

Rates of Subscription
Eng. Guardian
 Yearly Rs. 6-50
 Half Yearly Rs. 3-50
Eng. & Tamil Guardian
 Yearly Rs. 10-50
 Half Yearly Rs. 5-50

The Catholic Guardian

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

REGISTERED AS A NEWSPAPER IN CEYLON.

Telegrams: "GUARDIAN", JAFFNA.

Telephone: NO. 100.

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

Rates of Advertisement
Family Announcements
 Rs. 5-00 per insertion
Order Nisi
 Rs. 5-00 per 2 insertions
Trade Advertisements on Application.

Vol. 72. No. 33.

JAFFNA, FRIDAY AUGUST 29, 1947.

PRICE: 10 CENTS.

Priest-Legislator Salutes Indian National Flag

"This Flag Will Stand as Reminder of Our Love and Peace"

After over a century during which the Union Jack was flying over India, to-day 23rd July, for the first time in India's history a flag acceptable to all sections and cross-sections of the people has been unfurled by Pandit Nehru. To day and forever this new flag will fly over this ancient land of ours.

On this memorable occasion, Dr. H. C. Mukerjee, the leader of the Christian group in the Constituent Assembly, as also other Christians spoke eulogising the flag and affirming loyalty to it. Rev. Fr. De Souza, S.J., spoke with remarkable oratorical skill which evinced great appreciation from all quarters. Thundering applause filled the Assembly Chambers as India's Priest-Legislator finished his speech.

The full text of this speech makes delightful reading.

"Mr. President, I thank you, Sir, for giving me the opportunity to join in the chorus of the expression of happiness on this very auspicious occasion when India, without distinction of religion or caste or creed, province or section, accepts a national emblem that will represent her in the councils of the world. Sir, some of us who have seen public demonstrations and pageants in foreign countries, have felt humiliation at seeing our great land, its vast peoples, its ancient culture, and its incomparable beauty unrepresented in these pageants. When strangers looked at us we had to bow our head in humiliation knowing that this Comity had no independent representation. Sir, to-day, this humiliation ends and if such a pageant should take place, the children of India who may be present there will share the pride with which other nations greet and honour the symbols of their country fluttering in the air, and their hearts will rejoice as their flag will rise in the breeze. That, Sir, is one aspect of it which, I think, will come home to all of us with particular satisfaction.

"Better than most people, I take it that our people understand the meaning of symbolism, of ritualism, and the

significance of hoisting of this flag and all that it stands for. Such is our love of ritual, such is the imaginative wealth with which we surround our symbols and signs. Ours is a very happy and singularly well convinced symbol with its harmony of colour and with its unique idea of a circle in the centre into which such a wealth of meaning can be concentrated. Sir, I am sure many of those who were present will recall the historical occasion when this very noble building in which we have gathered was inaugurated. On that day the Viceroy of the day, Lord Irwin, referred to the circular construction of this building and alluding to one of the noblest of Christian English poets, quoted his lines, that he had seen 'eternity as a circle of white light.' Sir, this circle, this wheel, which represents so many things—time and its revenges, industry and all its achievements—represent for us also eternity and the values of eternal life.

"Pandit Jawaharlal Nehru referred to these spiritual values by which a nation lives and which should be represented by this flag. Nothing could be more appropriate and admirable than this circle to represent those spiritual values. This is the symbol with which India will continue its fight. May I be permitted to say that India will continue its struggle also for peace, and that just as her soldiers will be encouraged and uplifted by the sight of this flag in all righteous warfare against unjust enemies, so also this flag will stand as a reminder of our love of peace. May it help us to go forward in all righteous work and see that all social wrongs are righted. Above all, in every case of fratricidal warfare, of strife among ourselves, when injustice is done, when tempers rise, when communal peace is broken up, may the sight of this flag help to soften the harsh and discordant voices, and help us to stand together, as we have gathered to day in unanimity, in happiness, in brotherly feeling to salute this, our national flag."—*The Herald.*

IMPORTANCE OF MOTHER

(Extracts from two of Cardinal Griffin's Speeches given last month)

(At Walsingham, to 2,300 mothers of Union of Catholic Mothers.)

"When Our Lady's shrines here and in many parts of England were destroyed men attempted to separate Mary from Her child. They contended that devotion to the Mother was a discredit to Her Son. They contended that true devotion to the Son could only exist apart from the Mother.

"We are witnessing the tragic consequences of such separation. The sixteenth century attempted to take away the glories of the Mother and the twentieth century has now destroyed belief in her Son.

"England's apostasy from Mary has resulted in the apostasy of many of our countrymen from God."

"We have seen the grave results that

have come from the separation of Mary from her Child. The same results will come to the mothers of this country if their children are separated from them.

GREATEST GLORY

"In the care of your home and children lies your greatest glory. In the home you reign as mother and queen.

"Outside the home you become a woman, a worker, a hand, a cog in the machine. In a factory you will be engaged in dealing with lifeless material.

"In the home, as a mother, you will be fashioning the greatest object of God's creation.

"This pilgrimage is being made by you first and foremost for the sanctity of the home and family. You mothers have a great opportunity and a great responsibility.

"You can form citizens for Heaven. You can teach your child the most im-

THE MALIGNED MIDDLE AGES WHEN MEN WERE FREE

By Peter Colechurch

There are moments when, listening to hymns of praise of our progressive age, one is attacked by the eerie feeling that we are without history; that before the "New Learning" of the 16th century gave Big Business a religion, Western Europe was a swamp of barbarism, inhabited by slaves lurking in unhealthy squalor and ignorance. The implication is that we of today can learn nothing from a life so narrow, except, of course, aesthetics from contemplation of its cathedrals.

