

The Catholic Guardian

ESTABLISHED AS A FORTNIGHTLY, 1876; ISSUED AS A WEEKLY, 1878.

Telegrams: "GUARDIAN", JAFFNA.

REGISTERED AS A NEWSPAPER IN CEYLON.

Telephone: NO. 100.

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

Vol. 70. No. 30.

JAFFNA, FRIDAY, AUGUST 10, 1945.

PRICE: 10 CENTS.

ARCHBISHOP GRIFFIN WARNS AGAINST TOTALITARIANISM

"The Almighty State can no more dispense with Secret Police and Concentration Camps than man can live without food and air," declared Archbishop Griffin in his address at the Sword of the Spirit Rally on June 10.

"People who do their duty are not half so picturesque as those who break laws of God and man.

"It is much more easy to paint a highly coloured picture of crime than of virtue, but I want to tell you that the man who does his duty, however dull he may find it, is by no means a dull or stupid person. The people who are irresponsible—they are more commonly dull and stupid. It takes character to overcome difficulties in order to do what is right.....

"By and large, people who attempt to rewrite the law of God style themselves progressive. People like you and me, who believe that it is impossible to improve on the social teaching of the Ancient Faith, are almost always called reactionaries. But it is well to remember that people are not necessarily progressive because they so describe themselves. On the contrary, it is very often those who claim to stand for progress who arrest the march of time.

PHILOSOPHY THAT CAUSED BELSEN

"Let us be quite frank. It is very old fashioned to regard the soul of man as the most important thing about him. Yet it is precisely through the neglect of this profound truth that most of the evils with which we are faced have come upon us.

"The materialists of the last century, who have their political heirs in our own day, decided that religion was nothing but an opium for the suffering workers of the world. So, in the name of progress, they rid themselves of God. One of the direct though less obvious results of this philosophy was to be seen at Belsen and Dachau.....

"If man is not bound by his dependence upon God to observe the Commandments, he must be coerced by the more powerful among his fellow men. These men seize the control of the State and in the name of the State they make themselves the leaders of their fellows. Ultimately—and as we have seen in Nazi Germany, ultimately does not mean a long time—they are forced to inaugurate a rule of despotism.

"There is no other way. If the authority of God is denied, the only possible substitute, if order is to be preserved, is the authority of ruling politicians. If they have disposed of God they have to create a new god in the State.....

IMPERCEPTIBLE DETERIORATION

"When the State becomes all-powerful the only responsibility which remains in the minds of citizens is that of self-preservation. This is manifest in individual and family life by a refusal to criticise the State whatever it may do and in community life by an exaggerated nationalism.

"The merest glance at the records of the twentieth century totalitarian States will show you that whether a dictatorship is of the Left or of the Right, communal irresponsibility becomes the order of the day.

"It is important to realise that the citizens of such States may in the beginning be fired by worthy emotions,

They may be revolting against an unworthy past or may be thirsting for genuine justice. The deterioration of their high ideals is usually imperceptible to themselves.

"It is only the officers who can see how gradually but inevitably the finer instincts of men are warped and withered by the growth of a false ideal and the worship of a false god.

"If, for example, the people of Germany had foreseen the excesses and the eventual terrorism of the Third Reich, it is unthinkable that they would have so joyously acclaimed its accession to power. Whatever they may say today, it is beyond doubt that the vast majority of Germans, the Nazi regime came as a relief and to many as the dawn of hope.

DEFENDED FOR THE WRONG REASONS

"I think it is well to remind ourselves of this because if there is no danger more pressing than another in our country, it is that we shall allow the State to become too powerful.

"The British people are perhaps less liable than any other to tolerate despotism, but there is a danger lest the encroachment of the State be so gradual that the citizens lose their liberties before they know them to be in jeopardy.

"That is why I consider it so opportune for Catholics to re-examine the source and extent of their Christian responsibility. For while I warn you of the danger of the increasing power of the State over the lives of individuals, I am very far from preaching unrestrained and unrestricted individualism.

"There are politicians who talk as though the State had no right at any time to control anything. This is a basically unsound doctrine. When competition of every sort is uncontrolled by the community itself, the sufferer is always the poor man and the little man.

"I regard it as one of the greatest tragedies of noble causes that they are so often defended for the wrong reasons. Take, for example, the menace of Communism. I am not one of those who believe that the East and the West cannot live at peace. Still less am I a cartoon cleric who is haunted by a Bolshevik bogey. I merely say (what every Catholic young man or woman knows) that Communism, because it is directly opposed to belief in God, is intrinsically evil. Furthermore, it is fatally certain to degrade rather than to uplift the masses.

