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## CHRIST AND THE CENTURIES

BY THE REV. H. ROPER, S.J.

### THIRD CENTURY

This is the century of the best-known Early Christian martyrs, many of whom are named in the Canon of the Mass, of some famous writers, Clement of Alexandria, Origen, Tertullian, Cyprian, of the earliest liturgy of the Mass known to us, of a beginning of Christian Art in the decoration of the catacombs, and of some serious disputes within the Church and even schisms.

Persecution marked the beginning, middle and end of the century. In the first died Pope St. Callistus, who had once been a slave, and then as a Christian was in charge of the Roman cemetery on the Appian Way which still bears his name. At Carthage suffered SS. Perpetua and Felicitas. In the second, died St. Agatha and possibly St. Cecilia, Pope Sextus and his archdeacon, St. Lawrence, and at Carthage St. Cyprian. Towards the end of the century died SS. Cosmas and Damian, St. Sebastian and St. Susanna. Besides the outstanding names, thousands of unknown martyrs were either killed outright or suffered a living martyrdom working in "the mines." We have a vivid contemporary record of the "Passion of SS. Perpetua and Felicitas," the most beautiful of all the Acts of the Martyrs that have come down to us. Felicitas gave birth to a daughter a few days before her martyrdom, and she also had to endure the frantic efforts of her old father, a pagan, to persuade her to deny Christ and remain alive for the sake of her child.

We just mentioned the cemetery or catacomb of St. Callistus. These catacombs are so characteristic a feature of Christian life at Rome in the first centuries that we speak of "the Church of the catacombs." They are labyrinthine underground galleries, from thirty to fifty feet below the surface, and were chiefly used for burial. Burial in catacombs was started by the Jews; the pagans used cremation. But most of the Roman catacombs are purely Christian, and represent an enormous expenditure of labour and money. By the middle of this century, however, there were perhaps 50,000 Christians in Rome, with some fifty priests. Inscriptions discovered in the catacombs throw light on their faith and their firm hope of immortality. The expression "Rest in peace" was first used in the catacombs. Here is an inscription of the third century: "I beg of you, brethren, whenever you come hither and call in united prayer on the Father and the Son, that ye remember to think on your beloved Agape, that Almighty God may preserve Agape in eternity." This inscription goes to show that the catacombs were sometimes used for common worship. In normal times Christians gathered for worship in the house of some wealthy Christian, but in times of persecution at least they used suitable portions of the catacombs as chapels and hiding places, access to them being made difficult by a veritable labyrinth of passages.

Christian Art too began with mural paintings in the catacombs. Symbols predominate: the anchor, palm, dove, fish, wheat and grapes, etc. Our Lord appears only as the Good Shepherd, a comely youth with a sheep on his shoulder. There is a second century painting of the Virgin and Child, with Isaiah pointing to a star above them. A

few scenes are represented from the Old and New Testaments, scenes of deliverance by God's power. The Cross and the Passion are notably absent, as also any representation of martyrdom or other scenes of torment. It is a peaceful happy art, says Mr. E. I. Watkin, expressing the austere happiness and spiritual joy which sprang from the sense of having been redeemed and reborn to a new life immortal and divine.

To the same sense of spiritual security may be attributed the extreme severity with which grave lapses from the Christian code were treated and the reluctance to give any pardon at all for certain sins. In "The Shepherd" of Hermas (about A.D. 150) it was declared that any sin could be forgiven by the Church, on performance of canonical penance, but only one! If the sinner repeated his sin, the Church could not help him. The canonical penance was formidable, as will be shown in our next article.

For public breaches of the Christian moral code the Early Church imposed public penance before re-admitting the culprit to communion. The "penitents" wore sackcloth, practised prescribed fasts and abstinence, and at divine worship occupied a place apart from the rest. This continued for periods of years, and, in the case of apostasy, murder, adultery or fornication, for life. Such sins, the rigorists maintained, could not be pardoned by the Church. Pope Callistus, however, declared that those who had committed adultery and fornication, could, after performing canonical penance, be reconciled to the Church. For this he was bitterly attacked by the rigorists, notably Hippolytus and Tertullian. Hippolytus was already in schism over his explanation of the divinity of Christ. A later Pope, Cornelius, approved of the re-admission to communion, after due penance, of those who had committed the sin of apostasy rather than suffer martyrdom. He was attacked by Novatian, who created a second schism. A kindred question was whether those who had been baptized by heretics ought to be re-baptized when they became Catholics. St. Cyprian held that they should, but Pope Stephen gave his famous ruling, *Nihil innovetur nisi quod traditum est*, i.e. let there be no innovation, but follow the traditional practice, which in this case was to absolve repentant heretics, but not to re-baptize them. These controversies bring out the wise moderation displayed by the Bishops of Rome, their reliance on tradition, and their strong sense of authority. Incidentally Callistus, Cornelius and Cyprian all died martyrs.

Hippolytus was an extremely learned priest and has been compared to his great contemporary, Origen. He figured in the first controversies on the Trinity, but, what is more valuable, he was apparently the author of the oldest text of the Canon of the Mass known to us. Here it is, as given in the late Abbot Cabrol's "Prayer of the Early Christians." It is the prayer of consecration and at the same time a summary of the Christian Faith.

"We give Thee thanks, O God, through Thy beloved Son Jesus Christ, Whom in these latter times Thou didst send to us as a Saviour and Redeemer and the angel (messenger) of Thy will, (Continued on Page 3)

## CEYLON'S FIRST PREMIER'S CONVOCATION ADDRESS

### STATE SERVANTS MUST BE MODEL EMPLOYEES

—Says Mr. D. S. Senanayake.

Addressing the Ceylon University Convocation last Friday evening at the King George's Hall, Colombo, Mr. D. S. Senanayake, the Prime Minister, said that it spoke much for the quality of the university that its graduates could more than hold their own with others in almost every sphere of public life in Ceylon.

"This brings me to my subject, the qualities required of graduates who wish to enter the public service," he added. "I have not been a Minister for sixteen years without forming views about the qualities of public servants, and, perhaps, you will allow me to express some of them.

"I do not think it is out of place to state here that I consider that we have been very fortunate in having a body of public servants whose standards of efficiency and integrity and devotion to the general public interest are no whit inferior to similar standards elsewhere in the world. But this does not mean that there is no room for improvement, or that we need not dispassionately appraise their qualities.

"As you know, there are certain cases in which high technical qualifications are required. This applies especially to lawyers, doctors, dental surgeons, engineers, scientists and veterinary surgeons. There are, however, a good many things that cannot be learned from books. Nobody in this hall would allow himself to be operated by a surgeon whose only qualification was that he had obtained a first class in the final examination. To academic knowledge must be added experience and certain personal qualities.

"In other cases, notably the Civil Service, we ask for no technical knowledge at all, except a high academic standard which is evidence of ability and power of concentration. But once the graduate enters the Service we forget what sort of degree he has and judge him by what he does."

#### INTEREST IN JOB

Mr. Senanayake, continuing, said that one qualification which an officer must possess was interest in his job. He was of no great use to the community if he merely carried through the routine and escaped as soon as possible to his bridge or tennis. They had officials of that type, the sort of official who regarded the public service as a means for getting a salary, a dowry and a pension of sufficient amount to enable him to keep a wife and a car, educate his children in the best schools, maintain a large house, join a club, and generally spend his leisure in comfort.

The leisure of such a man provided his real life. His job merely provided the means for enjoying his leisure. There were on the other hand, officials whose life was in the job and whose leisure was a means for keeping them fit for the job.

No employer was satisfied with the sort of employee who merely did with bare efficiency what he was told to do but no more. The Government, espe-

cially a democratic Government elected from and by the people was entitled to ask for energy and enthusiasm. It was often said that the Government ought to be the model employer and the statement could perhaps be justified. But in that case the Government servant must be the model employee. Patriotic sentiment alone should require a high sense of duty. To live for the sake of one's leisure was a poor sort of life. It was even poorer when the leisure was used for purely selfish ends.

