of the Probation Officers' Society, Melbourne.

Miss Wardell's success in coaxing sewer rats' from their manbole where they would take refuge when stoned away from the wharves by policemen, has been featured in the press, with accompanying pictures.

When Miss Wardell, her progrrmme ended, left Tsingtao recently, the ex-wharf rats, now 30 strong, showed up unexpectedly in their old haunts—the unexpectedly in their old wharves. But they were there to bid her farewell. Natty and trim in their navy blue and olive diab, they scam-pered with delight over Miss Wardell's ship, from which, in their old life, they would have been harshly barred.

WEDDING

JOSEPH-TIRUCHELVAM

The marriage took place on Saturday, June 28, at the Church of Our Lady of Refuge, Jaffna, of Mr. Anton Joseph, 3rd Division 3rd Division M. Moscow Conference writes: Over all worship looms the shadow of the terrible Lubianka Prison, to which thousands of political prisoners have been taken never to come out free.....The spies of the Lubianka are in the configuration of Jaffna.

The bride who was led to the altar by her father, had as her bridesmaid Miss Angela Joseph, sister of the bridegr om, bridesmaid Miss and two flower girls and a pag-boy n the persons of Misses Naomi Saveti-muttu and Davika Sandrasegra and Master Jeevam Theopillai.
The bestman was Mr. Basil Constan-

The bestman was strictly tine of Jaffna.

The service, which was fully choral, was taken by Rev. Fr. L. J. Augustine, O.M.I. Rev. Fr. Charles Chovan, O.M.I. presided at the organ and was supported by the St. Patrick's College choir.

The ceremony over, the newly weds were garlanded by Mr. M. Sri Khanta, C.C.S., Assistant Government Agent, Jaffna, and Mrs. Sri Khanta.

At a reception held at "Elizabeth

At a reception held at "Elizabeth House", the residence of the bride, a packed house heard Mr. V. Joseph, retired District Judge, in a witty speech propose the toast of the bride and bridegroom to which the latter replied spitable.

suitably.

The attesting witnesses were Messrs.
F. A. Sandrasegra and J. L. Stanislaus.

Letters to the Editor

Dominion Status

Sir,—Your editorial appearing in the issue of the "Guardian" of June 27th under the caption 'Dominion Status' is statesmanlike. It is a matter for grati-fication that you welcomed the further constitutional advance achieved by our country and have also drawn special attention to the fact that Jaffna has contributed its share thereto. You have thus duly given expression to the tight indulge in carping criticism would nonly be unhelpful but would also not l in accord with Reality. I am also glad that you have further expressed the sentiment of Ceylon's indebtedness to Mr. D. S. Senanayake for his invaluable services in this connection. It is best for the Tamils to work for the future having in mind these three important

points.

We must consider the matter as a whole. The Tamils may have made mistakes in the past. Mr. Senanayake mistakes; the present position in Cevlon may have the present position in Ceyron may have its own defects. But the situation must be considered as a whole and from a long range point of view; if there are any defects either in the body politic or in the personalities involved, the right remedies must be supplied wisely and dispassionately. The last declaration of the Secretary of State brings Ceylon nearer to home rule, and it is therefore all the more incumbent on us to tackle our internal problems in a way that would be capable of producing some good result.

Please permit me to expre ur gratitude for the services t Guardian" and the Catholic Church our gratitude Jaffina have rendered in the cause of the political advancement of Ceylon and of the Tamils and to refer in particular to the deep devotion displayed by your oredecessor, Revd. Father Francis, and vourself in a spirit of silent self-efface-

Yours truly, S. SIVASUBRAMANIAM. 156, Hultsdorf, Colombo. 3-7-47.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA. In the matter of the Last Will and Testament of the late Ponnusamy Ve-lauthampillai of Karampan. Deceased.

Festamentary No. 713

Meenambal widow of Velauthampillai of Karampan.

This matter coming on for disposal before R. R. Selvadurai Esqr., District Judge, affna on the 26th day of May 1947, in the presence of Mr. C.C. Somasegaram, Proctor, on the part of the Petitioner and on reading the affidavit and petition of the Petitioner and of the Neary and witnesses to the Last Will of the abovenamed deceased. It is ordered that the Last Will and Testament of the abovenamed deceased dated 26th day of November 19.6 and attested by S. Arumagam, Notary Public under No. 3147 be and the same is hereby declared proved and Probate thereof issued to the Petitioner and the Executrix named in the said Last Will.

will.

This 26th day of May 1947.

Sgd. R. R. SELVADURAI, District Judge.

Faith, Hope and Charity

(Continued from Page 1)

more than your knowledge that you are 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. Qur 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 than did. Because there is no future in

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.

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 freewould be the destruction of human free-dom. 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 be-cause though the power of doing evil is ours, the effects of our evil deeds are outside of our control and therefore in

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 ulti-mate, 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 tramcars 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.

cessions going in different directions but carrying the same flags and sporting the carrying the same hags 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 cheer-leaders 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 relies.

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 bad 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

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 I felt that I was not unnoticed. Furwas written Fight Senanyake Find.

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 soon when 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 daresay I
spent a happy time. I crept as near as 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."

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 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 exercident of the

The founder and first president of the Screen Writers Guild was John Howard Lawson, well known Communist, and be did such a good job that he enrolled as members more than 90% of "labour-ers" who earn from the minimum of \$187-50 a week. More, he still controls the union. One of Lawson's injunctions

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 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 help-less in the union because Lawson's "dic-tatorship" over it and its control by Communists are self-perpetuating. Hughes quotes this from The Holly-wood Rehorter: wood 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

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 dut a strange figure among that ruddy crowd. But I was there and very soon

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 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 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 to radical agitation. tion. 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, 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.

E. B. TISS Actg. Salt Department, Torrington Square, the Centre Party they will send 199

Colombo, 4th July, 1947.

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. tions 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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E. B. TISSEVERASINGHE, Actg. Salt Commissioner.

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