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JAFFNA, FRIDAY DECEMBER 19, 1947.

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"MANNERS IN CHURCH"

BY THE REV. FRANCIS P. MORAN

We have no particular desire to assume the role of a common scold, but while on the general subject of relationships between priests and people we may be pardoned a passing reference to one or two nuisances that might well be eliminated. In the instances to be mentioned, we accuse the offenders of nothing more than thoughtlessness; thus the remedy is easy and within the powers of all.

Our first candidate for dishonourable mention is a person—we blush for the gentler sex, but it is usually a woman—who habitually intrudes herself into the confessional ahead of her turn. A line of good-patient people having arrived in the church and said their prayers quietly, wait until earlier arrival have had opportunity to confess and then in an orderly manner enter the "box." It may be presumed, at least in the case of adults, that the time of each person is equally precious. Suddenly, from out of nowhere, a female form, like the angel of vengeance descending over Egypt, swoops down the aisle and in one continuous movement into the confessional. The penitent whose turn has thus been pre-empted then faces the embarrassment of returning to his place while the ones after him, having already completed the classic "shift" characteristic of this occasion, all have to push back again, a grumbling chorus of cheated souls.

What dispositions the turn-stealers bring to the reception of the Sacrament it is difficult to imagine. Certainly if the choice of her penance were left to those waiting in the pew it would not be an easy one.....

Another similar case is that of persons who have preferences for certain seats in church, usually the end ones. We believe that if a person has such a preference and arrives early enough to exercise it, his choice, under ordinary circumstances, ought to be respected. If a person does not particularly care, it will contribute to good order if, upon arrival, he moves as far into the seat as possible.

When a pew is filled to capacity late-comers should have the decency to leave the occupants in peace rather than to make everyone uncomfortable by crowding in. There is not "always room for one more" contrary to the popular impression. Nothing is so annoying at Mass as to come on time, select a seat, see it fill up, and then have a "young thing" with a knot of ribbon (rayon) perched like an uneasy pigeon on her head, flounce in at the very last moment and stand menacingly at the end of a pew. At first the occupants of the bench under siege, either stare straight ahead in wrapt devotion or busy themselves with the table of contents in their prayer books. Usually this strategy fails and reluctantly a place is made for the persistent and delicate receptacle of divine grace, but the dispositions of her unwilling companions are not thereby improved.

Another matter which we might mention is the time-honoured abuse of standing in the back of the church. Unlike the two disreputable practices mentioned above the principal offenders in this matter are men. For some odd reason, hard to explain, perfectly respectable men develop an immense aversion to walking down the aisle to take a seat. It is true that upon first entering a public building it is not always easy to see a vacant seat but after looking around for a moment this difficulty vanishes. It is indeed strange that people who would cry out like an injured bull if given a disadvantageous seat at the theatre or at a sporting exhibition deliberately place themselves in church as far from the scene of activities as possible.

Men should likewise make it a point to recite the public prayers and sing the hymns in good strong tones. While not necessarily gifted in this department, the deep voices of men and much to the beauty of congregational singing and praying, and also give the good father at the altar some encouraging moral support.—*The Boston Pilot.*

THE SCORE AGAINST COMMUNISM

Item for item, here are the reasons why Catholics oppose Russian Communism. They are the same reasons that should appeal to all freedom-loving people.

BY E. F. MILLER, C. S. S. R.

5. Russian Communism is engaged in constant meddling in the affairs of countries far removed from the borders of Russia.

Every American knows what went on in Canada during the past year in the way of spying on the part of the Russians; every American knows what is going on in the United States right now as a result of orders from Moscow. It doesn't make any difference whether the people involved are Canadians or citizens of the United States—the programme they are following has come from and is sponsored by the Kremlin. The present Soviet slogan is the one used by Lincoln in referring to the problem of slavery. While Lincoln said that a country cannot be half slave and half free, the Soviet are saying that the world cannot be half Communist and half capitalist. And so it is their avowed purpose to make all the world Communist.

But the classic example of meddling in the affairs of other far-removed States is that which concerns Spain. It is difficult to find an American who will talk reasonably of the Spanish question. Immediately the word 'fascist' is brought into the conversation, which is precisely the Communists party line. Anyone who does not agree with Stalin and his comrades is a fascist. And Americans, supposedly so educated and well informed, are taken in completely by the distortion of facts through the medium of a word that is an accusation. In a recent radio programme a long-haired professor from the University of Wisconsin gave a dissertation on the evils of Spain. When someone asked him what he meant by fascism, he did the finest job of fumbling that has ever been seen in either league. He did not know what fascism was, but whatever it was, it was bad; and naturally Spain was mixed up in it.

A hundred books have been written proving that Russian Communism had all but taken over Spain before the civil war began in that benighted country. A hundred books have been written proving that the Russian Communists were the main support of the so-called Republicans during the civil war. And everybody who wants to know knows that the only ones pushing the constantly recurring demands for an investigation of Franco's government are either Russian Communists, sitting in the U.N.O. conferences, or fellow travellers like the former members of the beautifully named Abraham Lincoln Brigade. And Americans who are in no way pink are taken by the party line as though they were docile and sheeplike Communists themselves.

6. Russian Communism is anti-God, and therefore anti-moral or immoral.

A promise was given by all the members of the United Nations to get out of certain small nations by a definite date. Who did not keep their promise? The Communists. The small nation was Iran. But why should they keep their promise? Not only are they indifferent to God; they are opposed to God. And all morality hinges on an acceptance of the existence of God. There was a time when a Russian aviator would take

his airplane into the sky in an effort to find God. He would roam the heavens, his finger on the trigger of his machine gun. If he found God, he was going to shoot Him and thus destroy Him forever. After expending nearly all his gasoline and still failing in his search for God he would return to the earth and tell the people that there wasn't any God up there, for he searched out every corner of the sky and found only emptiness. This was supposed to be part of the atheistic campaign which was promoted by the government.

