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Newman's Conversion Centenary

Commemoration at Jaffna Catholic Club

The Newman Centenary

by F. C. Thuraisingham

The centenary of Cardinal Newman's Conversion to the Catholic Church was fittingly commemorated under the auspices of the Jaffna Diocesan Union Literature Committee in the Jaffna Catholic Club on Sunday the 14th inst. at a meeting presided by Revd. Fr. O'Regan C.S.S.R.

A panel of 4 lectures was arranged by the Secretary Mr. P. Saverimuttu to treat the different aspects of Newman's life, work and influence on the religious and literary world of the mid-Victorian Age.

The Very Revd. Fr. P. M. Francis, O.M.I., Editor of the "Catholic Guardian" spoke first on the Conversion of Newman. He divided the life of Newman into 2 parts—the Anglican and the Catholic. He dwelt at length on the sincerity of Newman in religious matters and referred to the Angelic character of the Cardinal's life even before he was converted.

A sincere seeker after truth all his life Newman could not put up with the spirit of liberalism in religion engendered by the philosophy of the French Revolution and the teachings of the German philosophers. To combat this danger for religion Newman started the Tractarian Movement in the University of Oxford and issued 90 tracts refuting the false philosophy that was attracting the undergraduates and incidentally upholding the tenets of the Anglican Church. His sincerity of purpose was rewarded by his ending up establishing the fundamental truths of the Catholic Church.

Though he was the bitterest enemy of the Catholic Church, he was not blind to facts and when he was called upon to withdraw his offending tract he resigned his Vicarship at the University and took to a quiet life. His investigations into the truth led him to the inevitable end of entering the Catholic Church. His conversion acted like an atomic bomb on the Anglican England. Influenced by his writings several conversions preceded and followed his own.

Later as a Catholic and Cardinal of the Church, he was fearless in wielding his pen to defend the Catholic Church or to drive home its authentic teachings into the minds of those who reviled her.

Chevalier S. Arulanantham in a skillfully written paper read to the audience dwelt on the aspect of Newman as an Essayist in living. His paper was a delightful mosaic of cuttings from the extensive garden of Victorian Literature. Its glaring colour and somewhat too much of a honey sweet style was not unexpected by the audience to whom the sight and sound of the respected knight of the Church were more than familiar.

After a brief tea interval Revd. Fr. B. Deogupillai lectured on (a) Newman as a religious genius and (b) Newman today and to-morrow. He read several extracts from the writings of Newman

and ended up saying that Newman was not a man of the past but he had an enduring message for the present as well as for the future.

Revd. Fr. B. Alfred commenting on the mental menu of the evening said that the life of Newman was a living example.

Mr. F.N.C. Saverimuttu B.A. (Lond.) ably proposed a vote of thanks to the speakers and it was "nobly seconded" by Mr. G. S. Puyirajesinghe as remarked by the president.

The Chairman thanked the speakers for the wonderful attempt they made to dissect Newman and added a few more comments on his life and writings. With these the proceedings of the day came to a close.

A SUMMARY

Father Francis said:

It was a happy thought of the Hon. Secretary of the Literature Committee of the Jaffna Diocesan Union to have made arrangements to commemorate the Centenary of the Conversion of John Henry Newman, Cardinal of the Holy Roman Church. If the event had been allowed to pass unnoticed we would rightly be charged, with obscurantism. The Conversion of Newman was not only the most sensational but far-reaching event of the 19th century England and as such it has been commemorated throughout the English speaking world. The history of his conversion is described in his book *Apologia Pro Vita Sua* which was written like most of the other works of his under the stimulus of an emergency. That stimulus came this way. Charles Kingsley, a popular but violently anti Catholic writer reviewing a "History of England" in the Macmillan Magazine made the remark that "Truth for its own sake had never been a virtue with the roman clergy. Father Newman informs us that it need not and on the whole ought not to be; that cunning is the weapon which heaven has given to saints wherewith to withstand the brute male force of the wicked world. Whether his notion be doctrinally correct or not it is at least historically so." These assertions had foundation in fact but Kingsley wanted to hint that there was insincerity in Newman's conversion. The latter demanded proof for his statement and a correspondence followed in which Kingsley referred in general to some of his Oxford Anglican Sermons. He withdrew the charge but not to the satisfaction of Newman who in a pamphlet gave him a crushing reply. Kingsley returned to the attack saying "what then does Dr. Newman mean?" And the answer was his *Apologia Pro Vita Sua*. It considered a unique specimen of religious autobiography in the English Language. It was widely read and Dr. Barry wrote that "no finer triumph of talent in the service of conscience has been put on record. From that day the Catholic Religion may date its re-entrance into the National Literature."

