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Faith, Hope & Charity

By Fulton J. Sheen

(Concluded from last issue.)

5. We must do everything within our power to fulfill God's will as it is made known to us by His mystical Body, the Commandments, and our lawfully constituted superiors, and we must also fulfill our duties flowing from our state of life. But everything that is outside our power, we must surrender to His holy will. Notice the distinction between *within our power* and *outside our power*. There is to be no fatalism. Some things are under our control.

We are concerned with things outside our power: sickness, accidents, the barbed word of a fellow worker, the death of Aunt Ellen on your wedding day, loss of your purse, moth holes in your suit. God could have prevented those things. He could have stopped your headache, prevented a bullet from hitting your boy, forestalled cramps during a swim, and killed the germ that laid you low. But if He did not, it was for a superior reason. Therefore, say, "God's will be done."

It is one of the paradoxes of creation that you gain control by submission. Does not the scientist gain control over nature by humbly sitting down before the facts of nature and being docile to its teachings? In like manner, surrender yourself to God, and all is yours. An oyster develops a pearl because a grain of sand irritates it. Cease complaining about your pains and aches; an act of thanksgiving when things go against our will means more than a thousand acts of thanksgiving when things go according to our will. Every person in the world is possessed: some by the devil, some by self; others are possessed by God.

In wartime, do not ask: "If the Japanese and the English, the Germans and the Americans, pray to God, on whose side is God?" For the answer to this question is: "If we all prayed as we ought, we would all be on the same side: 'Thy will be done on earth as it is in heaven.'" Neither ask: "Why do nations which love God fight one another?" The answer is: "They don't."

America's greatest enemy is not from without, but from within: hatred of races, peoples, classes, religions. There is more tragedy than we suspect in the fact that we have become most united as a nation at a moment when we have developed a hate against certain foreign countries.

Hate can be eradicated only by creating a new focus, and that is possible only by charity. By charity is not meant kindness, philanthropy, generosity, or bigheartedness, but a supernatural gift of God by which we are enabled to love Him above all things for His own sake alone, and in that love, to love all that He loves.

Charity resides in the will, not in the emotions or senses. Charity does not mean to like, but to love. Liking is in the feelings or emotions; loving is in the will. Perhaps you cannot help disliking spinach; the same is true of your reactions to certain persons. You cannot help feeling an emotional reaction against the egotistical, sophisticated, loud, or those who run for first seats, or who snore.

But though you cannot like everyone, because you have no control over your physiological reactions, you can love everyone in the divine sense, for love,

being in the will, can be commanded. Outwardly, your neighbour may be very unlikable; but inwardly he is one in whom the image of God can be recreated by the kiss of charity. You can like only those who like you, but you can love those who dislike you. To love them, we must recall that we who are not worth loving are loved by Love.

A second feature of charity is that it is a habit, not a single act. There is a tremendous amount of sentimental romanticism associated with much of our kindness. Remember the great glow you got from giving your overcoat to the beggar, for assisting a blind man, for contributing \$10 to relieve an indigent widow? Such good deeds are to be commended. But nothing has done so much harm to healthy friendliness as the belief that we ought to do one good act a day. Why one good act? What about all the other acts? Charity is a virtue, not an ephemeral thing of moods and impulses; it is a quality of the soul.

How do you judge a good piano player? By an occasional right note or by the habit or virtue of striking right notes? An habitually evil man may do a good deed every now and then. Gangsters endow soup kitchens and the movies glorify them. But in Christian eyes, this does not prove they were good. Occasionally, an habitually good man may fall, but evil is the exception to his life, while it is the rule in the life of the gangster. Whether we know it or not, the actions of our daily life are fixing our character for good or for evil. The things you do, the thoughts you think, the words you say, are turning you either into a saint or a devil, to be placed at either the right or the left side of the divine Judge. If love of God and neighbour becomes a habit of your soul, you are developing heaven within you. But if hatred and evil become the habit of your soul, you are developing hell within you. Heaven is a place where charity is eternalized. In heaven there will be no faith, for then we will see God; in heaven there will be no hope, for then we will possess God; but in heaven there will be charity, for "love endureth forever."

Love is universal. Translating charity's commandment into the concrete, it means that you must love your enemy as yourself. Does that mean that you must love war criminals as you love yourself, or the thief who stole your tyres, or the woman who said you had so many wrinkles, that you had to scrow on your hat? It means just that. But how can you love such an enemy as you love yourself?

Well, how do you love yourself? Do you like the way you look? If you did, you would not try to improve it out of a box. Did you ever wish to be anyone else? Why do you lie about your age? Do you like yourself when you spread gossip, or when you are irritable and moody?

You do not. But at the same time, you do love yourself, and you know you do! When you come into a room you invariably pick out the softest chair; you buy yourself good clothes, treat yourself to nice presents; when anyone says you are intelligent or beautiful, you always feel such a person has very sound judgment. But when anyone says you are "catty" or selfish, you feel they have

(Continued on Inner Page.)

Character

By Rev. J. B. Freeman

(Continued from last issue)

The special success of the Jews in particular vocations may reasonably be traced to the treatment they receive from others.