Among no peoples in modern times have so many priests and nuns been tortured and killed as among the Russians. Churches have been closed, destroyed, or turned into museums. Bishops and Archbishops have been exiled or liquidated. Positive religion has not been able to function unless it made itself a tool of the State. While we were in Germany with the army, an old lady came to us and begged us to permit her to remain where she was, and not to send her back to Russia, which was her native country. Her husband and her sons, she said, had been sent to Siberia. The priests in the town had all been taken away. Now she was old and knew that soon she would die. If she were sent back to Russia, she was certain that she would die without priest or sacraments. Thus it was in Spain during the Soviet occupation; thus it is now in Poland, Ruthenia, and countless other "protected" countries. "Religion is the opium of the people" is a Soviet slogan.

7. Russian Communism is an absolute dictatorship.

This statement needs no proof. There is no freedom of any kind in Russia. Above all there is no freedom in the choice of leaders. The vote is ewash; it is a joke; it means even less than does the vote in Mexico. But a bigger joke is the above mentioned professor from the University of Wisconsin who publicly and over the radio announced that Russia is one of the democratic nations of the world.

These, then, are the reasons for the opposition of the Catholic Church to Communism. She is not opposed to Russia merely because the Russians for the most part have a religion different from her own. The English have a religion different from her own; and so have the Norwegians and the Chinamen. She opposes Communism because she knows from her experience as well as from divine guidance that it is unnatural; and that its wage is death to all that is good and worthwhile in life. There was a time when she withstood the Huns and the Vandals, when she blocked the onward rush of the Turks, when she thundered against the ravages of the Nazis. And the world always came to recognize, sometimes too late, that she was right. It is no new experience for her to raise her voice against the sinister evil, this time called Communism. The prayer of right thinking men should be that she be not heard too late. —*Liguorian.*

CHRIST AND THE CENTURIES

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

FOURTH CENTURY (Continued)

Christian writers of the first seven or eight centuries whose orthodoxy of doctrine and holiness of life have been approved by the Church are known as "the Fathers of the Church." The fourth century was pre-eminently the century of the Fathers: in the East, SS. Athanasius, Basil the Great, Cyril of Jerusalem, Gregory of Nazianzen, John Chrysostom and Ephraem, greatest of the Syrian Fathers; among the Latins, St. Ambrose, St. Hilary of Poitiers, and St. Jerome. (St. Augustine, converted in 387 and Bishop of Hippo in 396, belongs rather to the next century). With all these great writers and a host of others, it is not surprising that ecclesiastical literature reached its highest perfection.

In the field of apologetics, the Fathers defended the Faith against the last of the pagans, Jews, Neo-Platonists and Manichaeists. In theology, the burning questions were the relation of the Son to the Father (the Arian controversy), and later the relation of the human and the divine in Jesus Christ. In the study

of the Bible, St. Jerome stands supreme, and his great work is the Vulgate. For commentary and exposition, Theodoret and St. John Chrysostom were conspicuous among the Greeks and SS. Hilary and Ambrose among the Latins. The creator of Church history was Eusebius of Caesarea, whose work was translated and continued in Latin by St. Jerome. Jerome also composed the first history of Christian literature. The Faith now found expression in poetry and song. (The Arians used folk-songs to spread their heresy.) The greatest Christian poet of the century was Prudentius, a Spaniard, and St. Ambrose has been called "the Father of Church-song in the West." It would take a volume to deal with all these great figures, so we must content ourselves with a few notes on those more familiar to our readers.

St. Athanasius, by his championship of Our Lord's Divinity against Arius, won the title of "Father of Orthodoxy," and his invincible faith gave rise to the saying "Athanasius contra mundum" (Athanasius against the world). He was

(Continued on Page 4.)



SACRED TO THE EVER LOVING
MEMORY OF

Henry Martyn

DIED 23RD DECEMBER, 1945

A Requiem Mass will be said for the repose of his soul, on the 23rd December.

Friends and relations, of your charity please pray for the repose of his soul.

• "St. Zeno's",
Main Street, Jaffna.

NOTICE

The Annual General Meeting of the Jaffna Diocesan Union will be held at the Catholic Club, Main Street, Jaffna, on Sunday the 18th of January, 1948, at 10 a.m.

M. JACOB,
Hony. Secy., J. D. U.

Church Calendar

DECEMBER 1947

FRI. ...19 S. Nemesian.
SAT. ...20 S. Peter Can.
SUN. ...21 4 A.—S. Thomas.
MON. ...22 S. Zeno.
TUES. ...23 S. Victoria.
WED. ...24 S. Emiliana.
THURS. ...25 CHRISTMAS. (Obligation)
FRI. ...26 S. Stephen.

The Catholic Guardian

DECEMBER 19TH 1947

REVD. FR. CHARLES BOURY,
O.M.I., R.I.P.

Last evening the tolling of the big Cathedral bell informed us that another of the veteran priests of the diocese, Revd. Fr. Boury, had passed to his reward just over 80 years of age.

Born in August 1867 he hailed from Poitou in France, the same Poitou that once had the great St. Hilary as Bishop, that witnessed the turning back of the Mahomedans from the heart of Europe under Charles Martel and that has given Jaffna so many missionaries including the late Bishop Brault, O.M.I., of saintly memory.

His first intention had been to serve his own diocese. The call to the Religious state and the Missions came and so we find him doing his novitiate at Notre dame de l'Osier and being ordained in Rome in '89. His ordination was an early one as medical opinion gave him at most a year or two to live, so that it was literally true that he came to Jaffna to die. He often referred to this in his conversation: the process of dying took up the best part of 60 years.