A democratic Government was entitled at all times to ask for the willing service of its citizens. The Government servant ought to set the standard in patriotic zeal. They would in fact find that their best officials had very little leisure. When their offices were closed they were reading papers at home, or learning more of the technical aspects of the service in which they were engaged or serving on committees, or going out among the people, or otherwise helping the advancement of the country.

"It has often come to my notice that graduates simultaneously apply for posts in several departments of Government. They apparently had not very strong preference because, after all, these were all Government jobs. Other things being equal they seemed to prefer the one which kept them in Colombo. They had not thought which job was the more interesting, or the more useful to the community. In fact very often they knew nothing about the job except the title.

#### WRONG APPROACH

"They had not even taken the trouble to find out what they would have to do if they were appointed. You will no doubt appreciate that from the point of view of Government this was the wrong sort of approach. It is a justifiable presumption that a graduate who sought a post because of its salary and prospects alone and who was not sufficiently interested to find out what sort of post it was would probably display the same lackadaisical attitude if he were appointed."

That presumption could of course be rebutted. And a person who had read the appropriate Ordinance was not necessarily the sort of officer they wanted. He must have character and personality. He did not know whether the educationists consider it that character was innate or inherited. He should himself conclude from observation that in a large measure it was acquired by education. Certainly what they sought to ascertain was whether the candidates had displayed character in their schools and at the University.

Success in organising societies was another useful quality. He did too much talking himself to have much faith in talkers. But administration was a very difficult art and those who had acquired some experience of it in University committees were likely to be useful afterwards.

(Continued on Page 3.)

## Church Calendar

OCTOBER 1947

FRI. ...24 S. Raphael.  
 SAT. ...25 Chrysanthus.  
 SUN. ...26 22 P.—CHRIST THE KING  
 MON. ...27 S. Vincent.  
 TUES. ...28 S. Jude.  
 WED. ...29 S. Narcissus.  
 THURS. ...30 S. Marcellus.  
 FRI. ...31 S. Quintin.

## The Catholic Guardian

OCTOBER 24TH 1947

## THE CONVOCATION ADDRESS

The Prime Minister's address at last Friday's Convocation constituted a welcome precedent and was worthy of the occasion, the audience and the speaker. Without any frills he gave a forthright message which was in effect a challenge to his audience; by dwelling on what he considered the type of higher public servant the country desiderated and by his explicit reprobation of the official who makes the occupation of his leisure hours the driving force in his life he gave his listeners a rough-and-ready yardstick by which to measure themselves and their aptitude for public life. The ideal and their only justification was service, a service involving the generous sacrifice of even their spare time and a complete readjustment of their whole life and mentality to the conception of service.

It would be easy and ungenerous to point out lacunae and to ask for what was obviously outside the scope of this particular address. *Mutatis mutandis* what he said, applied to all public servants, higher or lower; he painted what he considered the ideal public servant. If his was the message of an essentially practical man, that only made it the authentic utterance of the Mr. Senanayake the country has learned to know. He wants to get on with a big job and he is implicitly calling for the co-operation of every individual and group that has something to give the country. Only with such co-operation can anything big be achieved in any line of public service, education not excluded.

On another occasion we feel certain that the Prime Minister will give us practical ideas again on how the State can prove itself as it should, the model employer. This it can hardly be said to be as yet, as no one in his sober senses can maintain that the recent strike of Clerical Servants was utterly devoid of justification. There is in life the great psychological principle of responsiveness; if servants are meted out niggardly treatment only a simpleton would expect anything but niggardly service. High ideals and lofty enunciations butter no parsnips even for servants for instance in denominational schools. And if there is a marked even a blatant discrepancy in the treatment of servants assigned the very same work, life is soured at its root and if such servants are engaged in public service it is the public that suffers and in the case of educational servants, posterity.

There is no dearth of individuals or groups willing and anxious to give of their best to the coun-

try. It will not have been Mr. Senanayake's least contribution to the history of his country that he is now about to write in deeds if all such groups and individuals are given the tools to get on with the jobs he is assigning them.

## FATIMA AND ITS MESSAGE

Monday the 13th of October was the 30th anniversary of the most spectacular miracle witnessed in recent times. A crowd of 70,000 persons assembled at Fatima a village in Portugal witnessed a solar prodigy which held them spell-bound for nearly fifteen minutes. The midday sun shining in a cloudless sky lost its brilliance so that it looked like a dull silver plate set against a blue background. It danced giddily in the sky. It rotated first slowly then rapidly like a huge giant wheel spinning on its axis. It cast on the earth rays of the most gorgeous colours. The spectacle was witnessed by an enormous crowd of believers, unbelievers, newspaper reporters, scoffers, rationalists. Even the secular press had to acknowledge the phenomenon although they confessed that they could offer no scientific explanation for such an unusual solar prodigy.

But to the simple minded persons assembled there the explanation was not far to seek. It was a call for a reformation of life and to that call Portugal has admirably responded. The Portuguese nation which thirty years ago seemed hopelessly sunk in the mire of indifference is now a deeply religious nation and God's blessing on them is discernible even in their civil life. The message of Fatima is not confined to the limits of Portugal, but through Portugal is broadcast to the entire world. It is a call to penance for our sins, to reformation of our life and especially to the devout recitation of the Rosary as the best antidote for the ills of mankind. The world has forsaken God and chosen the path of sin. Fatima points out the only way by which we may return to God. Let us return to God and return by the way that Fatima points out—there is none other.

## Feast of Christ the King

While the Catholic world was celebrating the 1600th anniversary of the Council of Nice, 325 A.D. during which the divinity of Christ was officially proclaimed, the late Pope Pius XI on 11th December 1925 established the New Feast of Our Lord Jesus Christ, the King. He designated in his Encyclical, the last Sunday of October, on which this New Feast should be universally celebrated. The World War No. 1 had left in its wake untold sufferings; unchecked hatreds amongst nations prevailed; mistrust in Governments created confusion; in desperation, people lost faith even in God. To counteract all these evils, the Pope instituted this New Feast with the express purpose of promoting "the peace

of Christ in the Kingdom of Christ."

Although he meant to revive the idea and doctrine of the Kingship of Christ, the idea itself is very old; in fact, it dates back to the earliest period of Christianity. It goes back even further than that to the time of the Prophets. Both at His coming into the world and upon His leaving it, Our Lord was referred to as a King. At His coming the Angel Gabriel said to Mary "that the Lord God shall give unto Him the throne of David, his father, and He shall reign on the house of Jacob forever; and of His Kingdom there shall be no end." At His departure from the world Pilate placed an inscription on His Cross: "Jesus of Nazareth, the King of the Jews" and speaking of the Word of God, St. John said: "He hath on His garment and on His thigh, written: 'King of Kings and Lord of Lords.'"

As Redeemer of mankind, Our Lord purchased this Kingship as His own. All men are bound to Him as Master. It is not surprising that He should have said to Pilate when the Governor asked Him: "art thou the King of Jews?" "thou sayest it."

During His lifetime on earth Our Lord acted as a King. He legislated as when He said: "you have heard that it was said to them of old: Thou shalt not kill.....But I say to you that whoever is angry with his brother, shall be in danger of judgment. 'You are my friends, if you do the things, that I command you.'"

Our Lord exercised also a judicial power, when he said that the Father had given all judgment to the Son. Legislative Executive and judicial powers, Our Lord claimed unto Himself—all the powers of a King to which He was entitled as the Son of God, as the Redeemer and Creator.

His Holiness declared this Feast to renew the loyalty and reverence we owe to Christ as our King. Today we should glorify our Royal Master in the Sanctuary of our souls, and by publicly acknowledging that we are His subjects. He demands of us obedience, loyalty, reverence and devotion.

