

The Catholic Guardian

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

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SERMON ON FAITH

Preached by His Grace The Coadjutor Archbishop of Colombo, to Catholic Doctors, on St. Luke's Feast 6-10-46

Hæc est victoria quæ vincit mundum, fides nostra :

This is the victory that overcometh the world, our faith. I Jn. V. 4.

We are often told that doctors are unbelievers, materialists, sceptics, agnostics, that they have no Faith. Your presence here today is sufficient evidence that this accusation is completely false. It is not learning that destroys faith, but unbalanced learning.

Faith is a very common thing. The child believes its parents the pupil his teachers, the patient his physician.

Faith is a reasonable thing. The child, the pupil, the patient are not considered unreasonable. If the one who speaks is competent and honest, one is quite reasonable in believing him. For, reasonable knowledge can be had in two ways: either by intrinsic evidence or by extrinsic. A scientist analyses water and finds it composed of hydrogen and oxygen: he has intrinsic evidence of the composition of water. A teacher who knows his subject and who

who can neither deceive nor be deceived has spoken. Once these points are proved we accept all that God has said though we do not grasp these truths intrinsically, as for instance is the case regarding the doctrines of the Holy Trinity—one God in three Persons. Not to believe would be the greatest insult to God.

An example may help us to realise the relation between our knowledge by evidence and our knowledge by Faith. We take a man born in a land of darkness and brought up therein. He has never seen light. One day there reaches him a sample of wood. Being a great scientist he analyses the piece of wood: breaks it up into its mineral and gaseous parts, weighs these resultant products and finds the weight of these products equal to the weight of the piece of wood. But there has been something more in the wood. The wood has liberated certain amount of energy. This energy is not a part of the component elements of the wood, it is something

OCTOBER 20th MISSION SUNDAY CATHOLICS OF JAFFNA DIOCESE

PLEASE NOTE THAT

SUNDAY THE 20TH INST.

IS THE WORLD-WIDE

MISSION SUNDAY OBSERVANCE

COLLECTIONS WILL BE TAKEN AT ALL MASSES

CONTRIBUTE GENEROUSLY AND GOD WILL
REWARD YOU A HUNDRED FOLD.

is an honest man tells his pupils that water is composed of hydrogen and oxygen and they believe his statement: they have extrinsic evidence of the composition of water. In both cases the knowledge is reasonable though intrinsic knowledge is more perfect in itself. But intrinsic evidence is so difficult to be had regarding all facts, that the greater part of our stock of knowledge is based on extrinsic testimony of faith.

So much for human faith. But if human faith is reasonable, how much more divine faith. In divine faith we believe not on the authority of a fallible man but on the authority of infallible God. We may not see the intrinsic evidence, but we have infallible extrinsic testimony. With St. Peter we can say: "Lord to whom shall we go, thou hast the words of eternal life."

Our Divine Faith is quite reasonable. From reason we prove two groups of facts. First that God exists and that because by His very Nature He is infinite perfection and infinite Good, He can neither be deceived, nor deceive: in other words that He is infinitely competent and infinitely honest. Secondly we prove from history that this God

extra. This something extra must have a cause of its own, distinct from the component elements. The scientist has evidence of the existence of an extrinsic cause which is the cause of this energy.

We mortals are this man in the land of darkness, with regard to God. We see the objects around us. We study them. We find that these objects do not have in themselves the cause of their existence. But they exist. Hence there must be a cause and an ultimate or first cause for their existence. The first cause must exist, as else the objects would not exist: We call this first cause God: we have EVIDENCE of the Existence of GOD.

Coming back to our comparison there comes to the land of darkness a man from the land of light. He tells this scientist that in his country there is a thing called the sun; that plants and trees grow under the rays of the sun and in their process of growth they store up energy from the rays of the sun and that the energy liberated by the wood, for instance in burning, has its source from the sun. The scientist has never seen the sun: but he finds that the man from the land of light is a

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FATHER OF MANY NATIONS

Mgr. Mazenod, Patriarch of the Missions

The Nineteenth Century has gone down to history for its great missionary revival in the Church. Between the French Revolution and the first world war as many as forty orders of missionary priests were founded, with twelve orders of Brothers and over 150 Sisterhoods.