However much moderns ignore the builders, the cathedrals cannot be overlooked. Moderns do their best, by treating them as museum pieces and sentimental relics of a dead age, to suggest they have no bearing upon our time or future. This, of course, stifles curiosity about the Catholic past.

The cathedrals teach a lesson that emphatically contradicts all the nonsense about the Middle Ages being barbarous and backward. Let us suppose that an expedition into the heart of unknown Australia suddenly came upon a temple as ancient and as fine as Westminster Abbey or York Minster. The explorers would hoot if anybody suggested that it was the work of the barbarous and backward aboriginals. They would point out that this temple

portant matters of life. You can teach your child to love and honour God and by so doing to love and honour other people.

"It is your greatest contribution to the moral reconstruction of this country.

"You cannot expect to improve conditions in the family life of this country by leaving your child to the care of others and spending your lives in less important activities. The mother's greatest work is in the home, in caring for her husband and her children. You can learn here at Walsingham the lessons which Our Lady showed by her example at Nazareth."

"Do not allow anyone to deprive you of the care of your children. Do not allow men to encourage you to deprive yourselves of the greatest privileges you have as mothers to train the body and soul of your child."

"Your greatest contribution to the cause of peace is by the peace you will establish in your own homes and among those with whom you dwell. Your own contributions, that your children may live in peaceful times, will be the training you give them at home and by the prayers from a mother's heart for Christian.

(From the speech at Scala Theatre, London, to Westminster Catholic Youth Association.)

"The mother in the home does work of great importance—even equal to the Prime Minister's."

"When this country goes back to the Christian life and the Ten Commandments, then and then only will we see reconstruction.

"This is a meeting of national importance. Instead of some of the stuff the B. B. C. put on we could supply them with an excellent programme.

"The country needs a lead and youth can give it that lead. You know what is to be done and you have the grace to do it."

could have been erected only by a people of a high, creative civilization (to leave out spirituality for the moment) equal to, if not surpassing, our own.

They would indicate the imaginative planning, architecture, masonry, building, carpentry, stone and wood carving, sculpture, stained-glass work, wall painting, decorative skill, mosaic work, gold and silver altar plate, brass altar furniture, the ironwork of screens, sconces, brackets, hinges, the designing and manufacturing of altar linen and vestments, and scores of other necessary crafts. All this, they would insist, leaves no doubt of its being the work of a community not only of highly cultivated imagination and taste, but of long training in technical excellence.

But our own Middle Ages produced not one but literally thousands of superb cathedrals, churches, chantries, monasteries, each enriched by every craft. Each building represented a community of cultivated men.

Who then is the more barbarous, the people of an age that could create so much beauty, or those of our age of grim brick churches, grimmer factories, and box-like houses, who banish beauty to museums or catch it second-hand in cinemas?

Your modern man will say, "The man of the Middle Ages was little more than a slave. He wasn't free, like us."

There is an irony behind all this unseen by the modern man, because, having been told that all history was "bunk," he has never troubled to examine the historic road his kind has travelled.

That road began under Roman law, when man had no rights except those conferred by the authorities. He was a robot doing what the state ordered. The whole story of the Middle Ages is of the way common man, aided by the Church, fought his way out of that slavery, first to feudal serfdom and then to democratic freedom. He slowly created self-ruling democracy through town councils, and eventually attained a freeman's parliament. Man had done all this by the 16th century; then reaction began. Often under the slogans of liberty, the servile state grew with the power of landowners and financiers; the industrial age forged stronger fetters; and now man is again becoming, under state totalitarianism, the robot which he was until the Church and the Middle Ages uplifted him.

Even in such a detail as recreation man was better off in the Middle Ages than now. The Church instituted some 40 or 50 holy days a year, on which no servile labour could be performed. To them were added Sundays, and the half days of vigils, including Saturdays, when men prepared for worship the next day. Those breathing spells were snatched away at the Reformation, and even the Catholic Saturday half day was not restored until recently, while only slowly did our handful of legal holidays take the place of 90 or more holy days of our fathers.

But they worked longer hours and under harder conditions, moderns will argue.

But did they? In the earliest days, when Europe was agricultural, and without great industries, most men

(Continued on Page 4.)

Church Calendar

AUGUST 1947

FRI.	...29 Beheading of St. John Bap.
SAT.	...30 S. Rose.
SUN.	...31 14 P.—S. Raymond.
SEPTEMBER 1947	
MON.	... 1 S. Giles.
TUES.	... 2 S. Stephen.
WED.	... 3 S. Simeon.
THURS.	... 4 S. Rosalia.
FRI.	... 5 Lawrence.

IMPORTANT NOTICE

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

The Catholic Guardian

AUGUST 29TH 1947

JAFFNA'S TESTING TIME

It was, we believe, the late President Roosevelt who said that in his opinion, the post-war period would be the period of the ordinary man. Obviously that classification in the all-over conditions obtaining to-day calls for considerable qualification. There can however be no denying the incontestable fact that in India, Burma and Ceylon it is the ordinary man that is calling the tune.

What kind of tune is he calling here in Ceylon? From the results of the General Election to hand it is clear that the emphasis is to be on social legislation and that communalism is quietly but decisively receiving its quietus. A tour of the Southern and Up-country areas brings this conviction home with irresistible force.

The disastrous floods—how disastrous only the eye-witness can conceive—have emphasized the trend. From the academic point of view, it would seem that comprehensive and sweeping planning is apt to overlook the basic realities of life in that man's proposing is so patently subject to God's disposing. That disposing as evidenced in the monsoon areas will necessitate a huge amount of relief work for many a day to come: we are not going to attain the millenium immediately.

We must resist the temptation to indulge in shallow generalization. It would be easy to accuse the ordinary man of apathy: 30% of the total votes cast is to-day no indication. Harvest pre-occupations at such a time, when one's very existence is at stake and when the issue is to save a few grains from an apparently ruined crop, have kept the peasant working overtime. Political considerations have to be foregone.