(Continued on Page 6)

CONVERTS FROM UNIVERSITY OF OXFORD

DURING THE SHORT PERIOD OF THE OXFORD MOVEMENT OF WHICH NEWMAN WAS THE INSPIRER AND LEADER

The list is incomplete, says the "Vindicator" from which it was taken.

UNIVERSITY COLLEGE

F. W. Faber, fellow, and rector of Eition, Hants, became father superior of the London Oratory, where so many converts were received. G. C. Algar, M. A., fellow, J. C. Robertson, M. A., W. Maskell, M. A., a personal friend of the "Bishop of Exeter," to whom he was domestic chaplain, &c. W.H. Anderdon, M.A., vicar of St. Margaret's, Leicester. Mr. Manning, late "Archdeacon of Chichester".

BALLIOL COLLEGE

The Hon. George Talbot, vicar of Evercruch, Somerset, W. M. Capes, M. A., minister of a chapel at Bridgewater, author of "Four Years' Experience of the Catholic Religion" and editor of "The Rambler." George Tickell, M. A., fellow, became a priest of the Society of Jesus, W. G. Ward, M. A., fellow and tutor, also an attendant at Margaret Chapel, Frederick Oakeley, M. A., senior fellow and tutor, prebendary of Lichfield, minister of Margaret Chapel &c. J. P. Plumer, M. A. son of the late Sir Thomas Plumer, Master of the Rolls, E. R. P. Bastard M. A., a gentleman of large property, and a personal friend of the Bishop of Exeter, E. Welford, M. A.

MERTON COLLEGE

E. S. Bathurst, M. A., rector of Kidworth-Beauchamp, Leicestershire, and grandson of the "Bishop of Norwich" of the same name. His living was worth more than £1,000 per annum. His sister was received into the church about the same time.

EXETER COLLEGE

W. Lockhart, M. A., later a priest of the Order of Charity. His mother and sister became Catholics. The former a nun, and the latter, previous to her conversion, was the "Lady superior" of the Tractarian "Convent" at Wantage, Berks, J. King, F. S. Bowles, M. A. J. D. Dalgairns, M. A., became one of the fathers of the Oratory. E. E. Estcourt, M. A., J. B. Morris, M. A., fellow, and assistant Hebrew lecturer to Dr. Pusey the second of Dr. Pusey's Hebrew lecturers who became Catholics. C. Cox, B.A., curate of Allerton, Somerset. W. Buckle. C. Thomas B. A., A. Dayman, B. A., N. Goldsmid, M. A., an old attendant at Margaret Chapel.

ORIEL COLLEGE

John Henry Newman, B. D., M. A., fellow and tutor, Vicar of St. Mary's, &c., later father superior of the Oratory, and bishop-elect of Nottingham, recently created D. D. and Cardinal by the Sovereign Pontiff. A. J. Christie, M. A., became priest of the Order of Passionists. D. Parsons, M. A., C. B. Bridges, M. A., F. R. Neve, M. A., rector of Poole Keynes, Wilt

G. D. Ryder, M. A., rector of Caston, Hants, son of the late "Bishop of Lichfield," and brother-in-law of the Bishop of Oxford. J. Simpson, M. A. H., M. Walker, B. A., John Gordon, M. A., curate to Mr. Dedsworth, became one of the fathers of the Birmingham Oratory. H. W. Wilberforce, brother of the "Bishop of Oxford," and rector of East Farleigh, Kent. The income of his living was nearly £1000 per annum.) W. Monsel, M. P. for Limerick.

QUEEN'S COLLEGE

T. N. Harper B. A., He was brother to Mr. J. E. Harper, of Perth, the author of the singular publication entitled "A Voice from the North".

