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MEN WHO RULED THE TRINCOMALEE DIOCESE

(By Ign. V. Ferdinandusz)

It was a memorable occasion on the shores of Caesarea-Philippi, as recorded by St. Matthew in his Gospel, when Our Lord in the midst of His disciples, put the question to St. Peter His chief Apostle, 'Who do you say I am?' St. Peter answered 'Thou art Christ the Son of the Living God', and he was told in turn by his Divine Master: 'Thou art Peter and upon this Rock I will build My Church...'

One was reminded of this solemn Biblical scene on Sunday the 21st Sept.—on the Feast of St. Matthew itself—when on a vast esplanade on the Eastern shores of this Island, overlooking the renowned harbour of Trincomalee, one of the most picturesque ceremonies that could be witnessed in the Catholic Church, was held. It was the consecration of a Catholic Bishop. The Consecrating Bishop, Dr. Oscar Sevrin, S.J. of Ranchi, assisted by Bishop Thomas of Bangalore and Bishop Regno of Kandy interrogated. There stood before them Mgr. Ignatius Glennie, S.J., the Bishop Elect, affirming that he would stand by the traditions of the Church, Catholic, Apostolic and Roman. After a two and a half hours ceremony all stood up and intoned the 'Te Deum' to thank and praise God for having raised one more Pastor to take his place among the successors of the Apostles in the Eastern Diocese of Ceylon.

THE BEGINNINGS

On this great occasion it may be well to recall in brief the great and noble work done by the predecessors of the new Bishop of Trincomalee.

We in Ceylon owe our Faith in a large measure to the efforts of the early Jesuits. The Society of Jesus was canonically instituted by the Bull 'Regimini Militantis Ecclesiae' of Pope Paul III in 1540. Soon one of the chief disciples of St. Ignatius Loyola set out to the East to preach the Gospel at a time when the Reformation tore asunder the Catholic Church in Europe. St. Francis Xavier is truly honoured by us today as the Apostle of the East Indies. The seed sown bore fruit till evil days came and with the persecution of the Catholics during the Dutch period, some fell away; but the Faith was too deeply planted in the soil to be uprooted.

The history of the Catholic Mission in the Eastern Province dates from the early Portuguese times and it is one of marked progress. The historian Rebeiro mentions a Chapel and a Church at Batticaloa and Trincomalee. The Province was first in charge of the Goanese Oratorians and later it formed part of the Northern Vicariate of Jaffna. The work thus commenced by the Oratorians and continued by the Oblates reached completion at the hands of the Jesuits.

DR. CHARLES LAVIGNE

On the 25th August 1893, by the Bull 'In Hoc Beati' Pope Leo XIII separated the Eastern Province and the District of Tamankaduwa from the Northern Vicariate and the new Diocese of Trincomalee was handed over to the Jesuits of the Champagne Province in France. The first Bishop was Dr. Charles Lavigne. He was born on 6-6-1840 at Marvejols, France and joined the Society of Jesus in 1866. He

first taught in the army class at Toulouse and soon held the important post of Private Secretary to the Very Revd. Fr. Bekz, the Superior-General of the Jesuits. Consecrated on 13-2-1887, he was sent to Malabar at a time when the Syrian Church was in the throes of a great crisis. In Malabar he not only restored peace but founded schools, convents and religious congregations, and fostered so many vocations from the sons of India that he was soon able to hand over the administration of the Syrian Diocese to the indigenous clergy and in 1898 he was able to accept the difficult charge of the Trincomalee Diocese.

On his arrival in East Ceylon he found 19 Churches and Chapels, 28 schools, 6 priests and one Convent of nuns, but at the end of his Episcopate there were 30 Churches and Chapels, 50 schools, 3 orphanages, 20 priests, 10 nuns, 2 Convents and 5 Marist Brothers in the Diocese.

Bishop Lavigne's health was shattered by the strenuous work in Malabar, and early in 1913 he went to Europe to recruit his health; there the end came. At Montpellier, in his native land France, the saintly Bishop went to his eternal reward on the 11th July, 1913, after having accomplished a difficult task, doing pioneer work in two difficult Dioceses in the East.