His life was a crowded one. He began his missionary career in what is now the diocese of Trincomalee, and served at Trincomalee and Batticaloa: recalled to Jaffna we find him successively serving at Tholagatty, the Jaffna Cathedral, the Seminary where he was Director and Master of Novices, Bishop's House, where he was Superior and Vicar-General, Mullaivatu, Anuradhapura where he did two spells of service, during the second of which he created—it was a creation i.e. making something out of nothing—the beautiful church of St. Joseph, Myliddy and finally Bishop's House for his retirement.

It was a crowded life but he yet managed to compile the Directory for the use of missionaries, recognized all over the world as a classic of its kind.

What we have stated above is a very jejune summary, inevitably. Those of us who knew Fr. Boury will realize that.

What might be given as the lesson of his life? All will stress his intense faith and his deep piety towards Our Lord and his Blessed Mother. When he was Superior at Bishop's House and Vicar-General, few knew that he got up every night to spend an hour in silent adoration before the Blessed Sacrament. Fewer still knew what a martyrdom he suffered from an excruciating form of eczema with which his whole body was covered and which made a good night's rest the exception rather than the rule. It was only when he became a helpless invalid that those ministering to him realized what a torture his whole life on the missions had been.

His death, just as we are celebrating the Oblate Centenary, removes one of the oldest links with the heroic past. Unfortunately his health and his natural reticence have deprived us of priceless information, the detailed, intimate information with which his scholarly mind was so richly stored.

All, clergy and laity, will treasure the memory of this quiet, sympathetic, tactful, cheerful and witty missionary who despite terrible handicaps lived so long, did so much good and said so little about it.

God rest his saintly soul.

4TH SUNDAY OF ADVENT

Gospel

(St. Luke: Ch. 3: 1-6)

It was in the fifteenth year of the emperor Tiberius' reign, when Pontius Pilate was governor of Judea, when Herod was prince in Galilee, his brother Philip in the Ituraean and Trachonitid region, and Lysanias in Abilina, in the high priesthood of Annas and Caiaphas, that the word of God came upon John, the son of Zachary, in the desert. And he went all over the country round Jordan, announcing a baptism whereby men repented, to have their sins forgiven: as it is written in the book of the sayings of the prophet Isaiah, There is a voice of one crying in the wilderness, Prepare the way of the Lord, straighten out His paths. Every valley is to be bridged, and every mountain and hill levelled, and the windings are to be cut straight, and the rough paths made into smooth roads, and all mankind is to see the saving power of God.

Notes on the Gospel of the 4th Sunday of Advent (Communicated.)

1. "Prepare the way of the Lord," Today the Church makes her final appeal to us to prepare for Christ's coming.
2. "Every valley is to be bridged": sins of omission should be repaired; such are the omission of our morning and evening prayers, the family Rosary, neglect of Holy Mass and the Sacraments, failure to make restitution of our neighbour's goods or character.

3. "Every mountain and hill levelled" such are positive sins e.g. sins of pride, impurity, grievous injustice.

4. "The windings are to be cut straight" the windings include deceitfulness, hypocrisy, evil habits uncorrected.

5. Today's Gospel, begins with a solemn proclamation. The names of the men of great rank from the Jews and Gentiles are mentioned, indicating that the event about to take place is of vital importance to all nations.

6. The logical liturgical sequence of thought, covering the four Sundays of Advent should be noted. Lest we concentrate on the humanity of Christ, unduly, we are on the first Sunday of Advent reminded of the second coming of the God-Man on the day of judgment. During the other three Sundays John prepares the way for the Messiah. Today he makes a final appeal.

7. If we have caught the spirit of Advent, it will not be necessary to urge us further, how to prepare our soul for the coming of the Infant Jesus.

8. How is Our Lord received by us today? The bad Catholics welcome Him like the Jews; the good, like the animals in the stable; the fervent, like the shepherds; the perfect like Mary and St. Joseph.

Father GnanaPrakasas Memorial Meeting

Under the auspices of the Swami GnanaPrakasas Tamil Literary Union a mass meeting of all friends and admirers of the late Father GnanaPrakasas, O.M.I., was held on the 7th inst. at St. Patrick's College. His Lordship the Bishop of Jaffna and several clergy graced the function with their presence and cordial participation. Senator Chev. C. A. Gardiner presided over the meeting and Mr. A. GnanaPragasam, Editor, Tamil 'Guardian' welcomed the visitors.

The meeting began with the singing of *Thevaram* and after the President's comments Revd. Fr. L. A. Singarayer, O.M.I., B.A. and Messrs. P. Saverimuttu, V. A. Johnpillai, A. Joseph and S. Adaikalamuttu spoke on the various qualities of the late *Sot-kalai-Pulavar* emphasising his Apostolic zeal and lasting contribution to the advancement of the Tamil language.

Mr. G. J. Benedict, the Secretary raised the following points for consideration: fixing a Memorial Day and celebrating it annually; erecting a memorial to Fr. GnanaPrakasas and Publishing his works. It was resolved to collect a Fund to achieve the purposes discussed.

The President touched upon his family connections with Fr. GnanaPrakasas and said that he would certainly contribute his mite towards the perpetuation of the memory of so illustrious a relative. The meeting ended with a vote of thanks proposed by the Secretary.

A CROWN OF ROSES

From time to time the news crops up of supposed miracles, or happenings for which there seems to be no known explanation. The latest of these strange occurrences concerns some yellow roses grown in a Cheshire nursery. Early in May a seven-year-old girl placed a wreath of them on a statue of the Virgin Mary in the Roman Catholic Church of Stockport. It is claimed that these roses have remained as fresh as they were on the day they were gathered and that they still show no signs of wilting.

