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

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## CHRIST AND THE CENTURIES

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

### FOURTH CENTURY (Continued)

Constantine was then residing at Nicomedia, and unfortunately the Bishop of that city, Eusebius, supported Arius against the latter's own Bishop, of Alexandria. Constantine summoned a general council of Catholic Bishops to meet at the near-by town of Nicea to discuss the question, and so in 325 the First Ecumenical (or general) Council of the Church met, the Council of Nicea. The Bishop of Rome was represented by two legates, and these, although only priests, signed the act of the Council immediately after the presiding Bishop, Hosius of Cordova. The Council was attended by some 318 bishops, mostly from the Near East, but also from Africa, Southern Italy and Gaul. Constantine himself was present and personally urged the Bishops to arrive at a decision, but did not support either side. Thus the Council freely decided against Arius and declared, in what is known as the Nicene creed, that Jesus Christ is "Son of God, only-begotten of the Father, that is of the Father's substance, God of God, light of light, very God of very God, begotten not made, of one substance with the Father..."

At first Constantine enforced the Nicene formula and banished Arius, Eusebius and others who continued to oppose it. But again, as in the case of the Donatists, finding the opposition too strong, he changed his policy, recalled Bishop Eusebius, and allowed the defenders of the Nicene formula to be driven into exile, notably the new Bishop of Alexandria and chief opponent of Arianism, Athanasius. In 337 Constantine died, after receiving baptism at the hands of Bishop Eusebius. Arius had died the year before.

The Arian heresy grew apace under Constantine's successors and developed into something like a conflict between East and West. The was partly because the Greek equivalent for the term "consubstantial" (homoousios) had been used by the heretical Sabellians to mean "identical with," and was consequently suspect to the Easterns. They favoured a formula which said the Son was 'like

the Father" (homoiousios), but this could be interpreted as meaning "like but inferior" and was so interpreted by the Arians. The historian Gibbon says jeeringly that the Christian world was convulsed over a single letter "i," but on that single letter depended in fact whether the Church professed belief in the divinity of Christ or not. What made the danger so grave was that until about 380, the Arians had the support of the various Emperors, who all treated religion as a State affair. Many Catholic bishops were deposed and even put to death, and their sees given to Arians. Bishop Athanasius was four times sent into exile. Even a Pope, Liberius was exiled. Arians held the see of Constantinople for forty years. In 359 "the whole world groaned and marvelled at finding itself Arian," writes St. Jerome.

But in 375 a Catholic, Gratian, became Emperor of the West and was the first Emperor to refuse to take the old title of *Pontifex Maximus*. His Eastern colleague and eventual successor was a Spaniard, Theodosius, and in 380 they took the important step of making the Catholic religion, "which blessed Peter the Apostle delivered to the Romans," the only religion of the whole Empire. Meanwhile, a group of Greek theologians which included St. Gregory Nazianzen and the two brothers, St. Gregory of Nyssa and St. Basil the Great had worked out a Greek formula which corresponded to the Roman "three persons in one substance" and was free from suspicion of Sabellianism. To this they rallied all the Eastern bishops who believed in the full divinity of Christ, and when in 381 the Emperor Theodosius convoked a council of nearly 200 Eastern bishops at Constantinople, it endorsed the Nicene Creed, adding to the words, "I believe... in the Holy Ghost" the words "the Lord and giver of life, proceeding from the Father, to be adored and glorified with the Father and the Son, who spoke by the holy prophets." The Pope was not represented at this Council, and it was not until much later that it was accepted as the second Ecumenical Council.—*The Examiner*

## THE LIVING TRADITION OF CHRISTIANITY—I

BY CHRISTOPHER DAWSON

The difficulties that we are facing in this country at the present time are but local symptoms of a world-wide crisis which affects every nation and involves spiritual as well as material factors. The whole fabric of modern civilisation has been shaken by the blows inflicted on it by the recent war, and the process of peace-making and reconstruction demands no less statesmanship and unity of purpose than war itself. Unfortunately, human nature being what it is, we all tend to believe that victory in war automatically produces peace and prosperity, and we find it hard to realize that six years devoted to wholesale scientific destruction must inevitably make life harder for everybody conquerors and conquered alike.

Most of all it is this the case in Europe, for the war has left Europe split from top to bottom, physically exhausted, economically ruined and spiritually divided. Moreover, Europe is no longer the mistress of her own fate. The political centre of gravity no longer lies in the old homelands of Western culture; it has passed east and west—east to the great Eurasian Communist empire which remains spiritually alienated from the west, and westward to the United States which are still too isolated from the Old World to understand the intricate and confusing pattern of European politics in which they have become so deeply involved.

### A PRINCIPLE OF UNITY

What Europe needs in this situation is some principle of unity which can be a rallying point for all the positive forces in our civilisation; a principle strong enough to resist the centrifugal forces that are tearing Europe to pieces, and vital enough to inspire our disheartened and disillusioned society with courage and hope.

Where is this principle to be found, if not in Christianity? It was the

The future depends entirely on the effects of the economic crisis within the countries of Europe.