DR. GASTON ROBICHEZ

On the death of Bishop Lavigne, Father Robichez, the Religious Superior and the Vicar-General was elected to administer the Diocese. Four years later Rome elected him to be the Bishop of Trincomalee, and his consecration took place at St. Mary's Cathedral, Batticaloa, on the 8th July, 1917. Bishop Robichez was born in Northern France on 21-11-1866, and was ordained priest in 1896. He arrived in Trincomalee in 1904 and held various important posts before his elevation as Bishop. All those who came in touch with him will remember his easy access, his unflinching courtesy, and charm of manners, his broadminded sympathy and his unbounded charity. He encouraged more indigenous vocations, obtained the services of the Sisters of the Apostolic Carmel, placed the Franciscan Missionaries of Mary in charge of the Leper Asylum, Mantivu, opened vernacular schools and orphanages, fostered Catholic and Social Action establishing Diocesan Unions and Parish Unions, founded a Catholic Press, strove hard to popularise Retreats, especially Enclosed Retreats for men and women. St. Michael's College, Batticaloa, the finest in East Ceylon, is due to his labours.

From 1923 to 1934, he was in addition Administrator Apostolic of the Diocese of Galle, and to this Diocese too he gave the best of his ministrations.

The old band of French Jesuits was passing away. The two recent world wars had badly affected that part of France which sent Missionaries to East Ceylon. Besides the Champagne Province had two large centres in China and Madagascar which required more attention. So it happened that the American Jesuits from the Cotton States of the U.S.A. came over to Trincomalee (Continued on Page 4.)

PRESIDENT TRUMAN'S PLEDGE

All Spiritual and Material Resources of U.S.A. to Co-operate with Holy Father

President Truman has pledged all the spiritual and material resources of the United States to co-operate with the Holy Father and every other agency of good to restore moral order in the world and secure enduring peace which "can be built only upon Christian principles."

"I believe with heartfelt conviction," declares the President, "that those who do not recognise their responsibility to Almighty God cannot meet their full duty towards their fellow-men....."

President Truman's pledge, contained in a letter which his envoy, Mr. Myron Taylor, presented last month to the Holy Father at Castel Gandolfo, comes at a time when the religious and civil liberties of millions in Eastern Europe are being crushed by atheistic and materialistic dictatorships.

His Holiness, writing in English, assures President Truman that he will receive "whole-hearted co-operation from God's Church" which has "championed the individual against despotic rule, the labouring man against oppression, religion against persecution" and from men of "the most enlightened mind and noblest spirit."

"Once the State to the exclusion of God makes itself the source of the rights of the human person," man he warns is reduced to the condition of a slave exploited for the selfish aims of a group that happens to have power.

"The order of God is overturned and history surely makes clear to those who wish to read that the inevitable result of the subversion of order between peoples is war."

President Truman in his letter says: "I desire to do everything in my power to support and to contribute to a concert of all the forces striving for a moral world....."

"They must unite their efforts in the cause of enduring peace if they are not one by one to be weakened and rendered impotent at the times of their great need."

"Unless the moral forces of the world now join their strength, discouragement must inevitably deepen and the strength and effectiveness which thereby would be lost by these moral forces would be gained by those forces which oppose and seek to destroy them."

"I believe that the greatest need of the world today, fundamental to all else, is a renewal of faith in the dignity and worth of the human person in all lands, to the end that the individual's sacred rights, inherent in his relationship with God and his fellows, may be respected in every land."

"Through faith, the purposes of God shall be carried out in the hearts and deeds of men."

PEACE BASIS

After thanking President Truman and the American people for their dedication to a "noble task," the Holy Father says: "What is proposed is to ensure the foundations of a lasting peace among nations. The foundations, we know, of such a peace can be secure only if they rest on bedrock faith in the one true God, the Creator of all men."