There is a tremendous interest, for the Southerner, attaching to the Jaffna results. The general position is well grasped and the universal conviction is that the Jaffna voter will plump for co-operation, for sanity. Ceylon needs all that the North can contribute and all without exception are awaiting a gesture, a positive, response, generous gesture. Therein will be the happiest augury for the country's future. Small minds, petty policies and purely personal interest

are, as they should be at a discount. Let us approach the testing-time in a big manner.

14TH SUNDAY
AFTER PENTECOST

Gospel

(St. Matthew: Ch. 6: 24—33)

A man cannot be the slave of two masters at once; either he will hate the one and love the other, or he will devote himself to the one and despise the other. You must serve God or money; You cannot serve both. I say to you then, Do not fret over your life, how to support it with food and drink; over your body, how to keep it clothed. Is not life itself a greater gift than food, the body than clothing; See how the birds of the air never sow, or reap, or gather grain into barns, and yet your heavenly Father feeds them, have you not an excellence beyond theirs? Can any one of you, for all his anxiety, add a cubit's growth to his height? And why should you be anxious over your clothing? See how the wild lilies grow; they do not toil or spin; and yet I tell you that even Solomon in all his glory was not arrayed like one of these. If God, then, so clothes the grasses of the field, which today live and will feed the oven tomorrow, will He not be much more ready to clothe you, men of little faith? Do not fret, then, asking, what are we to eat? or what are we to drink? or How shall we find clothing? It is for the heathen to busy themselves over such things; you have a Father in heaven who knows that you need them all. Make it your first care to find the kingdom of God, and His approval, and all these things shall be yours without the asking.

Notes on the Gospel of the
14th Sunday After Pentecost
(Communicated.)

1. That a man cannot be the slave of two masters is sheer common sense. No one can serve two different persons with opposite ideas.
2. The two masters are God and an inordinate desire for worldly gain. One cannot serve both, because they demand things that are contradictory.
3. Those who serve money are the avaricious, who impelled by their longing for riches, offend God by many transgressions of His commandments.
4. Some try to solve the problem, by giving up God and serving sin wholeheartedly. But this can never do, as God made us to know Him to love Him and to serve Him. He is to be our master and in no other atmosphere can we ever breathe freely.
5. Many do attempt the double allegiance. They serve God sometimes and in some things; and they serve money, sinfulness, lust of power, or some other god at other times and in other things. But this our Lord says is not really practical.
6. Our Lord refers to the birds of the air, and the wild lilies, to awaken in us confidence in Divine Providence. If God looks after these, how much more will He not care for us, whom He has created after His own image, and adopted as His children?
7. We should perceive and adore providence in great as well as minor things and in the smallest circumstance, for everything is under the eye of Providence.
8. God in His Providence watches over us; He knows our wants, before even we think of imploring His aid, and is ready to help us at all times.
9. Thou O Lord hast ordered everything; whatever happens is the effect of Thy Divine Will, which commands or permits.
10. Because a kind Providence looks

over us are we therefore not to use any care or labour? This, certainly by no means follows. Our Lord only forbids that anxiety, proceeding from little faith. For the rest God has Himself commanded us to labour.

11. Let us then, make it our first care to seek the Kingdom of God and His justice, trusting that God can and will help us even without our asking.

12. When the Priest, just before the Consecration, stretches his hands over the bread and wine—the offering of our bounden duty as his slaves—let us put our whole heart and mind and will, to be given to God like the host and transformed into the very Heart and Mind and Will of Christ.

Political Principles
are not PoliticsBY THE REV. FATHER GILLIS, C.S.P.,
IN THE "CONTEXT."

Pope Benedict XV during World War I made repeated pronouncements on the philosophy of politics. In fact the most statesmanlike of all utterances, not excluding those of Woodrow Wilson, came from the Vatican. The Bishops of the United States have repeatedly issued statements on the philosophy and especially on the ethics of politics. A priest must be conceded the right to follow in the steps of his superiors.

Not only as a student, but as a patriot, the priest is entitled and indeed obligated to say what he judges to be for the good of the government. To be ordained is not to be disfranchised. The priest must not be the only man without a country. After all, priests are people. They are citizens and if the truth be told they are frequently the most enlightened citizens. It would be a pity if a priest who has some knowledge of advantage to the country should lock it up in his brain. If he has specialized on the study of history, philosophy, botany, chemistry or what you will, it might be sinful of him not to write. So if he has some views on political matters, not haphazard judgments, not prejudices, not such vengeful or vindictive opinions as sometimes are mistaken for political principle, but carefully considered theories, why should he not give them out?

Parliamentary General
Election Results

The following are the election results to date:

KANDY

Mr. George E. de Silva (U.N.P.)	7,942
Mr. T. B. Illangaratne (I)	7,737
Mr. A. Godamune (I)	2,450
Mr. D. B. Wadugodapitiya (I)	172
Spoilt	332
Total polled	18,533
Majority	205
Number of registered voters	32,199

KOTTE

Mr. R. Gunawardene (L.S.S.P.)	11,955
Mr. Rajah Hewavitarne (UNP)	7,753
Mr. W. G. Ratnayake (I)	928
Mr. D. F. Galhena (I)	362
Mr. S. A. Boteju (I)	215
Spoilt	359
Total polled	21,572
Majority	4,202
Number of registered voters	45,754

KIRIELLA

Mrs. Florence Senanayake (L.S.S.P.)	5,536
Mr. T. K. W. Chandrasekera (U.N.P.)	3,294
Mr. A. E. B. Kiriella (U.N.P.)	2,439
Mr. H. A. G. Kalatuwawa (I)	2,428
Mr. B. S. Ramachandra (I)	1,120
Mr. Abdul M. S. Lebbe (I)	366
Spoilt	399
Total polled	15,581
Majority	2,241
Number of registered voters	30,305