France and Italy are the key countries. Both are tough propositions from the Soviet point of view. The Italians are not real Communists. They look to American financial help. They are Catholics who feel the protection of the Vatican and are proud of it. But Soviet Russia is confident that these defences will not stand up against economic disaster.

In France the Soviet enemy is de Gaulle, and the October 19 Municipal Elections were critical. But here, again, the decisive factor will be the economic situation in the country. But France's economic troubles are largely due to bad government and political divisions. De Gaulle could save the country, if his countrymen willed it.

### PRACTICAL LESSON

The practical lesson to be drawn by Catholics from this latest Russian move, is not to intensify anti-Russian or anti-Communist propaganda, nor to think only in terms of a third war; it is to do everything possible for the spiritual, political and economic rehabilitation of Western Europe.

That is the front on which the battle is being waged.—*Catholic Herald*.

Church that laid the foundation of Western civilisation in an age that was even darker and more disastrous than our own, and all that is best and most vital in our culture has its roots in the Christian tradition and the Christian way of life. It is from Christianity, above all, that Western civilization has derived its conceptions of social justice and spiritual freedom, and the rights of the individual person—all of which are in such danger to-day. A century ago, in the great age of secular liberalism and individualism it was not easy to realize this fact, but to-day when political liberalism has become a lost cause and man stands everywhere naked and defenceless before the monstrous and inhuman powers which manifest themselves in the totalitarian mass State, the issue is clear. Either we must return to the tradition of Christian civilisation or we must face the prospect of a new civilisation which recognises neither moral laws nor human rights—an inhuman civilisation in which men are merely the raw material out of which the new masters of the world build the temple of the God-State.

### A CENTRE POSITION

No doubt in practice the issue is not as simple as all that. The experience of the last ten years has shown us that Christian civilisation is exposed to attack from two sides—from the Right as well as the Left—and consequently any attempt to unite all our forces on a common political front—whether it be anti-Communist or anti-Fascist—only plays into the hands of whichever form of totalitarianism with which we ally ourselves. And the same is true, to a lesser degree, of Capitalism and Socialism in their non-totalitarian forms. For neither of these represents the central tradition of western culture and neither has the power or even the will to defend man's spiritual freedom against the new forces that threaten it. But this does not mean that Christians need be a helpless minority, is lated amidst the conflicting ideologies of the modern world. For in these questions the Christian tradition stands much closer to the needs and beliefs of the ordinary man than any of the rival ideologies. And this is above all true of Catholicism, for Catholicism, unlike other forms of Christianity, possesses a clear and explicit body of social principles which have been defined and explained in the Papal Encyclicals of the last 50 to 60 years.

Thus Catholics agree with the Socialists that the uncontrolled development of economic individualism and the reign of big business is neither morally justifiable nor socially healthy. But they do not believe that the Socialist panaceas of State-ownership and State-control are the only remedies for these evils. On the contrary, the substitution of the bureaucrat for the Capitalist and the exaltation of the State to a position of absolute undivided power over the life and work of all its members represents a more serious threat to human liberty than Capitalism itself. Whatever the advantages of modern Socialism may be, it certainly does not offer mankind any protection against this present danger. In fact it is the Socialist concentration of all economic power

(Continued on Page 4)

## Moscow Reveals Its Plan for the Conquest of Rest of Europe

Moscow has given the world valuable information by reviving the Comintern in the form of a Communist international "Information Bureau" with headquarters in Belgrade.

This step which should be compared with the pre-war Fascist "Anti-Comintern" pact, as well as with the Comintern itself, is a sign that Soviet Russia is now ready to start openly exploiting the economic crisis in Western Europe.

Moscow has long been putting its money on two economic collapses: first, the economic collapse of Europe; second, the subsequent economic collapse of the United States. These collapses are the present Marxian versions of the inevitable collapse of Capitalism through its inner contradictions.

The Soviet refusal to co-operate in the Marshall Plan, coupled with the order to Soviet-zone countries to back out of it, marked the Soviet's final decision to put its full plan into operation. Intensified anti-American propa-

ganda, open defiance of U.N.O., and now the new Comintern mark further stages.

The new Comintern is made up of the solid block of Russian satellites, Rumania, Bulgaria, Hungary, Yugoslavia, Poland, in each of which the free agrarian leaders have been put away (with the exception of the more or less doomed Mikolajczyk in Poland).

### THE THREE ARROWS

From this solid block three arrows point to the other members, Czechoslovakia, Italy and France. The still relatively stable countries of Europe, like Britain, the Low Countries, Switzerland, Denmark, Norway and Sweden, are for the present excluded.

As the crisis deepens their turn will come. They are not yet considered ripe.

Notice that those who are thinking of war between Russia and the United States are barking up the wrong tree. Russia does not want war. It thinks it possesses better and safer means.

EVERY INCH AN APOSTLE.  
 TWELVE PORTRAYALS OF  
 THE SERVANT OF GOD  
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 St. Joseph's Catholic Press,  
 JAFFNA.