NEW COLLEGE

N. Darnell, M. A., fellow.

LINCOLN COLLEGE

R. Walker, M. A.

ALL SOULS' COLLEGE

J. Wynne, B. C. L., fellow, Mr. Wynne, Mr. Pollen, fellow of Merton and Mr. Marriott, Vicar of St. Mary's, accompanied by Mr. Allies, the "Bishop of London's" friend, and late chaplain in his continental tour, the "Journal" of which caused so much excitement.

MAGDALEN COLLEGE

Bernard Smith, M. A., fellow, rector of Leadenham, Leicestershire. J. G. Wenham, B. A., demy, one of the clergy of Southwark Cathedral.

BRASENOSE COLLEGE

J. Walker, M. A., J. Leigh, H. Formby, M. A., curate of Ruardean, E. Caswall, M. A., perpetual curate of Stratford-under Castle, became one of the fathers of the Birmingham Oratory, C. B. Garside, M. A., curate to the celebrated Mr. Richards, of Margaret Chapel, who sent so many converts to the Catholic Church; previously curate to Mr. Dodsworth. G. Case, M. A., also curate of Margaret Chapel, later one of the private secretaries to the Sacred Pontiff. He was formerly at St. Saviour's, Leeds, the church founded by Dr. Pusey, which also produced many converts. R. J. Butler, M. A., warden of "St. Barnabas House of Mercy," a Puseyite institution, in Rose-street, Saho-square.

CORPUS CHRISTI COLLEGE

T. Meyrick M. A., J.S. Northcote, M. A. (author of "The Church of England Tested by the Nicene Creed," R. G. Macmullen, B. D., fellow, Latin reader, and dean.

CHRIST CHURCH COLLEGE

Scott Murray, B. A., M. P. for Bucks. J. Douglas, B. A., nearly related to the Marquis of Queensberry, and heir to large property. W. G. Penny, M. A., student; curate to "Archdeacon" Grant at Romford. A. St. John, M. A., student curate to Mr. Wilberforce at East Farleigh. Preceded his rector about two years. Another of Mr. Wilberforce's

(Continued on Page 6)

IN MEMORIAM



M. S. RAJAKARIER

(died 27th Oct. 1944)

on whose soul S. Jesus have mercy.

R. P.

Inserted by his loving godson.

NOTICE

Tenders are hereby invited for the supply of 6 new double bullock carts of Jaffna Type.

2. Sealed tenders marked "Tender for supply of bullock carts" in the left hand top corner of the envelope should be sent by registered post to reach the undersigned before 12 noon on Tuesday 27th November, 1945 or should be placed in the Tender Box at my office before 12 noon on Tuesday, 27th November, 1945.

3. Each tenderer should deposit with the undersigned a sum of Rs. 100/- in each when applying for tender forms. Tender not submitted in the proper form or without the required deposit will be rejected.

4. Tender forms, specification and other particulars can be had on application in writing or personally at my office.

E. J. RAJARATNAM,
for C. COOMARASWAMY,
G. A., N. P.

The Kachcheri,
Jaffna, 16th Nov., 1945.

Campaign for the Diffusion of Catholic Literature

A MILLION pamphlets must be sold before this year closes. 10% commission is allowed to ALL CATHOLIC ACTIONISTS interested in the diffusion of CATHOLIC LITERATURE.

The war will be over soon and your income will quickly dwindle. Families can supplement their income by earning this commission on the sale of our literature.

Write at once to the Hony. Secy., CATHOLIC BOOK CLUB (Ceylon Branch), AMPITIYA, KANDY.

IDEAL CHRISTMAS PRESENT

1946 RELIGIOUS ART CALENDARS are now available with 13 gorgeous pictures.

Rs. 1-50 each.

(Trade terms 10% discount on large orders. Cash with order)

THE CATHOLIC BOOK CLUB,
AMPITIYA—KANDY.

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

In the matter of the intestate estate of the late Appulonia, wife of Neekilan Sinnappu of Karaiyoor.

Deceased.

Testamentary Jurisdiction } No. 457

1. Valori Arony and wife.
 2. Mariamnah both of Karaiyoor.
- Vs. Petitioners.
1. Rayappu Santhiya and
 2. Wife Thiresamma
 3. Soosai Pillai Amirthanathan of Karaiyoor.
 4. Soosai Pillai Sehamalai of do
 5. Ananthoriya, widow of Soosai Pillai of do
 6. Neekilan Sinnappu of do.