STATE PROVISION FROM CRADLE TO GRAVE

"But Communism is all too often opposed, not because it robs men of their human dignity and brightness, but because, among other things, it seeks to give land to the dispossessed. There are many features of the economic policy of socialists which were written in the documents of the Church long before they became political slogans for demagogues.

CENTENARY OF THE SILVESTRIANS IN CEYLON

1845—1945

Here is a very brief sketch of the principal persons and events of the past century, taken from the "Ceylon Catholic Messenger":

MGR. BRAVI

The Goanese Fathers of the Oratory of St. Philip Neri, successors of the Apostle of Ceylon, the Ven. Father Joseph Vaz, were the only Missionaries in Ceylon until one century ago. With apostolic ardour and zeal they kept the torch of faith aglow in this Island, in spite of the cruel persecution of the Dutch Calvinistic Government, with all its restraints, vexations and dangers which continued, at least in the Central Province, for a full quarter century after the British occupation of Ceylon. The good Fathers had never been able, owing to the afore-mentioned restraints, to get up a fair number of Missionaries to minister to the ever growing Catholic population. The final blow came in 1835 when the anti-clerical Government of Portugal suppressed all Religious Orders at home and in the Colonies. There was no more hope now of new recruits from Goa. At their request, therefore, the Sacred Congregation of Propaganda made arrangements with the Silvestrians and the young Congregation of the Oblates of Mary Immaculate whose venerable founder Mgr. De Mazenod, was still alive, to supply the necessary number of Missionaries to the Island. The first Silvestrian to answer the call was Mgr. Joseph Maria Bravi who, impatient of delay, undertook immediately the long and tedious journey of six months, first by steamer and later by bullock cart, and then by catamaran, arriving at Colombo on the 14th of August 1845, eve of the Assumption of the Blessed Virgin Mary.

Dr. Bravi was eminently suited for the task. By his learning, his deep piety and rare prudence he soon won the admiration and esteem of the then Vicar Apostolic of Ceylon, Mgr. Caetano Antonio, his clergy and people. While actively engaging himself in the pastoral duties he made rapid progress in the study of the various languages of the

Island and of the character of its inhabitants. Such was the esteem entertained by all in his regard, that within the short space of four years after his landing in Ceylon he was elected Bishop and Coadjutor to the Vicar Apostolic amidst the rejoicings of all. Mgr. Caetano Antonio died in 1857. Mgr. Bravi succeeded him. In the three brief years of his Episcopate, he laboured incessantly and with a burning zeal for the consolidation of Catholic works in his Vicariate and for the cause of Catholic schools, having been elected, because of his vast learning, a Member of the School Commission by the Government of Ceylon. His health was fast failing. He repeatedly asked the Sacred Congregation of Propaganda to relieve him of his burden, or at least to grant him a holiday, which was finally granted when the malady was too far advanced. In fact, on his journey to Rome he died in the Red Sea and was buried in a temporary grave at Suez, whence his body was transferred and buried with all the pomp Catholic Colombo could show in the Church of St. Philip Neri, Pettah.

MGR. SILLANI

His mantle fell on Dr. Hilarion Sillani, of the same Congregation. He was a companion in religion and bosom friend of Mgr. Bravi. In 1858 he had given up his office of Abbot and Professor of Divinity in order to work in Ceylon as a simple Missionary. From the time of his election in 1863 he emulated his illustrious predecessor, whose initiative he followed in his long Episcopate. He applied himself with such purpose and energy in his apostolic work that the Church could be said to have come by its own and brought from the infant stage in which it had been from the beginning to flourishing and mature adult stage. Among his most astounding activities he is said to have built and blessed forty-five large and beautiful churches, which, for splendour and richness, have never been surpassed. He died in March 1879, in Rome where he had repaired for a short spell of rest and was buried in the Campo Verano in the vault of the Silvestrian Congregation.

MGR. PAGNANI

In the history of the Church there are few instances where a man holding a position of vast responsibilities like the Vicar Apostolic of the Southern Vicariate of Ceylon was called upon to face a more hopeless situation than Mgr. Pagnani when he succeeded Mgr. Sillani in 1879. His is a pathetic figure which commands all our respect, admiration and sympathy. He was not precipitate. With his mind fixed on God and the salvation of souls, knowing full well he was going to face the sharpest criticism on the part of those nearest to him, he solved his problems in a way that only a saint would, as we shall presently see.

At the time he took possession of the Vicariate, the Catholic population had risen to 120,000 souls. His Missionaries were only thirty! The Catholics were clamouring for more and higher schools; the Sacred Congregation of Propaganda for more and more Missionaries; the coffers of the Vicariate were empty.

(Continued on Page 4.)

Feast of St. Philomena

The Novenas preparatory to the feast of St. Philomena will commence on the 16th August and will come to a close on the 19th August with Solemn High Mass. Clients of St. Philomena who intend partaking of the Novenas are kindly requested to communicate with

REVD. FR. E. POMYKOL, O.M.I.,
St. James' Church,
Jaffna.