**Church Calendar**

NOVEMBER 1947

FRI. ....14 S. Josaphat.  
 SAT. ....15 S. Albert Gr.  
 SUN. ....16 25 P.—S. Gertrude.  
 MON. ....17 S. Gregory.  
 TUES. ....18 B. Ss. Peter & Paul.  
 WED. ....19 S. Elizabeth.  
 THURS. ....20 An. Ded. S. Luc. C.  
 FRI. ....21 PRESENTATION.

**The Catholic Guardian**

NOVEMBER 14TH 1947

**A DIOCESAN PAPER**

The series of articles by that distinguished writer, Christopher Dawson, beginning in this issue will we hope be read attentively by our readers. No writer in English to-day carries quite the same weight as Mr. Dawson and he is at the same time the best living example of what can be done in and through the Catholic Press by the Catholic publicist.

What Mr. Dawson shows, with the wealth of illustrative examples so typical of all he writes, applies to the whole Church and to every section of it, the Jaffna diocese included.

Essentially his case is based on the fact of all facts, the Incarnation. This fact changes life and all life's values, it supplies principles of judgment, seminal and therefore capable of development but because seminal not Procrustean. If to this fundamental fact be added the fact of Christ living in His Church, Christian—with the emphasis on the first syllable—philosophy and political and social sciences can never be merely equated with non-Christian systems and values.

More prosaically the Church which during 2,000 years has seen so many systems come and and go remains herself a great fact. Baffling she may prove to the outsider who has not grasped the secret of her vitality but at the lowest valuation she is a baffling fact. During those 2,000 years of her existence even if we choose for the moment to regard her on the merely human plane she has acquired a fund of experience that no other corporation in the world can lay claim to. An example may make this clearer. The tremendous power of the forgiveness of sins handed over to her by her Founder has during the centuries developed into a marvellous system of moral and spiritual guidance applicable to both saint and sinner that has no analogue in history.

*Mutatis mutandis*, the same applies equivalently in every sphere of human activity because Christ and His Church are concerned with the individual man in the here and now, and it would therefore be temerarious to say the least of it to disregard or jettison such a tremendous inheritance.

The function of a diocesan paper like ours is to bring home

to its readers Christian principles applied to the varying scenes and fortunes of contemporary life. It aims at a Catholic laity in Newman's phrase 'not arrogant, not rash in speech, not disputations, but men who know their religion, who enter into it, who know just where they stand, who know what they hold, and what they do not, who know the creed so well that they can give an account of it, who know so much of history that they can defend it..... You ought to be able to bring out what you feel, and what you mean as well as to feel and mean it: to expose to the comprehension of others the fictions and fallacies of your opponents; and to explain to others the charges brought against the Church, to the satisfaction, not indeed of bigots, but of men of sense of whatever cast of opinion. And one immediate effect of your being able to do this will be the gaining that proper confidence in self, which is so necessary for you.'

In practice therefore our aim is to make this paper a reader's digest, to supply the reader with the best that is being written all over the world. But believing as we do in Faith and Good Works everything in our pages impinges directly or indirectly on conduct and action, Catholic action.

We are now asking our readers' practical help. On the meagre list of regular subscribers that we now have, any far-reaching improvement is out of the question. We have ambitious plans and we are begging for your help to increase our list of subscribers. This is, dear reader, a direct, straightforward appeal to YOU.

**INAUGURATION OF THE NEW PARLIAMENT**

**NOTICE TO REV. MISSIONARIES**

In view of the opening of the New Parliament on the 25th inst., the Rev. Missionaries in our Diocese are requested by His Lordship the Bishop of Jaffna to have, on the 24th inst. a Benediction Service with the hymn *Veni Creator* in all the Parish Churches and Chapels, in order to invoke the help and guidance of God towards the successful working of the New Constitution.

**25TH SUNDAY AFTER PENTECOST**

**Gospel**

(S. Matthew : Ch. 13 : 31-35)

Then He put before them another parable.

The kingdom of heaven, He said,

is like a grain of mustard seed, that a man has taken and sowed in his ground;

of all seeds, none is so little, but when it grows up it is greater than any garden herb; it grows into a tree, so that all the birds come and settle in its branches.

And He told them still another parable.

The kingdom of heaven is like leaven,

that a woman has taken and buried away in three measures of meal,

enough to leaven the whole batch. All this Jesus said to the multitude in parables,

and would say it in parables only, so fulfilling the words which were spoken by the prophet,

I will speak my mind in parables, I will give utterance to things which have been kept secret from the beginning of the world.

**Our Bishop Speaks To His Crusaders on the Holy Childhood**

**My Dear Children,**

Have you heard of the Society of the Holy Childhood? You know how dearly Our Lord loved little children. He often took them on His lap, leaned them on His breast and placing His holy hands on them blessed them. Good mothers were glad to see Him bless them. Now Holy Mother the Church like a good mother anxious to see her children round Jesus has formed them into a Society called the Society of the Holy Childhood. This Society teaches us how to know Jesus, love Him and please Him by being good and charitable.

