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

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A ROMAN COIN

By SYLVESTER COSTELLO

Gold coins are scarce these days. So, too, we believe, are articles that ring as true and point as sound a moral as does this piece of imaginative writing from the "Irish Catholic," at once topical in its interest and enduring in its message.

Rome was agog with excitement, an excitement that had spread beyond Rome, beyond the frontiers of Italy, to every part of the world even to the most remote. Not alone were the old Christian people aflame with interest; the ancient idol-ridden heathen and the modern idea-ridden pagans waited breathlessly for news.

America it was that had picked up and broadcast to the world the first strange tales. With her flair for excitement and for headlines, she had detected in a few odd facts a real and an extraordinary significance. In the beginning the world had scoffed at American high-pressure and the American yellow press.

But then into an amused unbelief seeped rumours of other and stranger happenings in the Christian capital. And these rumours came sifted by careful authority, and were accepted even in Catholic countries, and by the most cautious and the most incredulous of people. Slowly the smiling scorn of Europe changed to wonder and to awe. The vague references became factual documented accounts. The most atheistic of the press ceased to laugh at "these fairy tales" and began to treat them as news. Certainly they were worth looking into.

THE VOICE OF THE VATICAN

And so, by air and overland, journalists hurried to Rome. Daily the press of every country in the world blazed with new new headlines and further corroboration. Then at last, into the welter of speculation and weird guesswork, fell the quiet authoritative voice of the Vatican Radio. For once it was listened to by all with rapt attention. Twice a day stations all over the world interrupted their own programmes to relay the Vatican broadcasts.

Everywhere the story was the same—people flocking into the streets to hear loudspeakers magnify into giant tones the level unemotional voice of the priest announcer, reading to a hushed world the bare proven facts of what was occurring there in the heart of Catholicism. Impossible that it was all a hoax; too great an authority and too weighty an evidence were behind it. In any rational mind there could be no doubt now as to the truth of these strange stories; certainly every Catholic accepted them as facts. And all this could mean only one thing—but what an inexplicable thing that was, and how overwhelming its wonder!

CHRIST WAS ON EARTH AGAIN!

The world had only begun to appreciate the extraordinary significance of it all, when fresh and frightening news came to spread over all civilisation a cloud of sorrow and of awe. Surely this could not be true? A day of woeful doubt passed. And once again corroboration came to cast out every fearful doubt. It was only too true.

IN THREE DAYS' TIME CHRIST WAS TO BE KILLED AGAIN!

Every Christian heart quailed at the dreadful deed that was threatened. From half the world went up a clamour, an

angry shout of protest. Not again would this thing happen! Once before the Jews had crucified him—to-day—NO! THEN—he had but a handful of ignorant followers—TO-DAY—millions stood behind him, millions who would send a terrible army to prevent this, or to wreak frightful vengeance on his slayers. Already a giant Spanish air force was standing by, awaiting some signal from world opinion. Were there really fools who believed the Christian world would let such a deed pass unheeded?

But in the babble of wrath the voice of his Vicar was raised. The Spanish planes remained grounded; the armies of the world never moved.

On a sunny April morning His Holiness broadcast to a waiting world. For two hours he spoke, first in mellifluous Italian, and then in halting English. It was mostly a long, detailed resume of what the world already knew. For an old and frail man it must have been an exacting two hours. But its exaction and his age and frailty, detracted no whit from the authority or the reality of his closing words. They were strange words; and yet they were surely what one might have expected. It all seemed so reasonable now that the Pope had spoken. And so, in two days' time Christ would die. Once again would he be crucified for mankind. It was his own wish.

THE GREAT PILGRIMAGE

It was then the world witnessed the amazing turmoil that was to come to be known in history as The Great Pilgrimage. Again the initiative seemed to lie with America. Certainly it was the first to broadcast news of any pilgrim. The President, together with the Secretary of State for War, the only other Catholic in his Cabinet, had left New York in a specially chartered plane, and seven hours later had touched down at Rome.

They were amongst the first to fly there to be present at this august and awful spectacle. But certainly they were not the only ones. Behind them in America it became a race to secure reservation on planes leaving for Rome. Without notice, the seven large air companies cancelled all other scheduled services. Every available plane was diverted to the New York-Rome route. It was immediately obvious that there would be dangerous congestion at the Roman airport. But American efficiency organised well; and planes that could not land at Rome itself were radio-directed to the nearest available landing ground. Then quickly South America, Australia and even the East joined in the race to be in Rome at that dread hour.

"WERE YOU REALLY THERE?"

Europe itself, especially Italy, was a seething mass of movement. The crowded traffic on the overland rail and road routes was a nightmare of impossibility. It seemed as if all Catholic Europe wanted to be in Rome. To many, of course, it was only a futile hope. Thousands of people who set out never reached their destination. And, of those who did reach the Christian capital, only one in fifty saw anything of the wonder they had come to witness. But they were satisfied.

(Continued on Page 4.)

Pius XII Lays Down the Spiritual Conditions of Peace

1. "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. This will require, moreover, correcting not a few aberrations. Social injustices, racial injustices and religious animosities exist to day among men, and groups who boast of a Christian civilisation, and they are a very useful and often effective weapon in the hands of those who are bent on destroying all the good that civilisation has brought to man."