Vernon Noble filling in the details of this remarkable story in a recent edition of the BBC's Radio News Reel said that about twenty roses were neatly worked into the form of a crown, held together by wire which pierced the centre of each flower. Such crowns usually last a week and a wreath of artificial lilies-of-the-valley was ready to replace the roses, but though all other flowers near the statue began to fade the roses remained fresh.

"May went by," said Noble, "and June and July—the roses scarcely seemed to change. August came and went—and throughout the exceptionally hot summer the roses seemed to be unaffected. A few weeks ago, Fr. Turner made another close inspection—dust and dirt had settled on the crown. Very cautiously he blew the dust away from

the roses, expecting them to disintegrate at any moment. The petals seemed remarkably firm. He blew harder. The roses scarcely stirred.

The thirty days of September glided away—and it became into October, but the roses were still there, their greenery faded but the petals compactly folded as ever.....I've just been to see them—they looked waxy to me, but in the light of the halo of small electric bulbs around the statue's head they glow freshly yellow, every petal in place. Fr. Turner maintains they have had no treatment of any kind.....

Meanwhile, people are flocking to the church to pray and Father Turner says that the statue and the crown will remain there so long as the roses last—and they look good for another five months, he says.—From *The Times of Ceylon*.

Reunion of St. Henry's College, O.B.A.

The old boys of St. Henry's College, Ilavalai, mustered in large numbers to celebrate their annual re-union in the Y.M.C.A. Hall, Fort, on Saturday evening, the 6th inst.

At 3 p.m. they had their usual business meeting at which Mr. S. Kandiah, the Secretary, in his annual report outlined the plans of the Committee to organise a Henrician Home for the O. B.A. on the Y.M.C.A. model and the publication of an annual magazine to serve as an organ of the O.B.A., Colombo.

The election of Office-Bearers for 1947-48 resulted in the following members being elected:—

President—Mr. M. Vairavapillai.
Vice Presidents—Messrs. S. M. Joseph, B.A. (Hons.), M. Santhiapillai, E. C. Ponnuthurai, B.Sc. and A. J. Thambi-nayagam.

Secretary—Mr. S. Kandiah.
Asst. Secretary—Mr. N. Rajendram.
Treasurer—Mr. S. Senathiraja.
Sports Secretary—Mr. A. Rajendra.
Auditor—Mr. S. Sundaralingam.

The high lights of the function were a very enjoyable social and speeches from the distinguished visitors.

Mr. R. S. S. Gunawardene declared amidst applause that for years he had been a friend of the Tamils and that it would be his endeavour to bring together all the communities that live in this beautiful Island. It was 23 years ago since he had paid his first visit to Jaffna. On that occasion he had gone there with a solution for the communal problem. If that solution had been accepted the history of the recent past would have been quite different. He said that he was speaking with a keen sense of the importance of the occasion as he had distinguished men from the North present there, and that instead of creating division it would be far better if we could get on with the job without cavilling at each other at every turn.

Commenting on Federation with India which was mooted by some Tamil Congress spokesmen he asked his audience whether such a scheme was possible in this small Island. "Have you considered the financial implications of such a division of the economic resources of the Island", he asked. Thanking the audience for the kindness and patient hearing he told them amidst laughter that he had been asked by one of his friends, to whom he mentioned the fact of his going to attend the meeting of the O.B.A. of a Jaffna school, how he dared do such a thing.

Mr. A. GnanaPragasam, Advocate, in an eloquent speech exhorted his audience to abandon politics and concentrate their energies on the development of the industries which he declared could make Jaffna rich and prosperous. "Cement" declared Pundit Nehru "is civilization." And not only cement, but the chemical wealth of the Peninsula was a thing as would well repay scientifically directed enterprise. In a well studied speech supporting his arguments with concrete examples Mr. GnanaPragasam proved that real Dominion Status for the Tamils lay in the path of economic and industrial development of the natural resources of the North. "Man is the product of Jaffna's industries, and brains are nurtured in our Northern skies" was a dictum quoted by him in the past. But as we are

living in a new era there was no future for the products of a linguistic and purely academic education as in the past.

Mr. K. Kanagaretnam, M.P. declared that he was very happy to meet so many of his friends there as the College was in his constituency. He said that the public services should be kept out of politics. It should be a pure efficient and hardworking body so that it could carry on the administration of the country. A good many of those present were in the services—Leave politics to politicians, he declared amidst applause.

Messrs. A. M. K. Kumarasamy and K. Nesiiah also spoke.

Mr. S.M. Joseph proposed the vote of thanks.

LOCAL & GENERAL

Pope's Greetings to English Princess.—The Apostolic Delegate, Archbishop Godfrey, called at Buckingham Palace a week before the royal wedding to leave a personal letter from the Holy Father to Princess Elizabeth and to offer a wedding present in the name of His Holiness. The Holy Father's present is a fine set of Dresden porcelain.

Bishop of Chilaw Returns.—The Rt. Revd. Dr. Edmund Pieris, O.M.I., Bishop of Chilaw, who was away in Europe for three months, returned to the Island by plane on the 14th inst. accompanied by Very Revd. Fr. Roland Perera.

Dr. Pieris was met on arrival by a representative gathering of the clergy and laity of the Diocese of Chilaw. Mr. Emmanuel Muttucumaru garlanded the Bishop on behalf of the laity.

A New Knight of St. Sylvester. The Archbishop of Colombo has received information that His Holiness Pope Pius XII has bestowed on Mr. I. X. Pereira, the Colombo businessman, the Papal Rank of a Knight Commander of the Order of St. Sylvester. Mr. Pereira served Ceylon as a Nominated Member in the last State Council.