Respondents.

This matter coming on for disposal before S. S. J. Gunasegara Esquire, District Judge, Jaffna on the 6th day of September 1945 in the presence of Mr. J. Patrick, Proctor on the part of the petitioner and on reading the affidavit and petition of the petitioners.

It is ordered that Letters of Administration to the estate of the abovenamed deceased be issued to the petitioners as the 2nd petitioner is one of the heirs of the abovenamed deceased, unless the respondents abovenamed or any other person shall on or before the 24th day of October 1945 appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

This 12th day of September 1945.

(Sgd.) S. S. J. GOONESEKERA

District Judge.

24-10-45

Order Nisi extended for 20th November 1945.

Initd S. S. J. Gunasegara
District Judge.

Jaffna Diocesan Union

The Annual General Meeting of the J.D.U., will be held at the Catholic Club on Sunday the 4th Nov. at 10 a.m.

Members are kindly requested to submit any resolutions, they wish to bring forward to the Hony. Secy. before the 26th of October.

IN AFFECTIONATE REMEMBRANCE

OF

M. S. Rajakarier

Born 2nd. February 1869
Died 27th. October 1944

In mind a constant thought
In heart a silent sorrow.

(Inserted by his children.)

Jaffna,

26th October 1945.

The Catholic Guardian

OCTOBER 26TH 1945

THE INFLUENCE OF NEWMAN'S CONVERSION

If Catholics attach so much importance to the conversion of John Henry Newman it is because it marked the turning point in the history of the Catholic Church in England. "In the history of this great life and of all that it has done", said Cardinal Manning, "we cannot forget that we owe him, among other debts one singular achievement. No one, who does not intend to be laughed at, will henceforward say that the Catholic religion is fit only for weak intellects and unmanly brains. This superstition of pride is over. The author of the "Grammar of Assent" may make them think twice before they so expose themselves." By his life and writings Newman has raised the prestige of the Church so high and broken down the barriers of prejudice to such an extent that the same Cardinal pointing to the feeling aroused on the demise of the illustrious convert exclaimed, "That the public voice of England, political and religious, in all its diversities should for once unite in love and veneration of a man who had broken through its sacred barriers and defied its religious prejudices who could believe it!" Very true it was that, towards one, who had done so much to estrange it, the will of his countryman was changed; the old malevolence had passed into good will. The same may be said, perhaps to a lesser degree, towards the Church he had embraced. Further, we have the testimony from one of his noted converts that no intellectual conversion in England or America had taken place wherein he had not borne a part during his life time and since his death, the tinge of bitterness in the joy and thankfulness of those who came in had been that they could not, in his life, tell him that he was the inspirer of their conversion and ask his blessing. Hence it is no exaggeration to say that the conversion of Newman marked a turning point in the history of the Catholic Church which lay prostrate and despised under the cruel penal laws after the so-called Reformation.

Extraordinary General Meeting of Ceylon Catholic Union

"It is a cruel paradox that after a long and bloody war, fought for the four freedoms, we should meet here to assert and vindicate the most important of those freedoms, the freedom of thought and conscience, to practise the religious teachings and doctrines of our religion," declared Mr. Justice F. J. Soertsz, Acting Chief Justice of Ceylon, addressing a largely-attended meeting of Roman Catholics, held at the Colombo Town Hall on Sunday last for the purpose of protesting against certain provisions of the new education scheme.

The hall was packed to capacity and the crowd overflowed into the verandah outside.

Accommodated on the platform, were His Grace the Archbishop of Colombo, Their Lordships the Bishops of Galle, Kandy and Chillaw, the Administrator of the Diocese of Jaffna and the Vicar General of Trincomalee representing His Lordship the Bishop who was not well enough to travel and other distinguished members of the hierarchy and the laity.

Mr. Soertsz, who presided, said that although it was not a political meeting in the ordinary sense, it was political because it affected the rights and liberties of so many citizens. It affected half a million men, women and children not in a superficial manner but at their roots.