2. "Faithful custodian of eternal Truth and loving mother of all, from her foundations almost 2,000 years ago, she has championed the individual against despotic rule, the labouring man against oppression, religion against persecution. Her divinely-given mission often brings her into conflict with the powers of evil, whose sole strength is in their physical force and brutalised spirit, and her leaders are sent into exile or cast into prison or die under torture. This is the history of to-day. But the Church is unafraid. She cannot compromise with an avowed enemy of God."

In an historic exchange of greetings, the most cordial between the Holy See and a non-Catholic Power since the Reformation, President Truman, on Sept. 1st, pledged the U.S. people and all their resources to work with the Pope "and every agency of good the world over for an enduring peace."

The interchange of greetings was brought about by the arrival in Vatican City of the mission of Myron C. Taylor, Personal Representative of the President of the United States, who was received in private audience by the Pope on Tuesday, August 26. It was at this audience that Mr. Taylor presented the Pope with the President's message.

Opening his letter, Mr. Truman told the Holy Father that the previous exchanges of views between the Pope and himself, and his predecessor in office, Mr. Roosevelt had contributed profoundly to a sound and lasting peace.

He continued "I desire to do everything in my power to support and contribute to the concert of all the forces striving for moral world order. These forces are in the homes of peaceful and law-abiding citizens in every part of the world who are exemplifying in their own lives the principles of good neighbours; the Golden Rule itself."

FARMS AND FACTORIES

"They are on the farms, in the factories, mines and little shops in all parts of the world where the principles of free co-operation and voluntary association in self-government are honoured."

"These moral aspirations are in the hearts of good men the world over. They are in the churches, and in school."

The President goes on to say that the war demonstrated that all persons "regardless of divergent religious allegiance can unite" for the preservation of what is right.

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

"They have, individually and together, the duty to vindicate, by their thoughts and deeds, the great hopes for which men fought in World War II and the

hopes which to-day all serious thinking men and women throughout the world know must be attained."

The President continued by speaking of the formidable tasks which confront the people of the world in their work to restore the rule of moral order as opposed to the rule of force.

"The hopes and ideals of mankind," he said, "have often been jeopardised by force. They will be jeopardised to-day by any division of the moral forces of the world."

I PLEDGE FULL FAITH

"As the chosen leader of the people of the United States, I am privileged to pledge full faith to you once again to work with Your Holiness and with every agency of good the world over, for an enduring peace. An enduring peace can only be built upon Christian principles."

"To such a consummation we dedicate all our resources, both spiritual and material, remembering always that except the Lord build the house, they labour in vain who build it."

Ending, Mr. Truman proclaimed his own faith and task:

"I believe that the greatest need of the world to-day, fundamental to all else, is a renewal of faith."

"I seek to encourage renewed 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."

The Pope's Letter to President Truman

The following is the full text of the Holy Father's letter:

To His Excellency Harry S. Truman, President of the United States of America,

Your Excellency,

We have just received from the hands of your personal representative, Mr. Myron Taylor, Your Excellency's letter of August 6, and We hasten to express Our satisfaction and thanks for this latest testimony to the desire and determination of a great and free people to dedicate themselves with their characteristic confidence and generosity, to the noble task of strengthening the foundations of that peace for which all peoples of the earth are longing. As their chosen leader Your Excellency seeks to enlist and cement the co-operation of every force and power which can help to accomplish this task. No one more than We will hope for its success and for the happy achievement of the goal We pledge Our resources and earnestly beg God's assistance.

What is proposed is to ensure the foundations of a lasting peace among nations. It were indeed futile to promise long life to any building erected on shifting sands or a cracked and crumbling base. The foundations We know of such a peace—the truth finds expression once again in the letter of Your Excellency—can be secure only if they rest on bed-rock faith in the one, true God, the Creator of all men. It was He who of necessity assigned man's purpose in life; it is from Him, with consequent necessity, that man derives personal, inalienable rights to pursue that purpose and to be unbound (Continued on Page 4)

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 HONY. SECRETARY,
Jaffna Diocesan Provident Society Ltd.
Catholic Club, Jaffna.

Church Calendar

OCTOBER 1947

FRI. ...17 S. M. Mary Al.
SAT. ...18 S. Luke.
SUN. ...19 21 P.—MISSION SUNDAY.
MON. ...20 S. John C.
TUES. ...21 S. Hillarion.
WED. ...22 S. Ursula.
THURS. ...23 S. Theodoret.
FRI. ...24 S. Raphael.

The Catholic Guardian

OCTOBER 17TH 1947

MISSION SUNDAY

'Am I my brother's keeper'? is an echo that has resounded through the centuries. It is still operative, it is still as unsavoury and ungraceful as it was when first uttered and it is still the only reason that can be adduced for non-participation and non-co-operation in Mission Sunday and all that Mission Sunday involves.

It is then two antagonistic philosophies that are in question and at variance. The ego-centric and the theo-centric. Our everyday experience makes us painfully aware that if we are to 'work out the beast' that lurks in us we have, even to save appearances, to keep our ego-centric tendencies in check, and if we are to make our lives—as in God's plan we are intended to do—theo-centric or more precisely Christo-centric, we have to wage unrelenting, totalitarian war on all that the ego stands for.