WANTED

From 3rd September, 1945 a Lady Teacher with knowledge of Music.

Apply :—PRINCIPAL,
St. Xavier's College,
Mannar.

Church Calendar

AUGUST 1945

FRI. ...10 S. Lawrence.
SAT. ...11 S. Tiburtius.
SUN. ...12 12 P. S. Clare.
MON. ...13 S. Cassian.
TUES. ...14 S. Eusebius.
WED. ...15 ASSUMPTION.
THURS. ...16 S. Joachim.
FRI. ...17 S. Hyacinth, C.

The Catholic Guardian

AUGUST 10TH 1945

SILVESTRIAN CENTENARY

We have learnt with pleasure that the Rt. Rev. Dr. D.B. Regno, O.S.B., with his clergy and laity of the diocese of Kandy will celebrate the Centenary of the arrival of the Silvestrians, a branch of the great Benedictine Order, in Ceylon. We believe that the whole Island will be with them in this celebration as the relations between the people of this country and the Silvestrian Fathers have always been pleasant. The 14th of August 1845 was the day on which their first member Mgr. Joseph Maria Bravi after a long and tedious journey of six months reached Colombo. The Centenary Celebrations will begin on Tuesday next the 14th inst. with a Pontifical High Mass of Requiem for the repose of the soul of Mgr. Bravi and will be followed by other religious and social functions and will close on Sunday next. The brief historical sketch which we reproduce from the *C. C. Messenger* will give to our readers some idea of the work the Silvestrian Monks accomplished first in Colombo and then in Kandy. Their noblest and most self-sacrificing act was when they found themselves absolutely short of missionaries of their own Order they handed over Colombo to the Congregation of the Oblates of Mary Immaculate thus placing the glory of God and the salvation of souls before all other considerations. We are happy to offer our cordial congratulations and unite ourselves with His Lordship the Bishop of Kandy, the Abbot and the Silvestrian Fathers in thanking Almighty God for all that had been accomplished through their ministry for His glory and beg Him to bless their labours so that they may be even more prosperous in the coming century.

A SOLUTION CAN AND MUST BE FOUND

An article appeared in the *Daily News* of the 4th inst. from an Educational Correspondent

putting forward a plea for a spirit of Give-and-Take on the subject of educational reform. The writer on the whole is sympathetic to denominational schools but on certain points he seems to be misinformed. "I think," he says, "all grant-in-aid schools should now give up their former attitude of opposition to the scheme of educational reform. The idea should be to ascertain how best all schools could come into the national scheme after all the little difficulties of the transition period are settled." We are unaware that grant-in-aid schools were in opposition to the scheme of educational reform. They accepted most of the recommendations of the Special Committee. They welcomed free education but they could not be expected to be silent when on the plea of free education, their secondary schools which have stood the test of time and have done yeoman service to the country were being threatened with ruin. The *Daily News*, an impartial critic, thinks that as the proposals stand at present the larger secondary schools will have little chance of surviving when the new scheme comes into operation. Here we might mention that casually we came across a letter in the Tuesday's issue of the *Ceylon Observer* violently attacking the Catholics for their alleged opposition to free education. That letter was signed "a citizen of a new world." A more appropriate name would be, "a citizen of the nether world". Catholics are used to attacks from that quarter. How many times have we not stressed the fact that the Catholic Bishops of Ceylon were among the first to welcome free education in their joint memorandum issued soon after the publication of the Report of the Special Committee? Was it not Plautus who said: "slander of men is everlasting; even then does it survive when you suppose it to be dead."

The question in dispute between the Managers of denominational schools and the Ministry of Education is the equipment grant. The Managers contend that what is now offered as equipment grant is totally inadequate and it will gravely lower the efficiency of their schools. This is not a question to which a solution cannot be found. If the parties in dispute cannot come to a settlement it could be referred to an impartial committee which could go into the question and decide, basing its decision on the returns supplied by the schools during the last five years, as to what should be considered a reasonable sum as equipment grant in order to maintain the present standard of efficiency of the schools. The writer of the article, further, urges the denominational schools to come into the National Scheme of education. They are anxious to do so. They do want to form an integral part of the National System of education. But if they so become, they have a right to demand equal treatment. The great principle on which the present educational reforms are based is equal of opportunity for

all and they demand equal opportunity for both pupils and teachers whether they are of the denominational or state schools. At present the difficulties under which Managers of denominational schools suffer arise from the preferential treatment given to teachers and pupils in State schools. Owing to this privileged treatment the Managers find it hard to retain their best teachers or their best pupils without incurring additional expense. In the matter of salaries to teachers and scholarships to pupils no difference should be made in either category of schools.