Noteworthy among these for their earliness in the field, as well as for the vastness and particular difficulty of the missions assigned to them, is the Congregation of the Oblates of Mary Immaculate founded in 1816. By the middle of the century, the Oblates were in charge from shore to shore in Canada and S. Africa and were already labouring in Ceylon and on the boarders of the Rio Grande in Texas.

It would be true in all cases to say that the services they have rendered redound to the credit of their holy Founder; but it is edifying to reflect that the missionary expansion of his Order was, to a great extent, a reward heaven personally vouchsafed to Eugene de Mazenod for his zeal and fidelity.

As a boy of twelve in exile at Venice, his thoughts had turned to China and Japan; he dreamed of being an apostle in the field a-far. His generous young heart was fired with the idea of converting millions to the Faith. But on returning to France some eight years later, he realised that the work for souls was as immense and, in some respects more urgent, in his home-land. At the Seminary in Paris one of his classmates was Charles Forbin-Janson. Charles was all enthusiasm for the missions of the Far-East and tried to win over his friend; but Eugene shook his head gravely and said their immediate duty was among the pagans of dechristianised France. His judgment was correct! Soon after their ordination (1811) Charles had the opportunity of seeing the Holy Father and laid his plans before him. Good Pope Pius VII dissuaded him and sent him back to the lost sleep of his own country.

It is not an easy thing for ordinary people like ourselves to realise how much it cost these zealous souls to sacrifice their personal desires for missionary enterprise and turn their efforts to the task at hand. But history shows that our Lord rewarded them in a wonderful way. Charles would save thousands of pagan babies through his invention of the Holy Childhood Association and Eugene through his Oblate Congregation would in his very life time be the 'Father of many Nations!'

Faithful to the work providence indicated for the moment, Eugene de Mazenod had gathered round him a band of priests to rouse the poorer classes of France by preaching missions or long retreats. This was all he intended when he called them "Missionaries"; but Heaven was watching and in its own good time, it disclosed its plans and set the Oblates' feet in the direction of the remotest countries and most savage tribes, thus giving their title of missionaries its fullest and most glorious meaning. This was in 1841. At the earnest request of the Bishop of Montreal the first caravan of Oblate missionaries set out for what as the Founder foresaw was to be "a gate that would introduce the family to the conquest of souls in several countries." In fact within three years of their establishment in Canada the Oblates were

in canoes, sledges and snow-shoes pursuing the nomad Red-Indians and Eskimos across the frozen steppes of the Great North West. In a short time they had full charge of the pagan missions from Labrador to Alaska, from Hudson Bay across the Rockies to Br. Colombia. All within the decade from the setting out of the first caravan of foreign missionaries, the Oblates were called by Holy Church to labour in Ceylon the Pearl of the Indian Ocean where 5 million Sinhalese and Tamils yearned for the blessings of the Faith; while the whole of Cafreria from one shore to the other of S. Africa was entrusted to their pioneering.

In his seventieth year Eugene de Mazenod thus found himself the Patriarch of the mission and Father of a multitude of nations. Like a good old grandfather he himself stayed at home—his duty as Bishop and Superior General kept him there—but through his sons he travelled the world carrying the Gospel-message to lands where it had not been heard before. No one appreciated more than he the sacrifice these apostles made in leaving home and friends to brave the hardships of missionary enterprise. "Oh how touching it was!" he exclaims after a parting ceremony. "While blessing them, I would all the same have liked to kneel and kiss the feet of these messengers of God's good things and of his peace."

From his desk he followed them with his paternal advice, as he remembered them at prayer and at the Altar. By both these means he associated himself with their labours and doubled the share in their merits that was his already for having trained them in the apostolic spirit. At the same time, he did all he could to win for them the support of the faithful at home. It was in his own southern France that the Association for the Propagation of the Faith had been founded. It was his own intimate friend who had started the Holy Childhood. To both works he gave his fullest support. This was prompted not merely by his anxiety for his Oblate sons: his solicitude covered the whole field of the apostolate a-far. Thus we see him in 1846 welcoming the Bishops of Manchuria and of the S. Pacific Islands and gathering audiences to listen to their accounts of their mission-fields. "I hope the Propagation of the Faith will be benefitted thereby," runs the comment in his diary.