The Egoistic Will must not be weakened or extinguished by an excessive sense of inferiority. Hence this advice of the utmost importance to education may be given: *Do not draw a child's attention in a disparaging way to any defect for which he cannot be held responsible*, e.g., poverty, caste, social status, colour, physical deformity, weakness, defective growth, etc., lest he lose all confidence in himself. On the contrary, *do all you can to bring a child to a just appreciation of his Significance and Value not only as a human being in general but also as a particular individual with special abilities which it is in his power to develop*. It is highly desirable that he should get into the category of those who can and know that they can, rather than to belong to the category of those who can and know not that they can or of those who cannot and know that they cannot, or of those who cannot and know not that they cannot.

Character must develop normally, i.e. as the principle of behaviour directed in harmony with the world of reality in its widest sense. The child finds itself in a situation of natural subordination. This is unalterable by any of the child's efforts and is to be passively accepted and taken as a matter of course. Subjectively, the position is appreciated as one of inferiority. The scope for compensation is very limited, but its working out is very palpable; the child seeks to be the centre of attention; it wants to be taken notice of; to be made much of. Up to a certain extent, such behaviour is to be expected and allowed for; but manifestations which show that development is taking a turn away from reality and life are undesirable and should be held as portending an anomaly.

Play is an important activity of child life. The child becomes aware of its physical potentialities, co-ordinates and develops its muscles and sense organs, gets into contact with and learns about material things and other children. So play is a preparation for life. It is an activity by which surplus energy is expended; and more than this, it provides and is directed towards the pleasure of right functioning. Also it may give the occasion for exercising both the Egoistic Will as well as the Altruistic Will. Again, it is a mode of compensation for the inferior position of the child. Each little one always likes to play the grown-up. Illustrations of this point are in plenty. Quarrels arise as to who should play the mother, or the teacher, or the bishop, or the captain, or the coachman or the engine-driver. Boasting of what one's father, or elder-brother, or uncle, is or can do, is common. If play is properly supervised, a splendid opportunity for character-training will be found in it.

Besides the compensation sought for in games, there is another one which is easily got in *dreams and fantasy*. Fantasy, or a flight of fancy, takes the day dreamer into an imaginary world in which all the obstacles to his striving and the worries of the world of reality are either missing or replaced—by

"wishful thinking"—by their opposites, and the individual is the centre of importance, crowned with success and glory. The world of fantasy is at the beck-and-call of the dreamer, who is its omnipotent creator and stage director. In it even the normal restrictions to the Egoistic Will may be absent. In it all unsatisfied desires can be satisfied. In it one finds refuge from the cares of life, and full compensation for the sense of inferiority gnawing into one in the world of reality.

For the child there is not very much difference between one world and the other. It tries to realise the events of the dreamworld; and where this is found to be impossible, their fulfilment is put off to the indefinite future—when the child's "day" comes.

But with children, as also with adults, there is not merely compensation, there is also over-compensation, that is sought for. The child dreams of himself not only as a grown-up, but as a great grown-up, the greatest he can imagine.

This over-compensation in fantasy, due doubtless to an abnormal sense of inferiority, raises to inordinate heights his aims for the future, and will inevitably plunge him proportionately deeper into the depths of misery later on. It is the difficulties of attainment and of achievement of real life that sharpen the wit, strengthen the will, and keep one's aims within the realm of possibility; not by putting off, however, the encounter saying "Wait and see when I grow up," but by overcoming whatever can be overcome at once. To put off is indeed wise if it is due to an objective estimation of facts and possibilities, knowing that the end is to be attained by preparing the means to it first.

Neither is it wrong to desire a thing ardently. What is wrong is to be *unreasonable* in the desire; not to see that its fulfilment would affect others adversely and oneself also; or that it would imply a position relative to others far in excess of one's merits of others' dues, so that it could not be tolerated; or that the desire is of something impossible or impracticable in itself at any time, like crying for the moon. What is wrong is also the manifestation of the desire in the form of a *demand* of another, as if the good behaviour of the child were dependent on the desire being complied with. Stubbornness, yelling, beating the mother, are such undesirable manifestations, which if not checked early, will soon become very difficult to deal with. Conduct should be good for its own sake, irrespective of whether one's wishes are gratified or not. *Disappointment* is felt when a wish is not granted. When this is inordinately strong, expressing itself in anger or affliction or moroseness, it is because of the *expectation* that the world of men and things would always bend to one's will. If the expectation is based on some sort of a sense of distributive justice, it may lead in the long run to cynicism. The child's first environment is the family, and in this circle "making fish of one and flesh of the other" is to be deplored on account of its ill effects both on the favoured as well as, and more especially, on the neglected child. Will anyone say that it is good for the child to be realistic

(Continued on Page 4.)



Mudlr. M. J. Puvirajasinghe
PRESIDENT MOOPPU,
ST. MARY'S CATHEDRAL, JAFFNA.

Recipient of Bene Merenti
from Pope Benedict XV
who departed this life on July 11th 1924

Him we loved and admired greatly—
For his life was a glorious pattern of
Christlike living.

"The Ascension,"
No. 103, Udahamulla junction,
Nugegoda.

MADHU

Would be applicants for permanent or temporary rooms at Madhu Camp for the August Festival are hereby notified that there are no more rooms available.

ADMINISTRATOR.

Madhu 7-7-1947.