POTSDAM CONFERENCE

This much advertised secret Conference has come to an end and a report of its proceedings has been issued to the public. The spirit is on the lines of the report of the previous meeting of the Big Three but deals specifically with regard to the future of Germany. What arouses one's suspicions is the atmosphere of profound secrecy that envelops these meetings. The late Mr. Wilson, President of the United States of America during and after the first world war, condemned secret diplomacy as a menace to international peace. Now secrecy has become a necessity to conceal the conflicting views of the members of the mighty Triumvirate. One member is capitalist, the other socialist and the third is communist, even necessarily with conflicting world-policy. But if they are to be represented to the people always in perfect agreement, secrecy is essential. And we are asked to believe that those who cannot honestly agree among themselves will keep the peace of the world. A cynic has remarked that the Potsdam report appeared to be aiming at world trade rather than world peace. But what we consider to be its worst feature is its reference to Spain. Spain has been excluded from membership of the so-called United Nations. The reason given for this exclusion is that Franco's regime was set up by the Fascist and Nazi Powers. That is perfectly false. General Franco's regime was set up and is being supported by the patriotic Spanish nation. Otherwise he would not be able to maintain his position against the powerful machinations of the Communist gangs outside. The invaluable service rendered by Franco to the Allied cause has been forgotten. Had Franco allowed the powerful German army that was on the Spanish border to march across to attack Gibraltar and become master of the Mediterranean and North Africa the fortunes of war might have been quite different. The British know it and that is why we think Mr. Attlee has begun badly in signing the document. The reply of Spain was quite dignified. This unjust opposition will only help to unite the nation more closely.

Catholic Missionary House at Benares

While on our way back home from our holidays, we went to visit the Mission Congregation in Benares which has

recently obtained its canonical erection. We obtained, we are happy to say, a most happy impression of the promise and vitality of this great undertaking.

The establishment has been put up some five miles away from the Benares Cantonment. Here, Fr. Gaspar Pinto has purchased 12 acres of good building land which are in a vast, flat expanse, open and salubrious. A little black board standing by the road makes known that the place is called Christnagar and that it is the home of the Indian Mission Society.

With admirable daring for these very difficult years, a substantial building is being put up, four large rooms and two halls of which are already constructed and are serving to house the community. The construction is substantial and generously planned with broad arched verandahs on both sides and high vaulted roofs which are designed to carry two storeys over them. The present structure is for the residence of the professors and separate blocks are to come up for housing the students. The building stands out from a great distance for it is the only building for many miles around. Some patches of sugar cane and wheat have been planted and have already begun to give a yield.

The community is made up of three priests two of them the superiors—twenty-two seminarists—two of whom hope to be priests this December—and three "lay brothers." All these are in cassock. Then, there are some Oblates who have offered themselves for the service of the house and a few servants. A very happy family spirit together with an atmosphere of marked cheerfulness prevails which is the happy fruit, evidently, of many hardships gladly borne together during these first years of difficulty. Enough furniture has been got together and books fill the place everywhere. Food is plentifully provided and all, Fathers and Seminarists, dine together.

The situation of the place, not too much within the town and yet not far away from it, has its own great advantages. The proximity of the great Benares University with its splendid libraries and equipment will be of much assistance when the Mission House develops as a House of studies. Benares is also fairly centrally situated for the North where the great opportunities for Mission work lie. The city is on the main line to Calcutta on a twelve hours run from it and it is also within quick reach of Bombay. The seminarists gathered as they mostly are from intensely Catholic localities will give a great example of Catholic life in this place which is the very heart of Hindu India.

It is not hard to see that there are very great possibilities for great good in the Mission Society, specially with the changes that are coming. That is no doubt the reason why Rome has given the venture such marked encouragement. Soon, with the provision of accommodation the number of students should go up two two hundred and fifty.

Whenever the matter of an Indian Congregation was discussed many ideas were expressed as to the place and patterns according to which it should be founded. So, it is not unlikely that many are thinking that the new congregation is an austere monastic institution and that all manner of hardships will be imposed. Whatever may be the merits of those plans and proposals, the new congregation has not taken up such patterns of life but is just a congregation of secular priests providing themselves with all modern means of assistance for the purpose of bringing up a body of priests well formed and adaptable to any of the diverse requirements of the missionary apostolate in our country. While not having a life of luxurious comfort, the community lives in simple sufficiency without harsh constraints. We were impressed by the breadth of outlook and eagerness with which the superiors are planning to provide a thoroughly good training.

Those who join the congregation will find themselves in the joyous atmosphere of a modern seminary with the added advantage that they will have everything provided for themselves. They will have the satisfying feeling of being members of a family who are lovingly cared for and who are looked up to mutually by one another, and

whose highest development will be sought by the society. Throughout their life, this bond of the society will be a security and a solace, a defence and an assistance.

