

# The Catholic Guardian

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

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Dear Reverend Fathers and

Dearly Beloved Brethren,

The Month of October, already close upon us, brings in the memory of the Mother of God and the devotion to the Rosary so dear to Catholics. When we consider the extension taken by that devotion, as universal as devotion to the Bl. Virgin, the often repeated exhortations of the Popes and the recommendations of Mary herself in public and private apparitions, it is perhaps difficult to imagine a Catholic who would not give his assent to, or even at times join in that concert of praise accorded to the Mother of God. In a few days time Members of Confraternities and Pious Associations, children, boys and girls in their thousands, men and women every morning or evening, will be on their knees imploring the mercy of our heavenly Queen. We feel sure that Catholics of the Jaffna Diocese, justly proud of their traditional devotion to the Blessed Virgin, will be second to none in the manifestation of their faith during this month of October.

The revelation of the perfections of the Blessed Virgin though contained in Tradition took a gradual rise in the Church. It stands to the honour of the East to have led the way in the movement of piety and devotion that formed from the early times round the name of the Mother of God. This movement passed on to the West, later, and gathered momentum. We can follow it easily from the time of St. Bernard and his monks, eight hundred years ago, up to the time of St. Alphonsus and our own time, like a chain of gold linking up without interruption the throne of Mary above to our world below.

Her perfection, her divine prerogatives, her divine maternity, her mighty power of intercession, her Immaculate Conception have been set in strong relief throughout the ages but it was reserved to our times to see her quality of mediatrix of all graces in the economy of Redemption, fully recognized and proclaimed. It is the belief of every Catholic that no grace is imparted to men except through Mary. As Jesus was given to the world through Mary so also every grace of Redemption and Salvation is obtained through her co-operation.

A magnificent tribute of praise has been placed by the Saints, each in his own day, at the feet of the Blessed Virgin, a record of which is reflected in the Marian piety of the faithful and, in the celebration by the liturgy of new feasts in her honour which stand out like fresh titles of excellence added to the others, among which the title of Our Lady of the Rosary is one.

It is difficult to exaggerate the degree of perfection reached by the Blessed Virgin. All that we can say is that it is short of infinity. The more we meditate on the subject, the more we feel the necessity of raising our conception of her greatness, which appears like a perfect reflection of her Divine Son: *Pulchra ut luna*, as Scripture describes her.



## PASTORAL LETTER ON DEVOTION TO THE HOLY ROSARY

John Alfred Guyomar, O.M.I.

By the Grace of God and the favour  
of the Holy Apostolic See,

BISHOP OF JAFFNA.

To the Clergy and Faithful of our Diocese.

Peace and Blessing in Jesus Christ!

No creature on earth ever entered into so close a partnership of thought and sentiments with another as did this most wonderful of Mothers with her All perfect Son; no two creatures ever reciprocated, even faintly, the love which united them; no creature ever attracted another to such heights of sublime aspirations and noble desires than did Jesus attract his Mother and no mother ever penetrated the heart of her son as did Mary the Heart of Jesus.

If the great apostle of the gentiles could say: "I live, no, not I, but Jesus liveth in me" how much more appropriate are these words on the lips of the Blessed Virgin when we reflect on this intimate connection between Mother and Son. We cannot but repeat the words of the Gospel: "Quod Deus conjunxit, homo non separet", let no man draw asunder what God has joined.

An enlightened devotion, will therefore, when we speak of the Blessed Virgin, keep this parallelism in view: where Jesus is, Mary is—and where Mary is Jesus is also. Have you noticed, dearly beloved brethren, how the church has observed this law in the ordering of her liturgy? If she celebrates the Nativity of Our Lord, she celebrates also the Nativity of the Blessed Virgin; if she celebrates the Presentation of the Child Jesus in the Temple, she celebrates also the Presentation of Our Lady; if she commemorates the Passion of Our Lord so she does the Compassion of Our Lady; if she solemnizes the Resurrection and the Ascension of Jesus so she does the Assumption of Our Lady; if she celebrates the Feast of the Sacred Heart of Jesus she celebrates also the Feast of the Immaculate Heart of Mary; if she holds a feast in honour of the name of Jesus she holds one also in honour of the name

of Mary and so on. The Church therefore is aware of the most intimate relation existing between Mother and Son and keeps it before our eyes in the cycle of her feasts.

Does it mean then, that the Church makes practically no difference between Mother and Son? Certainly not. The Church, dearly Beloved Brethren, knows the immense distance that lies between the God Man and his Mother, the Godhead and the creature, but, inspired as she is by the Holy Ghost, she knows—what certain Christians fail to realize—that in the designs of God she is not only the Mother of the Incarnate Word but our Mother also in a very real spiritual sense, that she was associated most closely with the work of our redemption here below and that, by the Will of God, she continues to be interested and employed in the cause of our salvation and that as we have said above, through her mediation every favour, every divine grace comes down to men.

These preliminary notions will help us, dearly beloved brethren, to appreciate the value set by the church upon this most popular prayer called the Rosary and to understand the importance she attaches to its recitation, as well as the reason why the Blessed Virgin herself has recommended it in her apparitions, proclaiming herself one day at Fatima in Portugal Our Lady of the Rosary.

WHAT IS THE ROSARY? The Rosary is a prayer addressed to the Blessed Virgin, consisting of the Angelical salutation, that is the Hail Mary, ten times repeated, preceded by the Our Father and closed by the invocation to the Most Holy Trinity, and, of a meditation on the mysteries of our Redemption. It is then a vocal and a mental prayer which places before our eyes scenes and events of the life of Our Lord and of that of His blessed Mother, calculated to illumine our minds

and to stimulate our hearts towards a real christian life, in other words to a life of holiness.

The Church proposes for our contemplation 15 of the chief mysteries of our Redemption divided into three sets: the joyful, the sorrowful and the glorious mysteries. In the joyful mysteries we recall some of the memories dearest to Our Lord and his Blessed Mother, some of the blessed hours they have known during the time of the Hidden Life of Our Lord when joy predominated and pain and sacrifice were far away. By this contemplation we are roused to the practice of daily virtues, to a greater love of God and of our neighbour, to sentiments of piety and generosity.

In the sorrowful mysteries we recall the sufferings of Jesus and Mary when the time had come for our Redemption to be wrought through the sacrifice of the cross. The awful trial and agony of these supreme hours, the Passion of Our Lord and the Compassion of Our Lady offer us impressive lessons of resignation and fortitude in the struggle of life, which bears so heavily on us at times.

In the glorious mysteries we get a glimpse of the blessedness of eternity and of the heavenly treasures of grace lying in readiness for us, the contemplation of which ought to animate us to greater exertions in the service of God, to the practice of patience and especially to the cultivation of the virtue of hope.

This sort of meditation recommended by the Church and by holy men throughout the ages is like the soul of our prayer when we say the Rosary, the Our Father and the Hail Mary constituting the body of it; in other words, meditation gives life and vigour to our words which after a while would tend to become mechanical and open the way to distractions and weariness.

### A DIFFICULTY

arises here, dearly beloved brethren, for people not accustomed to concentrate their mind or unable to concentrate it on a given subject, especially a spiritual one: how can they adopt this method of praying? It may be easy enough for a person of ordinary education, while meditating on the first Joyful Mystery, for instance, to picture to himself the Angel Gabriel delivering his heavenly message—The Blessed Virgin listening—then putting a question and finally accepting to become the Mother of the Word Incarnate, the Mother of the Redeemer and of the redeemed. He may easily imagine the quietness of the scene in the humble home of Nazareth, the attitude of humility and simplicity of the Blessed Virgin on hearing this extraordinary message from heaven, her lively faith giving credit at once to the words of God's ambassador and her ready compliance with the Divine Will. He can also realize that humility and simplicity, and other virtues, exhibited by the Blessed Virgin in this

(Continued on Page 2.)