The great importance he set on the foreign missions led him to select the priests for this work with the greatest care. He did not hesitate to deprive himself of his best subjects for this purpose. It was, like Abraham sacrificing his beloved son; but at the same time, it brought him the reward of Abraham's faith and obedience. The Oblates who were only a handful at the time they first went out to the field a-far, increased and multiplied as a result.

Another way in which the Servant of God showed his keen interest in the conversion of pagans was to consecrate personally those of his sons chosen to be missionary Bishops. He would accept no excuse. They might have to cross the ocean to reach him but Fathers Tache and Grandin of the Red Indians, Father Allard of Kaffreria and

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Eighth Std. Selective Examination—1946

The Principals of English Schools and Hsads teachers of Tamil Schools are hereby informed that it is not compulsory for Assisted Schools to present candidates for the above examination which is to be held on 13th and 14th December, 1946.

J. EMILIANUS PILLAI, O.M.I.,
General Manager of R.C. Schools,
Jaffna, 17-10-46.

Church Calendar

OCTOBER 1946

FRI. ...18 S. Luke.
SAT. ...19 S. Peter of Alcan.
SUN. ...20 19 P.—Mission Sunday.
MON. ...21 S. Hilariion.
TUES. ...22 S. Ursula.
WED. ...23 S. Theodoret.
THURS. ...24 S. Raphael.
FRI. ...25 S. Chrysanthus.

The Catholic Guardian

OCTOBER 18TH 1946

MISSION SUNDAY

The Mission Sunday has come round to remind Catholics of their paramount duty of co-operating in the spreading of our holy religion. A happy idea it was the institution of Mission Sunday. Before its annual observance not many in Eastern countries thought of their duty in the matter of rendering help to the missions. The very existence of the Society for the Propagation of Faith was known comparatively to a few when the same Society was flourishing for many years in the West with millions of members enrolled in it to help the work of the missions with their prayers and alms. This apathy and inaction due to want of instruction are being gradually remedied by the yearly observance of the Mission Sunday. Our Catholics have begun to understand that co-operation in the work of spreading the Faith is one of their principal duties as Catholics. This duty arises from the fact that Our Blessed Lord before He went back to Heaven charged His follower's solemnly to preach His Gospel everywhere. It is a mighty work to convert the world and the work is very far from being over. It requires the whole Church to be engaged in that business. Each one of us must say as the Child Jesus said in the temple: "I must be about my Father's business." St. Paul who understood the mind of Christ writes with the utmost conviction of this obligation when he says: "If I preach the Gospel it is no glory to me for a necessity lieth upon me. Woe to me if I preach not the Gospel." Now, if the necessity lies on the Apostles and their successors of preaching the Gospel by reason of the command of Christ, the necessity of co-operating in that work which cannot successfully be accomplished without such co-operation lies equally on the part of the faithful. In the work of spreading the knowledge of the Gospel, God and man are partners in a common cause with common interest. It is a sign of God's love that He asks us to co-operate with Him in this sublime work and it is a test of God's love in us if we gladly respond to

His call. "This is eternal life that they know Thee the only true God and Jesus Christ whom thou hast sent." This has ever been the ardent desire of the Sacred Heart of Jesus. And to satisfy this desire is the object of the missions. How is the true God to be known? Through His Son made Man for us Jesus Christ Our Lord. His teaching which He has left to His Church must be known in order to have an idea of the true God and by means of that knowledge to enjoy eternal life. The work of the missions, then, consist in extending this knowledge and Catholics are called upon to help in this noble and meritorious work, first, by showing in themselves a true Christian life to serve as an example to outsiders; secondly, by praying for the success of missionary endeavour. The prayer for the missions in a prayer for the extension of God's Kingdom and will always be heard. It is a prayer of hope, a prayer in the spirit of Christ. "Thy Kingdom come." Thirdly, by means of alms. Let us not forget that what is contributed is given to procure the glory of God. He is infinitely glorious in His perfections. Right reason and justice demands that He must also be known and glorified by His rational creatures. Else it will be a terrible disorder demanding stern but just punishment. The foregoing thoughts may help one to observe the Mission Sunday in the right spirit and to make the needed resolutions the chief of which, for those who have not already done so to enroll themselves in the local branch of the Society for the Propagation of the Faith.