In Christ's plan we *are* our brother's keeper. The benefits we may enjoy due to God's liberality are entrusted to our guardianship, to our trusteeship and the acid test of our love of God is the practical, effective love we bear towards our neighbour, our neighbour here meaning all men, all of whom have come something fresh, something original from His creative hands. There is nothing second-hand, nothing shop-soiled about His generous creative act.

Our attitude towards Mission Sunday is in its practical, realistic aspect, our attitude towards Our Lord, towards His interests, the establishment of His Kingdom on earth. 'Thy Kingdom come' we pray daily: if this prayer means anything at all for us, it means that ours is the privilege and the responsibility to see to its extension. If we are not with Him in this matter we are against Him.

Thus it is not merely one day of the year that is in question. Every day should see us busy and concerned about His Kingdom as in literal truth we are all on His Majesty's Service. Not that Mission Sunday is unnecessary. On every count it is so necessary that we can truly say, it is essential. It brings our

vague good wishes and desires to head, perhaps more accurately it brings them to earth. It involves our persons and our personal service: it involves some sort of a personal consecration, a deepening of our realization of what Christ means to us and the human race, a widening of our vision to embrace the distant fields white unto the harvest that in Christ's plan will not be harvested if we stand here idle during the short day of our earthly career.

And our resolutions must not be of the sort that leave us with vague, ineffectual desires. Our prayers, our sacrifices are called for and we have, if our work is mainly at the rear, to enable those at the front to get on with the job. Our function is then to supply the tools: the better the quality and the supply of such tools the more surely and effectively will His Kingdom spread.

21ST SUNDAY
AFTER PENTECOST

Gospel

(St. Matthew: Ch. 18: 23-35)

Here is an image of the kingdom of heaven;
there was a king
who resolved to enter into a reckoning with his servants,
and had scarcely begun the reckoning, when one was brought before him who was ten thousand talents in his debt. He had no means of making payment, whereupon his master gave orders that he should be sold, with his wife and children and all that he had, and so the debt should be paid. With that the servant fell at his feet and said,
Have patience with me, and I will pay thee in full.
And his master, moved with pity for him, let the servant go and discharged him of his debt.
So the servant went out, and met with a fellow servant of his, who owed him a hundred pieces of silver; whereupon he caught hold of him and took him by the throat, and said,
Pay me all thou owest me.
His fellow servant went down on his knees in entreaty;
Have patience with me, he said, and I will pay thee in full.
But the other refused;
He went away and committed him to prison for such time as the debt was unpaid.
The rest of the servants were full of indignation when they saw this done, and went in to tell their master what had happened.
And so he was summoned by his master, who said to him,
I remitted all that debt of thine, thou wicked servant, at thy entreaty;
was it not thy duty to have mercy on thy fellow servant, as I had mercy on thee?
And his master, in anger, gave him over to be tortured until the debt was paid.
It is thus that My heavenly Father will deal with you, if brother does not forgive brother with all his heart.

Notes on the Gospel of the
21st Sunday After Pentecost
(Communicated.)

1. The object of this parable is to teach us the vast difference in gravity between offences committed against God, and those which we commit against one another, and the consequent necessity of our forgiving our offending brethren, if we ourselves would be forgiven by God.

2. The debt owed the Lord in the parable was equal to over three million pounds—a debt that simply could not be

paid and was quite beyond any possibility of repayment. The servant must have been one of the royal ministers, putting the King's revenues into his own pocket, whereas the debt due to the servant was about three pounds only. He who had been forgiven so much was unwilling to forgive so little.

3. The larger amount represents the debt we owe to God, and all that He has forgiven us. The smaller amount represents what may be due to us from our neighbour. The one demonstrates the generosity of God, the other, man's inhumanity.

4. Let us recall all the many graces and blessings that have come to man from God. Contrast these with the many offences men have offered Him in return. A debt we could never repay. Our Lord redeemed us and absolved us from the debt of sin, and liberated us from the slavery of Satan.

5. To err is human, to forgive divine. So let us not exaggerate the injuries that might have been committed against us. In the "Our Father" taught us by Our Lord, the forgiveness of injuries on our part is made a condition of our being forgiven.

6. We therefore really pray, each time we say the Our Father, to Him to grant or refuse us pardon, according as we grant or refuse pardon to our brethren.

7. "Pay me all thou owest": this incident gives a shock to our sense of justice, as Our Lord means it to; yet it is exactly how we act over and over again; coming straight from confession, or from Mass to renew the very sins against charity or justice, that we have just been pardoned for. Taking scandal even at the Church door perhaps!

8. The obvious application of the parable is this: we owe to God a mountain of debt that is utterly unpayable; first on account of our creation; secondly on account of our Redemption; thirdly besides these debts common to all mankind, there is the debt of our own personal sins, and the debt of penance owing for them.

9. All this makes a debt of "ten thousand talents" and more. But let us not be discouraged. God is the most generous of creditors. He does not want to be paid; He wants only to forgive us the whole debt; through his Sacraments and Indulgences, the moment we with true contrition ask his pardon. One condition there is, that we treat others as He treats us.

10. We should notice that this whole-hearted forgiveness is not a counsel of perfection, but one of command. If we do not forgive, God will not forgive us.