Our Lord's rule is spiritual, not temporal. Lest some people might become alarmed at hearing of this New Feast of Christ the King, the Pope made it clear, from the start that Christ's Kingdom, as proclaimed in the Old and New Testament, and now reaffirmed was purely spiritual. Our Lord Himself said: "My Kingdom is not of this world." This spiritual Kingship of Christ over individuals and nations is this: all must recognise Christ as King, over their hearts, their minds and their wills. We must recognise His infinite love for all. His laws should not be contradicted by civil authorities; but in all things our minds, our hearts and our wills must be subject to His Divine Will. The purpose of this Feast is therefore to remind individuals and the nations, once each year, of their grave obligations towards Christ, Eternal King.

C.W.M. SERIES.

## FEAST OF CHRIST THE KING

## Gospel

(St. John: Ch. 18: 33-37)

So Pilate went back into the palace, and summoned Jesus;  
 Art Thou the King of the Jews?  
 he asked.  
 Dost thou say this of thy own accord,  
 Jesus answered,  
 or is it what others have told thee of me?  
 And Pilate answered,  
 Am I a Jew?  
 It is Thy own nation,  
 and its chief priests,  
 who have given Thee up to me.  
 What offence hast Thou committed?  
 My kingdom,  
 said Jesus,  
 does not belong to this world.  
 If My kingdom were one  
 which belonged to this world,  
 My servants would be fighting,  
 to prevent My falling  
 into the hands of the Jews;  
 but no, My kingdom does not  
 take its origin here.  
 Thou art a King, then?  
 Pilate asked.  
 And Jesus answered,  
 It is thy own lips that have  
 called me a king.  
 What was I born for,  
 what I came into the world for,  
 is to bear witness of the truth.  
 Whoever belongs to the truth,  
 listens to My voice.

## Notes on the Gospel of the 22nd Sunday After Pentecost

(Communicated.)

1. The Gospel story carries us back to Monday of Holy Week, the day after the triumph of Palm Sunday, as Our Lord stood in the Temple teaching. It was the last day of His public ministry. His parting message to mankind was due respect for lawfully constituted authority.

2. The Pharisees and Herodians were two political and bitterly opposed factions. But in order to embarrass Our Lord, through envy and jealousy at His triumph, they united. The question was a very delicate one, intended to entrap Him.

3. Should He say "No", Jesus was likely to incur the displeasure of the people, who chafed under the Roman Yoke. Should He say "yes", then He had to reckon with Pilate and his Roman legions.

4. Our Lord was not concerned about giving a political decision. He neither defended the Roman regime, nor did He uphold the opposition. In reply Our Lord simply declared that they had a twofold duty, one to the state and one to God.

5. Our Lord's words are a reminder that there are two supreme societies in the world, one civil and the other religious, and both derive their authority from God. To both, in their respective spheres, we owe our obedience and loyal service.

6. History repeats itself. The battle between Christ and chaos still goes on. We still have people stirring up hate and strife and division in our midst, and the cause for confusion is that the world is trying to give all to Caesar and nothing to God.

7. In the present day, there are regions where our duties to God and Caesar needs studying. A nation needs good laws. But sometimes there are bad laws, and the question arises whether they should be obeyed. Marriage is a point where Caesar often claims too much. In this we must follow the Church even against Caesar. Schools and education in general is another delicate point nowadays. National governments often try to get complete control of such a mighty power as education. But in this matter the State ought to foster and help all good work, not try to control it all; because education has to do with the soul as well as the body.

8. The State has her Police, her penal laws and prisons to enforce her law, and to exact her tribute. God's strong Arm is man's conscience and the commandment of love.

9. Catholics are always patriotic. They understand their obligations both to their King and to God. They have been taught to respect and obey lawfully constituted authority. They are (Continued on Page 5 Col. 1.)

AD OMNIA.

## Bro. Joseph Wright, S.J. (1868-1947)

Brother Wright, a well-known figure in Batticaloa for more than fifty years died there after a short illness on the 9th of October. He was born in Manchester in 1868 and early entered the Apostolic School of Littlehampton run by the Jesuit fathers of the Province of Champagne. Though his desire was to become a priest, he was prevented from continuing his studies by a chronic headache, and therefore he entered the Society of Jesus as a lay-brother on Oct. 29, 1887, and after his two years' noviceship served in the College of Amiens where among other duties he directed the work of the lay-servants. When the Trincomalee Mission was assigned to the French Jesuits of the Province of Champagne, Bro. Wright volunteered for it and arrived in the Mission in February, 1896. From that day to his death he has proved himself the handy man of the Mission, the man ad omnia as he was often termed in the catalogue. Either simultaneously or successively he was Club Secretary, Infirmary, Organist, Bookseller, Plumber, Manager of the Press, Bishop's Chauffeur, electrician, carpenter, piano and organ repairer, manufacturer of paper, and architect-builder. In this last capacity his greatest work was perhaps the erection of St. Michael's College, in the building of which he was the late Revd. Fr. Ferdinand Bonnel's most important collaborator both as architect and supervisor.

Old age did not lessen his enthusiasm for work or his versatility. At the age of 75 he was asked by his Superiors to make paper. He set about it with his usual thoroughness—read up all the literature available on the subject, drew his own plans and diagrams, worked out estimates to the nearest cent and then started work with the help of the Government Instructor who in the end learned as much from Brother Wright as Brother Wright from him.

He was an ideal supervisor, not the coated Kangany type that loves the shade and barks out orders. Off his coat would come on his cassock and with his shirt sleeves rolled up he would heave at trees with the workmen, or lift up girders, or sit on the roof shifting tiles. "All right, Father" was his rejoinder to any request for work made by his Superiors. And they would not have to bother any more about it. The work will be all right; details would be worked out, and obstacles foreseen and met by the ideal supervisor.

He was more than a mere worker, he was a religious, spiritual man. He was faithful to all his spiritual duties, his daily meditation, Mass, spiritual reading, examination of conscience, his rosary. His last public act was to drag himself to a Holy Hour of the boys and assist at it though doubled up by exhaustion and pain. His conscience was delicate "Joe" his mother had told him when he was a boy, "never go to a circus, never go to a theatre." And Joe never went to a circus in the 79 years of his life, and would never have gone to see a play had not a Rector of Amiens cured his scruple by appointing him manager of the college theatre. And manager of the theatre he remained when he came to the mission and was viewed with salutary fear by the rowdy elements whether in college or convent. His spirituality could be stern at times. Less than three weeks before his death he was invited to join a party of boys, girls, teachers both men and women, nuns, and priests on a cruise in the harbour of Trincomalee. His companion, a lay-brother only three years his junior hesitated, but Brother Wright pre-emptorily decided for him and himself and cut the temptation short and led him away.

He was a good companion at recreation. He had many stories to tell of his long missionary career, how he climbed a tree to bring down a bell, how he bared his chest to be fired upon, how he cycled 24 miles in forty minutes on cushion tyres. Some accused him of exaggeration. But a story is a story and if words have always to be used in their literal sense, then there would be no room in literature for figures of speech which are no less an authority as St. Augustine would say.

## Christ and the Centuries

(Continued from Page 1.)

Who is the Word inseparable from Thee, by Whom Thou didst create all things and in Whom Thou art well pleased. From heaven Thou sentest Him into the Virgin's womb where He was made flesh and manifested Himself as Thy Son, born of the Holy Ghost and the Virgin. Afterwards, in order that He might carry out Thy will and win for Thee a holy people, He extended his hands, at the time of His passion, in order to free from suffering those who believe in Thee. And at the time when, of His own will, He offered Himself for His passion that so He might destroy death, break the bonds of the devil, crush hell undertoot, enlighten the just, fix a limit and manifest the resurrection: taking bread and giving thanks to Thee, He said: 'Take, eat, this is my body which shall be broken for you.' In like manner the chalice, saying: 'This is my blood, which is shed for you, when you do this you make a memory of Me.' Wherefore, mindful of His death and His resurrection, we offer Thee the bread and the cup, with thanksgiving, because Thou didst permit us to stand in Thy presence and to serve Thee. And we pray Thee that Thou wouldst send Thy Holy Spirit upon the offering of Thy holy Church and that, gathering them into one, Thou wouldst grant to all the saints who partake (of the sacrifice) to be filled with the Holy Ghost and strengthened in the true faith, to the end that we may praise and glorify Thee through Thy Son Jesus Christ, through Whom honour and glory is given to Thee, to the Father, and the Son, with the Holy Ghost, in Thy holy Church both now and for ever, world without end. Amen."