"Is not Your Excellency oversanguine in hoping to find men throughout the

Danger of State Supremacy

Preaching at St. Andrew's Cathedral, Dundee, on the occasion of the visit of the members of the British Association, Mgr. Ronald Knox warned that there was a tendency at the present day—a tendency that had been going on for years—for the State to assume greater and greater powers over the lives of the individual citizen. "It is going to be the essential debate of our time," continued the speaker, "how much and how far you may readily sacrifice the freedom of the individual to the supposed interests of the whole community, and perhaps of the community as a whole a hundred years hence." In these circumstances, said Mgr. Knox, it made us see danger in one particular cry which is commonly raised now-a-days. "That 'the scientists and the politicians ought to work hand in hand for the future of the race.' Well, yes, let them work hand in hand, but not hand in glove. In every country where the worship of the State gets the upper hand there is something particularly menacing about an alliance between the men of action and the men of science. There is the danger that they will start experimenting with human lives, labelling people unfit and disqualifying them from public life, breeding selectively, conditioning as far as possible the minds and thoughts of the young. In plain words it is slavery."

"We have seen it happen in Germany and we have killed it in Germany, but we have not heard the last of it, and wherever the worship of the State begins to flourish there will be a temptation for the men of science to sell their souls. God forbid that they should so stain their honourable record. We hope and believe that they will use the high position, to which their triumphs over nature entitle them, to a better end—that they will support everywhere the cause of freedom among men and nations."—*Examiner.*

world ready to co-operate for such a worthy enterprise? We think not. Truth has lost none of its power to rally to its cause the most enlightened minds and noblest spirits.

"Their ardour is fed by the flame of righteous freedom struggling to break through injustice and lying. But those who possess the truth must be conscientious to define it clearly when its foes cleverly distort it, bold to defend it and generous enough to set the course of their lives, both national and personal, by its dictates."

"Social injustices, racial injustices and religious animosities exist today among men and groups who boast of Christian civilisation and they are a very useful and effective weapon in the hands of those who are bent on destroying all the good which that civilisation has brought to man."

"It is for all sincere lovers of the great human family to unite in wresting those weapons from their hands."

Pledging the Church's co-operation, His Holiness says:

"Her divinely-given mission often brings her into conflict with the powers of evil, whose sole strength is in their physical force and brutal spirit and her leaders are sent into exile or cast into prison or die under torture."

"This is the history of today."

"But the Church is unafraid. She cannot compromise with an avowed enemy of God."

FINANCIAL NEWS

The Managing Committee of The Jaffna Diocesan Provident Society Ltd. beg to announce that they are prepared to lend money on property situated within the Urban Council limits at 6 per cent. per annum instead of 7 per cent. per annum as has hitherto been the rate.

For further particulars apply to:

THE HON. SECRETARY,
Jaffna Diocesan Provident Society Ltd.
Catholic Club, Jaffna.

Church Calendar

OCTOBER 1947

FRI. ...10 S. Francis Bor.
SAT. ...11 Mat. B.V.M.
SUN. ...12 20 P.—S. Wilfrid.
MON. ...13 S. Edward.
TUES. ...14 S. Callistus.
WED. ...15 S. Teresa.
THURS. ...16 S. Hedwige.
FRI. ...17 S. M. Mary Al.

The Catholic Guardian

OCTOBER 10TH 1947

THE ROSARY

The communicated article in our issue of last week put lucidly before our readers an outline of the history of the Rosary and of the essential characteristics of this devotion which is so peculiarly Catholic that the most expressive phrase for devout Catholic old age is 'telling the beads.'

So peculiarly Catholic is it that for most non-Catholics it is only too often misunderstood. It is considered mechanical and in its extreme expression such a view would hold that the recitation of the Rosary is soul-destroying and the negation of what real prayer should stand for. As such a view may be honestly and sincerely held and as some of us may be sub-consciously influenced by it, let us, this week, see whether it is in line with really Christian thought and practice.

The essence of prayer in the Christian conception is that it puts the child of God in the presence of its Father, that it is a conversation in which one both speaks and listens and that more important even than the speaking is the listening. The higher the form of prayer the more simple and uncomplicated it is. Our Divine Master Himself warned us against multiplicity of words 'as if by much speaking you should be heard.' Thus St. Benedict makes mental prayer consist of short and, fervent aspirations of the heart towards God. Above all there must be no strain.

To revert to the Rosary. We are taught that the great thing is the meditation on the Mysteries which are so arranged that twice a week we cover the whole life of our Lord. Does the recitation of so many *Paters* and *Aves* militate against such meditation? Does it on the contrary lead to a higher form of prayer viz., contemplation?