11. To reprimand, punish, or be angry with another may be sometimes our duty. But it is never our duty to withhold forgiveness, never our duty to be spiteful, never our duty to hate. We must forgive even when we have to punish.

12. It may be that we cannot help feeling bitter towards particular people. We cannot always help our feelings, though we should curb them. Sin is not in the feelings, but in the will.

St. Luke's Guild, Colombo
GOLD MASS 1947

The feast of St. Luke, Patron Saint of Catholic Doctors, the Annual Reunion and fourth Annual General Meeting came off on Sunday 12th October 1947. The venue of the celebrations was St. Peter's House, the home of the Nursing Nuns, General Hospital, Colombo. There was a record attendance of Doctors and their families. Celebrations commenced with Holy Mass in the beautiful Chapel of the Nuns at 7-30 a.m. In the unavoidable absence of the Bishop of Trincomalee, His Lordship Dr. B. Regno, O.S.B., Bishop of Kandy took his place, said Mass and preached a sermon on "Prayer." "More things are wrought by prayer than are dreamt of in your philosophy." His Lordship impressed on his hearers, the efficacy and potency of prayer in man's Salvation.

Service over, the gathering repaired to the parlour for the Reunion. The Mother Superior, Mother Superintendent and the Nuns were unremitting in their attention to the Doctors and their families and treated them *en princes*.

The Annual General Meeting followed. Chevalier W. A. E. Karuna-

ratne, Knight of St. Gregory the Great, presided. Minutes of the last Annual General Meeting and the Annual Report for 1946—1947 were read and confirmed. The Chairman in his Presidential address thanked Dr. Regno, O.S.B., for his magnanimous gesture in coming to their rescue, Fr. Gregory for all that he had done and was doing for St. Luke's Guild, and he appealed to the members for a better attendance at the lectures delivered from time to time, for their benefit, as Catholic Medical Men. Dr. Regno expressed his great delight to be with Catholic Doctors and their families that morning and said he would not have missed the opportunity for anything.

The election of Office Bearers for 1947—48 resulted as follows:—

President:—Chevalier W. A. E. Karunaratne (re-elected).

Vice-Presidents:—Drs. S. F. Chellappah, V. Gabriel, M. G. Perera and J. L. Fernando.

Hony. Secretary & Treasurer:—Dr. Chrysostom Joseph (re-elected).

Committee Members:—Drs. R. Caldera, A. Lucas, J. S. Fernando, C. D. M. Maddappuli, N. B. Babapulle, Quintus Peiris, David Jayamanne, G. P. Rayen, P. M. Cooray, F. J. C. Perera and C. J. L. Cabral.

The gathering dispersed after a very enjoyable morning.

LOCAL & GENERAL

Ceylon Gifts Please the Pope.

—The Central Bureau of the Catholic Writers' Movement Ceylon has been informed by the Catholic Girls' Headquarters, Rome, that contributions from Ceylon have earned for them His Holiness the Pope's special commendation at the Exhibition of Church vestments which was one of the features of the Catholic Girls Congress held in Rome.

His Holiness examined the Ceylon exhibits closely and with evident satisfaction. The vestments, handworked by local associations are intended for the bombed out churches of the world.

The 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 12th inst. at 5-30 p.m. at St. Patrick's College. In the absence of the President, the Revd. Fr. B. A. John, O.M.I., Vice-Rector presided and delivered a detailed—Talk on the Apparitions at Fatima. Several questions from the members were very clearly explained by the lecturer.

Mr. J. C. Edirversinghe proposed a vote of thanks and highly complimented Fr. John. This was seconded, by Mr. V. E. Cherubim and supported by Mr. B. F. Xavierpillai.

The Feast of Our Lady of the Rosary at Sinna Madhu.—The feast of Our Lady of the Rosary at Sinna Madhu was celebrated with the usual grandeur and solemnity on the first Sunday of October. Dr. S.S. Innasitamby of Sillalai as usual spared no pains to make the feast worthy of Our Heavenly Mother. The roar of cannons from early morning announced to the public the beginning of the solemn festivities at the shrine. By evening long streams of pilgrims arrived at the shrine from all parts of Jaffna and thronged the Church. Revd. Fr. A. Leborgne, O.M.I., the new parish priest sang the Vespers which were followed by the Benediction of the Most Blessed Sacrament. On Sunday before the Mass, a statue of St. Grignon De Montfort, who was recently canonised, was blessed by the parish priest. Then High Mass was sung by the parish priest who preached a very impressive sermon on the significance of the day and exhorted the faithful to have a deep and abiding love for the Blessed Virgin. Then followed the procession. The Miraculous statue of Our Lady of the Rosary was placed on a tastefully decorated "Saroli" and taken round in a solemn procession in the midst of soul-stirring devotional hymns ably rendered by devotees from Sillalai. The grand celebrations were brought to a close with Benediction of the Blessed Sacrament. Revd. Fr. A. Leborgne, O.M.I., the parish priest of shrine thanked Dr. Innasitamby and his people for their unstinted efforts to make the feast a success.—A Pilgrim.