Prize-Day at the Holy Family Convent, Jaffna.—The Annual Distribution of Prizes took place at the Holy Family Convent, Jaffna with His Lordship the Bishop of Jaffna in the Chair. Very Revd. Father J. Emilianus Pillai, O.M.I., Vicar-General read the Report of the Revd. Mother Superior. The report was comprehensive and showed improvement in every branch of girls' education in Jaffna. A very welcome innovation was the introduction of Natural Sciences into the Curriculum. In spite of the difficulty of fitting out a good laboratory, the Sisters were able to prepare students for the Pre-Medical and H.S.C. Examinations, thanks to the generous help of the Very Revd. Father Rector of St. Patrick's College.

The crying need was accommodation for the ever increasing number of students. The Revd. Mother has already launched out on an ambitious scheme of providing the school with another two-story block at an estimated cost of 150,000 rupees. She appealed for generous support from the public.

A imposing array of about 125 prizes was given away and the function was concluded with choice items of a Variety Entertainment of songs, sketches, classical and oriental dances everyone of which was highly appreciated.

Pension Scheme for Widows Proposed.—The Jaffna Town Teachers' Association resolved at its annual general meeting to ask the Government to introduce without further delay a pension scheme for the widows and orphans of teachers.

The election of office-bearers for the year resulted as follows:—President: Mr. C. W. D. Alwines; vice-President: Mr. S. Sivapathasuntharam; Secretary: Mr. E. Sabalingam; Treasurer: Miss C. M. Chinniah.

The following resolution was passed: "The Jaffna Town Teachers' Association requests the Northern Province Teachers' Association Executive to expedite the registration of the Northern Province Teachers' Association as a trade union.

Mrs. C.L. Motwani, Principal, Hindu Ladies' College, spoke on the "Problem Child and Backward Child."

Hon. Mr. S.W.R.D. Bandaranaike on Mr. G. G. Ponnambalam.—During the Budget speech, this week the

Hon. Mr. Bandaranaike had occasion to assess the present plight of Mr. Ponnambalam (Member for Jaffna) in the following words: "He (Mr. Ponnambalam) is still in the womb of darkness, trying to emerge into light with one foot in Marxism and the other foot in the Tamil Congress. I hope that he will try to emerge as lusty and cheerful as the Minister for Trade and Commerce. It is significant that when the Member for Jaffna found himself in such difficulties the only applause he received when speaking, was from the gallery. It is also significant that the Member for Jaffna's solution to our economic difficulties consisted of rubber goods and soap."

Examination Results of the University of London Inter-Arts.—The following Patricians have been successful in the Inter-Arts Examination held in July this year: V. P. Maruthanayagam, Sylvester Joseph, A. S. Wanigasooriyar, R. Sachchithanathan, B. A. E. Marianayagam, M. Seemampillai, G. S. Pathinathar, J.A.J. Philips (Referred in Economics), R. F. Ponniah (Referred in Latin).

HOLY FAMILY CONVENT, JAFFNA: M. D. E. Alwines, F. S. David and P. T. Nicholas.

The following have been successful in the examinations mentioned against their names: Mr. S. Velumailum B.Sc. (Engineering), Messrs. R. J. Rajakarier and B. V. Xavier in Part II of the Inter-Economics.

All-Ceylon National Tamil Conference.—A preliminary meeting of some of the leading Tamils of Colombo was held last week-end to inaugurate a permanent Tamil Association to be called "The All-Ceylon National Tamil Conference" with the object of mobilising Tamil opinion in support of the ideals of a United Lanka, Unitary form of Government and inter-communal harmony.

A representative Committee with Mr. S. Somasundaram as Chairman and Messrs. N. Kumarasingham and A. C. Chella Rajah as Joint Hon'y. Secretaries and Mr. S. Somanathan as Treasurer, was appointed to formulate measures to promote the above objects of the organizers. It was proposed to summon a Conference of leading Tamils from all parts of the Island by the end of January 1948.

Personal.—The Hon'ble Mr. James Homer-Vanniasingham, who went to the Seychelles, as Legal Adviser and who is now acting as Chief Justice (Seychelles) has been appointed to the substantive post of Attorney-General. Mr. Vanniasingham is an old boy of St. Patrick's College.

—Mr. A. Seemampillai has been appointed to be Additional Magistrate and Addl. Commissioner of Requests, Mannar, and Additional District Judge, Mannar, from the 7th to the 13th and from the 21st to 23rd December, 1947, during the absence of Mr. A. S. Ponnambalam.

The New Minister of Education and the Denominational Schools.

—Major E. A. Nugawela, the new Minister of Education speaking at the Jaffna Central College Prize-Day said:

"Judging by the large expenditure of public money for capital and current expenditure on existing Government schools, the value given to the country in return for the comparatively small expenditure on assisted schools was greater. The talent and zeal which had characterised denominational schools, throughout the last 50 years, had gone far towards building up the Dominion of Lanka which is to be.

"Will it not be simple wisdom on the part of the Government and the Department to continue to use that talent and those institutions, which can give them a six or eight fold return for the money spent, by being generous with their grants—thus making it possible for denominational schools to give a lead in practical education similar to that given in secondary education?" he asked.

Communist Wins in Kotahena.

—At a Municipal by-election necessitated by the resignation of Mr. Geo. R. de Silva, M.P., Member for Kotahena Ward, Mr. Pieter Kenneman (Communist) defeated Mr. R. Wickremesinghe (Labour) by 956 votes. Mr. Kenneman polled 1,630 votes as against the 674 votes in favour of Mr. Wickremesinghe.

Matura Mail Mystery.—A woman travelling to Weligama from Colombo, with her husband and children had her hand bag snatched away from her at Abangama by a man who had entered the compartment at Talpe. Police investigations are being made into the matter.