You children are all happy and blessed. Your good mother and sister teach you to lisp the name of Jesus in prayer, your big brother takes you to church and you kneel with your Father to receive Little Jesus in Holy Communion. It is not so with the children of other places. In distant China and Japan cruel mothers throw their children on the streets, sell them to the highest bidder and even allow them to die of starvation before their own eyes. Jesus loves these children very much. Was He not born a little Babe for these also? Did He not die on the cross to save them? He wants them to be saved too and *Jesus wants you to help Him*. How? I shall tell you.

Once in the Catechism class a child heard about these abandoned children. Next day he took an envelope and gave it to the Priest. "Father," he said, "here is something for the babies you spoke of yesterday." The Priest opened the envelope and found there were Rs. 10,000 in it. Another child giving him a bottle of medicine said "mummy gave this to me for my headache and, with her consent, I have brought this to you for abandoned babies. Another child gave him a penny. All together offered their prayers and acts of little mortification for the Babies of Jesus. Can you not do like these little children?

The Society of the Holy Childhood teaches you to do all these if you become a member. It teaches you to pray to the Mother of Jesus saying a Hail Mary with the Prayer "Holy Virgin Mary pray for us and for poor pagan children." Every month you can give 5 cts. to your teacher for these Babies of Jesus. It trains you to study well, to be charitable in school and at home, behave in church, bear cheerfully the little crosses Jesus sends you out of love for you and to offer all these merits for the good Fathers working hard to save these babies.

You can become a member by telling your Parish Priest that you want to save Babies for Jesus and that you will fulfil the duties of the Society. He will enter your name in a book and give you a picture. You should have this picture in your prayer book and pray for the poor babies each time you see it. My dear child become a Member at once. You will please Jesus much and please me too. You can also make your little brother and sister join the Society.

This Society for Little Children was started about one hundred years ago. It has saved 25,000,000 children. Among them there are many who have become Brothers and Sisters, Priests and Bishops, one of them is a Cardinal. Should we not thank God for all the good He has done through this Society. Your Parish Priest will have a Feast very soon in your Parish to thank God. Here in Jaffna what a happy sight will it be when on the 27th of November more than one thousand children will join to sing with the angels of Bethlehem "Glory be to God on High" when they will sing at Mass Holy, Holy, Holy when we will all sing: Hosannah to the Son of David—will you not join us all?

Dear Little Crusaders the Most Sacred Heart of Jesus is sad. Sinners are wounding His tender Heart daily and you when you became a crusader have promised to console Him by your Prayers, by your mortifications, by your love and by your Apostolate. Console Him also by saving babies for Him. Let this be one of your great efforts to please the Sacred Heart of Jesus.

I remain, dear children,  
 Yours affectionately in Jesus,

✠ **J. A. Guyomar, O. M. I.**,  
 Bishop of Jaffna.

N. B.—The Reverend Missionaries will do their best to establish the Society of Holy Childhood in their missions and celebrate a special Mass for the children on Nov. 27.

**Kankesanturai T.B. Hospital**

Sir,—The question the Minister of Health is called upon to decide here is clearly one of public health and public safety. Where were the objections when the Cement Factory was planted in the middle of the holy triangle? A factory apparently is good for holiness but a hospital is not!

If the incidence of T.B. is high in the Jaffna Peninsula, if Kankesanturai is the best location for climatic reasons for

a hospital of this kind, if expert medical opinion is in favour of the site in question and if the extensive hospital buildings with about 400 beds left behind by the military authorities are suitable for a T.B. hospital, the Minister's way to a decision is clear. The Minister knows his mind and business. He is not likely to be swayed by irrelevant issues. The member for Kankesanturai is clear headed and will no doubt advise wisely and well as he usually does.

Yours etc.,  
 S.J.C.K.

"Lalita,"

Colombo, 6-11-47.

## Languages' Committee's Report Reviewed

Is ambition a sin? interjects Dr. Ivor Jennings, Vice-Chancellor of the University of Ceylon, in the course of a review (in the "University of Ceylon Review") of the report of a Select Committee of the last State Council on Sinhalese and Tamil as "official languages," which was issued as a Sessional Paper.

The recommendations contained in the Select Committee's report, which Dr. Jennings believes are inordinately ambitious, imply, it is stated, that in the legislature the written material will be in three languages "for the present" and that the English edition of a bill will be, so to speak, the official version.

General administration is to be conducted in Sinhalese and Tamil. Precisely how this is to be done, Dr. Jennings writes, is not stated. "The problem of the administration of justice," he adds, "obviously gave the most difficulty; but the Committee allowed no difficulties to mar its enthusiasm."

### COMMITTEE'S AMBITIONS

The first step recommended by the Committee is to restate the laws of Ceylon in English within five years. Dr. Jennings points out that this task took 20 years in the United States and that the Committee "with becoming modesty" had added the clause "if necessary with expert help from outside."

"If possible," too, Sinhalese and Tamil Codes are to be "drafted together with the English Code." Dr. Jennings states that Osmania University had to invent 18,000 legal terms in Urdu and presumes that Ceylon would, on the same reckoning need 36,000. Thus the Island had been recommended by the Committee to produce an English Code, with Sinhalese and Tamil translations, in ten years.