BANDARAWELA

Mr. K. V. Nadarajah (I)	4,092
Mr. M. P. Yapa (I)	2,897
Mr. K. B. H. Adikaratillake (I)	181
Spoilt	239
Total polled	8,409
Majority	2,195
Number of registered voters	14,311

MIRIGAMA

Mr. D. S. Senanayake (U.N.P.)	26,762
Mr. Edmund Samarakkody (B.L.P.)	10,673
Spoilt	462
Total polled	37,897
Majority	16,089
Number of registered voters	55,474

KAYTS

Mr. A. L. Thambiayah (I)	5,552
Mr. A. V. Kulasingham (T.C.)	5,230
Mr. K. Ambalavanar (I)	3,701
Sir Waitalingam Duraiswamy (I)	2,438
Mr. J. C. Amarasingham (I)	981
Spoilt	502
Total polled	18,404
Majority	322
Number of registered voters	33,045

AGALAWATTE

Mr. S. S. A. Silva (L.S.S.P.)	4,135
Mr. D. D. Athulathmudali (UNP)	3,356
Mr. A. A. Perera (I)	3,295
Mr. P. A. Wijegunawardene (I)	1,877
Mr. D. M. Athulathmudali (I)	828
Mudaliyar W. M. P. Corea (I)	644
Spoilt	620
Total polled	14,755
Majority	779
Number of registered voters	35,803

MATARA

Mr. Harry Abeygunawardene (Communist)	11,970
Mr. Wilfred Gunasekera (I)	5,279
Mr. George Weeratunga (I)	2,661
Mr. K. K. D. Silva (I)	442
Spoilt	535
Total polled	20,887
Majority	6,691
Number of registered voters	39,930

TRINCOMALEE

Mr. S. Sivapalan (T.C.)	5,252
Capt. A. C. Canagasasingham (UNP)	3,225
Mr. E. A. P. Nandias de Silva (I)	877
Spoilt	180
Majority	2,027
Total polled	9,534
Number of registered voters	18,641

WELIGAMA

Mr. M. Javawickrema (U.N.P.)	11,255
Mr. E. Senaratne (U.N.P.)	7,468
Mr. A. B. Senewiratne (I)	5,213
Mr. E. Y. D. Abeygunewardena (I)	1,422
Mr. D. L. Senaratne (I)	413
Spoilt	433
Majority	2,767
Total polled	26,203
Number of registered voters	30,622

DEHIOWITA

Mr. Reginald Perera (L.S.S.P.)	6,367
Mr. Mohandas de Mel (I)	2,498
Mr. A. J. H. de Thabrew (U.N.P.)	1,576
Mr. H. Jayawardena (I)	909
Mr. P. Udabage (U.N.P.)	896
Mr. C. W. de Mel (I)	303
Spoilt	434
Majority	3,889
Total polled	13,005
Number of registered voters	28,938

WATTEGAMA

Mr. A. Ratnayake (U.N.P.)	14,788
Mr. B. P. Perera (I)	3,477
Spoilt	519
Majority	11,311
Total polled	18,784
Number of registered voters	32,008

BINGIRIYA

Mr. T. B. Subasinghe (L.S.S.P.)	10,410
Mr. G. E. Atthanayake (U.N.P.)	814
Mr. L. W. Weerasinghe (Swaraj)	634
Mr. S. M. G. Banda (I)	617
Mr. A. R. Wijekoon (Labour)	105
Spoilt	316
Majority	9,596
Total polled	12,946
Number of registered voters	36,156

DENIYAYA

Mr. Victor Ratnayake (I)	4,510
Mr. D. F. W. Ratnayake (I)	3,793
Mr. D. C. Hettige (I)	2,282
Mr. D. Z. Roy Rajapakse (I)	2,938
Mr. E. E. Abeynaike (I)	667
Spoilt	504
Total polled	14,694
Majority	707
Number of registered voters	29,542

MUTTUR

Mr. A. R. A. M. Abubaker (UNP)	3,480
Mr. M. E. H. Mohamed Ali (C)	1,760
Mr. E. Sockalingam (I)	1,555
Mr. A. C. Chellarajah (I)	1,118
Spoilt	228
Total polled	8,141
Majority	1,720
Number of registered voters	16,649

ATTANAGALA

Mr. S. W. R. D. Bandaraipaike (UNP)	31,463
Mr. Chandrapala Gunasekera (LSSP)	4,609
Spoilt	417
Total polled	36,484
Majority	26,854
Number of registered voters	55,949

CHAVAKACHCHERI

Mr. V. Kumaraswamy (TC)	11,813
Mr. C. R. Thambiah (UNP)	2,002
Spoilt	186
Majority	9,811
Total polled	14,001
Number of registered voters	28,377

AVISAWELLA

Mr. D. P. R. Gunawardane (LSSP)	17,598
Mr. Bernard Jayasuriya (UNP)	5,676
Spoilt	259
Total polled	23,533
Majority	11,922
Number of registered voters	40,009

HORANA

Mr. A. P. Jayasuriya (UNP)	15,828
Mr. M. T. Peris (LSSP)	15,163
Mr. Anagarika Dharmapriya (C)	3,187
Spoilt	678
Majority	665
Total polled	34,865
Number of registered voters	51,222

WARIYAPOLA

Mr. Ivan Dassanayake (UNP)	12,063
Mr. C. M. Edwin de Silva (IS)	2,158
Mr. H. Vanderpoorten (Swaraj)	485
Mr. T. G. R. de Silva (I)	213
Spoilt	265
Majority	9,905
Total polled	15,184
Number of registered voters	31,886

Flood Havoc Revealed

As the floods subside, reports from the outstations which were isolated for days enable a picture to be pieced together for the first time of the magnitude of the disaster.