## MADHU

## OCTOBER FESTIVAL

Preparatory Novenas to the Feast of the Holy Rosary begin on the 29th of September. The Feast will take place on the 7th of October.

J. BROHAN, O.M.I.,  
Administrator, Madhu Church.

## Church Calendar

SEPTEMBER 1946

FRI. ...27 S. Damian.  
SAT. ...28 S. Wenceslaus.  
SUN. ...29 16 P.—S. Michael.  
MON. ...30 S. Jerome.

OCTOBER 1946

TUES. ...1 S. Remy.  
WED. ...2 Guardian Angels.  
THURS. ...3 S. Theresa I. J.  
FRI. ...4 S. Francis of Assisi.

## The Catholic Guardian

SEPTEMBER 27TH 1946

DEATH OF REVD. FR.  
ERNEST DESLOGE, O.M.I.

By the regretted death of Revd. Father Ernest Desloge, O.M.I., the diocese of Jaffna has lost a devoted missionary who had spent forty-six years of his life in this his adopted country. For several weeks past he was ailing chiefly owing to his advanced age. Knowing that his days were numbered, he turned his attention to preparing for death. In his full senses he received the last Holy Rites of the Church and spoke frequently of his approaching death. On Tuesday last his condition became critical and the Fathers at Bishop's House gathered around his sick bed and recited the prayers for the Agonising, the dying patient being conscious of what was being done. This was at 9-30 a.m. and at 1-30 p.m. he breathed forth his soul to God in his seventy-first year. Clad in priestly vestments the body was placed in the Chapel and in the following morning was removed in procession to St. Mary's Cathedral where a High Mass of Requiem was celebrated by the Very Revd Father Administrator assisted by the Revd. Frs. L. Joseph and P. J. Stanislaus. In the afternoon at 4 began the obsequies with the Office of the Dead recited in choir. All the Fathers of the district about forty in number were present and took part in the service. The Administrator once more presided. After the service in the church a long procession wended its way to the cemetery, the Superior, the Very Revd. Fr. G. A. Guruswamy officiating. There were also the nuns of the Holy Family Convent, the Brothers of St. Joseph's besides a fair number of the faithful of the town and children from our schools. But special mention must be made of the large number of men and women who came all the way from Kayts to pay their last respects and manifest their gratitude and love to the deceased priest who as assistant parish-priest loved so much to remain among them till illness forced him to quit. It was these Catholic men from Kayts who bore the coffin from the hearse to the grave and lowered it into its last resting place.

The late Father Desloge was born in April 1875 at Nantes France. He came to the Oblates from the diocesan Grand Seminary of his town wishing to be missionary in foreign lands. He entered the Oblate novitiate and took his final vows in October 1899 at Liege and in the same month was ordained priest at Malines, Belgium. He left France for Jaffna in January 1900. His first station in the very year of his arrival was Kayts. The following year he was at Sillalai and Pt. Pedro. For a short time he took charge of Adampan and from there he came to the Cathedral as assistant. He was appointed parish-priest of Pesalai and later Superior of the Seminary. He was once more assistant at Kayts and at the Cathedral; in 1914 he took charge of the parish at Myliddy and Tolagaddy and later at Mirusuvil and Delft. His last appointment was assistant at Kayts and chaplain to Holy Cross nuns of the hospital there. The foregoing forms the barest outline to fill up which there is neither space nor materials at hand. Father Desloge had early acquired a good knowledge of Tamil and English and took an interest in the affairs of the country writing occasionally piquant letters to the "Guardian." He was happy to be among the young and to be of service to them. Some did misjudge him because of his mannerism which revealed his peculiar sense of humour which he himself enjoyed but those who saw through it found in him a large-hearted priest. May his soul rest in peace.

## KAYTS HAS NO WATER

Many reports have reached us that Kayts is in the grips of an acute water famine. If this had been the case only this year owing to the prolonged drought from which the whole district is suffering one might pass over it in silence. But water famine has been a chronic trouble in Kayts. Every year during the dry months the people have to endure the hardships occasioned by it. They have made appeals without number to the powers that be for the provision of a supply of water but their appeals have gone callously unheeded. At present the water they get after long waiting is rationed and the quantity given to each family is hardly sufficient for their needs and the water itself in many cases muddy and unwholesome. Their cattle are dying for want of water. For the same reason they cannot wash themselves or bathe. One can easily imagine the pitiable condition of the people. Rationing food and clothing one can understand because these cannot be produced in sufficient quantities in the country. But abundant supply of underground water there is a couple of miles off and all that is wanted is the sinking of a few wells and taking water by means of pipes to where it is wanted. It is a fairly simple matter. Money Government has in plenty. It is not a question of want of means but want of will—carelessness regarding the well-being of the people. The Board of Ministers

must be held responsible for the sufferings which the people of Kayts are undergoing, particularly, the Minister of Local Administration who presides over water supply schemes. He has many such schemes but they are all on paper for exhibition or perhaps propaganda. The second man who must share the blame is the Member representing the Kayts constituency. In the last eleven years he had enough time to attend to this. He was appealed to. As the Speaker he had enough influence to get the authorities to move. Water to drink is a more pressing need than the so-called Central schools. We also have reason to find fault with the Government Agent, N. P. for not having fought with the Board of Minister to have the water supply scheme now in operation. Both as the head of the civil administration in the North and as Chairman of the Sanitary Board of Kayts it was his duty to see that such a pressing need was supplied. Sanitary Board is a misnomer which cannot give to the people in its area water to drink. Its object is to promote and safeguard the health of the people. To do that wholesome drinking water is a prime necessity. Rainy months are nearing but there must be no respite; sufficient agitation by the people both in Kayts and Colombo is necessary to get the work begun without delay.

## EDITORIAL NOTE

**A Sound Advice.**—We must call the attention of our readers to the wise words of Sir C. V. Raman, the world-famous Indian scientist warning us against the blind, indiscriminate and foolish adoption of whatever found in the West. There as elsewhere good and bad are found but people in Ceylon want to make their own not the good but the bad. That is the pity. It must be said that modern European civilization is not Christian. Europe had a Christian civilization but it has now been deeply overlaid with material civilization the essence of which may be expressed in these words: "Let us eat and drink for tomorrow we shall die." But Christianity makes higher demands and a higher code of morals. That is why very large sections of the nations of the West have given up Christianity completely and consequent on that sad fact the whole world is suffering. We in the East had a simpler way of living with many good customs which are fast disappearing—customs that suited so well our manner of living. We must hold fast to them. We must preserve our individuality. Self-government must mean very little indeed if we are a people good only at aping.



## OBLATE NECROLOGY

Rev. Fr. Saccadas Ivon of the Vicariate of Transvaal died at Johannesburg on the 30th of May 1946; Age 67; Profession 44.

Rev. Fr. Wiegand Otto of the Province of Germany died at Hagenfeld on the 31st of June 1946; Age 47; Profession 26.  
Rev. Fr. Allard Odilo of the Province of Albert-Saskatchewan died at Prince-Albert in 1946; Age 74; Profession 51.  
Rev. Fr. Fafard Francis Xavier of the Province of Canada died at Rougemont on the 25th of June 1946; Age 90; Profession 65.  
Rev. Fr. Vanel Adolph of the Province of Albert-Saskatchewan died at Edmonton on the 31st of May 1946; Age 71; Profession 45.  
Rev. Fr. Fleming Francis of the 1st Province of U.S.A. died on the 5th of June 1946; Age 56; Profession 28.