On the latter point, one well-qualified to speak, J. Marechal in his *Studies in the Psychology of the Mystics* thus speaks *a propos* of the peasant woman reciting her Rosary by the hearth: 'The monotony of the repetitions clothes the poor old woman with physical peace and recollection; and her soul already directed on high, almost mechanically, by her habitual gesture of drawing

out the Rosary, immediately opens out with increasing serenity on unlimited perspectives, felt rather than analyzed which converge on God..... What does it matter, then, if the humble *orante* does not concern herself with living over again the exact meaning of the formula she is repeating? Often she does better, she allows the soul to rise freely into a true contemplation, well-worn and obscure, uncomplicated, unsystematized, alternating with a return of attention to the words she is muttering but building up in the long run on the *mechanical basis* they afford, a higher, purified, personal prayer.'

This is a very big claim. On what psychological basis does it rest? We consider that the following words from an author still happily living give the answer. 'Somebody once described the Rosary as a series of distractions that lead to God. There is a point in the saying, because *the very form of this prayer is adapted to contemplation?* [Italics ours]. It requires no deep research in human psychology to see that the repetition of a single formula which occupies the sense-faculties just enough to liberate the mind, is calculated to favour the flight of the mind into the heart of the mystery. The distraction associated with the Rosary, then, is a special thing: it serves to exclude the weariness of inaction.'

For us this month of the Rosary the practical questions should be: do we value the Rosary as we ought, are we spreading the apostolate of the Rosary, are we deriving from it the tremendous benefits it is calculated to confer?

20TH SUNDAY
AFTER PENTECOST

Gospel

(St. John: Ch. 4: 47-53)

And a nobleman,
whose son was lying sick at
Capharnaum,
hearing that Jesus had come from
Judea to Galilee,
went to Him and asked Him to
come down
and heal his son,
who was at the point of death.
Jesus said to him,
You must see signs and miracles happen,
or you will not believe.
Sir, the nobleman said to Him,
come down before my child dies.
Go back home, Jesus told him;
thy son is to live.
And the man began his journey home;
putting his trust in the words
Jesus had spoken to him;
and while he was still on his way down,
his servants met him with the message
that his son was still alive.
So he asked what time it had been
when he felt easier;
and they told him,
He recovered from his fever yesterday,
at the seventh hour.
The father recognized that
it had happened
at the very time when Jesus said to him,
Thy son is to live;
and he and all his household found faith.

Notes on the Gospel of the
20th Sunday After Pentecost
(Communicated.)

(1) God permitted the son of the Nobleman to fall sick, that he being thereby led to seek assistance from Our Lord, might obtain faith and salvation.
(2) In like manner, in order to convert sinners, God often permits evils and

misfortunes to come upon them. Such were the designs of God in regard to Job, our Indian Martyr Devasagayampillai and others; and how profitable to them were these trials of God.

(3) Trouble, loss, pain, disappointment, danger—these are often the occasions which turn our thoughts to God. We feel our helplessness, and the need of His strength. That is the purpose of our troubles, and we should thank God for them.

(4) There are three stages in the faith of the nobleman. The first is when he comes to Our Lord, full of his own idea to get Him down to his house. He takes no notice of Our Lord's remarks, but persists with his request. The second stage is when he believed Our Lord, when He said that the Son is to live. Finally, the Gospel suggests that the man reached a full and perfect faith, when he and all his household believed.

(5) These three stages correspond to three kinds of prayer, and three of the ends of the Mass: Petition, Thanksgiving and Adoration. In today's Mass, the Gradual expresses the first; the Alleluia-verse the second; and the Introit, the third.

(6) How much good may not the example of a father of a family accomplish! Hardly had the man received faith, when his whole household was converted. The parents by their example may do incalculable good to their children and dependents.

(7) Our Lord healed not only the body of the sick boy, but ministered to the spiritual needs of the family as well. In the Sacrament of Extreme-Unction we have a remedy for the soul as well as for the body.