These are the sombre highlights of the flood tragedy in the outstations:

Kandy: 4,000 to 5,000 were homeless during the height of the flood and the Military Barracks are one of the places thrown open to refugees.

Gampola: The deathroll in its suburbs and outlying villages is believed to be appalling. In fact Geliya is reported to be pestilential from the number of its dead.

Kandy's homeless on last Friday morning were between 4,000 and 5,000. The areas principally affected were Getambe, Katugastota, Lewelle and Tennecumbura—all in the low-lying surroundings of the basin of the Mahaweli.

Intense rain fell without intermission for more than 30 hours, registering 17 inches on Friday morning and over 20 inches for the previous 48 hours, at recording on Saturday morning.

HOUSE CRASHED ON 60

The conditions at Gampola are appalling and there are grave fears of an abnormally high death roll. In its suburb of Kabatapitiya alone 28 bodies have been discovered from under the ruins of houses. Sixty people sought shelter from the flood in a two-storeyed house which was among the last in the neighbourhood to crash. Only 20 bodies were found there and search failed to reveal any traces of the others.

Reports of the greatest suffering in the Gampola area come from Geliya, Elpitiya, Naranvita and Kalugomuwa where the floods ambushed hundreds of village dwellings and may have resulted in an appalling loss of life.

RAFT RESCUE

At Getambe, a Kandy suburb, which today presents the appearance of an area devastated by a volcanic eruption, only two bungalows remain seemingly intact—that of Mr. W. Gopallawa, the Municipal Commissioner, and of Mr. Arthur Perera, Advocate.

A 60-year old veteran resident of Peradeniya, Mr. George Beven, and his servants had a remarkable experience. When roused at midnight by the roar of the flood, the household, already cut off from all hope of escape, climbed through the ceiling on to the roof where remained in danger until nine in the morning when a neighbour, by means of a hastily constructed raft of cottonwood, carried them to safety.

The railway bridge at Peradeniya was completely destroyed except for the piers. This means that Kandy will be cut off by rail for considerable period until the bridge is repaired.

The bridge over the Mahaweli at Tennecumbura, carrying the road to Teldeniya and beyond, has been breached amidstships.

All suspension bridges between Kandy and outlying villages have been swept away.

Communications were partially restored on Saturday afternoon when subsidence of the floods at Katugastota permitted the passage of traffic to Kurunegalla and Colombo.

BOULDER TRAGEDY

Reports from Matale tell of a high death-roll in the village of Agalawatte where by Saturday, the police discovered 17 dead bodies. Excavation amid the complete ruins of the village continues.

Four of the five children of Mr. Dullewa, son of Dullewa Adigar, were crushed to death by a boulder falling on their home near Matale.

Ten persons were killed in similar circumstances on Matale West Estate.

The Commander, Ceylon Garrison, has granted a request by Mr. George E. de Silva, Minister of Health, that the Kandy Military Barrack should be used as the headquarters of relief.

PRE-FABS FOR REFUGEES

Mr. L. J. Seneviratne, Director of Agriculture, has allowed the use of several pre-fabricated huts at Kundasale for refugees.

The Mayor's Fund (inaugurated when Mr. Morley Spaar was Mayor), is now being used as the nucleus of a public fund for relief.

The area surrounding the Peradeniya Training Colony is the scene of much devastation and the colony is a refuge for hundreds of homeless.—*Catholic Messenger*.

Karayur 'An Example of Co-operation'

"The Karayur Housing Scheme, described as the greatest social service Central Government is rendering the North since the advent of the British rule, is now an accomplished fact," said Mr. C. Ponnambalam, Chairman, of the Jaffna Urban Council, presiding at a public meeting that followed the laying of the foundation stone by His Lordship the Bishop of Jaffna, for one of the houses, thus inaugurating the scheme. A large number of Catholic priests participated in the ceremony.

Later the Bishop and the Chairman were conducted to a special dais. Those accommodated on the platform included Mr. A. Mahadeva, Home Minister, Dr. S. Subramaniam, and a number of priests.

The Chairman said that the largest sum ever voted for any work of social service in the North was the 25 lakhs voted for the Karayur Scheme.

This was due to the fact that the Jaffna representative, Mr. A. Mahadeva, had been co-operating with the Sinhalese leaders. It was by co-operation that conditions in the North could be improved.

Mr. C. Ponnambalam added that the Catholic Church was responsible for the Scheme and he exhorted the audience to follow her advice.

His Lordship, Dr. J. Guyomar, said that for over 50 years agitation had gone on for such a housing scheme. The reclamation work was over by 1920. About that time the late Father Francis and Mr. Moses tried to influence general opinion in favour of the Scheme but the reaction in Government quarters was slow, and the Scheme remained in abeyance for more than 10 years, until a loan from the Central Government enabled the local administration to proceed with the building of some 50 houses. That was in 1931.

The question was taken up again when the Leader of the State Council, accompanied by Mr. Mahadeva, visited the area. Sometime afterwards Mr. Mahadeva placed a motion before the Board of Ministers and saw it carried through.

His Lordship then thanked the Chairman for his efforts in forwarding the undertaking.—*The Times*.

LOCAL & GENERAL

Bishop of Chilaw Going to Rome.—The Bishop of Chilaw, Dr. Edmund Peiris, has left for Rome last Monday on his first ad limina visit. He will be accompanied by the Rev. Fr. Roland Perera. They are proceeding by sea.

The Very Rev. Fr. Michael Perera will administer the Diocese during the absence of the Bishop.

Consecration of Bishop at Trincomalee.—On representation made by the Catholics of Trincomalee, the Bishop-elect, Monsignor Glennie, has decided to have the Consecration ceremony at Trincomalee instead of at Batticaloa.

It will take place on September 21.