## PASTORAL LETTER

(Continued from page 1)

mystery, are meant as a model of the virtues he should adopt for his conduct. He will feel inclined to pray for these virtues, to thank the Blessed Virgin for her fiat to the work of Redemption and to thank God for his Mercy and so forth. But this form of meditation may prove too much for many who are not the less devoted to the recitation of the Rosary. Can they then satisfy the obligation of mental prayer? They can, dearly beloved brethren, if they will only look with loving attention at Jesus and Mary in each mystery, at the beginning of each decade or immediately after because, that is enough for the purpose of gaining the indulgences of the Rosary.

And even if this momentary affective consideration is too much for certain children, for some classes of suffering people, for some ignorant and simple minded people, the devout recitation alone of the Our Father and the Hail Marys in each decade will be sufficient.

**From the above considerations we may gather that the Rosary is adopted to every condition of life: it is the prayer of the weak and the prayer of the strong, it is the prayer of the children and the prayer of the grown-ups, the prayer of the ignorant and of the learned, the prayer of the Laity and the prayer of the Clergy. It is so easy and pleasant, so simple and yet so deep that it has become the universal prayer. For the community and for the family for Confraternities and Pious Associations, for groups of praying people and for individuals, it is the ideal prayer.**

## ITS EFFICACY.

Resting as it does on the power of intercession of the Blessed Virgin and on her office of Mediatrix of divine grace the Rosary as a prayer has a marvellous appeal.

The garland of most beautiful prayers and praises which we offer to the Blessed Virgin in our Rosary cannot but win her sympathy; our turning to God and addressing Him as our Father, paying Him homage in the very words used by her Divine Son incline her to 'magnify' God again in his gifts and to implore Him in our favour. Our calling to mind the memory of the benefits of Redemption which we enjoy through her mediation and for which we feel ever so thankful bring out again and again their sweet recollections which cannot fail to move her maternal heart to look down in mercy upon her children.

Experience of past ages testifies to the soundness of this doctrine. A list of wonderful interventions of the Mother of God from the time of St. Dominic to the present time could easily be drawn up to show the precious help she has brought to individuals, communities and nations in times of calamity and distress. Signal favours in daily life attributed to the Blessed Virgin through the Rosary are of course beyond count. But an interesting list could be made of famous men, women, and Saints—devout clients of the Mother of God and lovers of her Rosary—to show the importance they attached to this form of invocation of our heavenly Queen.



# "REACTIONARY!"

L. Raymond in "The Examiner."

Few words have of recent times gained such vogue as the word "reactionary." It would hardly be an exaggeration to say that half the world flings it as a term of abuse against the other half. Should you turn to Moscow, you will hear it every day, as descriptive of that part of the world which is not Communist, and particularly those nations which dare to oppose Russia's will to world-hegemony. Nationalist leaders in India use it frequently as a convenient term to include all who cannot be labelled with their own particular brand of politics. Both the press and the hustings love the word "reactionary"; it is apt, it is expressive, it flatters your vanity; at least you are in the swim while your opponents are floundering in the shallows. One can only be amused when a Catholic action group in Goa was recently described in a local paper as "reactionary in politics." One might as well condemn an elephant as "reactionary" because it does not play football.

What is the exact meaning of the word? The Oxford Dictionary describes it as "a retrograde tendency especially in politics." Now a "retrograde tendency" is itself a relative and confused term; you cannot know what you are retreating or receding from unless the line of progress or advance is clearly known or a matter of common consent. But that is just what is never defined. Our adherence to catchwords and slogans leads inevitably to the reckless use of terms which have never been analysed, whose exact significance has not been assimilated; they become meaningless labels flung about at will, without any purpose save as ammunition to be hurled at a pet target. In the same senseless manner did the pandits of the nineteenth century talk of the inevitability of human "progress," without descending to define what that progress implied, and the pessimism that afflicts our age is the result of chagrin and disappointment that such a beautiful dream should have "gang aglee." We are reminded of Punch's caustic joke, when the strenuous athlete looks with commiseration on the professor and asks him: "With such little exercise, how do you keep fit?" "Fit," retorts the professor witheringly, "for what?"

The Church is also being condemned as being 'reactionary in politics.' Such an accusation constitutes the daily food of the Soviet organs of propaganda. All through the heyday of Nazism and Fascism was the same taunt flung at her because she persisted in refusing to align herself with Germany and Italy in the war they were waging against Russia. On the other hand, the press of the so-called Democracies were accusing her of the same thing because she maintained diplomatic relations with the authoritarian regimes in Germany, Italy and Spain; and the leftist press through the world has so spread the idea of the Church being in the closest sympathy with autocratic governments that many of our countrymen in India have come to believe that democracy is repugnant to her principles—whereas her constant insistence on the dignity of man, and her utter refusal to allow him to be a pawn of the State, should lead to the distinctly opposite conclusion.

To call the Church "reactionary in politics" and to speak of "political Catholicism" is ridiculous because the Church is not directly interested in politics. She is interested only in the mission confided to her by her Divine Founder, which is to save souls. In her long experience she has had to deal with Governments in every form, with tyrants who would out-mode Hitler, with oligarchies who regarded her with supercilious condescension, with democracies which sought to harness her to their own particular chariots. She has dealt with strong Governments and with weak Governments, with kings enslaved by passion and with radicals frenzied by revolution, with regimes which accepted diplomatic procedure and with those which scorned them. Provided she has what is necessary for the salvation of souls, the acknowledged right to preach the Faith and to organise her

schools, her periodicals, her charitable institutions, she is indifferent to any form of Government. When the late Pope Pius XI, was asked why he negotiated with a Fascist Government, notoriously unstable and anti-clerical, he replied with characteristic audacity but with consummate truth: "I should bargain with the devil himself for the salvation of one soul." When, therefore, our pink friends of to-day, ignorant alike of her long history and traditions, ignorant too of that peculiar suppleness which experience has given her, endeavour to accuse her of partiality towards a particular regime or political system, she can say with pitying condescension: "Father, forgive them; they know not what they say." In the realm of politics, the function of the Church is like that of a groundsman at a cricket match; good politics require a good wicket, and the groundsman has to see that the pitch is well kept, that the grass is at the correct length, that anything which may deflect the ball is removed—in the actual match the groundsman is not interested. The Church is always busy preparing the wicket, establishing that sense of order, those virtues, intellectual and moral, which are the essential pre-requisite to healthy political life; with the game as such she is not concerned.