Royal Family News.—Princess Elizabeth will ride in the Glass Coach when she accompanies the King and Queen in the Royal Procession from Buckingham Palace to the House of Lords for the opening of Parliament on the 21st inst.

The King and Queen will ride in the Irish Coach—a coach acquired by Queen Victoria on her visit to Ireland.

Britain will not have a Public Holiday on Princess Elizabeth's wedding day on Nov. 20, but, at the King's wish, a whole day's holiday will be given to school children.

Announcing this on the 9th inst., the Ministry of Education in England, asked the local education authorities there to make only the simplest arrangements possible to entertain the school children "in view of the present need for concentrating labour and material on essential works."

Mother Mary De La Salette.

The many friends and well wishers of Mother Mary de la Salette of the order of the Good Shepherd will be pleased to know that on the 29th September she celebrated the Silver Jubilee of her profession. Holy Mass, which was fully choral, was celebrated by Rev. Father Chaulieu, Parish Priest, at the Convent chapel in Kotahena. He delivered a beautiful sermon dwelling on the religious life.

Mother Mary de la Salette first came to Ceylon in 1922 and was one of the foundresses of the Home of Rescue at Hendela where many erring souls are saved by the gentle care of the nuns. A gifted musician of no mean talent, the school choir is in her charge and has won many awards. Quiet, unassuming and of a very amiable disposition, to know her is to love her and no one ever went to her for sympathy in vain.

May God spare this dear Mother to sing his praises for many years more and teach little souls the way to Heaven.

Transfer of T.B. Patients Suspended.—On account of the numerous letters and telegrams of protest that keep pouring in at the office of the Ministry of Local Administration and in view of the representations made by Mr. S.J.V. Chelvanayagam, K.C., M.P., for Kankasanturai, Mr. S.W.R.D. Bandaranaike, Minister of Health and Local Government, has issued orders that the transfer of patients from the Tuberculosis Sanatorium to the Civil Hospital there should be stopped forthwith until he has had time to investigate the matter personally.

Rs. 17,000 Vanishes from Kacheri Vaults.—It is understood that a sum of over Rs. 17,000 is missing from the vaults of Anuradhapura Kacheri. The Board of Survey of the Treasury is making investigations.

The Speaker is Elected.—Mr. A. F. Molamure M.P. (Balangoda) a U.N.P. candidate has been elected the Speaker of Ceylon's First Parliament on the 14th inst. The opposition put forward Mr. H. Sri Nissanka, K.C., M.P. (Kurunegala). Mr. Molamure obtained 58 votes as against 41 for Mr. Sri Nissanka.

In the political history of Ceylon this is the fourth time a Speaker's election has been held. It will be recalled that at the first election in 1931 Mr. Molamure defeated his opponent the late Sir Steward Schneider who had just retired from the post of Senior Puisne Judge of the Supreme Court and had been nominated to the State Council.

Mr. R. A. de Mel, M.P. (Colombo South) was elected Deputy Speaker. The Government candidate defeated the Opposition nominee Mr. Wilmot Perera, M.P. (Matugama) by 52 votes as against 47.

Mr. J. A. Martensz M.P. (Nominated) was unanimously elected as Deputy Chairman of Committees.

Report on Whitleyism Out.—Mr. A. J. T. Day, the Whitley Council Expert from England who was invited by His Excellency the Governor to advise the Ceylon Government on a scheme for the introduction of Whitley Councils into the Public Services in Ceylon has sent in his report to the Governor. In view of the far-reaching and fundamental recommendations made by the expert His Excellency has in his observations expressed the opinion that the whole report should await the consideration of Parliament.

Elected Senators.—The following were elected to the Senate by the House of Representatives yesterday:—

Mrs. A. F. Molamure, Mr. W. A. B. Soysa, Mr. Justin Kotelawala, Mr. Cyril de Zoysa, Mr. S. Nadesan, Mr. W. K. Jinadasa, Mr. Peri Sunderam, Mr. L. B. Jayasena, Dr. E. M. V. Naganathan, Mr. D. W. J. Perera, Mr. Barnes Ratwatte, Mr. A. R. A. Razik, Mr. Sarath Wijesinghe, Mr. R. F. S. de Mel and Dr. M. G. Perera.

India and Ceylon Exchange Greetings.

On the assumption of office by Mr. D. S. Senanayake as the first Premier of Ceylon Mr. V. V. Giri, the Indian Government Representative in Ceylon sent the Prime Minister a letter of congratulation in which he states, "Many tasks await your Government and your people; your struggle against poverty, ignorance and disease is only just beginning. The good wishes and comradeship of my Government and people will be with your country in this struggle which is common to all the people of Asia." Replying to Mr. Giri's letter Mr. Senanayake states, "Now that India and Ceylon have the full charge of their own affairs I am confident that the two countries can settle to the satisfaction of all concerned the problems of citizenship and other rights of Indians in Ceylon which you refer to in your letter."

Car Permit System to Go Off.

The regulation requiring permits to be obtained for the purchase of new cars introduced as a war time measure is to be removed next month. The agitation for the removal of both car and petrol control in Ceylon has been very strong in recent months. The control of car purchases originally covered both new and second hand vehicles but the control of the sale of second-hand cars was terminated some months ago.

Anti-T.B. Drive Through Films.