In the history of the Catholic Church in Ceylon there had been few occasions when they had to meet in this manner. They had to assert and vindicate not their ordinary rights but the fundamental rights of good living. All their rights and liberties for which they lived were at stake.

Mr. Soertsz said that the state seemed to argue on the lines that it was open to Catholics if they chose to do so to maintain their own schools so long as they did not expect state aid. That was a mere quibble. All that had been said and done in the name of free education was calculated to repress Catholic education and put it on a much lower level.

He said that the Catholics did not desire to be preferred or favoured but all they wanted was to obtain the right to practice their religion without let or impediment. The younger generation was now faced with perils and dangers which did not beset those present in the days of their youth.

Mr. Soertsz exhorted the members of the Catholic Church to do their best in every way and at every time by pressing their points of view firmly and respectfully and in the hope that given a fair hearing they could convince the authorities that their cause was a true and just cause that deserved sympathetic consideration. If a man could not live according to the doctrines of his religion there was no use of his living. They were fighting to see that the religion of their fathers was preserved for them intact.

UNWORTHY SPEECHES

Mr. Cyril E. S. Perera said that he welcomes free education

provided there was no violence done to his religious beliefs. As a taxpayer he demanded from the state the same amount of assistance to the school to which he chose to send his child. The State Council had wisely voted for the existence of denominational schools side by side with state schools. The majority of Councillors, except for people like the gallant member who had never smelt gun powder for the whole period of the war, but was now making explosive war-like utterances, had voted for it. He was sorry to say that the conduct and speeches of many of the members in the course of the education debate were unworthy of them and the cause they espoused, while pastors, principals and teachers did not reply in the same language. He wanted for his child and grandchild free education as a reality and not as a mirage and a shadow. He moved the following motion calling for the rescinding of the decision to deprive new denominational schools of state aid.

(a) an encroachment on the fundamental right of the parent to send his children to the school of his choice.

(b) an imposition of a penalty on Catholic parents who fulfil their religious obligations by sending their children to Catholic schools which will have to be entirely subsidized by them."

Mr. Emmanuel Muttukumaru in seconding the motion said that for no legitimate reason the state was altering the principle that it should preserve strict religious neutrality. That principle safeguarded the right of the parent to send his child to the school of his choice. They were now only acting in self-defence and demanding nothing more than their legitimate rights.

Dr. W. M. Muller said that freedom of education was the undoubted birthright of every citizen. He referred to a provision in the Soulbury Report which safeguarded them and challenged the Minister of Education to introduce his regulations in the face of it.

Dr. Muller said they should not be downhearted. The Catholic Church had faced worse perils. Ceylon had been saved from the ravages of the Japanese and the Lady of Lanka would not now allow them to fall victims of the caprices of so many pinchbeck reformers and tinsel Mussolinis. He moved.

"On behalf of the Catholics of Ceylon this meeting urges the withdrawal of the condition which requires that a denominational school in order to be entitled to the grant should have 30 pupils of the denomination of the manager residing with their parents within a radius of two miles for boys and one mile for girls or children under 8 years of age.

The application of this rule to existing denominational schools would seriously disorganise the established educational machinery of the country as several schools would have to go out of commission.

This rule is also unjustified on general grounds as it unnecessarily interferes with the domestic arrangements of the people and imposes conditions which parents will not be able

Centenary of Newman's Conversion

Newman Centenary Celebration in Colombo

The Literature Committee of the Colombo Catholic Diocesan Union inaugurated a series of public lectures to commemorate the conversion of Cardinal Newman to the Catholic Faith.

The first of the series was delivered on Tuesday the 2nd inst. at 5 p. m. at the Catholic Book Depot, Pettah, by the Very Revd. Fr. Peter A. Pillai O. M. I. The subject of the lecture was "Newman and the Centenary of his Conversion". Mr. E. J. Cooray, C. C. S. presided in the absence of the Justice F. J. Soertz K. C. A large gathering was present.

THE LECTURE

Fr. Pillai briefly reviewed the life and works of Newman, his work in the Oxford Movement and the influence of Fonder and Keble and his constant quest after the Truth. Newman was undoubtedly one who had the fullest comprehension of the Early Church Fathers. His preachings at Oxford were like "outpourings of a prophet" and as a stream of unearthly music.