At the same time the Church is a conservative force. She has an instinctive distrust of what the Romans called the *desiderium rerum novarum*, what we would call the itch for something new just because it is new. She knows that there are men, who, in the words of Burke, "have no respect for the wisdom of others, but pay it off by a very full measure of confidence in their own. With them it is a sufficient motive to destroy an old scheme of things, because it is an old one. As to the new, they are in no sort of fear with regard to the duration of a building run up in haste; because duration is no object to those who think that little or nothing has been done before their time, and who place all their hopes in discovery." (Reflections). It is a commonplace that political growth must be like all organic growth; the new branches will have health and vigour if they are rooted in the parent stem. So great is the force of tradition in impairing stability to a nation, that it is futile to think of building a new political order which is utterly divorced from the old. The Church has assisted at several of the fundamental changes which have marked the progress of the human race; she was present at the birth of the nations which arose on the ruins of the Roman Empire and she gave them that unity in diversity which, had it lasted, might have obviated the necessity of two harrowing world wars; she saw the break-up of that unity and the rise of the fanatic nationalisms we are familiar with to-day; she saw feudalism dissolve in a welter of anarchy and the "rights of man" being achieved in an orgy of bloodshed; and she has seen the replacement of her own benign influence by savage totalitarianisms which have reduced man to slavery. She has heard many a new evangel preached, which was to bring liberty, enlightenment, happiness to suffering humanity; and she has seen expectations belied, hopes frustrated, cherished visions vanish into thin air—for the last state has been worse than the first. Her conservatism stems partly from a very human element, not inertia, or sluggishness, or dislike for change, but the wholesome desire to avoid needless human suffering, and partly from the desire to build on strong foundations. The two really go together, only if political institutions are strong, stable and well-based, will a nation be happy, progressive and prosperous.

But if the Church is conservative, she is not "reactionary" in any sense of the term. She is fully alive to change; she has her finger on every pulse and her reaction is not tardy. On the eve of the war Mr. Sumner Welles could testify that he found officials at the Vatican better informed on political problems than statesmen in the courts of Europe. The polished, suave and supple diplomacy of the Vatican is the

## HOW TO LISTEN TO A SERMON

Six points on how to listen to a sermon are printed in the "Western Catholic" of Canada:—

1. Listen to a sermon with a sincere desire to profit by it.
2. Do not listen in a mere spirit of curiosity. Fix your mind not on language, pronunciation or presentation but on the substance of what is said.
3. Realise that sermons are not for the saying of new and extraordinary things but to bring to mind common and ordinary things.
4. Everything that is said in the sermon should be received by every listener as particularly addressed to himself.
5. All should understand and take it for granted that when evil is mentioned in the discourse it is not implied that the evil is already present in the parish.
6. Understand that the word of God is the food and sustenance of the soul. Strive always to gather something from the sermons to keep and preserve in the heart.

## The Pope Proposed in 1939 Peace Talks: Powers Said 'No'

M. Francois Charles-Roux, former French Ambassador to the Holy See, discloses in the "Revue de Paris" that on May 5, 1939—five months before the war broke out—the Holy Father urged the British, French, German, Italian and Polish Governments to convene a conference to examine the disputes between Germany and Poland and France and Italy. All the Governments politely but definitely declined.

The British and French Foreign Ministers, Lord Halifax and M. Georges Bonnet, answered in terms full of sympathy but without expressing any positive acceptance to Holy Father's proposal, says M. Charles-Roux.

Mussolini declared that the international situation had not reached a point to justify such a conference.

Col. Beck, Poland's Foreign Minister—whose personal relations with the Vatican were cool—was reserved in tone.

Hitler affirmed with the calmest and most reassuring tone that there was no danger of war whatsoever and that the question of Danzig could never lead to war.

Discussing the Holy Father's efforts at the end of 1939 and early in 1940 to keep Italy out of the war, M. Charles Roux recalls the Pope's address to the King and Queen of Italy during their state visit to the Vatican, in which His Holiness counselled a policy not of a tentative non-belligerence but of definite neutrality which might place Italy in a position to offer its help for the re-establishment of peace.

"If the Pope's counsel on that day had been heeded," says the French diplomat, "neither Italy nor the House of Savoy would find themselves in the position in which they are now."

Mr. Charles-Roux has the highest praise for the relations between the Holy See and the United States after President Roosevelt had sent a personal envoy to the Vatican, Mr. Myron Taylor.

From the moment Mr. Taylor presented his credentials to the Holy Father, "the actions of Washington and of the Holy See were co-ordinated in each instance that justified joint action."

"Few people in Europe were aware of the union which was functioning, on a spiritual level, between the two forces which were represented in the United States and the Holy See."

envy of every Foreign Office. But that is only part of the Church's activity, a very necessary part, since it helps towards the accomplishment of her main task which is purely spiritual. The true forces of reaction are to be found elsewhere, in those elements who claim to build a heaven on earth regardless of man's eternal destiny, and who are prepared to achieve their senseless ambitions with a cold cruelty and an utter callousness of the human suffering they cause.

## What is the Truth About Early Conversions in Ceylon?

(Culled from Historical Sketches by Fr. S. G. Perera, S.J.)

A very large number of persons of all sorts and conditions of life, our own countrymen and foreigners, much as they differ in education and upbringing, in racial prejudice and religious convictions and outlook on life, speaking of conversions during the Portuguese era seem to think still it was "force and violence", "fire and sword", the "thumbscrew" and the "inquisitional rack" that made the first Catholics in Ceylon. Some writers have gone to the extent of speaking of "Nominal Christians" or "Government Christians" Christiani sine Christo, "Christians without Christ" or "Baptised pagans" or other words to that effect. Sir Emerson Tennent has stated definitely in his "Christianity in Ceylon" (p. 42) that "neither corruption, nor coercion could force the converts of the Portuguese to abjure their faith."

Even our bitterest adversaries must admit that converts made by force did not outlive the Dutch persecution which began immediately on the expulsion of the Portuguese from this island. The Dutch drove out all Catholic priests, seized our churches and schools, penalized the Catholic religion, made it death to harbour a priest, forbade even "private conventicles" of Catholics, enforced their attendances in the Reformed churches and schools under pain of fine and imprisonment and chastisement, imposed the Reformed sacraments and the Helvetic confession of faith, held out tempting inducements to apostasy, and subjected the Catholics to a most bitter and relentless persecution.

Here was a time for forced converts to free themselves from the yoke! But a study of the Portuguese methods of conversion does not admit of the slightest justification for the statement of these local writers and speakers that the Portuguese used force and violence in the matter of conversions in Ceylon. Sir John Emerson says again (p. 8). "There is no proof that compulsion was resorted to by them for the extension of their own faith or violence employed for the extinction of the national superstition." But we find that the King of Jaffna called upon the converts who thus became the proteges of the Portuguese to abandon their new faith, or suffer the penalty of death. The new converts however preferred laying down their lives to abandoning their faith. This martyrdom made a great impression: Sanguis martyrum, semen Christianorum—the blood of martyrs is ever the seed of Christians; and soon afterwards all the people living on the sea-board of Ceylon embraced Christianity in a body. Neither force nor violence was possible at the time; and whatever may have been the motive for conversion it certainly was not compulsion or fear or intimidation.

Conversions in Ceylon were the work of the missionaries—not of the officials; and the Portuguese missionary was as different from the Portuguese official as light is from darkness. The King of Kandy invited the Catholics when persecuted by the Dutch to come over to his territories. Further it cannot be proved that the priests stifled themselves and committed the suicidal mistake of baptising men against their will to the dishonour of God and to the destruction of their own work. The converts, however had to, in all sincerity "renounce Satan and all his works and pomps." There is no religious community in this Island whose faith has been so severely tried as ours. We have had martyrs and confessors; we have had men who suffered fines, imprisonment, flogging, banishment, execution for the Catholic Faith. We have lived under the favours of the Portuguese, under the penalties of the Dutch and have been ignored by the British; but in no case have we shrunk from professing our faith. The history of the Catholic Church in Ceylon is one on which we can look back with pride and satisfaction and taken to heart, it contains many a lesson profitable and instructive to the cleric and the laymen, for the present and the future.