(8) In the first place, this Sacrament cleanses the soul from the remains of sin, unnecessary worry of mind, tepidity and sloth. In the second place, it imparts to the dying, calmness, resignation, courage and confidence in the Divine Mercy; thirdly it purifies the soul of venial sin, and in certain cases it indirectly cleanses it of mortal sins: e.g. when the person is unconscious or speechless and is of a contrite heart. Fourthly it imparts strength and patience. Fifthly it puts to flight the power of the evil one. Finally, if expedient to the soul, it contributes to restore the health of the body.

Incentives

In a short period, sixteen hundred teachers have left the grammar schools of England, and most of them have left teaching altogether. Oxford University Appointments Committee has two hundred vacancies for Science teachers and nobody to fill them. Some schools are giving up Science altogether, and it is reported that the new graduates of Oxford and Cambridge refuse even to consider teaching as a career. All this gives a timely illustration of the fallacy of fixing payments by consultative committees and other such means beloved by planners. The Burnham Committee, which fixes teachers' salaries, concedes what it thinks is an equitable and sufficient advantage to the teacher with higher qualifications. But the teacher thinks differently and he goes to another job. Rates designed by a Committee to attract special workers may sound attractive to the committee without attracting the worker. But privately-run schools can still recruit the teachers they need. They are not tied to the decisions of the Burnham Committee, which, itself, is severely handicapped by that formidable phantom, the Indignant Ratepayer. If the Indignant Ratepayer insists that the secondary teacher is not "worth" more than his present salary, then he must be contented to do without secondary teachers.

HEALTH

The same dilemma is felt elsewhere than in teaching. Parliament has decreed that a greater extension of the public health service will take place in July of next year, and the "Daily Herald" published a cartoon showing two gaunt, hooded figures labelled "Pain" and "Want" leaving a sickroom promptly on July 15th, 1948. But on July 15th, 1947, more than ten thousand beds were empty in London hospitals, for lack of nurses. That is equivalent to the closing of a dozen hospitals the size of the Royal Infirmary in Glasgow.

The position in rural areas is worse. It looks as if Pain and Want will leave the "Daily Herald" long before they leave the world of fact.—Round the World.

A Catholic Institute of
Tamil Culture

Recently there has been a proposal for a Buddhist University. Our readers may be interested in the aims and objects of a Catholic Institute of Tamil culture, on behalf of which an appeal was published in our columns some three weeks ago.

THE AIMS AND OBJECTS OF THE
INSTITUTE ARE:—

to see that the Publishing House is regularly supplied with manuscripts related to the different kinds of literature outlined in the programme of the Publishing House,

to undertake research in Tamil Literature and History and general Dravidian culture,

to undertake research studies in the Catholic contribution to Tamil letters, and in the Ecclesiastical History of South India and Ceylon,

to study Catholic thought in relation to the Indian philosophical system, particularly the Siddhanta "the choicest product of the Dravidian intellect",

to translate into Tamil, biblical and liturgical books with the help of committees,

to study the adaptation of Dravidian Art, painting, architecture, music and handicraft for ecclesiastical use,

to hold refresher courses in Tamil for priests, nuns, teachers and the public,

to hold diploma courses in Tamil on Theology, Philosophy, Social Sciences, Tamil Literature, Journalism and other allied subjects,

to make the Church dominant through cultural prestige.

Ceylon's First Parlia-
mentarians and Parties

United National Party

- Mr. D. S. Senanayake—Mirigama
- Mr. S. W. R. D. Bandaranaike—Attanagalle
- Mr. J. L. Kotelawela—Dodangas-lande
- Mr. George E. de Silva—Kandy
- Mr. G. Arthur Soysa—Ambalanga-da-Balapitiya
- Mr. P. B. Bulankume Dissawe—Anuradhapura
- Mr. S. H. Mahadiulwewa—Kalaveva
- Mr. P. Jayasooriya—Horana
- Mr. T. B. Poholiyadde Dissawe—Horowupotana
- Mr. T. B. Panabokke—Galaha
- Mr. Simon Abeyewickreme—Wattegame
- Mr. D. A. Rajapakse—Beliatte
- Mr. A. F. Molamure—Balangoda
- Mr. E. W. Matthew—Balangoda
- Mr. A. Sinna Lebbe—Batticaloa
- Mr. R. G. Senanayake—Dambadeniya
- Mr. M. Jayawickreme—Weligama
- Mr. Ivan Dissanayake—Wariyapola
- Mr. A. Ratnayake—Wattegame
- Major E. A. Nugawela—Kadugaganawe
- Mr. N. H. Keerthiratne—Kegalle
- Mr. P. L. Baudhasara—Polonnaruwa
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- Mr. George R. de Silva—Colombo North
- Mr. J. A. Rambukpota—Haputale
- Mr. R. A. de Mel—Colombo South
- Mr. T. B. Jayab—Colombo Central
- Mr. H. S. Ismail—Puttalam.