Governors' Flood Relief Fund.—Hearty response is being received from the Public towards The Flood Relief Fund started by His Excellency the Governor. To-day the figure stands at Rs. 238,534. The Jaffna Diocese has started a subscription list with His Lordship the Bishop contributing Rs. 500. The President Moopu of the Cathedral and Mrs. St. John Puvirajasinghe are in charge of e collections. It is a worthy cause to which everyone should contribute.

President Moopu of St. Mary's Cathedral, Jaffna.—We are glad to learn that Dr. St. John Puvirajasinghe has been appointed the President Moopu of St. Mary's Cathedral by His Lordship the Bishop of Jaffna. It is needless for us to introduce Dr. St. John who is a popular figure throughout Ceylon, well known for his liberality, urbanity and a spirit of camaraderie wherever he had the opportunity to serve.

It will be recalled that he is the son of the late Mr. M. J. Puvirajasinghe, who was himself a President Moopu and a recipient of the "Bene Merenti" medal from Pope Benedict XV. We congratulate the Doctor on whom the mantle of his father has deservedly fallen.

How to Help Britain in Her Economic Crisis.—His Excellency the Governor has received from the Secretary of State for Colonies a message to the people of Ceylon explaining the economic crisis which the United Kingdom is at present experiencing.

The Secretary of State states that Ceylon can help Britain to surmount the difficulties by:

1. Ensuring that Ceylon does not add to U. K.'s difficulties by herself importing more than she can pay for with current earnings.

2. By confining Ceylon's imports wherever possible to a level below that of actual earnings of her imports.

3. By increasing Ceylon's production of goods which U. K. at present has to pay for in dollars, or goods which can be exported and sold for dollars.

Personal.—Mr. & Mrs. S. J. Rajapopathy, son and daughter-in-law of Pundit P. Savirimuttu have left for Malaya via Negapatam on the 27th.

—Mrs. A. Joseph Vanderkone and children have arrived from Penang and are residing at 25, Fourth Cross Street, Jaffna, the residence of Mrs. Viviana Gregory, the mother of Mrs. Joseph.

Ceylon Representative in Malaya.—In view of the constitutional changes in Ceylon and Malaya, the question of a Ceylon Representative in Malaya has been engaging the close attention of Ceylonese generally and the Ceylon Federation in particular.

On the eve of his departure for Ceylon Mr. E. E. C. Thuraisingham, the President of the Federation and Ceylon Representative of the Malayan Union Advisory Council, revealed at a special meeting of the Federation Committee that he had discussed the matter with the Governor-General Mr. Malcolm MacDonald, and the Governor of the Malayan Union, Sir Edward Gent, who agreed that it was important that Ceylon as a Dominion should have a representative in Malaya as such in view of the close connection between the two countries and the Ceylonese population and interests in the Malayan Federation and Singapore.

Mr. Thuraisingham and the Federation's Vice-President, Mr. R. P. S. Rajasooria are leaving for Ceylon on Thursday, when they will take up the

matter in the hope of convincing the Government of Ceylon of the need for separate representation in Malaya. The special meeting decided, during the absence of Mr. Thuraisingham and in view of the present situation in Malaya with the pending constitutional changes to elect Mr. Aster Gunasekera, Deputy President of the Malayan Union Sinhalese Association, as acting President of the Ceylon Federation in Malaya.—*Daily News*, August 26.

Curtain Falls on India Office.

—According to a report in the "Hindu" of Aug. 17 the India Office ceased to be on the midnight of Aug. 14 even as a relic of the past. It simply, yet completely, disappeared unwept, unhonoured and unsung.

Catholics Asked to be a Bridge of Unity.—The Vatican Radio said on Sunday the 17th inst. "Catholic Bishops in India have appealed to the 5,000,000 Catholics in the country to act as a bridge of unity among sections of the community separated by discord or position."

The appeal was contained in a statement on the "Catholic Church and the Independence of India," which said, "Although Catholics are numerically few they have contributed notably to the moral progress of India, mainly through educational and charitable institutions."

Justice to Minorities.—Mabamba Ghandi said in his post-prayer meeting Aug. 19: "If the Hindu majority treasured their religion and duty they would be just at all costs and they would overlook the limitations or mistakes of the minority who had none but the majority to look to for justice. Until the Prime Ministers of the Pakistan and the Union agreed upon a course of action towards the minorities in both the States the practice that was followed among the British regime often under compulsion should be fully and voluntarily followed in both the States."

Indian Premier's Official Residence.—No. 17, York Road, New Delhi will continue to enjoy the distinction of being the official residence of India's Premier, Though No. 7, Prithviraj Road was offered to Pundit Nehru, on account of its larger accommodation Mr. Nehru turned down the offer.

India to Import 100 Million Yards of Japanese Cloth.—India is to import 30 million yards of Japanese textiles in addition to the quota of 70 million yards which is about to be shipped from Japan. The entire quantity is to arrive in India within the next three months. These textiles are not part of the reparations which India will get from Japan but are to be paid for.

Before the outbreak of the War in the East, a large part of India's trade was done with Japan. India was mostly exporting cotton, pig iron and other raw materials in return for which she received textiles and cheap finished goods.—*Globe*.

Travancore Dewan Resigns.—Sir C. P. Ramaswami Iyer has been permitted by His Highness, the Maharajah of Travancore to relinquish the Dewanship. Surrendering his charge after 16 years Sir C. P. said: "Long live His Highness and his dynasty. May Travancore always be in the van of progress in all directions." The retired Dewan will stay in Ooty for sometime and will devote himself to literary and philosophical work.

Punjab Riots.—Communal riots between the Sikhs and Muslims of the Punjab began 10 days ago. Twenty-six villages are said to be involved in the riots and about 200,000 casualties are feared to have taken place according to the stories brought in by the refugees.