## Sir C. V. Raman's Lecture Before Science Association

In a general preliminary talk before his lecture, Sir C. V. Raman said that the real value of science in his eyes at any rate, was that it was a means of self-expression. Too often they had copied from the West.

That morning as he was driving there he saw some remarkable things. There was something which thrilled him. That was the University buildings. There was something which made him revolt—the racecourse. He suggested that an Ordinance should be passed to take over the racecourse and make it part of the University.

### THINGS FROM THE WEST

He had no use for things that came from the West which did no good. While they paid homage to Newton, Faraday and Pasteur, they must not translate their appreciation of the West to those things that ought never to have come to the East.

"The first fruit of independence should be," he said, "to wipe off the face of Ceylon and India anything that reminds us of the failings of the West. One of the failings of the West is a senseless search for pleasure."

The other day, in Bombay, he had seen at 1 o'clock in the afternoon a queue, a furlong long, standing outside a cinema. They were standing for hours in the sweltering heat of Bombay which was worse than that of Colombo, to see a film. It was perhaps a vile film which showed the vilest aspects of character in the West.

### DISCIPLINE

The flowers of the human spirit could only come from discipline. Discipline was to break away from and discard the wicked things which had come to them from the West. Let them not take anything from the West which in the least degree lowered them.

While recognizing their backwardness, they must not stress too much their backwardness. It was by intellectual fellowship, mutual help and encouragement and the spirit of camaraderie that they could build up their moral and spiritual resources. Moral and spiritual resources were very important for science.

He believed that the triumph of his theory was not very far. He saw in it a tremendous field in which they of the East could show their independence of thought. They must show that they were competent enough to think for themselves and were not led by the nose.

Sir C. V. Raman then delivered his lecture on "The Physics of Crystals."

He concluded his lecture by pointing to the row of electric jets lighting the platform and declaring that "the lights of the future will not be these barbarous bulbs."

"In future there will be crystals bombarded by ultra violet rays. You

will probably have layers of diamonds and ultra violet rays round the hall. That is civilized light!" he said.

### AT ST. JOSEPH'S COLLEGE COLOMBO

Sir C. V. Raman, visited St. Joseph's College, Colombo, during a tour of the city on Saturday. He was accompanied by Professor W. A. E. Karunaratne.

The Rector of the College, Fr. Peter A. Pillai, introduced the distinguished guest to the staff and students. Sir C. V. Raman, addressing the school at the Bonjean Hall, spoke to the students about loyalty to their Alma Mater. The alumni of a college must not kick the ladder by which they have ascended, he said, and must help their old school towards further growth and progress.

### VALUE OF LEARNING

Sir C. V. Raman said that he had reached his present position from small beginnings and owed much of his success to his teachers, among whom was his own father. The work of great men could often be traced back to the inspiration given them in their school-boy days by their teachers. "Never forget what you owe to your school and your teachers," he added.

He said that his two sons attended St. Joseph's College, Bangalore, and he was therefore especially pleased to visit St. Joseph's Colombo. Referring to the value of learning, Sir C. V. Raman asked what greater or nobler gift there was. If you give away money you will have less, he said. The one thing in the world that increased with giving was the gift of learning.

Ceylon, said Sir C. V. Raman, is a small country and might tend to develop a certain sense of insularity. This the people of the country must avoid. The world too is a very small place today, he said. Rapid means of locomotion may give us less time to think but it has other compensating advantages. We must feel we are citizens of the world, he added.

### TEACHING OF JESUS

In an institution run by a great religion for which the Hindus have the greatest respect—Christianity—it is worth mentioning, said Sir C. V. Raman, that Christ, who was a Jew, was not regarded as a Palestinian but as a great world figure who had stirred the hearts of humanity. A common faith is a great unifying factor, he said, and we must overlook distinctions and set our eyes on this common bond of humanity.

The mature power of St. Joseph's was the teaching of Jesus for whom he had the greatest reverence, said Sir C. V. Raman. In thanking the speaker, the Rector declared a half holiday in honour of the visit and Sir C. V. Raman left the hall amidst deafening cheers.

## How St. Anthony of Padua Cured a Buddhist Child

Mr. & Mrs. Amaradasa Munasinghe (a fictitious name) were a happy Buddhist couple. Their marriage was blessed with a child which was the sunshine of their life. This unclouded happiness lasted one and half years when the child contracted rickets. The illness caused the parents many an anxious moment during three long years. What little money the father had saved was spent on doctors' bills; in addition, he was indebted to many of his friends from whom he had borrowed money.

At the end of three years, the child caught another disease, pneumonia. One day its conditions took a very serious turn, and the doctor's prescription contained some expensive medicines which the father was unable to buy. His self-respect did not permit of his going to any of his brother-clerks every one of whom had advanced him cash on more than one occasion. The distressed young man did not know what to do. Just then, an idea flashed across his mind. There was a friend at Kotabena who owed him some money. To him he would go for help. It was the lunch interval and he had not even a coin for bus hire. That was no time for standing on one's dignity; his child's life was at stake. He would trudge the distance even though under the blazing heat of a mid-day sun.

Taking the Reclamation Road, he was nearing St. Anthony's Church, at Kochchikade, when a strange thought occurred to him: "Here is St. Anthony's Church. St. Anthony is known to be a kind-hearted Saint. Many non-Catholics, too, come to his church in order to obtain his help and they have not asked him in vain. Why not I do the same in my extreme need?" There beamed in him a ray of hope while he too was strongly impelled to make a vow.

He entered the church but did not know exactly how to go about it. Observing a perplexed look on his face, a woman approached him and with Christian courtesy, addressed him:

**Mr. Churchill's Cousin is Converted.**—Mrs. Clare Sheridan, sculptress and authoress, first cousin of Mr. Winston Churchill and of Sir Shane Leslie, has been received into the Church, says Vatican Radio.

Mrs. Sheridan was baptised in the Cathedral of San Rufino at Assisi by the Bishop of Assisi, and a week later received Holy Communion at the tomb of St. Francis.

She has written books about many countries, and lived among Red Indians and Arabs. For eight years she lived in a house she built on the edge of the Sahara Desert.

**Vatican.**—The Pope has placed £5,000 at the disposal of the Japanese Catholic Church to assist in reconstruction work. This follows a reply by His Holiness to a letter of homage from the Japanese Bishops. The message, believed to be the first of its kind ever sent to Japan, was read at a Solemn Pontifical Mass in the largest hall in Tokyo, marking the arrival of two American Bishops who were making a tour of that country.

The Pope tells how deeply touched he was to renew the link with Japan after "long and sorrowful interruption." Praising the courage of the Japanese Bishops and their flocks, he expressed a "keen regret over the great losses that your dioceses have undergone." Assuring them of moral as well as material assistance, the Pope said that actually a consoling future was opening before their eyes.

**Pasteur Commemoration.**—Many ecclesiastical dignitaries attended a solemn function held at the University of Rome in commemoration of Louis Pasteur, the French scientist, who through his discoveries, became the father of modern bacteriology. The function has been arranged by the Italian Catholic Doctors' Association and was presided over by Pietro Rondini, member of the Pontifical Academy of Science and director of the General Pathological Institute of the University of Milan.

"Can I be of any service to you?" "Madam", said the troubled young man, "my child is seriously ill at home. I wish to make a vow to St. Anthony in order to obtain its cure; but, being a Buddhist, I do not know how to do this."

"What do you promise to do, should St. Anthony obtain its cure?"

"I will give alms to the poor."

"That is not enough. You must promise something more generous than that; if your child is cured, will you become a Catholic?"