The prayer of consecration was preceded by the reciting of psalms, reading from Holy Scripture, etc., and a sermon. Those under instruction, catechumens, and also the "penitents" were only allowed to assist at this portion of the service.—*Examiner*.

THIS IS AN ANNOUNCEMENT AND  
NOT A PROSPECTUS

## THE PENINSULA TRANSIT COMPANY, LIMITED

(Incorporated under the Companies  
Ordinance No. 51 of 1938)

Registered on the 2nd of October 1947,  
with a

CAPITAL OF Rs. 1,000,000  
Divided into 100,000 Shares of  
Rs. 10/- each.

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This short sketch may well be concluded with the words of the Rector of St. Michael's at the Assembly on Oct. 9: "Brother Wright was a great worker, but above all a good Jesuit lay-brother or Co-adjutor—to give him his official name—a helper of the Fathers. We Fathers don't know what we could do without the help of lay-brothers of the type of Brother Wright." As a recognition of his sixty years of service in the Society of Jesus, a week before his death he received a letter of congratulations from Very Reverend Fr. Janssens, the General of the Society in which he applied sixty Masses for his intentions.

## Ceylon's First Premier's Convocation Address

(Continued from Page 1)

### ADVICE TO WOMEN

"I wish also to say a few words to the women graduates. There are many avenues of employment in the public services of this Island where the special qualities that we associate with the sex, gentleness and tenderness, can be made use of to the best advantage of the community. The benefit of the high general education that you receive at the University can be never altogether lost, whether you decide on home-making or on a vocational career. In both cases that education can be applied to purpose.

For instance, I suggest that the manner in which you react to the transfer to a remote outpost of your husband or other close male relation may be regarded the test of the education you have received. The best men are often required to serve in the most backward areas, for it is these areas that most need to be developed. It is surely your patriotic duty to encourage and sustain the officers engaged in this important task rather than embarrass them and the authorities by sighing aloud for a return to the amenities of civilisation."

To all graduates, men and women alike, Mr. Senanayake said that he liked to emphasise the importance of a knowledge of the people of the Island.

### 'STUDY VILLAGE LIFE'

Most of the problems of Government related to the people of the villages and the estates. They had needs and aspirations which were remote from those of the town-dwellers and which town-bred students would not understand unless they make an effort to understand. The first steps towards understanding was interest. If they went into the villages as a condescending public servant they would never learn anything.

They must be able to talk to the villagers in their own languages, and this meant not merely that they must learn colloquial Sinhalese or Tamil—or better still both of them—but the set of ideas which the villager possessed. They might have obtained a first class honours degree in Sinhalese and yet know nothing whatever of village life about paddy; and they would be of little use in the Departments of Agriculture, Irrigation, Land Settlement, Co-operatives, Agricultural Marketing and so on—in fact all the Departments in the Ministries of Agriculture and Food.

There was, in fact, a gulf between the English-educated classes and the mass of the people that the Government servant must attempt to bridge before his work could have any success. Moreover, the close relationship between Ministers and officials implied in the Cabinet system could not be attained if the official did not understand why the Ministers and other Members of Parliament were so insistent on the needs of the people of the countryside.

He did not for one moment deny the importance of the major economic problems of the country; but it had to be remembered that their objective was not to raise the standard of living in Cinnamon Gardens but to secure as high a standard of life as they could for the great mass of the people who were barely at subsistence level. The great majority of their problems in relation to production, health, education, social services, and so on were village problems, and the segregation of the intelligentsia in the towns was a great misfortune.

In conclusion, Mr. Senanayake said: "The future of the country lies not with the birds of passage who have been elected to Parliament but with the young men and women of the country of whom you are a highly select example. For the greater part of two years you have had free university education at public expense and even before then your education was heavily subsidised. Whether you enter the public service or not it is your duty to devote your talents to the public benefit. In whatever career you choose I wish you success, and trust you will not be found wanting."—*Times*.

## As America Sees It

Some years ago Salvador de Madariaga, who has yet to be classified as an admirer of the Franco regime, wrote in his book *Spain*: "When we approach Spain with our plans, charts, statistics, and manuals, let us bear in mind the natural facts which in a nation correspond to the physical and chemical indexes whereby we define metals and metalloids. No one expects mercury to behave like platinum, nor carbon like sulphur. And yet there are stubborn people who will have Spain behave like Sweden or like Wisconsin." If the internal politics of Spain have scant resemblance to what goes on in Kansas City, Jersey City, or Chicago, it does not therefore follow that Spaniards lack liberty any more than it does that Russians have it because they are so fond of calling themselves a democracy.

In the plebiscite last July on the law of succession in Spain, we Americans may or may not have liked the terms of reference. But the hue and cry of fraud was itself a fraud. It was not true to say, as so many commentators did, that it made no difference how Spaniards voted—yes or no, they still had Franco. It made a world of difference, for they were deciding whether or not they wanted the present system to carry on in rehabilitation of their country even after Franco has gone. Though many may have wished otherwise, the issue before the electorate was not whether Franco should stay or go. It was not a referendum on a person but on a system.

Even the casual student of Spanish history knows something of the strong separatist movements that have even plagued a Spanish government, especially in such ardently nationalist districts as the Basque and Catalan provinces. It is precisely from such sections that Franco finds his most determined opposition. In this he is badgered in precisely the same way as were the Republic and the Monarchy before him. Yet it was to Bilbao in the Basque province that many foreign correspondents repaired in order to give an eyewitness account of how the elections went, well knowing that Bilbao was no index to the rest of Spain. As Sam Pope Brewer of the *New York Times* reported from there, this "is the point where the opponents to this regime have most distinguished themselves by the open expression of their hostility." Yet his observation in the very hotbed of opposition was that perhaps less than 30 per cent stayed away from the polls.

The results of the vote on the law of succession, even if, as many surmise, there was lack of honesty in counting the ballots, were so overwhelmingly in favour of a continuance along the political paths Spain is now travelling, that it should give us reason to pause. However it may appear to the citizens of Sweden or Wisconsin, it may be that to the Spaniards in Spain the regime is not as diabolical as we have been led to believe. It may be that Spaniards by and large and all things considered are not so desirous of change as the United Nations officially would maintain. And though the whole Spanish form of government would be repugnant here in America, it may be that the Archbishop of Toledo, Cardinal "Play Daniel, was no mere base clerical schemer, as the gentlemen of the Left would have it, when he wrote in his pastoral letter that the vote on the law of succession was for or against the "establishment of the final structure of a new Spanish state that can serve as a model through the laws of Christian inspiration already laid down by it in questions of education, through so many advanced laws of social justice already placed in practice (and which it may yet surpass as they are perfected), through its harmonious combination of firm authority with historical continuity, and through the participation of the citizens in the government of the nation."

The simple fact Americans should keep in mind is that the only fair way to form an opinion on Spanish affairs is to remember that Spaniards are Spaniards with their own traditions and customs and temperament. Yet there are stubborn people who will have Spain behave like Sweden or like Wisconsin, whose voices will rise in indignation because mercury does not behave like platinum, carbon like sulphur—*The Sign*.

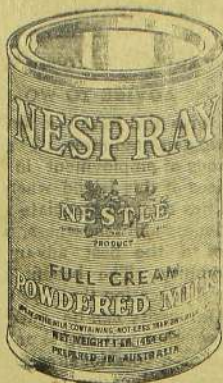
## Letters to the Editor

### Tamil Congress Discomfiture

Sir,—There seems to be some disappointment and disillusionment among Tamil Congress circles at the non-admittance of their "party" into the Senanayake cabinet. There is no disguising this fact, though no official spokesman has given expression to it. When the Tamil Congress, with tactics that were barely squeamish and by no means over-scrupulous propaganda annexed seat after seat in the Jaffna Peninsula during the recent elections, it was widely believed that Mr. Senanayake would seek the co-operation of the Congress to enable him to form a government. When hopes were at their highest, Mr. Ponnambalam intoxicated with the wine of success made bellicose and provoking speeches. Greatly enraged Mr. Senanayake shut the door against the Tamil Congress and would have nothing to do with it.