Newman entered the Catholic Church on 9th October 1845. He was received by the Italian Passionist Father Dominic and we must be thankful to Charles Kingsley, said Fr. Pillai, for his attack on Newman, which elicited from the gifted pen of this foremost intellectual figure of his age one of the greatest autobiographies of all time of "The Apologia Pro Vita Sua." Kingsley the author of "Water Babies" was pulverised and Newman gained the admiration even of non-Catholics for his honesty and truth.

Newman's influence, said the speaker, would live for all time. He not only scaled the intellectual heights and was far above the rest of his period, but his spiritual inspiration had the most lasting influence on the hearts of men.—Cor.

The second lecture organised by the Literature Committee of the Colombo Catholic Diocesan Union to mark the Newman Centenary, was delivered by the Rev. Fr. T. B. Cooray O. M. I., B. A., Ph. D., D. D., at the Catholic Book Depot, Pettah on the 5th inst. The subject of the lecture was "Newman the Searcher after Truth."

Mr. S. J. K. Crowther of the "Times of Ceylon" presided and in the course of his address remarked that to converts like himself Newman, the greatest convert to Catholicism, had a special appeal.

Fr. Cooray traced in brief the life of Cardinal Newman. It was at the age of forty-four that the "Kindly Light" for which he prayed, led him to the True Church. He had searched the works of the Early Fathers with the honest intention of defending the position of Anglicanism; but no one who had a knowledge of the Fathers as Newman unquestionably had, could have refused to take the step he had taken.

Newman's search for the Truth ended on 9-10-1845, and up to his death many years later he was a firm upholder of the Catholic Church. Fr. Cooray quoted several passages from Newman to illustrate his ideas on the development of Christian Doctrine and his arguments for the existence of a God.

Mr. I. V. Ferdinandusz thanked Fr. Cooray for the lecture. Referring to the Chairman, he stated that Mr. Crowther too, had been a "searcher after Truth" and had renounced the Anglican clerical garb, as several had done, after Newman, and found peace and tranquility within the One True Church.

THE THIRD AND LAST LECTURE

This was delivered by Mr. Quintus Delikhhan on the 9th inst., the subject of his lecture being 'Newman's place in Literature'.

Mr. J. P. de Fonseka presided and in the course of his address referred to the lecturer as one who had carefully studied Newman for a lifetime and hence was eminently fitted to speak on the subject.

Mr. Delikhhan traced the scope and function of Literature in general, and showed how the Greek and Roman writers had influenced Newman.

"Newman was a great writer, not without knowing it, but certainly with-

out desiring it.....whatever he writes he cannot help investing it with grace and rhythm," remarked Mr. Delikhhan. Newman's language is unlike any other, fashioned of the words on the lips of every man, but which for all that is inimitable, and which is found to be the shadow, the reflection, the express image of one of the rarest minds that ever penned the English language.

De Quinicy calls him a 'Master builder', Chesterton saw in him 'abnormal energy and abnormal sensibility.' Newman," says Dean Church, "had the 'force of genius, a lofty character and the statesman's eye, taking and judging accurately the whole of a complicated scene'.

The speaker quoted several passages from Newman which are unsurpassed models of English prose.

Fr. Nicholas Perera thanked the lecturer for his illuminating address. He said that suggestions were made in regard to the formation of a Newman Association. Those interested in such a movement should send in their names to the Hony. Secretary of the Literature Committee. It was a good idea to start such a Society to promote a study of the life and works of the great Cardinal whose influence on the Church in England and even in other countries was very great.

A large gathering was present including the Hon'ble Mr. Justice F. J. Soertz K. C., President of the Catholic Union and Professor W. A. E. Karunaratne, Vice-President.—Cor.

Newman — Preacher and Writer

by Quintus Delikhhan

The appeal of John Henry Newman to the general reader is by virtue of a prose style which is unrivalled for the manifold purposes of reaching the human heart. Such continuous wizardry of style can be possessed by a few only of the great masters of literature. His pen was used solely in the service of religion, and considering that Newman himself says that the natural man has no heart for the message of the gospel, it is surprising how many and how different minds have been deeply influenced by him. He achieved the distinction he enjoys as a prose writer without setting out with the purpose of doing so. His one aim was to raise religion to the place [it deserved in the lives of his contemporaries, and owing to his dedication of himself to this high purpose, all things were added to him, so that his words were winged always with an incomparable power, finding their way by an unerring instinct into the hearts of his hearers.