He was taken aback by the bold request. Yet, being ready to sacrifice anything for his child, he said, "Yes, I will."

After a sigh and an aspiration to the Wonder-worker, Mr. Munasinghe, with a faint gleam of hope in the deepest depths of his heart, hastened towards Kotabena. He met his friend but he had no money, at the moment, to give him. Thoroughly disappointed and with a sad and heavy heart, he started for office.

That morning, a brother-clerk had observed Mr. Munasinghe unusually troubled and crestfallen. With the instinct of a practical psychologist, he divined that Mr. Munasinghe was in some financial difficulty but that he was shy to broach the matter to any one. Meeting a few of his friends, this good Samaritan collected Rs. 25-00. When Mr. Munasinghe reached the office, he took him aside and spoke to him: "Mr. Munasinghe, it seems to me, you are in a little difficulty. Here is a small amount which I collected from a few of our friends. You need not think of repaying this." What delicate charity on the part of this friend!

Quite glad with this godsend, Mr. Munasinghe lost no time in buying the prescribed medicines. On nearing his house, he espied an unusual gathering about his residence. On entering the house, he was surprised to see his child, that was so dangerously ill in the morning, completely cured and seated on the bed. The neighbours could hardly believe their eyes and were trying to find the cause of its sudden cure. The doctor, who later examined the child, pronounced the absence of any symptoms of either pneumonia or rickets.

Mr. and Mrs. Munasinghe were again happy. By way of thanks, he helped the poor and had a Mass offered at St. Lucia's Cathedral, Kotabena. This done, Mr. and Mrs. Munasinghe resumed the even tenor of their life at Nugegoda.

Now Mr. Munasinghe failed to keep his promise of becoming a Catholic. But St. Anthony was not going to take lightly such a serious omission from one of his clients. He is possessed of unmistakable remedies for such lapses.

On the same date of the month that the child was miraculously cured, it suffered from a slight fever; about the same time, Mr. Munasinghe would hear at night in his sleep these words: "You have not kept your promise." This happened monthly three or four times before he was strongly reminded of the promise he had made to St. Anthony. Somewhat abashed at his seeming faithlessness, he did not delay in explaining his situation to the Parish Priest of St. Lucia's Cathedral and obtaining the necessary instruction. Today Mr. and Mrs. Amaradasa Munasinghe and child form a good Catholic family quite happy in the practice of their new religion.

Observing the providential nature of Mr. Munasinghe's conversion, the writer inquired if he had done any meritorious work to deserve such a great grace from St. Anthony. He could not, at first, remember any such act in his life. But on much questioning, he admitted that when he was a pupil at St. Benedict's College, Kotabena, he had helped his teacher, the late Rev. Bro. Alexander, to sell flags in aid of "St. Anthony's Bread." Saints are never outdone in generosity. "God is wonderful in His Saints."—*Catholic Messenger.*

## Local & General

(Continued from Page 5)

### Hirohito Grateful to Pope.

Emperor Hirohito warmly admires the work of the Pope for world peace, he told the two American Bishops now touring Japan when he received them at the Imperial Palace. The Emperor expressed his grateful appreciation of the Pope's interest in the welfare of the Japanese people and also his appreciation of the extraordinary services that Catholic priests and sisters are rendering to the war-destitute, the sick and the orphans in Japan.

### Communist Turns Jesuit.

Shocked by the appalling condition of the workers in France, Marcelle Gaudart, the son of a millionaire, became a follower of Marx, and resolved to do all in his power to bring about a more equitable distribution of wealth. The ideals of Communism became his purpose in life, but he found they would not work. There was too much selfishness in human nature and more economic revolution does not change men. So he became a Catholic and a priest, Father Marcelle Gaudart, S. J.

### Priest Ends 5-Month Strike.

The longest work stoppage in the national history of the steel industry in the United States has ended two weeks after the appointment of a Jesuit as the special representative of Secretary of Labour Schwellenbach to seek its settlement.

Fr. Leo Brown, S. J., director of the Labour School and Institute of Social Sciences at St. Louis University, persuaded the strikers, members of the International Association of Machinist Employees of the Granite City Steel Company, to agree to arbitration.

The disputed issue was payment for Saturday and Sunday work at overtime rates.

A member of the arbitration board called Fr. Brown's work "the most phenomenal achievement of its kind I have witnessed in the last few years."

### New Catholic University.

A new Catholic University has been founded in America. It will be known as King's College. It is situated in Pennsylvania and is a foundation of the Congregation of the Holy Cross, the Order which runs the famous University of Notre Dame. Official recognition has been gained for the new foundation, and its degrees will be recognized.



The Church through the voice of her pontiffs, latterly with greater insistence, has not ceased to point out to the Mother of God as a sign of rally for Christians in times of emergency recommending the more extensive use of her Rosary as a protection against all the dangers that threaten civilisation. So does the present Holy Father. Let us obey his voice.

Finally, as if to set an official seal to the pronouncements of the Church, the Blessed Virgin has manifested herself at Lourdes, Pontmain, Fatima and in many other places, to remind men of the necessity of doing penance and saying the Rosary. To 3 little shepherds she even gave her name as Our Lady of the Rosary. Her condescension went so far as to appear to one of her little seers-Jacinta-on her sick bed to teach her how to meditate the Rosary.

#### CONCLUSION.

What are we to conclude, dearly beloved brethren, except that you should increase your confidence in the Mother of God, confidence in her powerful intercession and in her mercy, confidence also in that sweetest of prayers that she has specially recommended? Develop a greater love of the Rosary, especially of the Rosary said in common in the church and in your homes. Join one of the organizations established for its propagation. Spread it in the circle of your home, relatives and friends so that all those around you may come under the benign influence of Our Mother in Heaven.

We ordain that this letter be read out in our Churches and Chapels on the Sunday following its reception.

Given at Rome on the Feast of the Assumption of the Blessed Virgin Mary.

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

15-VIII-46.

## MISSION SUNDAY

### I. What is Mission Sunday?

It is a Sunday set apart every year by the Holy Father on which we ought to pray for, and think a little about the Catholic Missions.

### II. What should we do on that day?

1. You should first of all make a short reflection on some of the points given below.
2. You should then make one of the resolutions suggested or some similar ones.
- Above all you should pray and receive Holy Communion for the Missionaries and the Missions.

### III. Why Help the Missions?

1. It is the will of Our Lord: "Go ye and teach.....Pray the Lord of the harvest that He send labourers into his harvest."
2. It is the primary task of the Church, of which you are a member.
3. It is the earnest desire of the Holy Father "to leave nothing undone that, may, day by day, extend through the Apostolic preachers the light of the Gospel" (Pius XI).
4. It is the most acceptable manner of acquitting yourselves of the debt of gratitude you owe to God for the gift of faith.
5. There are still over one thousand million pagans who know nothing about Christ and His Redemption.
6. By helping the Missions you are doing life-saving service for those who have a claim on your assistance.
7. Missionary duty is also your duty inasmuch as you have obligations towards Christ and His Church, towards your neighbour and yourself.

### IV. How to help the Missions?

1. By prayer—Missionary efforts are fruitless if not assisted by Divine Grace, which is obtained only by persevering, humble prayer.
2. By hearing Mass—Holy Mass is more than a prayer; it is the mystical renewal of the Death of Our Lord for the redemption of mankind.

3. By receiving Holy Communion—"Holy Mass and Communion may obtain the remission of sins, the driving away of all evil thoughts, the renewal of all holy desires, the accomplishment of works pleasing to Christ." (St. Ambrose.)