Church Calendar

JULY 1947

FRI. ...11 S. Pius I.
SAT. ...12 S. John G.
SUN. ...13 7 P.—S. Anacleto.
MON. ...14 S. Bonaventure.
TUES. ...15 H. Redeemer.
WED. ...16 Mt. Carmel.
THURS. ...17 S. Alexis.
FRI. ...18 S. Camillus.

The Catholic Guardian

JULY 11TH 1947

REV. FR. H. J. MOREAU,
O.M.I. R.I.P.

It is with deep regret that we have to inform our readers of the death of Fr. Moreau, aged 46 years, on 6th June at Tourane in French Indo-China, where he was serving as military chaplain.

The death of Fr. Moreau will have come as a shock to all who knew him, his brother-priests, his former parishioners but especially to His Lordship the Bishop as Fr. Moreau was one of those who volunteered in answer to His Lordship's appeal at the Liege Scholasticate in 1926. He made his final oblation in Jaffna and was ordained at Madhu on the 26th of June 1927.

Before he left for a holiday in France in April 1939, he had worked in the missions of Adampan, Mulaitivu and from 1933 in the mission he had made so peculiarly and intimately his own, Iranaitivu. The war came on while he was in France: he did his bit with the French army and after the capitulation he worked as a parish-priest in France. It is an open secret that he was prominently connected with the Maquis or the underground liberation movement. In 1946 his only chance of returning to Ceylon was by a troop-ship going to Indo-China. He accepted the chance but was kept for a while as military chaplain in Indo-China.

The diocese of Jaffna has lost in Fr. Moreau one of its most intrepid and apostolic missionaries. The good God must have had a special love for this cheerful-giver. He gave himself, his time, his comfort, his every

thought for his beloved people of Iranaitivu. He sang their praises and pleaded for their needs in the French reviews, he chanted the glories of his predecessors and gave special citations full of wit and verve to them and to his parishioners. Their life and lot he made his own: he fought the middle-men who were trying to monopolize the turtle-trade; he was their chief headman, their advocate, their doctor, their leader when they trekked through the jungle and finished their trek at Madhu. And he was all this because he was their priest; they trusted him, they gave him their co-operation and they loved him. Their eyes would light up when he came amongst them. Those who have had the privilege of seeing him at work with his people will realize especially what a loss they have sustained.

May his soul rest in peace.

7th Sunday After Pentecost

Gospel

Be on your guard against false prophets, men who come to you in sheep's clothing, but are ravenous wolves within. You will know them by the fruit they yield.

Can grapes be plucked from briars, or figs from thistles? So, indeed, any sound tree will bear good fruit, while any tree that is withered will bear fruit that is worthless; that worthless fruit should come from a sound tree, or good fruit from a withered tree is impossible.

Any tree which does not bear good fruit is cut down, and thrown into the fire. I say therefore, it is by their fruit that you will know them. The kingdom of heaven will not give entrance to every man who calls Me Master, Master; only to the man that does the will of My Father Who is in heaven.

(St. Matthew: 7, 15-21).

Notes on the Gospel of the Seventh Sunday After Pentecost (Communicated.)

1. The false prophets of whom we are asked to be on our guard are (a) the world, which promises us honours and riches, (b) the flesh, which promises pleasures and joys, (c) the devil, who promises us a long life and time for repentance, and (d) all such evil minded persons as conceal their wicked purposes and entrap unwary souls. These never fulfil their promises.

2. "Any tree which does not bear good fruit is cut down and thrown into the fire." By these words Our Lord warns us that faith alone, without good works, or, in other words, the mere desire for Heaven without the practice of virtue will not save us.

3. To say "Master, Master" is only the beginning of the new life: and no one can say "Jesus is Master" but by the Holy Ghost. But we cannot stop there; it is nothing unless we go on to learn His Spirit and do the will of His Father. That is the only thing Our Lord cares about. Unless we are prepared to be carried along with Him in this too, it is no use professing loyalty.

4. Various types who say "Master, Master" in vain.

- (a) Bad and lukewarm Catholics;
- (b) Lofty intellectuals, who despise the Church;
- (c) Catholics who are often at church but do not allow their religion to affect their daily lives, their money making etc.

Faith, Hope and Charity

(Continued from Page 1)

not understood your good nature, or maybe that they are "fascists."

Thus you love yourself, and yet you do not love yourself. What you love about yourself is the person whom God made; what you hate about yourself is that God-made person you spoiled. You love the sinner, but you hate the sin.

That is just the way our Lord intended you should love your enemies: love them as you love yourself, hating their sin, loving them as sinners; disliking that which blurs the divine image, loving the divine image beneath the blur; never arrogating to yourself a greater right to God's love than they, since deep in your own heart you know that no one could be less deserving of His love than you. And when you see them receiving the just due of their crimes, you do not gloat over them, but say: "There I go, except for the grace of God."

If, then, you bear a hatred toward anyone, overcome it by doing that person a favour. You can begin to like classical music only by listening to it, and you can make friends out of your enemies only by practicing charity. The reason you love someone else is because that person supplies your lack or fills up your void. You find in the other something you do not have: kindness, beauty, wealth, virtue.