The present great need of the society is the need for a few professors. In ten or twelve years, with the assistance that foreign Catholic Universities and the Propaganda College would give, the Society would have its own capable staff. But just now it needs help badly. It would not be necessary for those who can give this help to become members of the Society; even a few years service would be sufficient. We hope that there will be some to come forward to co-operate like this. The fathers will find themselves well provided for in the rooms that should be ready in the course of this year. It would be very worthy sacrifice for the promotion of a very great good work.—*The Catholic Register.*

O.M.I. News

From the General House at Paris

Very Revd. Father Joseph Rousseau, O.M.I.: The General House at Rome has communicated the news that the Holy Father has condescended to appoint Very Revd. Fr. Joseph Rousseau, the Procurator-General to the Holy See and assistant to the Vicar-General for America, as a member of the new special Commission of the Sacred Congregation for Religious, to take special charge of the houses of formation in Religious Institutions. This new Commission, established by a decree of the Sacred Congregation on 24th Jan., 1944, concerns itself in a special way with all matters with regard to studies and every aspect of clerical and religious training of the candidates under formation in religious congregations. Hence the Commission constitutes a special branch within the very framework of the Sacred Congregation for Religious. It becomes their duty to define the rules to be followed in the formation of young religious and to examine the reports and decisions, concerning them, of the Religious Superiors and General Chapters.

Brother Charles Krebs died in Russia. Alfred Schroeder has written to us from the Province of America. From Switzerland, we received a telegram, through the Vatican in reply to one of ours. "Everything is going on well." In Switzerland, there are the Revd. Frs. S. Manka from Ceylon, Ischler and Cieply from Poland, and the Scholastic Brother S. Knoop from Germany. We know nothing about the Lay Brothers Hugo Schwade, Richard Pfaffendorf, Francis Lithoborski and Leopold Stoltz.

New Translation of the Psalms

Aube writes:

"There can be little doubt that the current translation constitutes a serious obstacle to intelligent worship. Because of it, the divine office has become in my instances a formality to be gotten through somehow daily instead of the treasured source of our prayer life...No ordinary memory could hope with all the textual corruptions and Hebrewisms, especially the misleading tenses of the verbs. And it is difficult for the mind to concentrate on disconnected fragments, however beautiful.

And yet, a revision of our Latin translation of the psalms, however desirable, constitutes such a "revolutionary" change that the decision to make it will be regarded as historic. A fifteen hundred years' tradition of using an identical prayer form cannot but strike deep roots. Accommodated interpretations have become firmly established and almost sacrosanct; applied meanings have become closely interwoven with liturgical texts in new contexts, e.g. versicles, antiphons, short responses, etc. If therefore the revision is to be carried on systematically, multiple changes in all the liturgical books will be called for. The time for such re-editing of texts would however seem opportune: many of the famous liturgical publishing houses in Europe have exhausted their stock of present editions,

and in some instances very probably the plates have been destroyed. A fresh start may be a radically new one."

Women in Catholic History

"Since the advent of Christianity nothing great, it may be asserted, has been achieved in the Church without the co-operation of women. In the beginning, many women descended into the amphitheatres with the martyrs. Others disputed with the anchorites the possession of the desert. Ere long Constantine hoisted the Labarum on the Capitol and St. Helena raised the cross above the ruins of Jerusalem. Clovis at Tolbiac invoked the God of Clothilde. The tears of Monica atoned for the errors of Augustine. Jerome removed the Vulgate to the piety of a woman, Paula and Eustochia. St. Basil and St. Benedict, the translators of cenobitic life in the East and West, were specially aided by Macrina and Scholastica, their sisters. In the Countess Matilda appeared a woman whose chaste hands the tottering throne of Gregory VII; Queen Isabella exercises a preponderant influence during the reign of St. Louis, who saves France; Isabella of Castille presides at the discovery of a new world. Finally, in a more recent age, one St. Teresa amid that group of bishop, doctors, and founders of Religious Orders, who effected the interior reform of Catholic society. St. Francis Sales cultivates the soul of Madame Chantal, as a chosen flower, and St. Vincent de Paul confides to Louise de Marillac the most admirable of his undertakings, the establishment of the Sisters of Charity."

LOCAL & GENERAL

The Feast of the Assumption.—Preparatory Novenas are being held at the Cathedral for the feast of the Assumption which falls on Wednesday next the 15th inst. It is a day of Obligation.

Jaffna Diocesan Union.—A meeting of the Executive Committee of the Jaffna Diocesan Union will be held at the Catholic Club to-day at 6 p.m.