4. By alms—By giving to the Missions we perform a religious service. By means of our alms we can send Missionaries into the mission field, erect altars and tabernacles to the Most High, build mission-stations and schools, perform ourselves the work of apostles and earn the apostle's reward

5. By joining one of the Pontifical Works—The Propagation of the Faith, The Holy Childhood and The Work of St. Peter Apostle for Indigenous Clergy. To be an active member in any of these implies the exercise of most of the previous ways of helping the Missions.

6. By reading and propagating missionary literature, magazines, etc.

7. By personal service if Our Lord calls you or by encouraging others who are thus called.

## Jaffna Urban Council

Special General Meeting of the Jaffna Urban Council was held last evening, Mr. C. Ponnambalam Chairman presided.

Mr. P. Mortimer proposed that "This Council ratifies the action taken by the Chairman to stop the erection of a Cinema Hall at Columbuturai Road opposite St. John's Church, St. John's College and the Church Cemetery and in the vicinity of the Roman Catholic Institutions and the C. M. S. Girls' College and request the Chairman to take any further action he considers necessary to stop building operations.

Further this Council requests the Chairman not to issue a licence to run a Cinema Show or a Theatre on the proposed site or within 500 yards of any place of worship or educational or religious institutions or cemetery.

Mr. J. Patrick seconded.

The resolution was carried by a majority.

## LOCAL & GENERAL

### The Third Order of St. Francis.

—Friday Oct. 4th being the Feast of our Holy Father St. Francis of Assisi all the Brothers are kindly invited to be present at the Holy Mass said for them at the Cathedral at 6-30 a.m. and to celebrate the occasion in a befitting manner by partaking of the Holy Banquet. The usual monthly meeting will be held at St. Aloysius' Hall at 6 p.m. during which two Postulants will begin their Novitiate. This will be followed by a Social. Finally the Feast will come to a close at 7-30 p.m. with the Benediction of the Blessed Sacrament. This month, Plenary Indulgences can be gained on these dates:—2, 4, 5 (2), 6 (2), 19, 11, 12, 19, 26, 30 and 31 (2). Conditions:—Confession, Communion, Visit to the Cathedral, and Prayer for the Pope's Intentions—S. G. Hilary, O.M.I., Dir.

**A New Minister.**—Mr. Rajah Hewavitane the Member for Matara, was by 5 votes to 2 elected on Tuesday afternoon to the Chairman of the Executive Committee of Labour, Industry and Commerce in succession to Mr. G. C. S. Corea, who sailed for London on Tuesday to take up the post of Ceylon Government Representative in the United Kingdom.

At the meeting of the Executive Committee, Mr. Hewavitane, it is understood, received the votes of Dewan Bahadur I. X. Pereira, Mr. R. E. Jayatilaka, Mr. K. Natesa Aiyar and Mr. Benard Jayasuriya while Mr. Rajakulendran is stated to have received the vote of Mr. E. E. Spencer in addition to his own.

**Jaffna Railway Station.**—On a motion of Mr. R. G. Manmatharayan, the Jaffna Urban Council at a meeting held on 13-9-46 decided to request the Hon. the Minister for Communication and Works to effect necessary improvements to the Jaffna Railway Station and make it up to date with double platform so that it may afford the greatest possible comfort and convenience to passengers. The motion was seconded by Mr. J. Patrick and was carried unanimously.

**Unemployment in Jaffna.**—The number of unemployed registrations had during recent weeks shown a marked increase, averaging nearly a thousand a week, but the placings had worked up to only about a third of the registrations according to Mr. Ananda Tissa de Alwis, propaganda officer.

According to Mr. Alwis 34,701 were still waiting for employment. In Jaffna alone the number of registered unemployed is 1,504.

**Co op. Dispensary.**—The Jaffna Town Co-operative Dispensary will be opened on Saturday, September 28th at 4-30 p.m. by Dr. S. Subramaniam, J.P. Dr. A. B. C. Doray, L.R.C.P. & S. (Edin.), L.R.F.P. & S. (Glas.), will be the Physician in charge. He will be available for consultation from 8 a.m. daily (Sundays excepted).

**Muslim League to Appeal to Stalin.**—Mr. Yussuf Abdulla Haroon, President of the Muslim League in Sind Province, who returned to Paris of seeing Molotov, said that he proposes to seek the aid of the Soviet Union for raising the Pakistan issue at the session of the U. N. O.

### Shanghai Jesuit Dies in Berlin.

—Vatican Radio reported the death in Berlin of the Jesuit, Father Jacquinio de Besange, who spent most of his life in missionary work in Shanghai. He was 68.

In 1932, the radio said, during the war between the Japanese and the Chinese he obtained an armistice to evacuate the wounded and civilians. In 1937 he negotiated an agreement between the Chinese and Japanese making part of Shanghai a neutral zone where as head of an International Committee he looked after thousands of people.

At the outbreak of war in Europe he returned home and at the end of the war joined the Catholic Relief Mission to Germany where he died.

He received a letter from Chiang Kaishek thanking him for his work in Shanghai and decorating him with the Order of the Tiger.

### Buddhists Remember Catholic

**Missioners.**—Buddhists remember Father Chauvel, a young member of the famed Paris Foreign Missions, and invoke his name in their prayers. Last February, he was ambushed and killed by members of the Communistic Viet-Minh association near Djirin in Cochin China. His tragic death has made a deep impression on the people of the *Moi* tribe who now must lament the loss of their dearest friend. Because of the loss of the one whom they consider their truest friend, the *Moi* have chased away all other people living in their territory and will not tolerate anyone to come near them. Conversions among the *Moi* had been in great numbers—entire families and villages had sought Father Chauvel to receive them into the Church. He would have soon seen his missionary dream of converting the whole tribe come true.

**Vatican.**—Mr. Norris E. Dodd, U. S. Under-Secretary of Agriculture, and a party of experts from the Department, were received in audience by the Pope recently. They are touring Europe to gather information for the conference of the United Nations' Food and Agriculture Organization, opened in Copenhagen on September 2nd. The Pope expressed the hope that they would obtain an accurate understanding of the situation and be able to indicate ways and means of increasing production. He said: "In these troubled times, when the clouds of doubt and uncertainty darken the skies, it is all the more necessary that men of courage, of vision and of pity for distressed humanity should keep the flame of Christian charity burning bright, so that hearts may be warmed in its glow and tear-dimmed eyes see in it a promise of a better future."

**Holy Year in 1950.**—The Vatican has announced plans for a Holy Year in 1950. It will actually open on April 2, 1949, the anniversary of the ordination of Pope Pius XII and will be marked by the opening on the following Christmas Eve of the doors of the four great basilicas which are ordinarily kept closed.

**Indian Delegation to U. N. O.**—The personnel of the Indian Delegation to the United Nations Conference to be held on October 23 has now been finally selected. It consists of Mrs. Vijaya

Lakshmi Pandit (Leader) Dr. M. R. Jayaker, Sir Mahomed Zafarullah, Mr. Justice M. C. Chagla and Nawab Ali Yar Jung Hyderabad.

Nawab Ali Yar Jung represents the Indian States on the Delegation.

Mr. G. S. Pathak, until recently Judge of the Allahabad High Court, will accompany the Delegation as Legal Advisor.