The Department of Medical and Sanitary Services has obtained three sound films on Tuberculosis in connection with its Island-wide anti-Tuberculosis campaign which has just commenced. It is the intention of the Department to exhibit these films all over the Island in due course.

"Accept the Challenge."—Proposing the toast of the Old Boys' Union at the De La Salle School O.B.U. Reunion Lunch held at the Grand Oriental Hotel, Colombo, Mr. Quintus Delikan said, "Catholics should accept the challenges that are being flung down at the central tenets of the Church and they should throw their weight into the struggle that is developing in the public life of the country."

Gate Muhandiram S. T. P. Rodrigo promised to entertain the Union at lunch at the Dominion Hotel in celebration of Dominion Status early next year. The first Premier, he said would grace the occasion.

Telephone Link with South Africa.

Arrangements have been made by the Telecommunications Department to connect Ceylon with South Africa, Southern Rhodesia and South West Africa by Radio Telephone. The connection will not operate direct but through the United Kingdom. These calls can only be made between 2-30 and 3-30 p.m.

The Havoc Caused by the August Floods.—According to the figures collected by the authorities the damage caused to life and property has been estimated at 222 deaths, 8,000 houses totally damaged and 2,500 damaged. The crops standing on 27,040 acres have been completely ruined. The loss to the Central Province by the ruin of crops is estimated at about Rs. 302,000. The estimated expenditure on Relief work is Rs. 3,305,192-37. Of this amount Rs. 503,401-72 have been spent on food for flood victims and a sum of Rs. 954,350 from the Governor's Flood Relief Fund has been spent on clothing, essential household implements, etc.

Dominion Helps the Mother Country.

An agreement has been signed on Oct. 9 by Mr. Hugh Dalton, Chancellor of the Exchequer, England, and Mr. G. Heaton Nicholls, the High Commissioner of the Union of South Africa, in London. According to this agreement which is to be ratified by the South African Parliament in January South Africa is to lend England 9,275,

000 ounces of fine gold valued at £80,000,000 at half per cent per year. The loan is repayable in gold on demand after three years. Britain will buy at least twelve million sterling worth a year of South African fruit, wine, spirits, canned fish, eggs and similar products under the agreement.

THE TRUE WAY OF LOVE

Life has taught us that love does not consist in gazing at each other, but in looking outward together in the same direction.

—Antoine De Saint Exupere.

Letters to the Editor

Dismiss Communalism from Politics

Sir,—May I have the courtesy of your columns to refer to certain phases of the political situation in Ceylon, in view of the recent formation of the Cabinet and the impending inauguration of the Parliament. We should do well by the country if we take stock of things now and endeavour to examine whether certain matters require clarification, revision and adjustment in order to bring about the maximum benefit to the people of Ceylon. It is needless for me to add that politics is not a static science but is dynamic in its essentials. Having this principle and view in mind, I wish to submit certain matters for consideration by the public.

1. The continuance, at least for the time being, of uncommunal organizations in Ceylon like the Sinhala Maha Sabha, All Ceylon Tamil Congress, Ceylon Indian Congress, Ceylon Muslim League, and Dutch Burgher Union is rendered necessary at this stage of the political evolution of our country, by reason of the existence of several communities in the Island and their respective peculiar interests. As an ex-Governor of Ceylon observed, the basis of Society in Ceylon from time immemorial has been communal (communal in the best sense of the word). In building up political institutions, we cannot ignore the past or break away from it in a hurry, without damaging the very cause we have set our hearts to achieve—the political unification and Independence of Ceylon. Rome, Imperial Rome, was not built in a day.

2. Contemporaneous with uncommunal organizations, intercommunal organizations can exist or can be formed, inter alia, to bring about unity between the various communities, to induce the formation of political parties, and to hasten the attainment of Independence for Ceylon.

3. Members of uncommunal organizations could well associate themselves with and become members of intercommunal organizations at the same time, in order to facilitate and hasten the achievement of the object referred to in the preceding paragraph. In India in the recent past the best period of political and communal amity obtained in the country when the Muslims, Christians, Sikhs, Parsees and Hindus were all members of an intercommunal organization—the Indian National Congress. Even during that period the Muslim League existed as a separate body, and most of its members were also members of the Indian National Congress. The unhappy period started when uncommunal organizations like the All India Muslim League and intercommunal organizations like the Indian National Congress adopted contrary and opposing policies and became antagonistic to each other.

4. Uncommunal organizations in Ceylon would, under the circumstances, do well to refrain from running candidates for Parliamentary or Municipal elections.

5. If any uncommunal organization has in the past not refrained from putting forward candidates on its ticket, it could not do the next best thing by avoiding the maintenance of Parliamentary uncommunal parties. In this connection it is significant and useful to note that a prominent member of the Muslim League Party in the United Provinces Legislature has recommended that the League which is in a minority in that Legislature as well as in all the Legislatures in the Union of India should divest itself of Parliamentary work and allow its members to join intercommunal organizations and parties according to their political convictions.

6. Individual members elected to Parliament through the medium and on the ticket of uncommunal parties like the All Ceylon Tamil Congress could be given the freedom by their organizations (a) to support the Government or (b) to join the Opposition, or (c) to act as Independents, according to the political conscience of each member. If this freedom is granted, communalism in politics would be gradually removed. Moreover this procedure would facilitate the formation of parties on political lines, a step which we are all agreed upon as being necessary and desirable.