God does not love you because you supply His lack. He finds you lovable, not because of and by yourself you are lovable, but because He puts some of His love in you. As a mother loves her child because her nature is in the child, as the artist loves the canvas because his idea and his coloured pattern are in it, so God loves you because His power or nature or love is in some way in you.

If, then, God's love for you makes you lovable, why not put some of your love in other people and make them lovable? Where you do not find love, put it there.

MANNAR

'The Chapel of Blessed Hermine'

Saturday the 5th of July was a red letter day at the Civil Hospital at Mannar. The chapel which government had promised to build as a part of the religious nurses' quarters, was, after many postponements and deadlocks, handed over by the P.W.D. to the Rev. Mother Superior of the Franciscan Missionaries of Mary. Early in the morning, in presence of the community only, the stations of the cross were canonically erected, and the bell and statues were blessed. In the evening at 5 His Lordship the Bishop, accompanied by Revd. Fathers A. Huctin and F. Gonzales motored from Madhu Church to bless the Chapel. A good gathering of the Mannar Catholics was present. His Lordship first went round the Church blessing the outer walls. The girls' choir sang the litany of the Saints and then followed the blessing of the inner walls. The Benediction of the Blessed Sacrament closed the proceedings.

The Hospital Sisters next entertained the clergy and the intelligentsia of the town at a sumptuous tea party. Many ladies and gentlemen, the contractors and workmen were pleased to be introduced to His Lordship.

The new chapel is a fine structure, spacious, comfortable, elegant and well proportioned. It is dedicated to Blessed Hermine, one of the seven Franciscan nuns martyred in China at Fai-yuan-lu (Shansi) on the 9th of July 1900 and recently beatified by His Holiness the Pope.

Mother Mary Hermine of Jesus, the Superior of the Shansi nuns was Irma Grovet, born at Beaune in Burgundy (France) on 28th April, 1866.

"Rather die than be defiled" was the motto she chose on becoming a Franciscan Missionary of Mary; and it sums up her whole life and character. Tender and strong, despite her humility and love of retirement, she spread around her a powerful influence of example and in her sojourn of a year in China succeeded in winning all hearts and accom-

plishing much good. She was the embodiment of the F.M.M. ideal.

When at the outbreak of the persecution Bishop Grassi invited the nuns to flee for safety, Bl. Hermine gently remonstrated and begged him "not to snatch away the palm God in His mercy held out to them from Heaven."
(Cor.)

LOCAL & GENERAL

O.M.I. News.—According to a circular letter from Rome, dated June 29th the Vicarial Council of the Oblates of Mary Immaculates will be constituted from this date forward until further notice as follows:

Vicar of Missions—Very Rev. Fr. Francis Bizien, O.M.I.
1st Ordinary Consultor, Admonitor and Vicarial Bursar—Rev. Fr. J. L. Perrot, O.M.I.
2nd Ordinary Consultor—Rev. Fr. A. Cooray, O.M.I.
1st Extraordinary Consultor—Rev. Fr. A. Gurusamy, O.M.I.
2nd Extraordinary Consultor—Rev. Fr. G. Marthourey, O.M.I.

Confraternity of the Sacred Heart.—The monthly meeting of the members of the Confraternity of the Sacred Heart, S.P.C. Branch, Senior Division, was held on Sunday the 6th inst. at 5-30 p.m. at St. Patrick's College. The Very Revd Fr. T.M.F. Long O.M.I. presided. The Revd. Fr. B. A. John, O.M.I., Vice-Rector addressed the members on the invocation "Heart of Jesus, enriching all who invoke Thee." Mr. P. Savrimuttu, B.A., proposed a vote of thanks to the lecturer seconded by Mr. B. J. Benedict. Fr. President then spoke on the subject highly complimenting the lecturer and congratulated him on the new aspect he disclosed on the subject.

Jacobite Bishop in Ceylon.—His Grace the Administrator Apostolic of Tiruvalla, Malabar, South India, Dr. Mar Severios arrived in Ceylon to celebrate "Oriental Day" at the Papal Seminary, Kandy. At the High Mass that marked the occasion on Sunday July 6 Syro-Malankara rites were observed.

His Grace is one of the three Oriental Bishops of the Jacobite sect who have united with the Roman Catholic Church. Oriental Day is set apart by the Catholic Church for the reunion of the schismatic churches that are still separated from Rome.

During his stay in Ceylon Dr. Severios will visit the Bishops of Ceylon.

Depressed Class Tamils and the U.N.P.—At a meeting of the Executive Committee of the All Ceylon Depressed Classes Tamil League it was unanimously decided to affiliate the League to the U.N.P. because it was "the only political organisation in the Island whose policy was to promote the welfare of all classes of people resident in the Island without distinction of race caste or creed." Mr. Joel Paul was elected President and Mr. S. Joseph, the Secretary of the League.

Promotion in Govt. Service.—We are happy to learn that Mr. David C. Bastian has been appointed Drawing Office Assistant, Public Works Department. The letter intimating his promotion is dated July 1, 1947 but the promotion takes effect from March 1, 1946. We congratulate Mr. Bastian on his well-merited promotion. He is an Old Boy of St. Patrick's College and is sincerely attached to his *Alma Mater*.