Dr. Jennings states that the Committee's ambitions did not cease at this point. It decided to deal with the use of the national languages as media of instruction also since this subject was "closely related." It is not clear whether the Committee had expert advice on this question. There is a chapter on the University, but the Vice-Chancellor was asked no questions on most of its subject matter. No Professors or Lecturers other than the Professors of Sinhalese, Tamil and Pali gave evidence save that the Dean of the Faculty of Medicine was one of a delegation from the British Medical Association.

### STRAIN ON IMAGINATION

"It is therefore not surprising that the proposals impose a strain on the imagination", declared Dr. Jennings. "By 1957 the University must produce in Sinhalese and Tamil all the books required for University education and be using both languages as the media of instruction."

Commenting on this, the review states: "The Committee's faith in the University's ability to produce translations is in fact pathetic. In Economics (omitting Applied Economics, Sociology, Politics etc.) the teachers of the University of London recommend over one hundred books. In my own subject the bare minimum for the First Examination is seven, while a reasonable allowance would be ten. If we estimate 2,000 books in Arts, Science and Medicine we shall be guilty of an underestimate."

"Osmania has translated 500 books in 25 years. Of the quality of the translations it is possible to speak only at second-hand. Those experts whom I have consulted, and who know Urdu, state that the quality is poor because it was impossible to find translators with both a knowledge of the language and a knowledge of the subjects. In my own first year subject every book translated is now obsolete. Only one is recommended by the University of London, and the particular edition of that one is no longer recommended."

### NONE COMPETENT

"In other words, no Urdu-speaking student who cannot read English can possibly reach the standard of the London Intermediate. In cognate subjects, where the elementary books are known to me, a somewhat better result could be shown; but it is clear that after 25 years the Osmania University has not

succeeded in providing an adequate literature in any of the social sciences. Indeed, only 32 books have been produced in the whole field of Sociology and Economics.

"Nevertheless, the University of Ceylon must do the job in 10 years. Assuming that we need 2,000 books and that one translator can translate and have published one book a year, we shall need 200 Sinhalese translators and 200 Tamil translators, qualified in all the subjects of the curriculum. Even this makes no provision for the obsolescence of books.

"There are many fields of knowledge (including my own) where it would be impossible to find even one competent translator and in which in fact we cannot get competent Ceylonese staff at all" concludes Dr. Jennings.

## LOCAL & GENERAL

**Apostolic Delegate to Move to Delhi.**—News from the Vatican City states that Monsignor Leon Peter Kierkels has received instructions to move his seat from Bangalore to New Delhi. At the moment the Apostolic Delegate is in Rome and the decision to transfer his residence to New Delhi has been arrived at owing to the new situation created by the Independence of India.

**London Matriculation Passes—June 1947:—**

St Patrick's College, Jaffna.

J. T. Xavier	—1st Division
M. C. Francis	—2nd Division
N. Gnapaganesan	do
J. P. A. Philips	do
Derrick de Silva	do

Holy Family Convent, Jaffna.

R. Anthony	—2nd Division
C. Sabapathy	do
K. D. Supramaniam	do

Holy Family Convent, Mannar.

M. J. Bastiampillai —2nd Division

**Railway Clerical.**—The following candidates from S.P.C. have passed the Railway Clerical Service Exam of June, 1947:—L. M. F. Jeyarajah, P. Inasipillai, J. Albert and B. Soosipillai.

**Catholics to Protest.**—According to the Catholic newspaper "The Universe," Roman Catholics throughout Britain are to press for the repeal of the "antiquated law" which denies their hierarchy the right to present an official address to the King on the occasion of Princess Elizabeth's marriage.

**Professor Urges Sanity.**—Interviewed in Colombo on Friday Nov. 7, Professor T. P. Meenakshisunderam Pillai, the leading Congressman and well-known Tamil scholar from Madras said: "It would be wrong for the Tamils to expect any kind of political support from India. The Tamils here should coalesce with the other communities, especially the Sinhalese. Ceylon is a separate geographical and political unit, and it is foolish for anybody to think of federation with India, especially for a part of Ceylon with South India. That is something unthinkable. A South-East Asiatic Federation is a different matter, where Ceylon like India or Burma, would be an independent unit."

"The Indians in Ceylon must decide whether they are to adopt Ceylonese nationality or retain Indian nationality. The Dominion of India is not going to tolerate or support nationals who claim a dual nationality."

Referring to the attitude of the Ceylon Tamils he said with special emphasis, "I am surprised that the Tamils should think on such narrow lines. Tamils have had a cosmopolitan and international outlook from the earliest days of history, and to be sectional is alien to their way of life and culture."

Regarding the place of English the professor said, "English is something that we cannot do without. It is a world language, and through it the civilization and culture of mankind can be tapped. Languages like Tamil can never be that."

**Catholic Peers in England.**—There are 23 Catholic members of the House of Commons; 48 Catholic peers in the House of Lords and 30 Catholic Lords by courtesy; 14 Catholic members of the Privy Council; 76 Catholic baronets (an hereditary title); and 105 Catholic knights, honoured for meritorious service to the nation.