THE HOLY ROSARY

From an article from *The Examiner* by Revd. Fr. W. Gomes:

The Rosary is popular with Catholics. As an easy form of prayer, it is not unknown to many non-Catholics as well. The other day, to take one example, a lady in a parish came along to have her rosary beads blessed. "Father," she said, "I recite the Rosary of the Blessed Virgin Mary every day." The priest in question showed no surprise whatsoever, but replied: "Keep it up; every good Catholic should recite the Rosary every day." And the lady, much to his surprise said: "But, Father, I am not a Catholic; although belonging to the church of England I say this prayer every day. This little Rosary was given to me by a friend who brought it from Lourdes many years ago; I have cherished it ever since." The Rosary, besides being a source of spiritual comfort to many, has often led them to a better knowledge of the Catholic Faith. Maizie Ward in her recent book entitled *The Splendour of the Rosary* tells us that she knows a priest "whose converts are chiefly won through the Rosary. Preaching at street corners, conducting services in his church to which great numbers come besides his own flock, he has in his parish five hundred non-Catholics who daily recite the Rosary." This certainly speaks well for the popularity of this devotion among our non-Catholic brethren.

To conceive of the Rosary as a mechanical repetition of certain short prayers is incomplete, nay false. It is said that speakers of the Catholic Evidence Guild at Hyde Park, had quite a difficult time answering certain thorny questions about the Rosary, such as: "What is that string of beads which you Catholics hold in the hand, and pass mechanically through the fingers? What

earthly use is there in repeating the 'Ave' like a machine?" The stalwarts of the Evidence Guild found a formula based the fuller explanation of the Rosary: "The beads are there for the sake of the prayers and the prayers are there for the sake of the Mysteries."

PRAYER FOR THE MISSIONS

BY POPE PIUS XI

Most lovable Lord Jesus, Who, by the price of Thy precious Blood, hast redeemed the world, look with Thine eyes of pity on unhappy mankind, so large a portion of which still lies in the darkness of error and in the shadow of death. Grant that the light of truth may shine upon them in the fullness of its splendour! Multiply, O Lord, the messengers of Thy Gospel! With Thy grace, strengthen, bless, and reward their zeal, and their labours, so that, by them all unbelievers may come to know and follow Thee, Their Creator and Redeemer. Recall to Thy fold the sheep that have strayed; lead back the rebellious to the bosom of Thy one true Church. Hasten, O most adorable Jesus, the joyful coming of Thy kingdom upon earth; draw all men to thy most sweet Heart, that all may share in the priceless gifts of Thy Redemption, in the eternal happiness of Heaven! Amen.

(300 days every time; plenary indulgence once a month on the usual conditions, if recited daily.)