His Oxford sermons won for Newman the title of the Oxford Plato. His volumes of Catholic sermons are richer in texture, more elaborate and more resonantly rhetorical, and more copious in expression; but they do not approach the special power of the "Plain and Parochial Sermons" in which austere simplicity retains a marvellous distinction which is unchallenged in its kind. "His discourses" says Canon Barry "were poems, but transcripts too from the soul, reasonings in a heavenly dialect, and views of life, seen under innumerable lights, as from some Pisgah-mount of vision." Newman is at his best here not in painting the outward lineaments but what has been called the moral countenance of the soul. They have an infinite delicacy, picture upon picture being traced as it were with a pencil of light.

Newman is very different from French preachers like Bossuet and Bourdaloue. He does not work on a large canvas, with massive figures and endless vistas. He does not desire broad divisions of doctrine. He devotes all the powers of his mind to a particular subject, and examines it from various angles until it assumes a startling unity and completeness. But the reader carries away an impression which is indelible. The titles of such sermons as "The Church a Home for the Lonely," "Ventures of Faith," "The Mysteriousness of Our Present Being" indicate the confines within which he chooses to work. It is their treatment that matters, and Newman throws upon the subjects he chooses such an intense white light that every feature of them becomes individual and distinct. Here is an art which is as unique as it is con-

vincing. How much can be wrought by it becomes evident in this single passage: "At times we seem to catch a glimpse of a Form which we shall hereafter see face to face. We approach, and in spite of the darkness, our hands, or our head, or our brow, or our lips become, as it were, sensible to the contact of something more than earthly. We know not where we are, but we have been bathing in water, and a voice tells us that it is blood. Or we have a mark signed upon our foreheads and it spake of Calvary. Or we recollect a hand laid upon our heads, and surely it had the print of nails in it, and resembled His Who with a touch gave sight to the blind and raised the dead. Or we have been eating or drinking; and it was not a dream, surely, that One fed us from His wounded side, and renewed our nature by the heavenly meat He gave." There is surely the light of a supermundane beauty on a passage like this which has also a transcendent power to make itself remembered.

Works like Newman's "Historical Sketches", "The Idea of a University", "The Development of Doctrine" "Callista" "The Apologia" will always retain their place amongst the classics of English literature. They have a serene beauty, a power and an appeal which no fashion, belief and no change of taste can affect. How compellingly beautiful his prose can be, apart from the theme of religion, seen in this fragment on Athens: "Many a more fruitful coast or isle is washed by the blue Aegean, many a spot is there more beautiful to see, many a territory more ample; but there was one charm in Attica, which in the same perfection was nowhere else. The deep pastures of Arcadia, the plain of Argos, the Theseian vale, these had not the gift: Boeotia, which lay to its immediate north, was notorious for its very want of it. The heavy atmosphere of that Boeotia might be good for vegetation, but it was associated in popular belief with the dullness of the Boeotian Intellect; on the contrary, the special purity, elasticity, clearness, and salubrity of the air of Attica, fit concomitant and emblem of its genius, did that for it which earth did not;—it brought out every bright hue and tender shade of the landscape over which it was spread, and would have illuminated the face even of a more bare and rugged country." This is but a prelude, and the theme marches on to a magnificent finale.

The "Apologia" is one of the greatest exhibitions of his powers, the first part of it being compared by Bremond to the "Lettres Provinciales" of Pascal and the second part to the "Confessions" of St. Augustine. Comparisons generally are picturesque inventions which lend a learned colour to critical writing, but in such a balanced and careful mind as Bremond's it is acceptable by even the most reluctant appraiser of literature. And this is mighty praise indeed, for they are both immortal classics which have influenced the life of many generations, the one by its sheer force of style and invective and the other by its magnificent spiritual content. Newman in this book—"The Apologia"—has given to the English language its greatest spiritual autobiography.