"Lanka Leans to the Left"

(P. A. Varkey)

Of late, 'Left' and 'Leftists' are familiar words to us. With the recent election they have come to the forefront and assumed an importance that cannot be overlooked. Whether they are Sama-Samajists or Bolshevik-Leninists or Communists, it is to be borne in mind, that each of them claims to be "the Ceylon Unit of the Fourth International." They have an identical ideology, for the realization of which they will take a common stand, even though at present some local differences separate them. In eighteen constituencies they were successful in the recent elections, thereby giving a clear evidence that they have taken deep root in the soil of Lanka and it would be foolish for any body to talk lightly about uprooting and exterminating them at this stage. But the peace-loving and democratic-minded citizens of Lanka must be on their guard to prevent the leftist influence spreading, or there is every chance for them to turn up with an absolute majority at the next election.

If they come into power, what will be the shape of things to come? Britain is definitely relinquishing power; will it be replaced by a Soviet overlordship? Will there be something like what is happening in China today? Or will Lanka's fate be the same as of those countries pining behind the 'Iron Curtain' in Eastern Europe? Will there be a 'Russian 1917' or a 'Spanish 1936' in Ceylon? These are crucial questions to which the almost ready answer is in the affirmative. Communism means all these, if not more.

The dynamic propaganda machine of Soviet Russia has made Communism almost Catholic and it is no wonder that it has made inroads into Ceylon. But while in all peace-loving countries the Communists have met with stern opposition, in Ceylon they had practically no opposition at all and they have here got all facilities to flourish unhindered.

It appears that the aristocracy, the capitalist and the intelligentsia of Ceylon have full confidence in their perpetual superiority and they are quite cynical in their attitude towards the common man. Like the Greek gods they sit on Mount Olympus, knowing very little of what is happening below. They must realize that they are losing the hold on the masses who are drifting away towards the promised land pledged to them by the Soviet protagonists. If some drastic measures are not taken to bring about social justice, equitable distribution and equal opportunities for all, then we have to look to the future with apprehension when blood-shed, slavery and suppression will be our lot.

Some sort of change is absolutely necessary in our social and economic set-up and it has become quite inevitable owing to the trend of events in the East. But the change must be brought about by reforms and adjustments and not by revolution and blood-shed as the Communists propose. The responsibility rests with all—the government, the leaders, the capitalists, the labourers, the employers, employees, the clergy, the laity and youth.

While it is impossible to have equality, which is one of the Marxist ideals, it is quite possible to have equity to a great extent. The respect for personality is an important factor. Being the possessor of riches or being placed on a high social pedestal or the chance of being born in a so called superior race or caste, doesn't make a man essentially different from his fellow-men. The rigid barriers that separate the privileged from the unprivileged must be broken down and equal opportunities and fair treatment must be given to all. Communism spreads among those who are discontented and those who are neglected as the under-dogs of society. No man can be denied his fundamental rights and he should not have to depend on the charity of another unless he is disabled. A man who can work must be given work and like any other man he has a right to live decently and for that matter to demand just wages. His wages must be such as to enable him to meet his necessities—to feed his family and himself, to educate his children, to pay his doctor and to enjoy his pastime.

To pay a just wage is nothing but the elementary principle of social justice.