**Abbot Murdered.**—Five men have been arrested in connection with the murder on Saturday of Abbot Lugano, of the Olivetan Benedictine monastery near Rome's Forum, who the police say intended visiting Russia. Abbot Lugano was found strangled in his study. The arrested five include a Swiss lay-brother, Bro. Serafino Sbrilli, who told the police that two men called at the monastery and asked for Masses to be said for Mussolini. The abbot's pectoral cross, two gold rings, two gold chalices and two liturgical vessels are missing.

**Holy See's Relations with Tito.**—Vatican circles have met with absolute reserve Marshal Tito's recent reference to the worsening of diplomatic relations with the Holy See. Unofficially, however, it was seen as a step towards an ultimate break, which Marshal Tito wishes to instigate as part of a programme of strengthening the Yugoslav Orthodox Church—"so servile to the commandments of an atheist Caesar."

**Catholic Member of Government.**—A second Catholic becomes a member of the Government as a result of the changes made by the Prime Minister. Mr. John Wheatley, Scotland's 39-year-old Solicitor-General, is appointed Lord Advocate.

His Catholic colleague in the Government is Lord Pakenham, Chancellor of the Duchy of Lancaster, Minister in charge of affairs in Germany and Austria.

**Nobel Prize for Catholic Book.**—The 1947 Nobel Prize in Literature has been won for a book called *Mother Mary*, an intimate story of the everyday life of the Holy Family. The author is a 28-year-old Norwegian, Mrs. Maria Brekker. Mrs. Brekker plans to spend part of the prize money on a journey to Palestine to visit the scenes of Our Lady's life.

**Papal Honour for Teacher.**—The Papal cross *Pro Ecclesia et Pontifice* has been awarded to Miss Mary Anne Clarke in recognition of 52 years as a teacher at St. Patrick's School, Walsall, England.

**India has 4,334,000 Catholics.**—The majority of the Indian peninsula's Catholics are in the new Dominion of India.

Some 4,334,000 reside in the territory, say figures supplied by Catholic Students' Mission Crusade in Cincinnati.

The predominantly Moslem Dominion of Pakistan has only 162,000 Catholics. Of the peninsula's 5,000 priests, 3,480 are natives.

There are also 15 native Bishops. Missionaries are still working in the two Dominions.

**U. S. Girl phones the Pape.**—After listening on the radio to a concert by the Vatican Choir, Rita Bandord aged 11 put in a long distance telephone call to His Holiness the Pope Pius XII to express her appreciation of the concert. Unfortunately she could not get His Holiness on the phone but a Vatican official promised to convey her message to the Pope. The call cost her 36 dollars.

**Jesuits Gagged.**—The Soviet military administration of the town of Gera, Thuringia, has ordered a group of Jesuit Fathers, who arrived there with Soviet permission from the American zone of occupation, to refrain from any kind of public speaking, including sermons.

## What the Rosary is

In the Rosary there is provided a simple form of vocal prayer, capable of being understood by children and untutored minds, and yet providing for the more developed intellect a treasure house of meditation. By constant and unvaried repetition, there is brought before the mind the debt which men owe the Most Blessed Trinity the Father, the Son and the Holy Ghost and the obligations on each individual imposed by the fellowship of mankind.

In the Rosary the succession of mysteries emphasises God's Infinite Goodness to fallen man and retails the whole story of the Incarnation and the Redemption. It epitomises in a way intelligible even to an infant the history of the Son of God made Man. Finally there is kept before us, the glorious example of Mary, Virgin of Virgins, Mother of God, Mediatrix of all Graces. In Mary, with Mary and through

Mary mankind may learn and imitate those virtues which will surely bring to a distressed world, peace, security and a love of one's fellows, which will guarantee the reign of Christ in souls.

## OBITUARY

FATHER JOHN NEVILLE, O.M.I.

Old Patricians and others who knew Father John Neville, O.M.I. will be sorry to hear of his death at 67 in County Limerick, Ireland, the county and country of his birth. Father Neville received his early training under the Christian Brothers for whom he had an abiding regard all his life. It was from them he imbibed his love for the Oblate Mother to whose service he dedicated his life.

Beginning his vocation at Belcamp and passing through his novitiate under Fr. McIntyre he entered the Oblate Scholasticate at Liege and was ordained priest in 1905. His first obedience was to St. Patrick's College, Jaffna. He taught here for three years.

Never of a robust constitution, the sweltering heat of Jaffna impaired his health so badly that his superiors sent him to Freemantle, Australia where he remained for 28 years. At the end of that time he returned to the land of his birth, to labour a little more, to take a rest, and then to die.

Those who remember him have nothing but the sincerest regard for him. He was a man of exquisite courtesy and showed kindness and charity in every sphere of his life. It is needless to request all who knew him to pray for the repose of his soul since few there are who go to judgement without some of this world's dust upon their souls.

R. I. P.

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## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA.

In the matter of the Last Will and Testament of the late Vaithy Joseph of Chundikuly, Jaffna.

Deceased.

Testamentary } No. 790  
Jurisdiction }

Cecilia widow of Vaithy Joseph Johnpillai of Chundikuly, Jaffna.

Petitioner.

Vs.

1. Vaithy Joseph Gnanapiragasam  
2. Vaithy Joseph Aseervatham and  
3. Vaithy Joseph Cecilia all of do.

Respondents.