Salaries of Supreme Court Judges.—Consequent on the incomes at the Bar having increased it is proposed to increase the salaries of the Judges of the Supreme Court in order to attract the best talent available in the Island or abroad to the Bench. The present scale of salary is Rs. 3,100 to the Chief Justice and Rs. 2,000 to the Puisne Justices. It is proposed to raise the Chief Justice's salary to Rs. 3,500 and the salary of the Puisne Justices to Rs. 2,500—Rs. 3,000.

Allowances for Registrars.—Through the efforts of Messrs. R. E. Jayatileke, M.S.C. and J. G. Rajakulendran, M.S.C. a scheme of allowances for the Registrars of Births, Deaths and Marriages to maintain their offices and to meet their expenses was agreed to by the Committee of Labour, Industry and Commerce.

Voters' Registers Arrive.—"Vihara Maha Devi," the Ceylon Government plane reached Colombo on the night of July 3 after a historic eleven-day flight from London to Colombo. She brought the electoral Registers printed in England for the forthcoming Parliamentary elections in Ceylon. The Registers weigh 2,680 lbs. The plane was piloted by Capt. Peter Fernando.

St. Lukes Guild, Colombo.—The Very Revd. Fr. G. Fortin, O.M.I., Vicar-General, Archdiocese, will deliver a Lecture on "Euthanasia" on Monday 14th July 1947 at 6-30 p.m. at St. Peter's House, Norris Canal Road, Colombo.

Dominion Status for India and Ceylon.—Replying to speeches made at a dinner in his honour on Tuesday the 1st inst. Mr. M. S. Aney, the retiring Representative of the Government of India in Ceylon paid a tribute to the Ceylonese on the methods by which Ceylon achieved Dominion Status. Ceylon followed the method of responsive co-operation which yielded better dividends without civil disturbance, the dislocation of the machinery of government or the sacrifice of the life of the people which had characterized the method of non-co operation followed in India. A powerful revolutionary movement alone is not the only method of attaining Independence.

Renaming the Dominion Office.—On July 3 British Premier, Mr. Clement Attlee announced in the House of Commons that the name Dominion Office would be changed into Commonwealth Relations Office and the name Secretary of State for the Dominions would become Secretary of State for the Commonwealth. This change is a logical sequence to the present day concept of the Commonwealth as an association of volunteer nations.

A change in the King's title in relation to the Dominions is also expected. Hitherto His Majesty was called "King of Great Britain and the Dominions beyond the seas." Henceforward the King will be called "King of Great Britain, South Africa, Canada etc." Whether the new Dominions that are to bloom in the near future will come under this step remains to be seen.

Dominion Dinner in England. At a dinner given by Chevalier C. A. Gardiner on the occasion of the Dominion Status Celebrations, Sir Oliver Goonetilleke remarked to Sir Charles Jeffries of the Colonial Office: "We ask you to think of Ceylon as a little bit of England and to look to us with confidence, because the collaboration between Britain and Ceylon will be so strong and because you are dealing with men whose word is their bond."

Rice Hoarder Pays Rs. 2,000. Mr. A. L. Srimanne, the Matara Magistrate imposed a fine of Rs. 2,000 on Mr. C. A. Ariyatilleke of the Matara Oil Mills for hoarding five bags of country rice and 52 bags of flour.

Australian's Message to Ceylon.—Mr. J. S. Robertson, the Managing Director of Ryceca Food Products, Melbourne who had been on a business tour in Ceylon left by the B. I. steamer "Chura" on July 3. "In saying an *au revoir*," remarked Mr. Robertson, "I as a citizen of a sister Dominion of the British Commonwealth of Nations, desire to say that I wish the citizens of the Dominion of Ceylon sow in the making of peace, happiness, good health and a very successful career."

India's New Ambassador Arrives.—Mr. V. V. Giri who succeeds Mr. M. S. Aney as the Indian Ambassador in Ceylon arrived on July 1 by air in a Tatas' plane. Talking to a representative of the "Daily News" Mr. Giri said, "I have come with a perfectly open mind to Ceylon as the Representative of the Government of India and my mission is one of goodwill. I have come to see that all the outstanding problems that concern both India and Ceylon are amicably settled." He further said that Mahatma Gandhi whom he met on his way had told him that Indians in Ceylon should regard themselves as Ceylonese citizens.

Military Deployed to Ensure Public Peace During Referendum.—About 17,000 troops are deployed in the six districts of the North Western Province to secure Peace and Order during the referendum voting. The results will be published on July 17.

A Link in the Older Generation Passes Away.—We regret to inform our readers that Mrs. S. Anthonipillai, the widow of Mr. S. Anthonipillai, of "Airy Dale," Jaffna passed away after midnight yesterday. The funeral takes place on Saturday morning (to-morrow) at 9 a.m. A fuller account will follow in our next issue.

Italy Anxious to Establish Trade Relations with Ceylon.—Dr. I. Savini, the Italian Trade Commissioner for India, Burma and Ceylon informed Mr. Annesly de Silva, Ceylon Trade Commissioner in Bombay of the desire of Italian Commercial enterprises to establish Trade contracts with Ceylon. Italy's mechanical, electro-technical and naval industries are very advanced both through experience and skill. Mr. de Silva is of opinion that the Italian offer will be of great advantage to Ceylon especially now when we experience great difficulties in obtaining machinery for our nascent industries.