The capitalists have onerous duties before them. They have to realize that they are the trustees of society and they must justly distribute their wealth. In the case of those who are selfish and indifferent to the welfare of the society and the country, the government must interfere and force them to open their purses. In a recent speech made by Pope Pius XII, on the occasion of the 25th anniversary of Men's Catholic Action, His Holiness said: "It is neither socially nor economically abnormal that the goods of the earth should be, within certain limits, partitioned, but the Church is opposed to the heaping of those goods into the hands of a few, while vast circles of the people are condemned to poverty and an economic situation unworthy of human beings. A more just distribution of riches is therefore worthy of your efforts. There must not be only a few who have everything."

The efficiency of Communist propaganda is worthy of admiration and to some extent we have to follow their methods and tactics in our efforts to stem their progress. It is high time that we should turn our Catholic Action machinery against the Communist menace. How Catholics in other countries adopt various methods to counteract Communist propaganda, must be a matter of deep study and ready emulation for us.

On close observation, we find Communists working in all ranks of society especially among the labourers, the depressed classes, and the down-trodden, under different guises. The Communists are out to get the confidence of the common man by constantly keeping company with him, by giving ready help in his material necessities, by advocating his cause when any privilege is denied him and by promising him a bright and glorious future when they shall have established their own regime. It is time for us to realize all this and to cast off our sluggishness and shyness and superiority complex and move among all kinds and classes of people, feeding the hungry, clothing the naked, consoling the anguished, encouraging the weak and working for the welfare of every one who is dissatisfied and neglected.

Catholics must play an important part in labour and trade unions and all kinds of organizations where Communists are likely to extend their influence. Very often fighting an evil from inside is more effective than fighting it from outside. It is regrettable that in this Island, even among Catholics there are caste distinctions and class-war, where the so-called high castes look down upon the so-called low-castes. This is one of our greatest weaknesses and the watchful enemy may take advantage of this.

The ordinary man is quite ignorant of the manifold evils of Communism. He is very often attracted by the sugar-coated Communist slogans. So educating the masses about the evils of Communism is more urgent than anything else. Pamphlets, booklets, public lectures and broadcasting are some of the important means by which this can be done. Just as the Catholics in other countries have got their own Truth Societies, Ceylon also must have a Ceylon Catholic Truth Society. Pamphlets and booklets dealing with the dangers of Communism and the Christian way of dealing with social and economic problems, must be distributed in large numbers and printed as far as possible in the vernacular. The Encyclicals of the Popes on social and economic questions must be made available to all.

All these mean money and labour. Our Lord said:—"Now he that hath a purse, let him take it" (Luke xxii, 36). This is the time for the rich man to use his money for the welfare of his country and the safety of his religion. Our youths are unselfish and generous and enthusiastic. They must unite. An All-Ceylon Catholic Youth Congress must be formed, whose aim should be the social and economic uplift of all in general and the Catholics in particular. They must take up the work of educat-

ing the masses on the evils of modern anti-social and anti-religious theories. To save Lanka from a bloody revolution and the dictatorship of the sickle and hammer, the responsibility rests on their shoulders.

Men Who Ruled the Trincomalee Diocese

(Continued from Page 1.)

to help Bishop Robichez. Towards the evening of his Episcopate, the Diocese was handed over to the New Orleans Province, the Fathers from which had already done so much useful work in Trincomalee. Bishop Robichez was gradually becoming infirm as he advanced in age. On the 13th February, 1946, just a few days before the Consecration in Colombo of Archbishop Cooray the first Ceylonese Archbishop and Catholic Primate of Ceylon, Dr. Gaston Robichez, the senior member of our Catholic Hierarchy passed away peacefully to his reward at his residence in Batticaloa, in the 80th year of his life, the 50th of his priesthood, and the 29th of his Episcopate. Not only his flock in the Eastern Diocese, but several Catholics all over the Island felt the loss of this amiable Father in God. His imposing personality, his pleasant smile, with a merry twinkle in the eye and above all his deep spirituality will not be easily forgotten by those who had the privilege of knowing him.

DR. IGNATIUS GLENNIE

The Very Revd. Fr. John Linehan, S.J., the Vicar-General to the late Bishop administered the Diocese since Feb. 1946. He carried on the policy of the late Bishop. Several guesses had been made as to who would be elected the third Bishop of Trincomalee, when the announcement was made last July that the mantle of the patriarchal Robichez had fallen on the youthful shoulders of an American Jesuit, Revd. Fr. Ignatius Glennie, Rector of the Papal Seminary, Ampitiya. 'Roma locuta est, causa finita est.' The news flashed in the papers was received with a sense of satisfaction and praise to God.