This matter of the petition of the petitioner praying that the last will dated 20th Jan. 1946 filed of record be declared proved and that the petitioner be as executor named therein declared entitled to have letters of administration with the will annexed, coming on for disposal before R. R. Selvadurai Esq., District Judge, Jaffna on the 20th Oct., 1947 in the presence of Mr. F. L. T. Martyn Proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner:

It is ordered that the last will filed of record be declared proved and that the petitioner be as executor named therein declared entitled to have letters of administration with the will annexed unless the respondents abovenamed shall show sufficient cause to the satisfaction of this court to the contrary on or before the 24th day of November 1947 at 10 a.m.

This 5th day of November, 1947.

Sgd. R. R. SELVADURAI,  
District Judge.

Letters to the Editor

Tamil Congress and their Refusal to Accept Office

Sir,—It has been mentioned that at a reception held at Trincomalee Mr. S. J. V. Chelvanayagam, M.P. gave expression to the following sentiment.—

"Explaining why the (Tamil) Congress did not accept office, he asked, 'Would you like us to share the Government with those who are hostile to our Indian neighbours?'"

If the speaker has been correctly reported, I would like to submit the following in the public interest, as there is some misunderstanding in the minds of certain sections of the public:—

1. It is premature to state at this stage that those constituting the present Government are "hostile to our Indian neighbours." The Government has not started functioning fully. Even the formal opening of Parliament has not taken place.

2. It is neither correct nor fair to attribute to the Government (viz, the present Cabinet) feelings of hostility to our Indian neighbours. Disagreement regarding the position and claims of Indians in Ceylon cannot be termed as hostility to them or to India. Such statements, though not possibly so intended, are likely to result in a deterioration of good relations not only between India and Ceylon but between the Sinhalese and the Tamils and the other communities in the Island.

3. The representative of the Government of India in Ceylon, Mr. Giri, in a recent statement made by him at Madras has stated that Ceylonese leaders, including Mr. Senanayake, are sincerely anxious to arrive at a settlement of the Indian question in Ceylon. Mr. Giri must be well aware of the minds of Ceylonese leaders on this point. The idea behind Mr. Chelvanayagam's reference is inconsistent with that underlying Mr. Giri's statement.

4. If on the Indian question there is disagreement between Mr. Senanayake and the U.N.P. on the one hand and the Tamil Congress and its leader on the other, we cannot reasonably expect Mr. Senanayake at this stage to include Tamil leaders in his Cabinet, which has been formed after the British model with collective responsibility as its basis.

5. From the report of the question posed by Mr. Chelvanayagam, one gathers that the Tamil Congress leaders were not willing to take office in the present Cabinet. The reason for such unwillingness is another matter. The crux of the matter is that according to statements made by the Tamil Congress leaders there was definite unwillingness on their part to co-operate with Mr. Senanayake in forming the Government. The President of the Tamil Congress had further put forward a demand for a Constituent Assembly at this stage and had expressed his desire to work with those groups in Parliament who were opposed to Mr. Senanayake. If the Congress leaders themselves were unwilling to accept office, Mr. Senanayake cannot be blamed for not taking Tamil Congress representatives into the Cabinet. Alternatively, if there was disagreement between the Tamil Congress representatives and Mr. Senanayake on important issues, Mr. Senanayake could not possibly have invited them to join his Cabinet in view of such disagreement. Mr. Senanayake's grounds of objection for not including in his Cabinet such of the Tamil representatives who are opposed to his Party and who do not accept his leadership and who have differences on fundamental matters with him and his Party, appear to be reasonable and valid.

6. In addition to political and constitutional objections, the Leader of the Government would have further been faced with the practical difficulty of having in the Cabinet elements with conflicting political views in a Parliament where the party in power lacked an absolute majority and to that extent the capacity to maintain a stable Government. The primary obligation of Mr. Senanayake was the formation of a Cabinet, whose personnel would contribute to the creation and maintenance of a stable Government for the duration of the period of the normal life of the Par-

liament. There was the further requirement of political homogeneity and collective responsibility on the part of the personnel of the new Cabinet, which had to be satisfied, in view of the impending negotiations with the British Government regarding the constitutional status of Ceylon. Negotiations with the Indian Government on the question of the Indians in Ceylon are also scheduled to take place in the near future. It was necessary for Mr. Senanayake to endeavour as far as possible to appoint a team that would work together and support his policy on both these issues.

7. These observations are made in the light of the circumstances now prevailing, and without prejudice to any position that might result in the future from a settlement between the representatives returned through the Tamil Congress and the Government party. If any such happy position supervenes, such of the Tamil Congress leaders who have ideological and political beliefs common with the U.N.P. might become members of the Government. The fact that at the time of the formation of the Cabinet, Tamil Congress leaders were unable to join the Cabinet for some reason or other, is no reason for their not joining the Government at a later stage if the circumstances for their earlier abstention cease to exist at a later stage. It is not, however, suggested that the mere prospect of holding ministerial office by itself need deter Tamil Congress representatives from joining any of the Leftist organizations as members and forming the Opposition, not as Tamil Congress representatives, but as members of such Leftist organizations or any other intercommunal organization of any political complexion which might hereafter be formed.