7. It would be in accordance with political principles and in fact would be destructive of the growth of political parties and of a healthy political tradition, if the representatives returned to Parliament through uncommunal organizations are called upon to throw in their lot with the Government Party (U.N.P.) en bloc or with the Parliamentary Opposition en bloc. Such a step would be definitely communal and would only accentuate communal divisions and communal ideas among all sections of the population.

8. The golden mean in the circumstances would be not to insist on the complete disappearance of uncommunal organizations, but to ask such organizations to avoid the formation of uncommunal Parliamentary parties. So far as the Tamils are concerned, the placing of a taboo on all uncommunal Parliamentary parties would be in accordance with views and opinions consistently expressed on behalf of the Tamil community before and after the introduction of the Donoughmore Constitution. On the other hand, the functioning of uncommunal Parliamentary parties would be a flagrant violation of the position taken up by the Tamil community in the past. The nature of the Soulbury Constitution, the action of the Sinhalese, Muslim, and Burgher communities in forming or supporting intercommunal organizations, current political requirements and the present situation in Ceylon and world conditions all favour the adherence of the Tamil people in Ceylon to the views and opinions already expressed by them against uncommunal Parliamentary parties.

9. The political advancement of Ceylon could be promoted in a substantial manner through the methods referred to above which take cognizance of the present unavoidable circumstances and conditions obtaining in the country during this period of transition.

Yours truly,

S. SIVASUBRAMANIAM.

156, Hultsdorf, Colombo.

9th October, 1947.

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, Mankuliyavaladakku, Mankuliyavalokku metku piddu saikai in extent 42 lms. p.c. and 11, 1/2 kls. 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.

A ROMAN COIN

(Continued from Page 1.)

On the morrow would begin the great trek homeward again. And all along the way, and back at home, people would ask with hushed voices: "Were you really there when Christ was crucified?"

And they would answer proudly:

"Yes, I was really there."

THE REVERSE SIDE

A large building, one of several similar in the city, was filled by an ill-assorted collection of people. Just inside its doors a few dozen men stood and gazed idly about, quite obviously anxious to be finished and away. One was heard to whisper to his companion:

"Did you have the Prince backed yesterday?"

Then faintly, over the rustle and coughing of the crowd, came a strong young voice.

"It's missa est," it said.

And piping boys' voices answered:

"Deo Gratias."

THE CRUCIFIX AND MISSION SUNDAY

It happened almost two thousand years ago and yet it continues to happen. On that far away day the whole thing did not last more than a few hours, and yet it has been going on ever since, and it still goes on and it will go on till time gives place to eternity. On that day a Man—who was not a mere man only—was crucified, and on the Cross He died the death of a voluntary Victim immolated to Almighty God in order that all men might have life, and life abundant.

That was the first Mission-day in which God-man did all He could to help mankind still groping in the darkness of infidelity. On that day, on the Cross a gigantic dynamo of colossal power was set in motion: the salvation of mankind. The living waters of Life, of that Life which saves from utter, eternal damnation began to flow for the benefit of mankind from that powerful dynamo of the Cross, or better of the Crucifix. But however rich the source, however powerful the dynamo, nothing will be achieved unless its energy be utilized. It would be like the Niagara falls. Millions of tons of water for centuries have been falling into the abyss below—quite uselessly but for beauty. But place there a dynamo, and a high electrical energy will be generated from those waters. Gather all that energy, bring it through a series of connections to large cities and the darkest nights will be as bright as the sunniest days, and the wheels of industry will produce marvels.

Likewise it is with the Crucifix. On the Cross—with the Crucified God-man on it—there is power enough, superabundant power, to enlighten each and every man that inhabits, has inhabited and will inhabit the whole world; superabundant power to generate divine energy in each soul to perform deeds worthy of eternal bliss. But unless these ever-flowing divine waters of Life be brought into contact with men, they will remain a symbol only, a power without its effects. If so, is God's power limited by human instrumentality? No. It is not. And during these twenty centuries God has occasionally given marvellous proofs of His power in bringing about conversions without the least instrumentality of man. But He wills it to be otherwise. He wills the co-operation of man. "Go ye therefore and teach all nations....to observe all things whatsoever I have commanded you."

On whom is this duty of co-operation with God incumbent? Who has to form that series of connections between the dynamo force of the divine-life-giving-energy and men? Is it only the Bishops and Priests, who are the officially appointed successors of the Apostles, to give Christ's Life to men? No. We know well that it is the bounden duty of each Catholic to be a bearer of Christ to others. St. Paul has said it in more than one way, the Popes have told us in the most clear terms, that a Catholic will fail in some of his most important duties if he fails to do his utmost in

sharing with others the fruits of Redemption emanating from the powerful dynamic source of Christ's death on the Cross.

We know this, but are we convinced of it? Do we act on this knowledge, on this conviction? Or are we too superficial, too selfish?