Now, there is a lot of heartburning among the Congressites, because they have not been offered the plums of office: as witness the letters that have appeared in the papers; and the tone of disappointment that characterizes the Congress daily, and other pro-Congress journals. *The Times of Ceylon* which has a soft corner in its heart still for the Tamil Congress, laments that the "Tamil Ministers in the Cabinet are plainly unacceptable to the majority of their community," thereby indicating that the Ministers chosen should have been from among those who entered Parliament on the Tamil Congress ticket. The explanation for all this bitterness is not far to seek. When Mr. Senanayake leaving the Tamil Congress in the cold, solicited the co-operation of the Independents, Mr. Ponnambalam and his colleagues realized to their discomfiture that they were no more in the bargaining position of being able to make or unmake the government. The glory, price and prestige that had been theirs during the elections had disappeared overnight. Their position was unenviable, if not precarious. The U. N. P. with whom they had much in common had no use for them. The "patriotic and progressive" sections among the Sinhalese people who had always existed in Mr. Ponnambalam's imagination, and with whom the "very patriotic" and "very progressive" friends from the North wished to co-operate did not appear in flesh and blood. The Tamil Congress representatives have therefore been forced to find a place for themselves in the Opposition Camp, dominated by the Reds, "men who owe allegiance to Russia" with whom Mr. Ponnambalam has declared "he would have no truck." It has been suggested that Mr. Ponnambalam may be compelled to co-operate with them. But how an international party like that to which the Reds belong, and to which communalism is anathema, will be able to co-operate with a narrow-minded communal body like the Tamil Congress it is frankly difficult to understand. Truth to tell, the representatives of Jaffna are neither here nor there, and they are unwanted in both camps.

This then is the unpleasant situation in which the representatives from Jaffna find themselves. Who is to blame for it? The answer that arises instinctively is—the Jaffna voter and under adult franchise it is the illiterate voter, quite ignorant of all the implications of the party system. As such he deserved to be guided by the more enlightened of his brethren in the discharge of his civic duty. But the Jaffna man was misguided and misled by hypocritical politicians, who while promising him a place in the sun, were actually selling his prestige and that of his land for a mess of pottage in the form of personal glory. The communal cry was their slogan and watchword, and they appealed to the prejudices whenever it suited them. Having by questionable tactics duped the Jaffna man what have they gained at length? For themselves they have gained a place in the legislature that is by no means honourable; for Jaffna they have gained the notoriety of being the only district to endorse Communalism completely, and for the Jaffna man they have earned the hatred of the Sinhalese people, a hatred that is undesirable, if not dangerous.



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### There was no Soutane Plot

#### Says Judge of the Case

"What had been described as the 'plot of the convents' was adjudicated this week before the correctional tribunal of Paris. Twelve priests were given suspended prison sentences of from one to two years, and fines ranging from 10,000 to 20,000 francs (from about \$34 to \$168).

The prosecutor announced that there was no such thing as a "plot of the convents" and that the defendants were accused simply of affording hospitality to and shielding persons sought by police. He said he asked only for a conviction on principle, with suspension of sentence.

#### CHRISTIAN DUTY

Defendants explained that they had done simply what they considered to be their Christian duty and that they had no intention of disobeying the law. One declared that he had sheltered a suspect in the hope that with the passing of time and the cooling of political passions, his case might be adjudged more justly.

Some of the defendants were congratulated by the judge for their valiant conduct during the German occupation and for their courageousness in offering asylum to persons sought by the Gestapo.

One, Dom Solomon Nathan, a Benedictine of Paris, said he was a Jew by birth, that he had worn the yellow star during the occupation, and that several of his relatives had died following deportation to Germany.

Another said that the Cistercian monastery of which he was a member, situated near the Spanish border, had received a number of loyalist refugees from the civil war in Spain.

Surely all this must have been evident to Mr. Ponnambalam even before he started his communal campaign. If he did not know, various sections of the public, both Tamil and non-Tamil have been telling him that these things would come to pass. But none are so deaf as those who will not hear, and Mr. Ponnambalam never heard. The last general elections in Jaffna were in reality a battle between reactionaries and the progressives. The victors won because they were organized while the losers were divided among themselves. If only the intelligent sections of the people of Jaffna who do not see an eye to eye with the Tamil Congress, could sink whatever internal differences exist among themselves, and present a united opposition to the policy of the Tamil Congress, ere long we will be free from the calamity that has befallen us.

M. A. JEYANATHAN.

Nathagall,  
Pandateruppu,  
6-10-47.

### Marshall or Molotov?

#### The American Point of View

Since the Russians packed up and left Paris and the Marshall Plan behind them, we have been hearing that their departure divided Europe in two. This is just so much eyewash. Europe was divided in two before the war was over. The Russians never intended that it should be otherwise. The only unity Europe will ever have with their consent will be under their heel.

Europe needs reconstruction, it needs it badly, and to do it needs our help. It would be easier to do the job with and for Europe as a whole, but that has simply never been in the cards. We might just as well take a philosophical attitude and conclude that half a loaf is better than no loaf at all. If we can get the western half of Europe on its feet again, we shall have accomplished something for Europe—and for ourselves.

That we should do what we can to help Europe—even at the cost of great sacrifice—we accept as unquestionable. It's both the decent and Christian thing to do. We can't agree with those who call Uncle Sam "Uncle Sucker" every time he lifts his hand to help a nation in need.

At the same time we should bear in mind that what we do for Europe—or for any other part of the world—should not simply be written off the books as charity. It can be smart self-interest. We can't be millionaires in a world of paupers. We can't sell to others unless they have money with which to buy our products or goods to exchange for them. We need foreign trade to guarantee our own prosperity. In fact, the day may come in the not-too-distant future when our foreign trade might just balance the scale for prosperity against depression.

In advancing a program of aid for Europe, however, we recommend that we use our heads as well as our hearts. A few of the minimum requirements for the success of any such program are:

1. All aid to European countries should be directed toward helping them to help themselves. Uncle Sam is rich, but even he can't support a poor house of continental dimensions. Furthermore, Europe has all the resources, man power, and productive facilities necessary if its people will only get together and put them into operation.

2. We should insist that European countries must at least begin to remove the economic, political, and ideological barriers which are strangling them at present.

3. We should try to rise above our own stupid prejudices. We have been almost off our knees to the murderous criminals of the Kremlin and have pulled up our skirts in Pharisaical indignation at dictators Franco and Peron. If we're going to help Europe, let's help all we can, and in doing it let's accept help from all who offer it.

4. We must face the fact that Russia is unalterably opposed to our efforts to help Europe and we must proceed in

spite of her hostility. Our stockpile of atom bombs is probably all that keeps her from actual attack.

5. We should suspend all reparations from Western Germany to Russia and her satellites; unite the three Western zones of Germany politically and economically; restore Germany's economy and productive capacity, under proper safeguards, in the interest of those countries which agree to co-operate with us. Restoration of Europe's economy with Germany in her present condition is impossible.

6. We should secure the co-operation of Latin America in supplying Western Europe with those food and raw materials which were formerly secured from countries now behind the iron curtain.

Most Americans don't realize the tremendous issues at stake in the success or failure of the Marshall Plan. This plan is more than a mere handout, it's more than a self-interested means of putting an old customer on his feet again. It's a major battle in the war to prevent Soviet Russia from taking over Europe and organizing it into a Communist anti-American alliance. If the Marshall Plan fails, then Europe will be dragged by some form of Molotov plan into the sphere of Soviet influence and the United States will have to take it and like it or fight to stop it. —The Sign.