Kashmir to Become Independent.—It is learned that the Kashmir Government has decided to declare its Independence after the lapse of Paramountcy next month. So far the States intending to declare their Independence are three viz. Kashmir in the North, Hyderabad in the Centre and Travancore in the South.

Debate on India.—The Debate on the Independence of India Bill led by the British Premier, Mr. Clement Attlee was the quietest on record. Mr. Churchill, the corner stone of Opposition, is now reconciled to the transfer of Power to Indian hands: he was unable personally to take part in the discussions on account of his recent operation. His lieutenant Mr. R. A. Butler represented the Opposition.

The greatest credit in the Indian question goes to the Labour Premier whose efforts to redeem Labour's pre election pledges to India reached their acme on Thursday. The contributions of Lord Louis Mountbatten, Lord Pethwick Lawrence and Sir Stafford Cripps to the amicable settlement of the thorny Indian question cannot be over-estimated.

"Not Yet Finished With the War."—Field Marshal Montgomery speaking at a lunch at the United Service Institute at Hobart, in Tasmania (Australia) on July 6 said, "I do not think that a new war is facing the world. And I do not think we have yet finished with the war. In the next war the Empire cannot get a breathing space. Real preparedness is as essential to-day as it ever was."

Naval Losses During World War No. 2.—The British naval losses during World War No. 2 have been estimated at 1,503 ships with a total tonnage of 959,757. The causes of sinkings are as follows: Mines 281, aircraft 271, submarines 172 and surface craft 109. Five were rammed, four sunk by shore batteries and 116 lost in action through unknown causes.

"Flying Saucers"—Objects in the shape of large saucers had been observed in 33 States of the U.S.A. flying through the air at 300 to 1,200 miles per hour. The Army, Navy, and Air Force Headquarters are unable to explain this strange phenomenon. Mr. David Lilienthal, Chairman, U.S. Atomic Commission says that the objects have nothing to do with atomic experiments.

Persecution of Priests in Yugoslavia.—The Vatican City radio stated on Sunday the 29th that 20 Yugoslav priests had been killed and 25 others thrown into prison. The report also alleged that priests in Yugoslavia were fined for holding religious meetings, that the Roman Catholic seminaries were commandeered and the religious Press almost completely suppressed.

MADHU

The crowd that flocked to the shrine of Our Lady of Madhu this year was one of the greatest on record. On the day of the feast, July 2nd, there were over 50,000 in the city of pilgrims. They came from all parts of the Island by trains, buses, carts and some walked more than 90 miles. The Railway

authorities and bus companies deserve to be congratulated for the efficient service they maintained in spite of the post-war difficulties. There was ample provision in the Camp and Rev. Fr. Brohan the Administrator of Madhu saw that the pilgrims had all their wants supplied.

His Lordship the Bishop of Jaffna, Dr. Guyomar, O.M.I., presided at the principal religious functions and more than 40 priests helped in the spiritual ministrations. The performance of the Negombo band was much appreciated; the Police in directing the traffic and in maintaining order rendered excellent service. The A.G.A. of Mannar visited the Camp daily to see that the pilgrims suffered no inconvenience.

The feast of Corpus Christi was celebrated on the day following the feast and now Rev. Fr. Brohan is already preparing the camp for the August feast.

Letters to the Editor

A Reply to an Anonymous Letter

Sir,—I received a letter last Monday in Tamil signed 'a friend.' This anonymous friend reminds me of an anonymous pamphlet published fifteen years ago wherein some gentlemen and I were complimented in gutter language. This anonymous friend says that he is very solicitous for my fair name and that of my family and warns me that unless I desist from writing to the "Catholic Guardian" I and my family will be treated in the same manner as I was treated fifteen years ago.

You, Sir, must know how surprised I must have been since I have never written to your esteemed paper. I hope sir you won't be offended when I tell you that I haven't even read the "Guardian" for years. My copy of the "Guardian" is directed from the office itself to an aunt of mine at Kurunegalle. I do not like to borrow the "Guardian" from others and besides before the week is out all that is worth knowing of the current number is imperceptibly gathered from my friends' conversations. Light dawned on me, Sir, when that very evening another friend of mine—I must say this was a sincere friend and a gentleman—accused me with "are you The Special Correspondent?" I assured him that I was not and that I had no act or part in the article in question and, Sir, I have not read it yet and there is no need to do so, for many have told me what it is about.

What surprises me is, Sir, how it could have been fathered on me. The only reason I can ascribe is that there are some anonymous, kind friends of mine waiting for an opportunity to sling mud and filth at me. Well Sir if they must, they must. I have absolutely no objection to their exhibiting their inner souls and innate wickedness. But as to my writing to the "Catholic Guardian," or not, depends on my own sweet will and pleasure. I am not going to write to dare my unknown friend, neither am I going to refrain from writing because of his dire threats; but when I write Sir, it will not be anonymously, it will appear either over my name F. J. ARMSTRONG or over my pen name BRACHIUM FORTE.

My dear anonymous friend! I know not your name or your address, perforce I am compelled to reach to you through the columns of the paper you have forbidden me under pain of anonymous filth. You cannot be my friend, Sir. If you have the guts, brass or courage can you call at my place and tell me who you are, but you will not, you will resort to your natural methods; pursue them Sir but do not call yourself my friend.