Fr. Glennie was born in Mexico City on 5th February 1907. During the time of the Mexican persecution the Glennie family crossed the border and settled in New York, where the Glennies became naturalised Americans. In 1924 he became a Jesuit in the Southern part of the U.S.A. and was a co-novice with Father Linehan. He obtained his B.A. and M.A. at Gonzaga University, Washington, lectured at the Jesuit High School in New Orleans, and came to Ceylon in 1935 as a teacher at St. Michael's College, Batticaloa. Subsequently he did his Theology at Ampitiya and at Kurseong, India, and obtained his D.D. He taught Apologetics at the Papal Seminary, Ampitiya, from 1942 and was made Rector in 1944, which post he held till his appointment to the Episcopal Chair of Trincomalee.

A charming and lovable personality, Dr. Glennie is a happy combination of deep piety and scholarship—a worthy successor to the pioneer Lavigne and the missionary Robichez. His predecessors who toiled hard in a not very healthy part of this country, with slender resources, and several obstacles will be gratefully remembered today. A

bright future is envisaged for this Diocese with about 14,000 souls. With the dollar and the drive of the Americans and the help and co-operation of those within and without the Diocese, may the Episcopate of Dr. Ignatius Glennie, S.J., the third Bishop of Trincomalee, be most fruitful.

Tender for Sale of Lands at Karampan, Kayts

Guardianship case No. 245 District Court Jaffna.

Tenders are invited for the sale of land described below to be delivered to the Secretary, District Court, Jaffna within 21 days from the date of publication quoting Number of this case.

Description of Lands:

1. Land situated at Karampan, Kayts called Mankulivayaltheeku Mankuliyaval, Mankuliyavalvadakku, Mankuliyavalukku metku piddu saikai in extent 42 lms. p.c. and 11, 3/4 lms. with stone built house, well and other appurtenances and bounded on the east by a portion of the entire land of 52, 1/2 lms. p.c. and v.c. of which this forms a part, north by the property of Rosamuttu widow of Manuelpillai and now by lane.

N.B.—Offers may be given for the southern 10 lms. p.c. with stone built house and for the northern portion remaining thereafter separately if so desired or for the entire land.

2. Land situated at do called Veeranampiddy and Karukothu in extent 15, 13/16, lms. p.c. and v.c. with its appurtenances and bounded on the east by the properties of Bastiampillai Ponniah and others north lane reserved in the land belonging to Nagamuttu or Rosamuttu west by the property of Loosiammah wife of Bastiampillai and others and south by the property of Muthammah wife of Thambithurai and others.

Sgd. J. A. J. TISSEVERASINGHE,
Proctor for Curator in Case No. 245.
Jaffna, 8th Oct., 1947.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA.

In the matter of the estate of the late Nagarattamma wife of Eliathamby Kasippillai of Kaithady. Deceased.

Testamentary } No. 764.
Jurisdiction }

Eliathamby Kasippillai of Achchelu.

Vs. Petitioner.

Minor 1. Kasippillai Pararajasingham of Achchelu.

2. Kasinathar Velupillai of Kaithady.
3. Sinnachchipillai widow of Velupillai of do. Respondents.

This matter coming on for disposal before R. R. Selvadurai Esqr., District Judge Jaffna on the 12th day of September 1947, in the presence of Mr. P. Casipillai Proctor on the part of the petitioner and the affidavit of the abovenamed petitioner dated 7th September having been read:

It is declared that the said 2nd respondent be appointed guardian-ad-litem over the said 1st respondent and that letters of administration over the estate of the said deceased be issued to the petitioner unless the respondents or others shall on or before the 15th day of October 1947 show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the petitioner do produce the minor 1st respondent in court on the said date and the 2nd respondent the proposed guardian-ad-litem do appear in court in person on the said date.

The 12th day of Sept. 1947.

Sgd. R. R. SELVADURAI,
District Judge

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