### TO CATHOLIC SCHOOL BOYS AND GIRLS

December will see the end of another school year and many Catholic boys and girls will reach a turning-point in their lives. The Road of Life will lie open before them and they will ask themselves the momentous question: What career shall I embrace? It will be well for them if at the time of the great decision they also ask themselves: What does God want me to do? It may be that they will hear the Divine command: "Go ye also into My vineyard."

Boys and girls of 11 to 20 years of age can prepare now to answer the call. Good character, average intelligence, sound health and a generous zeal for God's glory—these are the essential requirements.

### MEDICAL ATTENDANT—NEW STATE FARM, KILINOCHCHI

Applications are invited by the undersigned up to 12 noon on 26th October 1947, for the post of Medical Attendant, New State Farm, Kilinochchi.

Applicants should possess D. M. & S. S. Certificate of training and should have at least 10 years experience in a Government Hospital or under a registered practitioner. Applications from sick-boy orderlies under the Services will also be entertained. The post is temporary and carries a salary of Rs. 1-80-12-Rs. 2-88 per day.

M. SRIKHANTA,  
Asst. Govt. Agent, (E).  
Jaffna, 1st October, 1947.

(Continued from Page 2.)

the first to volunteer for battle in defence of the just rights of the State. But they also know to render God the things that are God's. They are equally ready to lay down their lives in martyrdom, if needs be, in defence of God's rights.

10. Every nation has its coin in which is an image, which is a symbol of unity and patriotism. For a similar purpose, the Church has always employed images of God and of His Saints, in order to stimulate us in our unity of faith, our loyalty to God, and our devotion to the Saints.

11. Our religion teaches us that we are bound to respect our temporal rulers, for they are the representatives of the power of God. Our Lord said to Pilate: "thou shouldst not have any power against Me, unless it was given thee from above."

12. Faith acknowledges in our rulers no fault, depriving them of their right to command, except they command the doing of something which God forbids, or forbid a thing to be done which He commands. For it is just to obey God rather than man.

## Fr. Mateo Crowley, SS. CC.

The great apostle of the "Enthronement" movement is in a hospital in Canada. Since August, 1946, he has been unable to get about, and has had to cancel many retreats. The indefatigable Apostle, who preached for half a century—especially since 1907, when he was cured from a very grave illness—is now obliged to rest; and from the hospital ward, he has written a beautiful letter, full of supernatural spirit, an inspiration for his countless friends all over the world.

We should like to give our Readers the substance of his beautiful and touching message. It is as follows:

I once read the story of a young girl, niece of Dr. de Grandmaison, S. J., who wanted to enter the Carmelite Convent. Thrice she prepared her luggage, and got ready to start on the journey. Thrice she was prevented by unexpected complications. Heartbroken, but obedient to the voice of God, she decided to remain in the world, but to abide in what she called "The Carmel of Divine Good Pleasure" a sound and sublime spirituality indeed. A dream perhaps for ordinary mortals; yet I want to try to apply it to my present condition as an invalid, for many months hospital-bound.

Those who know me only by hearsay, will smile when I say that for many, many years I have longed to be a "Trappist." Yes, in the midst of that whirlpool of ceaseless wanderings, I have always been such, by the grace of God, in heart and mind. Without this aspiration, how could I have kept up my life of apostolic labour? I was always checked by obedience; but the yearning only became stronger. And now, at the age of 73, I find my dream has become a reality.....

Blessed be the King of Love, who at the eleventh hour, at the twilight of my career, is giving me this opportunity. I write this from a hospital, which has become my Cloister. And so I am, by God's grace, a real "Trappist." It is never too late to fulfil a vocation. My favourite theme in all the retreats that I preached was this: "You cannot be an apostle unless you have a deep, a strong interior life. Without it you may be an eloquent, a fascinating orator, you will not be a living and fruitful worker." In my old age, the Heart of Jesus wishes me to carry out to the full what I have tried to impress upon my brother priests.

In conclusion, Fr. Mateo speaks of the storm of prayers going up to heaven to obtain his cure: "I would not refuse to work again, should the Lord want me. But if He thinks I may glorify Him now by suffering and infirmity, my choice is already made: 'He must increase, but I must decrease.'" All my ideal is summed up in the complete and sublime word of St. Margaret Mary: "To love Him and to make Him loved is all I want."

THE SACRED HEART BUREAU.

## LOCAL & GENERAL

**The Pope in a Film.**—The film *War Against War*, in which the Holy Father makes his first appearance other than in a news reel, is finished. Last scenes were shot at the huge gathering of Italian Men's Catholic Action Associations in St. Peter's Square. Part of the Holy Father's speech was recorded and will be incorporated.

**The Third Order of St. Francis.**—The monthly meeting of the Third Order of St. Francis will take place at 5.30 p.m. in St. Aloysius' Hall on Monday the 27th of October, 1947. Seven Postulants will begin their novitiate on that occasion. Plenary Indulgences can be gained on these dates:—2, 13, 14, 16, 19, 24 (Renewal of Vows) 26, 28 and 29. Conditions:—Confession, Communion, Visit to the Cathedral and prayer for the Pope's Intentions. There will be General Absolution on the 1st, 18th, 21st and 25th prox.

**St. Vincent de Paul Society, Jaffna.**—The Third Quarterly Meeting of the St. Vincent de Paul Society, Jaffna was held on 19-10-47 at St. Joseph's Conference Hall with Mr. R. J. Paul, the President in the chair. After prayers and spiritual reading, reports of several Conferences were read. In his concluding remarks, the President said that the poor were always with us and that members should serve them earnestly and enthusiastically. He also pointed out that regular attendance at meetings was necessary to inspire and encourage the members. With the usual prayers the meeting terminated.

**Nominated Senators.**—The names of the eleven of the fifteen Senators to be announced by H.E. the Governor was announced in a communique issued from Queen's House on Wednesday night. The eleven appointed Senators are:—Mr. Chinnappah Coomaraswamy, Miss Cissie Cooray, O. B. E., Mr. Charles Andrew Manfield de Silva, Chev. Chittampalam Abraham Gardiner, Sir Oliver Ernest Goonetilleke, K.B.E., C.M.G., Hadji Sir Mohamed Macan Markar, Dr. Lalita Abhaya Rajapakse, K.C., Mudaliyar Arulappu Bastiampillay Rajendra, Dr. Vivian Roy Schokman, Mr. Joseph Aloysius Donatus Victoria, O.B.E., J.P., and Mr. Edwin Aloysius Perera Wijeyeratne.

**Public Services Commission.**—The following members have been appointed to serve on the Public Services Commission:—Mr. C. N. Paget, M.C., Chairman, Sir Ratnajoti Saravanamuttu, and Dr. A. M. D. Silva, C.B.E. Mr. Paget has been the Chairman of the Public Services Commission of Burma since its re-occupation by the British.

**Irish Hospitals' Trust & Flood Relief Fund.**—The Hospitals' Trust (1940), Ltd., of 20, Merrion Road, Ballsbridge, Dublin, S.E. 2, Ireland, has sent the "Daily News" a cheque for Rs.1,390 towards the Flood Relief Fund. Mr. Joseph McGrath, Managing Director of the Trust says in his letter accompanying the letter:—

"The attention of my fellow-Directors and myself has been drawn to the catastrophic flooding that took place in Ceylon during August last. We desire to express our very deep sympathy with the victims of the flood and, as practical evidence of that sympathy, we send you the enclosed draft of 1,390 Rupees (being the equivalent of £100) made out to the order of the "Governor's Flood Relief Fund" in Ceylon. We will be grateful if you will undertake to forward this contribution to His Excellency."

**Ceylonese Troops Fire at Police.**—Five Ceylonese soldiers, guards at an Army Base Ordnance Depot outside Singapore, fired on Wednesday Oct. 15 on a small police detachment trying to arrest thieves robbing the depot. Two policemen were slightly wounded, and the thieves escaped.

Police reinforcements however succeeded in arresting the five guards and two thieves, including a Ceylonese sergeant in civilian clothes.

Ceylonese troops arrived here last month to relieve British soldiers from guard and other duties.

**Burma Independence Day.**—The Republican Union of Burma will be born on January 6 next at 11.56 a.m. according to a decision taken by the Burma Cabinet on Oct. 16.