Lourdes Pilgrimage Makes Girl Walk.—"I don't expect to use crutches any more", 12 year-old Sally Ann O'Leary told reporters who greeted her at the airport, Pittsburg, U.S.A. after her pilgrimage to Lourdes, France. Sally, crippled since birth, went to the Lourdes shrine with faith in its miraculous powers. After her first immersion in the shrine pool she immediately felt better and walked a few steps without help.

On the second day of her stay at Lourdes she was able, for the first time in her life, to walk half a mile unaided.

History of the Mass Conversions of Schismatics in Malabar

By I. V. FERDINANDUSZ.

"All roads lead to Rome" is a well-known proverb which while illustrating the literal dissection of the highways of Italy also indicates in a figurative sense the manifold approaches to the Roman Catholic Church. Recently a great deal of interest was created in this country by the presence of the Most Rev. Joseph Mar Severios at one time a Jacobite Prelate in South India and now Catholic Administrator of the Diocese of Tiruvalla in Travancore. It would be worthwhile to enumerate some details regarding the mass conversions of the Jacobites to the Catholic Faith in South India.

We know that St. Thomas the apostle preached the Gospel in South India about 52 A.D. By a decree of the Council of Nicea all India and the East was under the jurisdiction of the Patriarch of Antioch. In the 16th century a part was cut off from the Church in Malabar and most of the Eastern Churches were tainted with the heresy of Nestorius. Happily the dissidents, now known as Jacobites, made no changes in the pontificals, liturgies and prayer-books—they only needed submission to the See of Peter, in order to bring their faith to a living form. Many attempts were made by individuals and groups among the separated brethren and even by Bishops to re-unite with Rome, but even the Jacobite Prelates found it difficult to give up their worldly possessions and had doubts whether they would continue to get the same concessions in the Catholic Church.

JACOBITE PRELATES SUBMIT TO ROME

In 1930 a Catholic re-union movement was set on foot in Malabar. By the Grace of God His Excellency Mar Ivanios the Metropolitan of the Jacobites made his submission to Rome. Mar Ivanios who is now Catholic Archbishop of Trivandrum is a man of strong character. A Master of Arts in history and a profound scholar in Syriac literature. He is a man of deep learning and piety. It will be recalled that about two years after his conversion he visited Ceylon and delivered a public lecture on his "Home-Coming" at the Catholic Home, Fort.

His views were shared by his suffragan and collaborator Archbishop Mar Theophilus who was living with him in the monastic house of Bethany. After his submission to Rome, he became Bishop of Tiruvalla, but unfortunately he soon broke down in health and is yet under medical treatment. Mar Joseph Severios was consecrated Jacobite Metropolitan of Niranom to fill the vacancy caused by the Catholic Re-Union Movement and to fight the Romeward move. But soon the "Kindly Light" led him on "amid the encircling gloom." He too realised that if the Church is Divine it must have a Divinely appointed centre of unity and there was no difficulty for him to find out from the Canon of the Jacobite Liturgy itself that the centre of unity and authority was in the successor of St. Peter at Rome. "One who knows His Excellency cannot say that he has joined the Roman Church in quest of fame or wealth. 'I appreciate very much his sincerity of heart' wrote a Jacobite on the occasion of Mar Severios' reunion in 1937 (The Reunion Record, Dec. 1940). Mar Severios, who is a Bachelor of Arts is well-versed in Syriac and takes great interest in mission work.

On account of the illness of Mar Theophilus, he is presently administering the Diocese of Tiruvalla. It may be mentioned that while a Jacobite Prelate he had possession of one of the richest Churches in Malabar, St. Mary's Niranom, while now, as a Catholic Bishop, he has only a large shed for his Cathedral and for want of a Bishop's House, has to be satisfied with a room in the minor seminary. Besides these, another Jacobite Prelate joined the Catholic Church that was Mar Thomas Dioscorus, Metropolitan of the Kananite sect. While yet a Jacobite priest Mar Thomas was drawn to the Catholic Church, but later apostatised owing to

personal reasons and accepted a Metropolitan's rank in the Jacobite Church. Even after his final submission to Rome, the guilt of apostasy sat heavy on his conscience and he chose to lead a humble life, without any jurisdiction under Mar Severios. Mar Dioscorus who was advanced in age died a few years back.

CLERGY AND LAITY SUBMIT

The number of Jacobite Priests who submitted to Rome now number over eighty. Several of them are remarkable for their learning and piety. Very Revd. Rerubans Joseph Pulikottal (now dead), Philipose Cheppard, Revd. Frs. Thomas Kalekattil, N. G. Kuriakose, and Simon D. Karottu are among them. They toil hard amidst great hardships to bring the 'other sheep' to the True Fold.

Over 60,000 laymen have also found rest within the Mother Church. They include lawyers, doctors, journalists, business men and people from every walk of life. Foremost among them stand Mr. A. Philipose, M.A., B.L., Director of the Catholic Evidence Guild, in Tiruvalla. This Guild conducts open-air lectures, study-classes, to distribute leaflets, pamphlets and magazines even among non-Catholics. Mr. Philipose is a recipient of the Papal Cross "Pro Ecclesia et Pontifice". The late Mr. K. V. Chacko, B.A., L.T., and Mr. V. A. Varghese, B.A., L.T. (a nephew of the late Metropolitan Mar Dionysius) both noted educationists, Mr. George Joseph, Barrister and politician and Mr. P. A. Abraham, B.A., B.D., are among those laymen who came to realise the ideal of their spiritual quest in search of the Truth.