Baldwin Dies in his Sleep.—Lord Baldwin, British Prime Minister during the abdication of King Edward VIII, now Duke of Windsor, died during sleep in Stoneport (Worcestershire) on Dec. 14. Better known to the public as Mr. Stanley Baldwin, he was created Earl Baldwin of Bewdley in 1937, when he severed most of his links with public life. He represented Bewdley as a Conservative Member in Parliament for 29 years during 12 of which he was Prime Minister.

Western Powers Ruin Germany.—M. Vyacheslav Molotov, complained of by Mr. Ernest Bevin as "insulting and abusing" accused the Western Powers of "ruining" Germany by imposing aid on her without consulting her.

In a thinly veiled attack on the Marshall Plan, M. Molotov said that Germany's debt to the United States amounted to 600 million dollars and to Britain 700 millions.

"It is not only food that is being sent to Germany but also beds and kitchen utensils, mops, wines and cakes," said M. Molotov.

French Laymen on their Way to Missions.—Five young French laymen are among the 18 missionaries who recently passed through Sydney, Australia, on their way to Papua.

They are the first to respond to the appeal made in France for young men to devote a certain number of years to helping the missions in post-war reconstruction. They received their spiritual guidance and technical training from the Fathers of the Holy Ghost, near Paris.

Young Australian laymen have answered a similar appeal and are working in the North Solomon missions.

Fate of Captured Missionaries Revealed.

The mystery surrounding the fate of thirty six missionaries, including the Vicar-Apostolic of Central New Guinea, Most Revd. Joseph Lorks, S.V.D., who disappeared after they had fallen into the hands of the Japanese near Wewak, New Guinea, in March, 1943, has been cleared up. According to information sent from Alexishafen by a priest of the Society of the Divine Word, who has been investigating the fate of the Bishop and the nine priests, ten nuns and sixteen brothers, the missionaries were placed on board a Japanese destroyer which went to Manus Island where the commander received word from Rabaul to get rid of his captives, who were accused of assisting American aircrews to escape. After the destroyer left Manus, the Bishop and the other thirty-five missionaries were tied to the rails and shot and their bodies were then tossed into the sea.

The Society of the Divine Word lost sixty other missionaries when Bishop Wolfe and his companions were killed on the deck of a Japanese warship which was attacked by U.S. planes.

Aboriginal Nuns Staff New Australian Mission.

Described as an "epoch-making event in the history of the Church in Australia," the departure of three aboriginal nuns to open a new mission to the Walmadjerri tribe at Bulco Hill, in the Vicariate of Kimberley, Western Australia, has attracted widespread attention.

The establishment of an aboriginal sisterhood is the work of Bishop Raible, of the Pallottine congregation, and at present there are 11 in the community, including postulants. The dress is simple—white, with a large white scapular, trimmed with blue. A girdle encircles the waist and in the chapel a white cape is worn. On the head the nuns wear a white cap similar to a nurse's. The feet are always bare.

Bishop Raible is to be congratulated on an achievement that was thought unlikely to occur for several more generations. The profession of the aboriginal nuns and their departure for their mission to their fellows was featured in the news-broadcasts of the Australian Broadcasting Commission, and in the secular press.

The Jaffna Diocesan Provident Society Ltd.

The Office of the above Society will be closed for X'mas and New Year holidays from 25th December to 2nd January, 1948.

SECRETARY.

CEYLON GOVERNMENT RAILWAY

NOTICE

The Railway Level Crossing at 40 miles 45 chains, Coast Line, between Alutgama and Induruwa, on the Colombo to Galle main P.W.D. road, will be closed for vehicular traffic from 5 p.m. on 21-12-47 to 6 a.m. on 22-12-47 for effecting repairs.

During this period, road traffic will be assisted over this crossing, but may be subject to delay.

J. E. S. BODGER,
General Manager.

TENDER NOTICE

Tenders will be received by me up to 12 noon on Tuesday December 23, 1947, for the supply of Gingly Poonac for the year ending 30th September, 1948.

Tenders should be made on forms obtainable on application from the Emergency Kachcheri, Jaffna, where all particulars can be obtained.

Tender forms will be issued up to 12 noon on Saturday, December 20, 1947, only on production of a receipt for Rs. 50 deposited for each form at the Jaffna Kachcheri.

M. SRIKHANTA,
Asst. Govt. Agent, (E).
Kachcheri (E),
Jaffna, 5th Dec., 1947.

TENDER NOTICE

SUPPLY OF CADJANS

1. The Assistant Government Agent (Emergency), Jaffna, will receive sealed tenders up to 12 noon on Tuesday 23rd December, 1947, for the supply of 3,000 or more double cadjans at Tract No. D/10, Kilinochchi.

2. Tenders should be made on forms obtainable on application from the A.G. (E), Jaffna, from whom all particulars on the subject can be obtained.

3. A Cash deposit of Rs. 50 should be made at the Jaffna Kachcheri to the credit of the A.G. (E), Jaffna and the Kachcheri receipt produced before and tender form can be issued.

4. The successful tenderer will be required to furnish a security deposit of Rs. 300 before signing the agreement.

M. SRIKHANTA,
Asst. Govt. Agent, (E), Jaffna.
The Kachcheri,
Jaffna, December 6, 1947.

AUCTION SALE

In the District Court of Jaffna.

The Board of Directors of the Jaffna College, Vadducoddai by their attorney S. K. Bunker of Vadducoddai.

Plaintiff.

No. 1031.

Vs.

1. Sinniah Joseph Thambu and wife

2. Singarasammah of Chundikully, Jaffna.

Defendants.

Under and by virtue of the Commission issued to me in the above case I shall sell by public auction the under-mentioned mortgaged property on Saturday 24th day of January, 1948 commencing at 4 p.m. at the spot.