Confraternity of the Sacred Heart.—The monthly meeting of the members of the Confraternity of the Sacred Heart, S.P.C. Branch, Senior Division was held in one of the College Halls on Sunday the 5th inst. at 6 p.m. The Very Revd. Fr. B. A. John, O.M.I., presided. The Revd. Fr. S. Nicholaspillai, O.M.I., delivered a very interesting and instructive address on "The Reality of the Catholic Church." Mr. J. C. Segarajasinghe proposed a vote of thanks to the lecturer and was seconded by Mr. G. S. Puvirajasinghe. Fr. President speaking at length on the subject highly commended the lecturer and expressed the hope that he will address the members often in the future.

At the instance of the members a Requiem Mass was offered for the repose of the soul of the late Mr. James Joseph, a very old and devoted member of the Confraternity on Tuesday the 7th inst. at 7 a.m. at the College Chapel.

State Farms Fiasco.—The Auditor-General in his report for 1943-44 writes: "Although large sums of money had been spent on state farms and departmental cultivations the return obtained was very poor. I pointed out specific instances to the Government Agent and enquired whether he proposed to continue the working of these state cultivations. He has informed me that he has since decided to close down most of the farms from July 1, 1945, as it is not economical to continue them."

Russia at War With Japan.—News has been received that Russia has declared war against Japan. The latest report is that fighting is taking place in Manchuria.

North Coast Smuggling.—Smuggling of textiles and other commodities from South India to the North Coast is going on on a big scale. The Customs authorities at Kankesanthurai have been alive to the situation and during the past fortnight contraband to the value of nearly Rs. 50,000 has been seized in the high seas between Kankesanthurai

and Myliddy and the vallams confiscated.

Train Murder Mystery.—What the Police have been able to do so far is to send in a confidential report to His Excellency the Governor through the Home Ministry that the murder of Guard Selvadurai was committed by "some person or persons unknown."

However, the police have not slackened their investigations.

A Requiem.—A High Mass of Requiem will be sung at St. Mary's Cathedral on Friday the 17th inst. at 7-15 a.m. for the soul of the late PEARL VERONICA wife of Mr. G. K. Swami Nathan.

Solution for Germany.—Dr. Hans Fuchs, chosen by the Commander of the 15th U.S. Army to head a German administration for an area with a pre-war population of 11,000,000, appeared to be searching for words when a correspondent asked for his views on political problems. There was no hesitation, however, when he was asked how Germany can recover spiritually.

"Give the children back to their parents and give the parents back their religion," he said.

Dr. Fuchs was a prominent member of the now defunct Catholic Centre Party. The area he is administering includes the most Catholic parts of Germany—Cologne, Aachen, Trier and several other big cities—with the university of Bonn as its "capital."

Priest's Privilege.—An extraordinary test case, regarding the relations of Church and State, rose in County Kerry, where a priest was fined for contempt of court. In a seduction case, the parties had invoked the priest's intervention. He declined, in court, to give evidence as to what was said at his conference with those who had consulted him.

The court held that the priest was not free to claim privilege, and that he must be fined or sent to prison. In view of his age, the lesser penalty was inflicted.

The "Irish Catholic" comments as follows:

"The judge had no alternative but to adopt this procedure, which was clearly distasteful to him. We trust that this case will result in drawing the attention of our legislators to a defect in our laws and that steps will be taken without delay to ensure that the spirit of the Constitution is translated into practice by means of new legislation enabling ministers of religion—non-Catholic as well as Catholic—successfully to claim privilege when called upon to give evidence regarding information which has come to them in the exercise of their spiritual functions."

Magnesium Crosier.—The Most Revd. Thomas K. Gorman, Bishop of Reno, is believed to be the first prelate to own a crosier made of magnesium. A beautifully wrought staff made of the metal, which has become a highly important raw material for the war industry, was presented to Bishop Gorman at the site of the great basic magnesium plant in Henderson Nev., by the clergy of southern Nevada, civil and industrial leaders.

New India Chaplain's Department.—Creation of an Indian Army Chaplains' Department is announced. Head of the department is to be the Chaplain-General in India, with the rank of Brigadier.

Members of the Indian and Burma Ecclesiastical Establishments will be embodied in the I. A. Ch. D. and those commissioned in it as chaplains will be given the rank of captain.

Chaplains of all denominations, except Catholics, in India Command will be administered by the Chaplain-General. Catholic chaplains will be administered independently by the Adjutant-General in India, in consultation with the Senior Chaplain to the Forces (Catholic).

The Seven Freedoms

Under the auspices of the Anuradhapura Catholic Association the Revd. Fr. B. Wm. Jesuhasan, O.M.I., delivered an instructive lecture last Monday at St. Joseph's College Hall. The attendance was large and the chair was occupied by Mr. T. Quentin Fernando, District Judge, who introduced the lecturer in chosen terms.