### Re opening of Colleges in Rome.

—The Scots College, Rome vacated prior to Italy's entry into the war, is to be re-opened in October. Mgr. Clapperton, Rector, has visited Rome to make arrangements for the first post-war philosophy students who have been studying at Blairs College, Aberdeen. As already stated, the Ven. English College and the Beda College are also to re-open in Rome this year.

### Missionaries and Tea.

—One of the facts which emerges from the exhibition which is being held at present at the Tea Centre in Lower Regent Street, London, is that the distinction of being almost the first European to mention tea belongs to a Portuguese priest, Fr. Gaspar de Cruz. In 1560 he published an account of his missionary activities, in which he devoted a paragraph to tea. A little later, another missionary, Fr. Almeida, on returning to his native country, gave his congregation an account of tea, as it was drunk by the Chinese.

## Little Crusade Notes

We presume to remind the Revd. Missionaries also the noble and numerous host of the promoters of the Little Crusade—Brothers, Sisters and Lay teachers that the feasts of our two patron Saints, St. Theresa of Jesus and Saint Margaret Mary fall on the 3rd and 17th of October respectively. These two friends of the Sacred Heart were given as Patrons by His Lordship Dr. Guyomar at the origin of the Little Crusade.

We hope that the heads of institutions will choose either one or the other of these feasts as the patronal feast of their branch of the crusades and celebrate it with unusual solemnity. The Crusaders might be invited to attend Holy Mass in a body with their badges and banners and be given an address on the ardent love of our Patron Saints for the Divine Heart. An evening function semi religious and semi-recreational would close the feast. If a week day is deemed inconvenient the patronal feast may be transferred to a Sunday.

SACRED HEART BUREAU,  
Bishop's House, Jaffna.

## Tamil Books

### Now Available for Sale

Navamony Lower  
" Upper  
" 2nd Std.  
" 3rd Std.  
Pupils Q Certificate.  
Attendance Register.  
Key of Heaven.  
Ordinary of the Mass.

THE MANAGER,  
St. Joseph's Catholic Press,  
Jaffna.

## VACANCY—ASSISTANT STOREKEEPER

Applications are invited for one post of Assistant Storekeeper. The successful applicant will be posted to any of the Supply Stations in the Jaffna District. Applications should be addressed to the Deputy Food Controller, Jaffna, and should reach him on or before the 7th October, 1946.

2. The post carries a salary of Rs. 2/- per diem plus war allowance for six months and thereafter a salary of Rs. 70/- per mensem plus war allowance in the scale Rs. 70-6-140 per mensem. The appointments is temporary and non-pensionable and is liable to termination at short notice. The successful applicant should be prepared to furnish security to the Storekeeper in charge.

3. Applicants should have passed at least the J. S. C. (English) or an equivalent examination and should be between 23 and 40 years of age. Previous experience in store-keeping will be an additional qualification.

M. SRIKHANTA,  
for Deputy Food Controller.  
The Kachcheri,  
Jaffna, 23-9-1946.



## Holding Up the Rhythm of Peace-Making

The British Foreign Minister, Mr. Ernest Bevin, arrived in Paris by air from London on Sunday evening after a fortnight's absence in London. The "Big Four" are now expected to meet as soon after it is practicable.

Mr. Bevin's return coincides with the reinforcement of American policy under the Secretary of State, Mr. James Byrnes' leadership, marked by the resignation of the Secretary of Commerce, Mr. Henry Wallace, whose pro Russian views have been publicly disowned by President Truman and with the increasing need for fresh consultation among the "Big Four" Foreign Ministers.

### OUTSTANDING PROBLEMS

Outstanding problems which await urgent discussion by the "Big Four" are: Methods of speeding up the work of the Paris Conference with a view to enabling the Foreign Ministers to proceed without delay to their final drafting of the five peace treaties before leaving Paris.

Discussion of "Big Four" strategy inside the Conference Committees during this week, and in particular of their attitude on the Italian colonial problem, which is expected to come for discussion in the Italian Political Committee or soon afterwards.

A time table of international engagements—with the United Nations General Assembly's meeting, opening in New York on October 23 and the Foreign Ministers in principle, due to discuss the German peace settlement in Nov.—is becoming increasingly unlikely to be fulfilled with every week that passes. Only if the Conference keeps to the deadline of October 17—which appears daily more improbable—is there any likelihood of the four Foreign Ministers finding time to finish their work on the five peace treaties before the United Nations' assembly meet. If they leave Paris with the final phase of peace-making for Italy, Finland and the Balkan ex-satellites unfinished, it is difficult to see where or when they will be able to take up their discussions again.

The net result would be to hold up the whole rhythm of European settlement.

### POLITICAL PITFALLS

Prospects of such eventuality are now fraught with political pitfalls, in the present unsettled state of Europe and of Great Power relationships, that it is likely that the Four Foreign Ministers will do everything they can to work out some joint scheme to polish the final drafting of the five treaties, before they disperse from Paris. Even if this involved their missing the opening of the General Assembly in the United States, this would seem preferable to most observers here, to leaving the loose ends of the Paris Conference indefinitely united.

With the end of the Paris Conference in sight—if only as a result of the deadline set up by the United Nations Assembly details of the day to day work in Committee are lost in the wider realisation that the Conference is unlikely to solve any of the main issues, upon which the "Big Four" were unable to agree. Any idea that an open debate in the Peace Conference would serve to bridge the gulfs between the Great Powers has so far proved illusory. Nothing demonstrates this more clearly than the debates upon the future of Trieste during the past week.

### TRIESTE ISSUE

On the all-important Trieste issue, no fundamental "Big Four" agreement has ever been reached, as the wide discrepancies between the Russian draft statute and those of the other three of the "Big Four" clearly showed from the beginning of the discussion.

Soviet annoyance at the decision of the Italian Political Committee to write into the draft peace treaty, the gist of an agreement reached, bilaterally, between Italy and Austria on minority rights in the South Tyrol, appears to be based more than anything on the general reluctance to see Austrian questions dealt with during the present Conference.

Russia strenuously objected during the early stages of the Conference to

the hearing of the Austrian delegate's views on the draft treaties in the plenary session.

There is also suspicion that the Austro-Italian agreement was engineered by the Western Powers behind the back of their Soviet ally. The agreement nevertheless represents one of the few constructive results which the Paris Conference has yet been able to place on record.

Earlier Austrian misgivings, as to Italy's interpretation of the areas of the South Tyrol covered by the agreement, now appear to have been allayed, and it is understood that direct negotiations will soon be undertaken on the spot, to define exactly what areas are affected. —Reuter.

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As the arrival of the flour ship is postponed, the flour ration due to consumers will be issued in Rice or Paddy on the surrender of substitute coupons. The new ration table to be followed from Monday the 23rd September 1946, (15th week of the rationing of 6th series) will be as follows until further notice :

Class :	A On Rice Coupons Rice or Paddy		B On Substitute Coupons Rice or Paddy	
	(Chundu)	(Chundu)	(Chundu)	(Chundu)
Infant	2	or 4	1	or 2
Child	3	or 6	1½	or 3
Ordinary	4	or 8	2	or 4
Male Worker	5	or 10	2½	or 5

A "Chundu" shall be computed as one fourth of a cut "measure."

The former flour content of the ration to substitute ration book holders will be issued in rice or paddy on surrender "Substitute" coupons according to the table shown in "B".

The additional rice or paddy due on substitute coupons for the week commencing 23-9-1946 will be issued to all consumers from the week beginning 30-9-1946 together with the rations of that week.

M. SRIKHANTA,  
for Deputy Food Controller, Jaffna.

The Kachcheri, Jaffna, 23rd September, 1946

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