PROPERTY REFERRED TO:

All those two parcels of land called Aliyanwattai and Kotalanthoddam now forming one block in extent 27 lms. V.C. and 3 kls. with share of well lying on the Northern boundary houses and other appurtenances belonging thereto and situated at Vasavilan in the parish of Myliddy, Valigamam North and bounded on the East by the properties of Sellachy wife of Ponniah and shareholders and Sellammah wife of Vythilingam and shareholders, North by the properties of Sellammah wife of Vythilingam and shareholders, Mathalvipilla wife of Pedrupillai and shareholders, West by lane and South by the property of the heirs of the late Sinnachy wife of Thambiach.

V. A. DURAYAPPAN,
Commissioner.
Jaffna, 10th December, 1947:

The Central Provinces and Berar Public Safety Act

We published in the News from Dioceses Section of this paper last week part of the Central Provinces and Berar Safety Act relating to the matter of conversions. Mr. A. Soares, the Honorary Secretary of the Catholic Union of India, has addressed to the Prime Minister of C.P. the letter on the subject here reproduced. Copies of the letter have been sent to the Governor-General of India, the Governor of C.P., the Prime Minister of India, the President of the Constituent Assembly, and the Chairman, Minorities' Advisory Committee.

Sir,—The attention of the Catholic Union of India, an organisation representing Catholics in the whole of the Indian Union, has been drawn to Section 14 of the above Act by our affiliated associations, the Catholic Union of Nagpur and the Catholic Association of Jubbulpore. As we consider this clause a dangerous encroachment on the right of conversion, which is one of the basic human rights accepted by the Constituent Assembly of the Union, of which your province is a constituent member, I beg to submit this representation with a request that it may be given sympathetic consideration, and that the objectionable Section be either deleted or suitably amended.

1. I may state categorically at the outset that Christians are not interested in forcible conversions against which your legislation under reference is presumably directed as per Statement of Objects and Reasons in the Act. Christians condemn such conversions as doing violence to that freedom of conscience which they claim not only for themselves, but for all the citizens of the country, whatever their religion. They would have no objection to any legislation declaring that no such conversions would be recognised as valid by the State, and providing deterrent penalties against the parties guilty of forcible conversions.

2. Your Public Safety Act, however, goes much beyond this scope, and includes every conversion or attempt at conversion. According to the Act as it stands, every conversion is presumed to be a forcible conversion until it is proved to be free and voluntary—a presumption which has no foundation in fact so far as Christians are concerned, and which, therefore, we consider an unjustifiable and uncalled-for reflection on our own methods of conversion. It also offends a fundamental principle of jurisprudence whereby every one is presumed to be innocent until he is by due process of law proved to be guilty.

3. The Act compels both the one converting and the would-be convert to appear before the Magistrate and undergo a judicial investigation, which imposes considerable hardship, loss of time and money, on persons who may be entirely innocent of violence or threat thereof. Surely no Government has a right to drag people into criminal courts of justice without adequate ground, merely for the purposes of a roving or fishing enquiry. That is an attribute of a despotic, not a democratic government. There is also the danger that a would-be convert, often a simple peasant or aboriginal, may under clever or tricky examination by a trained lawyer make unconscious admissions which may land innocent persons into jail. There is the further danger that the right of conversion will be subject to the decision of Magistrates, most of whom are likely to have a natural bias against conversion as such and not merely against forcible conversion.

4. It is on account of such considerations which should go far to make the constitutional guarantee of freedom of conversion illusory and nugatory, that Christian and other members strongly objected to a very similar procedure of recording conversions before a Magistrate, when it was mooted in the Minorities' Advisory Committee. It was in response to such objections that this amendment was dropped, nor did the Constituent Assembly insist on such provision being inserted in the Constitution. This fact is well known to all and your Government could not possibly be unaware of it. We find it, therefore, strange that a provision of this kind has

been inserted in the Act and accepted by your Legislature without question. If Provincial Governments and Legislatures are at liberty to legislate in matters affecting fundamental rights at variance with the spirit, if not the letter, of the fundamental law of the land, then all such constitutional guarantees are purely illusory and are as good as mere scraps of paper. Legislation like this will shake all confidence of minorities in the constitution of the country, and only add to the prevailing sense of fear and insecurity about their future status in the country.

5. Nor are their fears and suspicions lessened by the fact that this kind of drastic provision has been introduced and accepted in a province where there is no possibility of acts of forcible conversion, such as took place in the Punjab and Bengal. Your province is overwhelmingly Hindu in religion. The Muslims, against whom presumably this particular Section has been enacted, are a very small minority. It is not only small in numbers, it is also a cowed and demoralised minority. No sensible man can believe that Muslims in your Province will indulge in acts which would inevitably bring upon them fearful retaliation. We, therefore, fail to understand why this kind of legislation has been rushed through your Assembly. Though we are prepared to absolve your Government of ulterior motives and reading into such provision a deliberate, though indirect, attack against the right of propagation of faith, guaranteed in the constitution. Acts like these are bound to have serious repercussions elsewhere and add fuel to communal fires, which all responsible persons, leave alone governments, are interested in putting out.

6. I may point out that the wording of S. 14 (1) of the Act shows that the framers thereof seem to have no idea of the method of conversions to Christianity. "No person shall convert another person from that person's religious faith to his own except in the presence of the District Magistrate or Sub-Divisional Magistrate...." Every conversion to our religion involves three stages: (1) expression of a wish freely given to become a Catholic; (2) a course of instruction lasting for many months in the tenets and doctrines of Christianity; and (3) baptism after the missionary is satisfied that the individual to be baptized knows and understands the doctrine. The process, therefore, is not sudden but lengthy and protracted, and during this process the individual is called a catechumen not a convert. Now this long process obviously cannot be carried out in the presence of the Magistrate, as directed in the Act, and since, according to the Act, no person shall convert another except by the method laid down in the Act, the net result is that all conversion had to be stopped. We presume that this was not the intention of your government, but this is the result of laws passed in haste and without full knowledge of the implications thereof.