The lecturer said that though the late President Roosevelt spoke of only four freedoms, they were actually seven in number. He preferred to call them the Seven Fundamental Rights of man. They might be called also freedoms in the sense of opportunities for obtaining the rights. By the help of a chart the lecturer clearly demonstrated how the Seven Freedoms were based on the very nature of man and that therefore they were natural rights not dependent on the will of man nor on any human laws. He said that we must respect each other's right to Truth and Reputation in our quest for knowledge which was our way. We must respect each other's right to Liberty and Property in our exercise of activity which was our means; and we must respect each other's right to Security, Fidelity, and Association in our search for individual family and social happiness which was our end. The seven enumerated by him were the chief or fundamental rights. For a more detailed study of the natural rights of man, the lecturer referred his hearers to "A Code of Social Principles" prepared by the International Union of Social Studies and published in English by the Catholic Social Guild of Oxford. The lecturer took as an illustration the present system of Dual Control in Education and briefly showed how it respected the individual's right to religious "Truth", the parents' right to "Liberty" of choosing the school, the Denomination's right to "Association" for promoting its aims, and the tax payer's right to a fair distribution of the State "Property" or grant; whereas the Kannangara proposals were aimed against all those natural rights.

By the help of the same chart the lecturer further pointed out quite lucidly first that the pre-requisite for respecting our neighbour's rights by Justice was the control of our tendencies by Prudence, Fortitude and Temperance; and secondly that there could not be a perfect brotherhood of man without acknowledging by Faith, Hope and Charity the fatherhood of God. Nevertheless he insisted that to hold out no hope of national or international order till the whole nation or the whole world had become Catholic was to despair of human nature. The rights of man were based on the nature of man and they could be discovered by reason. Therefore the generality of people would admit them if they were clearly explained and demonstrated. Each State must acknowledge that the natural rights of man were the limit of its sovereignty. If any law or administrative action infringed any of those rights, the Courts of Law must be empowered to declare it null and void. It was really unfortunate that the declaration of Fundamental Rights embodied in the Senanayake Draft Constitution was deleted in the Bandaranaike Free Lanka Bill. The admission that a majority in the Legislature could take away any natural right of man was equally unfortunate. That admission meant that the State's will was the sole measure of right and wrong. That implied unlimited sovereignty. The power of the International Security Council established at San Francisco was also unlimited i.e., there was no acknowledgment that its votive power was limited by the natural rights of nations nor by the laws of justice and equity. Its voting power, however, was to be limited by the veto of any of the Big Five. That meant that the will of any of the Big Five was the sole measure of right and wrong.

The lecturer concluded by saying that the Catholic leaders had a duty to study carefully the natural rights of man; and to see that those were defined with precision, embodied in the future constitution of their country, and were safeguarded by their courts of law.

NALLUR KANDASWAMY TEMPLE ANNUAL HIGH FESTIVAL—1945

The public is hereby notified that traffic will be diverted from the sections of the Point Pedro Road and Old Store Road at joining the Nallur Kandaswamy Temple along Wyman Road, Navantur Road, and Nallur Cross Road No. 1, from 6 a.m. to 8 p.m. daily from 23rd August, 1945, to 7th September 1945, on account of the annual festival at the Nallur Kandaswamy Temple.

Sgd., P. R. DE SENAVIRATNE,
for Supdt. of Police, N.P.
Police Office,
Jaffna, 1st August, 1945.

Centenary of the Silvestrians in Ceylon

(Continued from Page 1)

The Silvestrian Congregation had early in the century been suppressed by Napoleon, and when it was trying to get on its feet again, it received what amounted almost to the final blow in 1868, when it was again suppressed by the new Italian Government. He looked all round, wrote innumerable appeals, but no help came.

Rather than allow God's cause to suffer and precious souls to risk the danger of eternal loss, he preferred to sacrifice himself and the prestige of his Congregation. He resigned the Vicariate into the hands of the Sacred Congregation of Propaganda Fide, leaving for himself only the Central and Uva Provinces, which now constitute the diocese of Kandy. The sacrifice made his heart bleed. He bade farewell to his beloved people on the Feast day of the Assumption of Our Lady, 1883. After the Gospel he turned to give the farewell sermon, but after a few broken sentences, he broke down completely. There was then in St. Lucia's Cathedral a scene the like of which, perhaps, has never been witnessed in any other Church in any part of the world.

Mgr. Pagnani took possession of his new Vicariate on the 17th of August, 1883. As if to reward him for the terrible sacrifice he had made, God had prepared a veritable triumph for him. On reaching the boundary of his new charge, at Kadugannawa, he was given a tremendous demonstration by the local Catholics, and in the Kandy pro-Cathedral a most brilliant religious function took place, which was never equalled in all its history.