**Fr. Martindale's Jubilee.**—Fr. Cyril Charles Martindale has just completed the golden jubilee of his entry into the Society of Jesus. Born in 1879 of non-Catholic parents he became a Catholic immediately after leaving Harrow and joined the Society of Jesus soon afterwards. He went up to Oxford in 1901 and had a remarkable series of scholastic triumphs.

**Cures at Lourdes.**—The Lourdes Medical Bureau has examined six people who took part in last year's French national pilgrimage and who showed signs of having been cured. The bureau has formally declared that the cure appears to be definite in the case of Mlle Annette Rougier, aged 24, of Bordeaux, who had a diseased hip of a tubercular nature. Signs of disease disappeared in August last year, and have not reappeared.

The five others show improvement not explainable by medical science, but further enquiries are taking place.

The miraculous cure of a woman in 1941 has been announced by the bureau. She is Mlle Maligne, who works in a chemist's at Nazay, Loure-Inferieure department. She had tuberculosis of the lungs and was in a desperate condition when she went to Lourdes. Her cure has now been confirmed by bacteriological examination.

**Japanese Emperor at Convent.**—Deeply impressed by the work carried on at the charity centre of the Daughters of the Sacred Heart in Akita, in northern Japan, Emperor Hirohito overstayed his time when he made an official visit. The Emperor was met by Mother Teresa, foundress of the congregation of nuns, and was escorted through the hospital, sanatorium, boys' and girls' orphanages, home for the aged and refuge for displaced persons. The Emperor chatted freely with residents and offered words of consolation on occasions. During his visit to the congregation's Chapel of Perpetual Adoration the Emperor listened with wrapt attention while the Sisters' choir sang the "Prayer for the Emperor." The Emperor's programme called for a visit of 15 minutes to the centre, but he stayed for three-quarters of an hour.

The Daughters of the Sacred Heart is a community of Japanese nuns, founded in 1920 by Mother Teresa, a German nun who became a citizen of Japan and the only foreign-born member of the congregation. Mother Teresa is a personal friend of the Empress.

**A Source of Missionaries.**—Eleven hundred missionary Priests, Brothers and Sisters, left Belgium during 1945 and 1946 for territories under the jurisdiction of the Congregation of Propaganda Fide. It seems as if 1947 will set an even better record of missionary departures. The figures are given in the quarterly bulletin of the Missionary Union of the Clergy in Belgium.

**Clergyman to Become Catholic.**—The Rev. R. Henry, vicar of St. Thomas's, Over-monnow, Monmouth, told his congregation two weeks ago that he had resigned his living and intended to become a Catholic. Mr. Henry, the son of a late Church of Wales clergyman, was educated at Keble College, Oxford. He was appointed vicar of St. Thomas's five years ago.

The father of Fr. Owen Dudley, former Superior of the Catholic Missionary Society, was once vicar of this parish.

**Lord Nuffield Lashes at Austerity Measures.**—Speaking on the eve of his seventieth birthday Lord Nuffield referring to the present extension of austerity measures in Britain said, "The patient needs encouragement to build him up, not consistent doses of austerity laddled out in vicious measure. No one ever promoted long term co-operation and useful activity by creating an atmosphere of depression. Results are achieved by spreading a spirit of optimism and giving rewards for enterprise and work well done. This is my experience in more than fifty years of commercial productivity. I never imagined that during my life time I would see the freedom of individual Britons, so wantonly repressed. The nearest parallel had been in Germany and I thought an enlightened world had finished with all that in 1945."

Lord Nuffield declared that today he worked as hard at his office as in the

early days of his career. A man was happiest when working hard.

**Missionary Priests' Third College in Australia.**—The Missionaries of the Sacred Heart, founded at Issoudun, France in 1854, have purchased a fine property at Hamilton, Victoria, Australia, in the diocese of Ballarat, where they will establish a boys' college. This is the third college for boys in the care of the Sacred Heart Fathers in Australia, the two already established are "Downlands", Tooewomba, Queensland and "Chewalier", Buradoo, New South Wales.

**Cardinal Suhard and the Nazis.**—Cardinal Verdier died in 1939, a few months before the outbreak of war. When in 1940 the Germans occupied Paris, they submitted Cardinal Suhard, his successor, to temporary arrest, in order to search the Archbishop's house. They apparently wanted to seize the archives of the late Cardinal in order to make an investigation of his activities.

They asked Cardinal Suhard about Verdier's "complicity with Blum and the men of the Popular Front." As Suhard denied all such complicity, the Nazis exclaimed sarcastically:

"It is a well-known fact that Cardinal Verdier was in touch with Blum."

"Naturally," answered Suhard, "Blum was at that time head of the legal government of France. The Cardinal was obliged to be in touch with him, just as I am obliged to be in touch with you." From: "Light Before Dusk."

—Helen Iswolsky.

## Laugh and be Healthy

Even the deepest breathing won't ventilate the lungs so thoroughly as a few seconds of hearty laughter. The total capacity of the average pair of lungs is about 3,500 cubic centimeters or ten times as much as is taken in with breathing.

Hearty laughter makes us tingle with vitality because the increased amount of air taken into the lungs helps refresh—or oxidize—the blood. In the course of a single minute all of the blood in the body passes through the lungs. The entire body—including the brain—is exposed to an increased amount of oxygen for every sixty seconds of laughter. It pays to laugh long and hard.

Laughter is good insurance against lung disorder at all ages. The heart, too, can be helped by laughter. When we laugh, the heart is lifted up and down by the diaphragm with such force that it beats faster and stronger. If you don't believe it, feel your pulse just before you laugh heartily. Then feel it again after laughing for a few moments. The pulse wave is stronger and there are more beats per second. A laugh gives your heart a good workout.

The liver, too, reaps the benefits of good humour and laughter. If you laugh with—and after—your meals you are likely to have a much better digestion than if you eat in solemn silence. Since exercise of the liver helps in to produce more bile, there is good reason for laughter at meal-time and afterwards.

## 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.

# Battle for Woman's Dignity and for Family

**Holy Father Calls for Brave and Strong Women. Five-Point Programme**

His Holiness declared that perverse doctrines are infiltrating even into Catholic spheres, doctrines against the dignity of woman and marriage, conjugal fidelity and home life. He warns all that they must take up the challenge and fight against these evil forces.

"The dangers of the secularization of woman, the materialization, the subjection of woman, all the attempts directed against her dignity and her rights in her character as a person and a Christian have become daily more serious and the menace from day to day more pressing," said the Holy Father.

"But, on the other hand, thank God, the efforts in defence, far from weakening, have intensified more and more. 'Never, we believe, in the course of the history of humanity have events demanded from the woman so much initiative and stamina, so much of the sense of responsibility, so much fidelity, moral strength, spirit of sacrifice, endurance of all sorts of suffering—in a word so much heroism.'

"The reports, the letters wherein women reveal to us what was and still is their fate in these cruel times—the fate of their families—are so impressive that they make the reader ask whether one is not going through a nightmare, and to ask how such things could have happened in our era and in the world in which we live.

## WISE HEARTS

"On the other hand, facts by the thousands have shown—and show in an impressive manner—even in poor environments, that mother's love, the love of parents for their children, is truly limitless."

But, said His Holiness, it is not enough for the heart to be good, sensitive and generous. It must be wise and strong.

"Weak indulgence blinds parents and creates misfortune for their children. In the social order, such affection blinds the spirit and makes it maintain in theory monstrous theses, makes it condone immoral and fatal practices. In this false pity which pretends to justify euthanasia, to withdraw the human being from purifying suffering, not by a charitable and praiseworthy relief but by a death such as one gives to an animal without reason and without immortality, is it this false pity—not one of these illusions?"

"Is not compassion whereby one pretends to justify or legalise divorce for unhappy brides, one of these illusions?"

"Is not another illusion the deviation from the just solicitude for the victims of social injustice, which, corroded by vain promises, snatches the people from the motherly arms of the Church to cast them into the clutches of atheistic materialism, a vulgar exploiter of misery?"