It should be remembered however that the prayers are for the sake of the mysteries; while reciting each decade of the Rosary, one contemplates one of the different mysteries of Our Lord. The word "contemplation" might make the layman shrug his shoulders and connect it immediately with the word "impossible." In the recitation of the Rosary contemplation just means bringing to your mind and imagination a picture of the mysterious event, and gazing at it with devotion and love. Contemplating, let us say, the Mystery of the Nativity, what is simpler than picturing before you the little stable at Bethlehem with the child Jesus in a poor cradle, and Mary and Joseph kneeling in humble adoration? Since the recitation and repetition of the *Hail Mary* requires no effort or concentration whatsoever, mere recitation without contemplation of the mystery would easily make the prayer a very distracted one; the mind of the normal schoolboy, for instance, might easily drift to a contemplation of a cricket bat presented to him by a friend; the young lady may contemplate the latest model of a hat seen in a shop window. It is essential, therefore, to contemplate the mystery in order to make the Rosary a fruitful prayer. The Rosary thus understood, apart from fostering devotion to the Blessed Virgin Mary, brings, the Christian closer to Christ; in the course of the week, he reviews twice all the important phases in the Life of Christ by contemplating His Joyful, Sorrowful and Glorious Mysteries. Constant contemplation of Christ cannot but lead to love, and love to imitation. This simple but sublime prayer is most suited to every state and condition of life, to the young as well as to the old, to rich and to the poor, each one drawing profit according to his needs. Above all, it is most appropriate when said in common; it enjoys an unique place among the prayers said in the family circle. While the day gradually draws to a close, the head of the family finds that he can do nothing more pleasing to God and more useful to his family, than to summon all the members of the household, and recite the Rosary. It constitutes a token of the bond of union among the members; it brings the peace of Christ to the home; it makes them better Christians by teaching them to be more Christ-like and imitate Him whom they daily contemplate in the beautiful prayer of the Rosary.

New Catholic University.—An important forward step in the progress of Canadian Catholic education is the news of a grant of 20,000,000 dollars for the construction of a new University at Santa Foy, in the province of Quebec.

FATHER HULL

Father Roper of the "Examiner" who is holidaying in England paid a visit to the former distinguished editor of the same paper and writes of him:

Fr. Hull is now eighty-three, and is as remarkable for his age as Bernard Shaw. At first I found him looking pale and bent and shaky on his legs, but in conversation he soon became his old self. His mind is still vigorous and his memory extremely good for his years. His physical health has suffered, he says, from undernourishment, caused by food restrictions, and he has always been subject to periodic fits of depression. But he gets up and down stairs quite freely, is "reader" for the little community at table, and looks after the library, which, I need hardly say, is in beautiful order. Moreover in recent years he has done an immense amount of literary work. He has re-written his famous C. T. S. pamphlet, "What the Catholic Church is and What she teaches," and it appeared last year. He also showed me MSS. of three other pamphlets on the same subject, the publication of which has been delayed by paper shortage, a History of the English Province of the Society of Jesus, another historical work on the Reformation period. I was astonished at such activity on the part of an octogenarian. The last of these works was completed only a year or so back and since then he has not felt up to starting a new work. But when I asked him to write an account of his editorship for the centenary of the "Examiner", which will fall in 1950 he readily consented, and before I left, told me he had begun to plan the article.

GERMANY

RULE OF FOUR

Germany, governed by the Rule of Four, reflects in its four divisions the pattern of religious conditions in Britain, France, the United States and Soviet Russia.

BRITISH ZONE

In this zone you find British tolerance, goodwill in individuals, occasional bungling, no apparent desire to hinder, but also no intention to start anything in particular to help with a long-term definite policy for the spiritual and moral regeneration of the people.

Take things as they come, deal with them piecemeal.....that seems to be the idea.

Gains or losses from this attitude cannot be properly assessed. Perhaps, however, it ought to be remarked that this attitude of non-interference and lack of specific interest in religious matters has the advantage of impressing on the German people that their salvation, under God, must come mainly from their own individual and collective efforts.

Last week's local election results in the British zone were clearly-marked consequences of this attitude.

The Christian Democrats polled 6,800,000 votes and Independents 2,718,000. Most of the Independents were unopposed and as a result secured a disproportionate number of seats—23,343 against the Christian Democrats' 20,621. But many Independents are Catholics. The Communists came last with 694 seats.

FRENCH ZONE

The French authorities are generally credited with having the best-run zone. They co-operate with the German religious authorities.

Hence the Christian Democrats polled 1,272,574 votes—nearly as many as all the other parties combined. The Communists' poll was 180,466.

There were none of the parish council elections in the American zone.

AMERICAN ZONE

The American authorities have a Religious Division in their administrative set-up. Not everywhere and always have they made a success of it. This is hardly to be expected, because Americans in their own country have no experience of official contacts between Church and State.

Now and again a junior American officer, strictly applying his own inter-