Now that the heavy, intolerable burden had been lifted off his heart, Mgr. Pagnani could display his most admirable qualities as an Apostle and Missionary. He bravely faced the problems of his new Vicariate. If these were infinitely lighter than the ones he had left behind, they were nevertheless many and serious—the extreme poverty of his Priests and flock, lack of means of transport, the rugged country and the fact that his flock was scattered far and wide, usually in tiny groups, in all sorts of inaccessible village and estates. He put all his heart and soul into his work. We can safely say that this short period of the history of this diocese—1883-1895—saw the peak of Catholic activity and of the number of conversions, the Catholic population having risen from 12,000 to 21,144 (Government Census of 1891), Catholic schools from eight to thirteen, the number of pupils from 453 to 870, and the number of Stations with resident Priests from five to ten. During the same period ten new Churches were built, and two were in progress of building, while in the personnel, there was a most hopeful rise by the advent of the Sisters of the Good Shepherd in Kandy, by the new establishment of the Ceylonese Sisters at Matale and of the Papal Seminary at Ampitiya. Religious confraternities and pious societies flourished everywhere.

(To be Continued)

Telegraphic Summary of News

NEW £500 MILLION SECRET WEAPON SMITES JAPAN

Japan has been struck by the world's most terrible weapon, whose existence was made known on Monday night by President Truman and Mr. Winston Churchill (in a statement issued on his behalf by Mr. Clement Attlee, the new British Premier).

It is a bomb which utilises the destructive power of the atom and has 2,000 times the blast effect of the R.A.F.'s famous 22,000-pounders.

Reliable military quarters in Washington report that complete plans for an all out Atom Bomb assault against Japan are ready for immediate implementation (William Hardcastle, Reuter's Washington correspondent cabled on Tuesday morning) The new bomb is expected to shorten the Far Eastern War.

Hiroshima, a Japanese Army base and port in Honshu Island, 190 miles

west of Kobe, was the target selected and an American plane dropped the bomb. The damage cannot be yet assessed.

Shanghai Story

Fr. F. Wilcock is an English Jesuit in Shanghai, wears a beard, lives, looks and thinks like a Russian, runs schools for Russian boys and girls, and says Mass in Old Slavonic.

A queer old character in a backwater of the world? Far from it. He is in his early forties and is doing something really practical, even at that distance, to bring lasting peace to Europe.

This he is doing in three ways—by training Russian boys to become priests in the Slav-Byzantine Rite to be missionaries in their homeland, by teaching Russian girls to be splendid Catholic mothers in Russia, and by teaching Catholic and Orthodox boys in one school, and girls in another, side by side so that they shall grow up without the prejudices and suspicions that characterise the great majority of the elders.

CONCORD FOR CONTACT

These prejudices and suspicions are largely responsible for the failure of the age-long efforts of the Holy See and its collaborators in numerous countries to reconcile the Russian Orthodox Church to Catholic Unity.

Millions of Russians appear to be convinced that the Holy See wishes to convert them into Latin Catholics and make them less patriotic. The great majority of the members of other non-Catholic Eastern Rites have the same notion.

Exactly the contrary is the truth; but this fact is only driven home, it seems, when the ordinary clergy and laity constantly meet Catholic laity of the same Rite. They get on very well together in Shanghai.—Universe.

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IN THE DISTRICT COURT OF JAFFNA.
In the matter of the last Will and testament of the late Sabaretnam Ignatius Wijeyaretnam of Jaffna.

Deceased.

Testamentary } No. 328

Jurisdiction

Mary Anne Chellamma Wijeyaretnam of 4th Cross Street, Jaffna.

Petitioner
This matter coming on for final determination before H. A. De Silva, Esq., District Judge on the 18th day of October 1944 in the presence of Mr. V. V. Gnanasundaram, Proctor on the part of the petitioner and the affidavits of Walter Bernard Canagaratna of Jaffna the attesting Notary and Andrew Saverimuttu and Geraldus Walter Devasagayam of Jaffna the witnesses having been read.

It is ordered that the Will of Sabaretnam Ignatius Wijeyaretnam of Jaffna Town the deceased dated 28th May 1944 and now deposited in the Court be and the same is hereby declared proved and that probate of the said Will be issued to the petitioner who is the Executrix named in the said Will.

Jaffna 18th October 1944.
(Sgd.) H. A. DE SILVA,
District Judge.

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Printed and Published for the Proprietor by BASTIAMPILLAI SANTIAGO PILLAI residing at 39, Main Street, Jaffna, at St. Joseph's Catholic Press, Catholic Mission Premises Main Street, Jaffna, on Friday the 10th August, 1945.