VARIETY IN UNITY

The high-road which takes the rank and file of the Schismatics to the bosom of the Church of Rome is indeed the benevolence of the Holy See in having approved for their use their highly vernacularised Syro-Antiochene Rite. This rite with its colourful ceremonies is very dear to the Eastern Churches. The Latin liturgy does not appeal to those of the Syro-Malankara Rite in Malabar. To us who are used to the Latin Rite the Mass according to the Antiochene Rite is somewhat difficult to follow, but we know that the essentials of the sacrifice are the same. Nevertheless we have learnt to respect the special heritage of the peoples of the East so long as they in keeping with the true faith and the moral law.

The present Pontiff in a special Encyclical Letter issued in connection with the 15th century of the death of St. Cyril, the Eastern Patriarch of Alexandria, refers to the Eastern Catholics and their rites and says that they "should have full assurances that they will never be forced to abandon their own legitimate rites or exchange their own venerable and traditional customs for Latin rites and customs. All these are to be held in equal esteem and equal honour, for they adorn the Common Mother Church with a royal garment of many colours. Indeed this variety of rites and customs preserving inviolate what is most ancient and most valuable in each presents no obstacle to a true and genuine unity" (Orientalis Ecclesiae Decus).

A "Day for the East" or "Oriental Day" is set apart for special prayers to the Divine Shepherd of the whole Church and the Holy Fathers have stressed that we should endeavour to promote union of all the Easterns with the Common Father of Christendom.

The re-united Catholic Church in Malabar has an immense scope for active mission work. The field is ripe for the harvest but the labourers are few. In order to bring the schismatics to the Catholic fold more workers and financial aid to put up chapels and mission houses, schools etc., are needed.

The movement strives hard to bring all the dissidents to the True Fold before 1952, the 20th centenary of the arrival of St. Thomas in India. They require our prayers, our co-operation and whatever financial aid we can give them. Here is an opportunity for us

to participate in the conversions of thousands of schismatics to the True Faith, to be co-operators with Him who said, "Other sheep I have, that are not of this fold: them also I must bring. And they shall hear my voice: and there shall be one fold and one shepherd" (St. John X—16).

The Maligned Middle Ages When Men Were Free

(Continued from Page 1)

worked on the land for themselves. They had certain "boon" days to work the land of their feudal lords, but for the rest they cultivated fields of their own. Their rights were strictly upheld by the community even in the face of the lord, and gradually communities built up the self-governing bodies that anticipated parliaments.

Before the Black Death, men bound to the land could, if they were away from it for a year and a day (on the Crusades, say, or serving in a war) refuse to return. Nevertheless, the majority seem to have been willing enough to go back.

In towns, the guilds were even more active champions of the rights of men. They introduced that highly "modern" innovation, the eight-hour day, but called it the Three Eights: eight hours for labour, eight for sleep, eight for the recreation of the body. The guilds anticipated practically all modern social legislation, with a number of spiritual and human advantages our blueprinters have not thought of, and they did it all voluntarily, not by imposition from the state.

They fixed fair prices and good labour conditions; they looked after their guildsman from apprenticeship to the grave, and his widow after his official requiem. With the Church, they helped curb usury, set limits to men's wealth and avarice and all manner of black marketing. As for wages, I know the modern is apt to scoff at them. eight cents a day in Edward III's time. But does your day's pay buy you a new pair of shoes, and do you get, relatively, as much change after buying bread, pork, a chicken, beer, or a fat goose as the consumers of the Middle Ages got? The people were happy. There is

a modern school that tries to convince us that "Merry England" was largely a myth. But those who lived then had other views. The great chroniclers, William of Malmesbury, Alfred of Beverley, no less than poets of that time, describe the English as being full of sport, merry, jovial, pleasant, and delighting in jokes. And plainly they were always singing, as only a happy people can. The songs, hymns, carols, and ballads, founded on the rhythm of Latin hymns, had a lifting joy that was world famous. They were all musicians delighting in cheerful song until the withering hand of Puritanism blotted out the gift.

And this joy in life wasn't because heads were empty, as moderns try to persuade us. Talk of medieval ignorance and lack of education is a fallacy that does not bear examination. The modern confuses education with literacy.

It is true there was not much book learning, because books were hard to come by even among the scholarly, and because of the medieval attitude towards this form of education. Even among the nobility, education in arms, estate management (the book work being left to clerks), and the like was considered adequate, while ordinary men and women, who had all the crafts and lore of field, farm, house, and skilled trade at their fingertips, plus daily contact with the treasure house of the Church to satisfy their spiritual and cultural needs, had no particular use for abstract learning.

Yet, formal schooling was intense and widespread. Those who declare there was no education also complain that the medieval world swarmed with priests. They mean the clerks who had worked up from the chantry schools through the cathedral, choir, grammar, or guild schools to universities. There were great numbers of scholarship chances for clever boys. In the 13th century 30,000 students attended Oxford and Cambridge: five times as many as today. And it was good teaching, too. Even the late Professor Huxley testified that it had a clearer and more generous "comprehension of what is meant by culture" than modern university teaching. It was also democratic teaching. No matter from what class they sprang, students could go on to the highest offices of the land, as Wolsey, the butcher's son, did.—*The Digest*.

EAGLE STAR Insurance Company Ltd., London.

One of the Strongest Companies in the World.

BUSINESS TRANSACTED

MOTOR VEHICLE (all classes) MARINE, FIRE, FIDELITY GUARANTEE, BURGLARY, THEFT AND/OR LOSS OF CASH IN TRANSIT ETC.

Chief Agents: - J. Cherubim & Brother, Jaffna

SPECIFY 'UMBRELLA MARK'

De-Aired Calicut Tiles for your new building

The weight of Tiles has been reduced without impairing their strength, so that our tiles have now the largest covering area to weight ratio of any one in the market.

The Tiles meet the requirements of those who need full protection from wind and rain, and have satisfactorily passed all tests made on them.

PLEASE BOOK YOUR REQUIREMENTS EARLY

Sole Agents: - J. CHERUBIM & BROTHER,

MAIN STREET, JAFFNA.