Just one idea to spur us in the accomplishment of this strict duty of ours, to make us more Mission-minded, more apostolic in our outlook. Let us take a Crucifix and look at it, rather at Him. Yes, let the Crucifix be to us not a thing but a Person, the Crucified; not two pieces of wood in the form of a cross with a figure carved upon it; not a mere article of furniture for our homes (would that it adorned every home), but an Altar of Sacrifice, still drenched with blood, and on it the living God dying for the salvation of man. "I thirst: I wish you to give Me souls" He tells us. "The Angels could quench my thirst, I myself could do it—look at the good thief: I have worked it myself—but my will is that You be a link between me, the source of Life, and men. Through others you have been linked to me, be you too now a link....."

Who can thus look upon the Crucifix, read on it the lesson of love and suffering and salvation and remain indifferent to the Mission work, to that Mission work which is the work not of one Sunday only in the year, but of every day of one's life, that Mission work which is the putting into practice of the oft repeated prayer, "Thy Kingdom come?"

Every Catholic knows his duties with regard to Mission Sunday, with regard to the help he ought to give to the Propagation of the Faith. I need not even mention them. Besides it ought to be a question not of duty but of love; and where there is love the rest follows by itself: the bare duty gives place to generosity.

Just another look at the Crucifix to increase our love and generosity. How far has Christ Our Lord not gone in His generous love in the work of our redemption! Could He go further? On that first Mission day He gave up for our sake everything; He kept back to Himself nothing but His Divinity.

And We? How far from generosity are we.....! I cannot afford spending daily a few minutes kneeling before the Blessed Sacrament to implore "Thy Kingdom Come," to pray for my less fortunate brethren: I have no time.—"I cannot afford to give more than my usual Sunday mite.....(otherwise, what about my cigarettes, my little daily relaxations at a cinema hall, my week-ends with my friends, my Eau-de-Cologne, my face powder?.....)"—"It is too much for me to give up what I know to be bad example which prevents my fellow non-Catholics from approaching the source of Life. No. I cannot give up drinking, swearing, gambling".....—"I cannot leave everything and follow Jesus in the Priesthood or Brotherhood or Sisterhood though I am almost certain that God wills this sacrifice from me....."

Take a Crucifix in your hand and say—if you have the courage "No. I cannot.....I will not help the Missions although every day I pray Thy Kingdom Come." Say it, if you dare. But if you dare not, then be up and doing.

C. M. VECCHIONI, S. J.

Pius XII Lays Down the Spiritual Conditions of Peace

(Continued from Page 1)

in the attainment of it. Civil society is also of divine origin and indicated by nature itself; but it is subsequent to man and meant to be a means to defend him and to help him in the legitimate exercise of his God-given rights. Once the State, to the exclusion of God, makes itself the source of the rights of the human person, man is forthwith reduced to the condition of a slave, of a mere civic commodity to be exploited for the selfish aims of the group that happens to have power. The order of God is overturned; and history surely makes it clear to those who wish to read, that the inevitable result is the subversion of

order between peoples, is war. The task, then, before the friends of peace is clear.

Is Your Excellency over-sanguine in hoping to find men throughout the 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 to-day among men and groups who boast of Christian civilisation and they are a very useful and often 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 hostile hands. With that union will come hope that the enemies of God and free men will not prevail.

Certainly Your Excellency and all defenders of the rights of the human person will find whole-hearted co-operation from God's Church. Faithful custodian of eternal Truth and loving mother of all, from her foundation almost two thousand years ago, she has championed the individual against despotic rule, the labouring-man against oppression, religion against persecution. Her divinely-given mission often brings her into conflict with the powers of evil, whose sole strength is in their physical force and brutalised spirit, and her leaders are sent into exile or cast into prison or die under torture. This is the history of to-day. But the Church is unafraid. She cannot compromise with an avowed enemy of God. She must continue to teach the first and greatest commandment incumbent on every man: "thou shalt love the Lord thy God with thy whole heart, with thy whole soul, with all thy strength," and the second like unto the first: "thou shalt love thy neighbour as thyself." It is her changeless message, that man's first duty is to God, then to his fellow-man; that that man serves his country best who serves his God most faithfully; that the country that would shackle the word of God given to men through Jesus Christ helps not at all the lasting peace of the world. In striving with all the resources in her

power to bring men and nations to a clear realisation of their duty to God, the Church will go on, as she has always done, to offer the most effective contribution to the world's peace and man's eternal salvation.

We are pleased that the letter of Your Excellency has given Us the opportunity of saying a word of encouragement for all those who are gravely intent on buttressing the fragile structure of peace until its foundations can be more firmly and wisely established. The munificent charity shown by the American people to the suffering and oppressed in every part of the world, truly worthy of the finest Christian traditions, is a fair token of their sincere desire for universal peace and prosperity. The vast majority of the peoples of the world, We feel sure, share that desire, even in countries where free expression is smothered. God grant that their forces may be united towards its realization. There is no room for discouragement or for relaxing of their efforts. Under the gracious and material providence of God, the Father of all, what is good and holy and just will in the end prevail.

Let Us assure Your Excellency of Our cordial welcome to Mr. Taylor, your personal representative, on his return to Rome; and We are happy to renew the expression of Our good wishes for the people of the United States, for the members of their government and in particular for its esteemed Chief Executive.

From Castel Gandolfo, Aug. 26, 1947.

PIUS PP. XII.

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.

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