## BATTLE FOR FAMILY

The Holy Father gave five points: "FIRST, a strong and supernatural faith—above all ardent, alert, intrepid faith in the truth, in the triumph of the Catholic doctrine.

"The intellectual and political forces more or less impregnated with atheism are working hard to uproot Christian civilisation.

"Assuredly the battle can be hard, and to be sure the battle for the rights of the family, for the dignity of woman, for the child and for the school is bitter. 'But you have on your side shown a healthy reaction and the approval of those upright spirits of good sense who are after all the majority.

"You have above all God. Therefore, take to heart this thought of St. Paul: 'Your faith has made of you heroes in combat.'

"A firm faith is an absolute faith, without reserve and reticence, a faith which does not flinch before the ultimate consequences of truth, which does not draw back before its most rigorous applications.

"Do not be duped like many others after thousands of disastrous experiences by the hollow wish of overcoming your adversary by tagging after him and modelling yourselves on him.

"The great secret for winning others is above all to give them evidence that for a Catholic woman, faith is a solid and full reality.

## DO NOT BE DUPED

"A firm and strong faith is a faith which is translated daily into action by humility, by prayer, by sacrifice.

"Precisely because you intend to wage battle with the anti-Christian forces which are 'totalitarian,' the first condition is to oppose to them the faith of God spontaneously, joyously, integrally, to embody this faith in your everyday lives.

"Do not forget—we mean at this moment those who through their environment are more especially exposed to these dangers—no matter how well intentioned you may be, you have the same weaknesses of fallen nature as all other human beings.

"In his turn the cursed Serpent does not admit himself, defeated: he continues, as in the days of paradise, to lure woman to a fall.

"There is the absolute necessity of intimate union with Christ, and this intimate union equally presupposes prayer and sacrifice.

## ANTI-CATHOLIC

"SECONDLY, avoid false spirituality.

"In the guise of defending the Church against the danger of losing itself in the sphere of 'the temporal,' a slogan launched several decades ago continues to have credit in the world: 'return to the pure spirit.'

"The object is to confine the Church strictly to the domain of dogmatic teaching, the offering of the Holy Sacrifice, the administration of the sacraments, and to forbid the Church any intervention into the realm of the State, every intervention in the civil or social order.

"This is to say that dogma has nothing to do with all the fields of human life, that the mysteries of the Faith, with their supernatural riches, should abstain from maintaining and inspiring the life of individuals and consequently harmonising public life with the law of God, of impregnating it with the spirit of Christ.

"Such vivisection is simply anti-Catholic.

"The slogan should be and must be the contrary: 'For the Faith, for Christ as fully as possible.'

"Be present wherever vital interests are at stake, where the laws concerning the worship of God are being discussed laws regarding marriage, the family, school, social life,

"Unfortunately one must often deplore the absence of Catholic organizations. Responsibility weighs heavily on whoever, man or woman, enjoys political rights to vote, above all where religious interests are at stake: abstention in this case is in itself—let them know it full well—a grave and mortal sin of omission.

"On the contrary, to make use, and good use, of that right means to work effectively for the true weal of the people. It means to act as loyal defenders of the law of God and the Church.

## SHARING WEALTH

"THIRDLY, fidelity in social activity to the social programme of the Church.

"It is said that even in the ranks of Catholics certain tendencies are gaining a foothold, which would want to assimilate the doctrine of the Church to theories irreconcilable with Christian thought.

"In maintaining the line of demarcation between the Christian conception and those theories, the Church has always in mind the true weal of the whole people, the true common good. When righteous social claims are involved, the Church is always in the lead

to advocate them. And that claim in particular, which you yourselves, dear daughters, express in your programme—a more just distribution of wealth—has always been and always remains one of the principal objectives of Catholic social doctrine.

"We can say the same about the claim to 'Equal pay for equal work and production for women' a claim which the Church has made her own for a long time.

## HAPPY HOMES

"FOURTHLY, the place and the role of woman in her political life.

"We do not lose sight of the fact that the management of a home where everybody feels at ease and happy, and the education of children are in reality a contribution of the first order to the common welfare, an appreciable service redounding to the benefit of the entire nation.

"Those among you who are freer in their persons, more gifted and better prepared will assume these heavy responsibilities of the general interest and will be your representatives and your delegates. Have confidence in them, understand their difficulties, their hardships and the sacrifices of their devotion. Support them, aid them."

The Holy Father concluded:

"May Mary, the Refuge of Christians, be your strength in the fight for the restoration of healthy and prosperous society, for the triumph of God and the Church. We invoke it for you with all our heart."

## Trade Talks

"In commerce and war, the fault of the Dutch

"Is giving too little and asking too much."

This stricture, if applied to the present-day Russians, would be grossly flattering. Their fault is to give nothing and demand everything. They have used the Moscow trade talks, as they have used every other means to weaken Britain and destroy her international power. By contrast to the protracted negotiations ending in collapse, the deal with Czechoslovakia was put through in a minute. Similarly, there was long delay and ultimate failure in the Anglo-Russian negotiations of 1939, but Ribbentrop and Molotov came to terms in no time. Russia is hastily organizing an economic bloc as a counterweight to the possible economic bloc of the West. She will spare no effort and no intimidation in building up her own and her satellites' resources for Russian benefit, but the total resources of her whole area are pathetically meagre compared with the resources that can be mustered by a Western economy which includes U.S.A. On the economic plane, Communism is from the backwoods.—Round the World.

## AUCTION SALE

Under Partition Decree in Case No. 2844 Partition, D.C., Jaffna

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2. Arunasalam Puverajasinghe Marsden and  
3. wife Adeline Grace Annaratnam both of do by their Attorney Stephen Alphonso of Chundikuly, Jaffna. Plaintiffs.

Vs.

1. Gate Mudaliar P. J. Rajah and wife  
2. Josephine Elizabeth both of Cathedral Street, Jaffna.  
3. Cyril X. Martyn and wife  
4. Mary Winifred Sundarambal of the D.J.'s Bungalow, Avisawella.  
5. Edmund Bertram Tisseverasinghe, Salt Commissioner, Colombo.  
6. Elizabeth Regina Tisseverasinghe.  
7. Joseph Francis Leslie Tisseverasinghe.  
8. John Noel Reginald Tisseverasinghe.  
9. Margaret Francisca Tisseverasinghe all of "Delamore" Campbell Place, Colombo.  
10. Alfred Tisseverasinghe and  
11. Selina Maria Theresa Tisseverasinghe both of "Delamore" Campbell Place, Colombo appearing by their Guardian ad litem Mrs. Casimir Sastriyal Tisseverasinghe of "Delamore" Campbell Place, Colombo, 12th defendant.

13. J. E. Rajakarier and wife.  
14. Mary Constance Lily of 3rd Cross Street, Jaffna presently of Batticaloa. Defendants.

By virtue of a Commission issued to me in the above case, I shall sell by Public Auction on Saturday 13th Dec. 1947 at 4 p.m. at the spot:—

All that allotment of land with the buildings thereon bearing assessment No. 73, Main Street, Jaffna the house and premises situated in the 4th Division of Jaffna Town in the parish of Chundikuly in the Division and District of Jaffna in the Northern Province of Ceylon in extent 3 lms. v.c. and 8½ kls. with well, latrine and all other appurtenances belonging thereto and bounded on the East by the property of the heirs of Mudaliyar M. J. Puverajasinghe and others North by the property of Rasamah wife of Bastiampillai West by the property of Anne Puverajasinghe J.X.L. Philips and others and on the South by the Main Street.

The property will be put up for sale first among the co-owners at the appraised value thereof, and if there be no bidders among them it will immediately thereafter be put up for sale to the highest bidder among the public.

For further particulars apply to R. Subramaniam Esq., Proctor S.C., 1st Cross Street, Jaffna or to me—

N. KANDIAH,

Commissioner of Sales, Vannarponnai, Jaffna.

Jaffna, 20th Oct., 1947.

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