My dear anonymous Cat,
I am etc.,
F. J. ARMSTRONG.

DEATH

The remains of Anne Chellam, the relict of the late Mr. S. Anthonipillai of the Medical Department, the mother of Messrs. P.E.E. and S.C.C. Anthonipillai and the mother-in-law of Messrs. W.B. Canagaratna, Proctor, M. Ratnasabapathy and Leo Brito Muttunayagam will be removed for interment at St. Mary's Burial Ground, Jaffna on Saturday (to-morrow) July 12 at 9 a.m.

"Airy Dale,"
3rd Cross Street.

NOTICE

The Annual General Meeting of the Karaiyur Marriage Provident Society Ltd. will be held at St. James' Boy's School on Sunday the 13th July 1947 at 6 p.m. immediately after the Benediction of the Blessed Sacrament.

ANNOUNCEMENT

I, S. Chas. Pathirana of Main Street, Jaffna, Licensed Dentist and Optician inform the inhabitants of the Northern Province that I have once more started my business and beg their kind patronage.

At present I have imported a large stock of Optical goods, Artificial teeth and Artificial eyes. Consultation Hours: 9-12 a.m. 2-5 p.m. daily

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J. D. S. ARIARATNAM,
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NOTICE

Tenders will be received by the Govt. Agent, N.P., up to 12 noon on Tuesday, 16 July 1947, for strengthening and raising the bund and for the necessary repairs to the spill and sluice of Murukandi tank in Puna-kari Tenukkai D.R.O's Division, N.P. Tenders should be made on forms obtainable on application from the Kachcheri, Jaffna, where all particulars can be obtained. Tender forms will be issued up to 12 noon on Saturday, 12 July 1947, only on production of receipt for Rs. 50 deposited for each form at the Jaffna Kachcheri.

CADJANS

Tenders are invited for the supply of cadjans to this department. Delivery will be accepted in rail way wagons at any railway station on the Northern Line. Last date for tenders 17th July. For further particulars apply to the Salt Commissioner, P. O. Box 5,9, Colombo.

E. B. TISSEVERASINGHE,
Actg. Salt Commissioner.
Salt Department,
Farrington Square,
Colombo, 4th July, 1947.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA.
In the matter of the Last Will and Testament of the late Ponnasamy Velauthampillai of Karampan. Deceased.

Testamentary } No. 713
Jurisdiction }
Meenambal widow of Velauthampillai of Karampan. Petitioner.

This matter coming on for disposal before R. R. Selvadurai Esqr., District Judge, Jaffna, 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 Notary and witnesses to the Last Will of the above named deceased.

It is ordered that the Last Will and Testament of the above named deceased dated 26th day of November 1916 and attested by S. Arunugam, 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.

This 26th day of May 1947.

Sd. K. R. SELVADURAI,
District Judge.

BARGAIN IN BRIMSTONE

A True Story of the Perennial Struggle Between God and Evil

The young assistant pastor had been warned that his new assignment in the abattoir quarter, "back of the yards," was a nightmare parish. In that region of bull pens, slaughterhouses, and slums there was more sordidness than in all the rest of the town.

One muggy afternoon in deep July he stood on the steps of his church where the mercury neared 100 degrees. His body, swathed in a cassock, winced with prickly heat.

A whiff of cheap perfume preceded the girl who now stood defiantly before him. Framed in frizzled hair tied in pink bows, her face was aged in experience, yet hopelessly young and futile; catlike eyes looked up at him in steadfast contempt. She was weaving and twining her fingers together with a faint jingle of bracelets and there flashed through his mind the lines of Eljnor Wylie:

"I am, being woman, hard beset:
I live by squeezing from a stone
The little nourishment I get."

Then he heard her husky whisper:
"Relax, big boy. I didn't come here on religious business!"

"Then what are you here for?" the priest asked.

"To kill time," she replied with a bumptious giggle.

"But why?"

"Oh, I just promised my old lady I would come to church, that's all. She's waiting down the street. I only want to stay about five minutes, to let her think I'm going to confession."

The priest mopped his dripping forehead, cleared his throat cautiously, and began:

"Listen, child—"
"Call me Aggie. That's my name, Aggie Retzinek."

"I am not asking your name," he said, "but I will tell you it's Russian—Agafia. It came from a Greek word and do you know what it means? It means 'good.'"

"That's a joke on you, big boy. Let me tell you something—I'm the worst girl in this town."

"Oh no, you're not! I know the worst girl."

"And who is she?"

"She's the one who thinks she is the best girl in town." There was remote banter in his tone. "You know, I might make your confession for you."

"Listen, big boy—I just got out of the State Reformatory for girls. Reformatory!"

She spewed out the word, disgorging with it a torrent of brothel profanity. The young priest knew that her language was only a projection of her own inner self-contempt, and therefore there was hope for her.

"I fell for your holy stuff at first," she went on. "All I cared about was getting out of there. So I went to chapel and I prayed to God. But He must have been too busy for the likes of me."

"Perhaps He said no."

"Have it any way you want. I didn't go free, that's all. So then—"

"Go on."