Yours truly,  
S. SIVASUBRAMANIAM,  
156, Hultsdorf, Colombo.  
24th October, 1947.

The Living Tradition of Christianity

(Continued from Page 1)  
in the hands of the State which has been the chief root of totalitarianism.

THE ENGLISH TRADITION

Hence it is the Catholics rather than any political party who stand to-day for the cause of human freedom and the defence of our civilisation against the rising tide of totalitarianism. For the traditional order of Western civilisation is not based on any political ideology and does not depend of any political party for its survival. It was Christian in its origins and it remains Christian even to-day in its underlying principles, so that its natural defenders are those who are conscious of the full meaning of this tradition as a living spiritual reality.

How then can Catholics best carry out this vital mission? It is no use for them to plunge head foremost into the political conflict, for if they do so, they will be regarded merely as another political party which represents one among many competing ideologies. Civilisation is being destroyed because there is no principle of unity, no common bond between the peoples, no spiritual power which can speak with authority and impartiality, and it is the mission of Christians to act as mediators and interpreters and peace-makers between parties and classes and nations.

If Catholics could fulfil this mission and act in every State as a centre of spiritual resistance to the forces of disintegration, they would also become a bond of peace and sanity in the international order. From this point of view the situation in Britain and in the British Empire is peculiarly important. For although Catholics are in the minority, the tradition of Christian civilisation is still strong and there is a widely diffused body of Christian opinion which is a real force in national life, though it is un-organised, ill-defined and imperfectly instructed. It is typical of this situation that Great Britain almost alone among modern nations has preserved intact the consecrated forms of Christian monarchy, so that the fundamental bond of national unity is not our membership in a party or our acceptance of an ideology but our loyalty to the King by the grace of God. This may not be a poli-

tical reality, but it is a profound social reality, and a symbol of the Christian foundations of our national life.

RELATIONS WITH NON-CATHOLICS

Now if Catholics could mobilise the latent Christian resources of our culture—if they could act as spokesmen and leaders to the scattered and inarticulate mass of Christians and even semi-Christians, they would alter the whole balance of power in this country and through this country, in Europe, and through Europe, in the world. But they cannot do this if they approach the non-Catholic public on a narrowly sectarian front. There are some Catholics (judging from recent correspondence in "The Catholic Herald") who treat the possession of supernatural truth in the same way that a dog treats a bone. Such an attitude was natural enough when controversialist met controversialist in the old sectarian dog fights. But those days are over, and we have now to meet a different enemy on a different battlefield. The Church stands to the sects as the eternal to the temporary, as the universal to the partial, as the united to the separated; and if Catholics do their duty, their leadership in the battle against the forces of anti Christ may do more to convince our separated brethren of the necessity of Catholic unity than any argument against the validity of Anglican orders.

The world we are living in is very different from the prosperous self-satisfied England of the 19th-century in which sectarianism and business flourished side by side. It is more like the world of the Apocalypse in which cosmic forces of destruction have been released and the powers of evil are openly manifested. But if this is an age of catastrophe, it is also an age of opportunity. When the forces of evil are gathering under one banner, it is easier for Christians to realise the

scandal of their divisions and to find in the Kingship of Christ the cornerstone of unity and the promise of a universal order of justice and peace.—Catholic Herald.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA.

In the matter of the intestate estate of the late Saverimuttu Gnanapragasam of Chundikuly, Jaffna.

Deceased.

Testamentary Jurisdiction } No. 781

Arokkiyam widow of S. Gnanapragasam of Chundikuly, Jaffna.

Petitioner.

Vs.

- 1. Gnanapragasam Thuraisingam
- 2. Gnanapragasam Lila
- 3. Gnanapragasam Rani
- 4. Gnanapragasam Rajasinghe
- 5. Gnanapragasam Ruby
- 6. Gnanapragasam Rainasingam
- 7. Gnanapragasam Gil. Jayasingam

The 2nd to 7th respondents are minors appearing by their guardian-ad-litem the 8th respondent.

8. P. S. Nicholans all of Main Street, Chundikuly, Jaffna.

Respondents.

This matter of the petition of the petitioner prays that the 8th respondent be appointed guardian ad-litem over the 2nd to 7th respondents and that the petitioner as widow of the deceased declared entitled to administer the estate of the deceased abovenamed and that letters of administration issued to her accordingly, coming on for disposal before R. R. Selvadurai Esq. District Judge, Jaffna on the 8th day of October, 1947 in the presence of Mr. F. L. T. Martyn, Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read:

It is ordered that the 8th respondent be and he is hereby appointed guardian-ad-litem over the 2nd to 7th respondents, that the petitioner as widow of the deceased declared entitled to administer the estate of the said deceased and letters of administration issued to her accordingly, unless the respondents abovenamed or any others shall show sufficient cause to the contrary on or before the 31st day of Oct. 1947, at 10 a.m.

This 27th day of Oct. 1947.

Sgd. G. C. T. A. DE SILVA,  
District Judge.

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