In view of what is stated above, I confidently appeal to you and your Government to take early steps either to repeal this obnoxious Section or so to amend it so as to remove all objectionable features. I also request that before any amendment of the clause is passed, the local Christian organisations may be consulted, which is all the more necessary as the only Christian member of your Assembly unfortunately happens to be out of India.

Yours faithfully,
A. SOARES,
Hon. General Secretary,
Catholic Union of India.

—Examiner.

Christ & the Centuries

(Continued from Page 1)

Secretary to the Patriarch of Alexandria at the time of the Council of Nicea, and three years later became Patriarch himself. Of the 46 years of his Episcopate, 17 were spent in exile. The Creed which bears the name of St. Athanasius was not written by him but by an un-

known writer, probably in the following century. Athanasius died in 373.

Among Athanasius' chief supporters were three glorious sons of the Church of Cappadocia, the two brothers Basil (the Great) and Gregory (later Bishop of Nyssa), and their comrade Gregory of Nazianzen. "In this trinity," it has been said, "are concentrated all the rays of that brilliant epoch of Christianity." All were eminent theologians and several volumes of their writings survive.

St. Cyril of Jerusalem (315-386), another victim of Arian oppression, is a witness to 4th century belief in the Real Presence brought about by a change of substance.

The most doughty opponent of Arianism in the West was perhaps Hosius, Bishop of Cordova in Spain. His courage is shown by a letter addressed to the Emperor Constantine, in which he said: "God has given to you the government of the Empire; to us he has given the government of the Church.... We are commanded to render to Caesar the things that are Caesar's and to God the things that are God's. To us it is not permitted to assume imperial authority; so also you have no power in the ministry of divine things."

But the title of "Athanasius of the West" is sometimes given to St. Hilary, Bishop of Poitiers, who upheld the standard of orthodoxy in Gaul and suffered exile in consequence. He was a pioneer in Biblical exegesis in the West and also excelled in the writing of hymns. He died in 366.

The opening speech at the Council of Nicea was delivered by Eusebius, Bishop of Caesarea, who is more famous as a historian. He wrote a Life of Constantine and a Church History.

(To be Continued)

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ORDER NISI

IN THE DISTRICT COURT OF MANNAR

In the matter of the Last Will and Testament of the late Aboobuckerlevvai Marikar Mohideenpichai of Periakadai, Mannar.

Deceased.
Testamentary } No. 697
Jurisdiction

1. Aboobuckerlevvai Marikar Mohamedmeideen and
2. Marikar Mohamedmeerasaibo both of Periakadai, Mannar.

Vs.
1. Kappalusanachia widow of Mohideenpichai of Periakadai, Mannar and
2. Theenarumma widow of Aboobuckerlevvai Marikar of Negombo presently of Periakadai, Mannar.

Respondents.
This matter coming on for disposal before W. E. Abeyakoon Esq., Additional District Judge, Mannar, on the 6th day of October 1947, in the presence of Mr. V. Albert Alegacone, Proctor, on the part of the petitioners; and the affidavits of the petitioners and of the attesting Notary Public and witnesses dated the 4th day of October 1947 having been read: It is ordered that the Will of the deceased abovenamed, the original of which has been produced and is now deposited in this Court, be and the same is hereby declared proved; and that the petitioners are the joint executors named in the said

Will and that they are entitled to have probate of the same issued to them accordingly unless the Respondents or any other person interested shall on or before the 9th day of January 1948, show sufficient cause to the satisfaction of this Court to the contrary.

The 5th day of December 1947.

A. S. PONNAMBALAM,
Addl. District Judge.

ORDER NISI

IN THE DISTRICT COURT OF MANNAR.

In the matter of the Last Will and Testament of the late Mohamed Cassim Marikar Hadjumohamed Marikar of Moor Street, Mannar.

Deceased.
Testamentary } No. 698
Jurisdiction

Marikar Mohamed Aboobucker Marikar of Moor Street, Mannar.

Petitioner.

Vs.

1. Aththakkabeebe widow of Hadjumohamed Marikar
2. Kachchumohamed Sahulhamid & wife
3. Razeena Umma
4. Hadjumohamed Marikar Zubaithabeebe and
5. Hadjumohamed Marikar Mohamed Kalei Marikar all of Moor Street, Mannar.

Respondents.

This matter coming on for disposal before W. E. Abeyakoon Esq., Additional District Judge, Mannar, on the 12th day of November 1947, in the presence of Mr. V. Albert Alegacone, Proctor, on the part of the petitioner; and the affidavit of the abovenamed petitioner dated 11th November 1947 and of the attesting Notary Public and witnesses dated 2nd November 1947 having been read: It is ordered that the Will of the deceased abovenamed, the original of which has been produced and is now deposited in this Court, be and the same is hereby declared proved; and that the petitioner is the executor named in the said Will and that he is entitled to have Probate of the same issued to him accordingly, unless the respondents or any other person interested shall on or before the 6th day of January 1948, show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the said 1st Respondent be appointed guardian-ad-litem over the 3rd 4th and 5th Respondents minors, unless the said minor respondents or others interested in the Estate shall, on or before the 6th day of January 1948, show sufficient cause to the satisfaction of this Court to the contrary.

The 2nd day of December 1947.

A. S. PONNAMBALAM,
Addl. District Judge.

Passion Art Calendar, 1948

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