"All right. You asked for it. I prayed to the devil!"

The priest's face blanched. Here was an unfamiliar transgression indeed; faith turned wickedly upside down!

"But the devil," he prodded quietly, "doesn't he always ask a price?"

"Why shouldn't he? Don't you? I promised him, if he would only get me out of that place, I would make nine sacrilegious communions, I did, too, I took communion and I cursed God! Plenty! And you know what? After the eighth time I got paroled. So now, big boy—what do you say to that?"

In three universities, the priest had worked for scholarly degrees. He was a well-educated, even a sophisticated man. Yet at this atrocious disclosure he felt as if in the bodiless presence of Evil itself. Tremulous, quavering, he heard himself answering:

"I say he got a good bargain, that's what I say! This devil you prayed to, he gives you what you call freedom and in exchange he gets an immortal soul. But—"

"Don't get yourself so worked up, big boy."

"You're cheating the devil—and I thank God for it. There is still time."

"Look here, I never broke a bargain with anybody! Never!"

"Your soul is not lost, not yet."

"How dare you say such a thing to me?" she cried in a sudden, tearful rage.

"Why did you come to this church?"

To please your mother! That means your mother is still dear to you—and don't you see?—no one who loves can be hopelessly lost. Give me five minutes—and all this can be blotted out like a bad dream."

She shuddered pitifully, as if she were contorted by some violent emotion; her breath came in gasps and her cheap bracelets jangled.

"That's enough!" she panted. "I'm leaving. You can't do nothing to me!"

"Stay here and pray," pleaded the priest.

She turned away.

"You'll come back!" he said. "Tonight!"

The only answer was the *click-clack* of high heels down the marble steps into the street.

As the priest entered the church to perform his duties as confessor, he told himself that this trollop child must not be lost! The sticky reek of her scent seemed to plague the air, and he could still hear her strumpet laughter. When he entered the confessional, it seemed to him as if the tiny, sweltering box contained all there was of heaven, earth, the bottomless pit, everywhere, and the struggle of good and evil dumped on his lap.

The thing had happened. It was not a fantasy. Aggie Retzinek truly believed she had signed up in sulphur and brimstone—and who was he to underestimate the force of such a belief? He prayed for guidance.

The answer had been clear from the first. The only way to fight was with the weapons of the soul, love and prayer. He turned to listen to the confessions, to anxiety, loneliness, and distress. All the penitents were given their penances, and then, to one after another, he said:

"I ask you now to help me to pray for a special need. Will you stay for one hour in the church and pray?"

None refused. One man postponed a journey to join in; others broke off appointments; some volunteered to stay all afternoon.

When afternoon and evening confessions were over, the last shafts of twilight slanted through the open door and the tall coloured windows of rainbow saints and tinted miracles. Kneeling before the altar, he laid his hot palms on the firm coolness of the marble balustrade. From the street came the distant calls of late hucksters crying strawberries and watermelons, as he began the first "Our Father."

Hour after hour dragged by. Night came late, with the glimmer of flickering candle flames and the ringing of the tower bells. The street noises dimmed and soon the church was abandoned of all except the enrapt friend of Agatha Retzinek. Once there clanged out the siren and the rumble of hood-and-ladders rolling to a fire, but the kneeling figure did not seem to hear. He was still keeping solitary vigil when at 11 o'clock the sexton shuffled in to put out the lights and close the doors.

"Never mind!" called the priest. "I'll lock up," and bowed his head again in his bivouac of prayer.

It was long after midnight when he heard the *click-clack* of heels coming down the marble aisle. Hope surged in his soul—and then a whiff of perfume made him gasp with joyous certainty. He did not move to look around as she knelt beside him, but he heard her begin to weep.

"If I had not waited for her," the priest told me, "she would have found the doors locked and would have turned away, perhaps never to come back. Agatha is a steadfast, happy woman today."

I have told this story to men of many faiths and their feelings were all summed up in what Harry Emerson Fosdick said:

"I salute this priest—he is a real servant of Christ, this Monsignor Fulton J. Sheen!"

Character

(Continued from Page 1.)

and know early that all men are sinners and that it cannot ever expect to see justice in this world? Few will desire that the miseries and brutalities of the world should be presented to the child in their stark nakedness; much less that it should experience them. There is no need on the one hand, as in course of time every individual will come across them; and on the other, such realistic training fails in its object, for the child will become unrealistic. The good has to be presented to him; it is just as objective as the bad, it alone is worth striving for, and by it alone the human race is kept up; and if it is rarer, it is precisely for this reason that it needs more presentation. The child's education is for training it to strive for the good i.e. face and overcome difficulties in seeking for it. Evil shows itself; the good has to be sought for. The child naturally seeks for it and expects it in others. If it is obscured by the bad, the child's natural tendency is soon per-

verted. Moreover, in the family circle he is guided by authority and example in others. Bad example is easier to follow. There are no obstacles to evil, except what is imposed by others; but these do not necessarily check, they may merely be avoided. The child would only try not to be found out in an evil action, understanding by it only that which will bring about punishment. Before development of its reasoning powers the child is apt to consider all the actions of its elders as models for imitation, and cannot discriminate details of good and bad. Moreover, only the good in others can arouse love in the child.

(To be Continued)



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