One need not speak of "The Grammar of Assent" or that divine poem "The Dream of Gerontius" which admits us to the secrets of eternity, in order to enhance the prestige of an author whose claims to immortality cover so wide a ground of imperishable work. Newman has been acclaimed a classic, and against this consensus of opinion of his contemporaries, and of even our contemporary writers, there can be no gainsaying. His is a pre-eminent place in literature. There have been, of course, detractors, but this is not strange. The apostles of the new enlightenment Shaw and Wells have disputed the place of Shakespeare, Not Shakespeare however but his critics have suffered by their pretensions. It is enough to say with Barry that it is by the prose of Newman that England will be entitled to a place besides Greece and Rome in the world's chronicle.

Newman, the Greatest Convert to Rome.

By I. V. Ferdinandusz.

History records a remarkable coincidence about a hundred years ago. On the 9th October, 1845, in France, Re-

nan bade farewell to St. Sulpice, and putting off his clerical habit, left the Catholic Church. On that same day, in England, Father Dominic, the Italian Passionist, who had for long years prayed for the conversion of England, received into the Catholic Church Dr. John Henry Newman, the most outstanding figure in the Established Church and the greatest intellect of the age. This was perhaps the most important religious event of the period.

LOSS AND GAIN

What loss was Renan! But what a gain was Newman!! The ways of Divine Providence are inscrutable. A few centuries earlier a similar drama was enacted. Luther left the Church, and England was lost to the 'Faith of the Fathers'. Almost contemporaneously a young Spanish soldier started the Jesuit Society and Xavier alone brought to the Church from Pagan lands many more than she lost in Europe. It is a story of loss and gain.

Renan, Dollinger, Chiniquy, besides several others indeed left the True Fold. We don't deny it, though we don't pity them the loss. Their name and their fame were matters of the past once they cut themselves off from the main tree, and continued to receive no sap from it. But what of Newman, Manning, Kinsman, Orchard, Chesterton, Maritain, Meynell, Dawson, Martindale, Knox, Lunn and a host of others who joined the Catholic Church! The character and ability of these converts, likewise the significant fact that they turned to the Church only after mature and deliberate judgement, are well known even to the denominations to which they once belonged.

Newman paved the way one hundred years ago. And while we celebrate today the centenary of his reception to the Church, let us reflect for one moment why intellectuals turn towards Rome. Chesterton who says that he had "no more idea of becoming a Catholic, than of becoming a cannibal" gives the answer. "The mysterious attraction of the Church," he says, "is found upon investigation, to be simply the fact that she is the Truth." Arnold Lunn, in our own day writes that the cold, clear light of reason, is all the guidance a man needs, to find his way to the Church." Thus Newman and every one of his illustrious followers could repeat with the great Pascal: "I am thoroughly persuaded that outside the Church there is no Salvation," (Lettres Provinciales).

ANGLICAN DAYS

Newman was born in 1801 at a time when all eyes in Europe were turned towards Napoleon who was soon to terrorise Europe. It is doubted whose influence was most lasting the Great French Emperor and one of the world's greatest Generals, who drained some of the best blood in Europe and finally plunged his country in grief, or the frail, angelic figure of Newman, whose intellect shattered the fortresses of thought in England, whose exquisite voice enthralled all hearers, whose poems were unequalled for grandeur, whose private correspondence is at the head of that branch in English Literature, and who has bequeathed to posterity perfect models of taste, of limpid and of melodious prose.

In 1824 Newman received orders in the Anglican Church, and was appointed curate of St. Clements'. In 1832 he accompanied his friend Hurrell Froude in a Mediterranean voyage, and on his return voyage wrote 'Lead Kindly Light', a very popular hymn today. When he returned to England a religious crisis was brewing, and the Oxford Movement ushered with Keble's famous sermon on 'National Apostasy'. Keble, Froude and Newman waged war on the liberal tendencies of their age. William George Ward joined them, but his 'Ideal Church' brought him to loggerheads with the authorities, and he preceded Newman to the Catholic Church'. With his unparalleled literary skill and deep honesty, he appealed with Keble and Pusey, in the 'Tracts' for a return to the old Faith—that of course, was not the Church of Rome, which had 'anti-christ' as its head at the Vatican.

SUBMISSION TO ROME.

Newman had complete confidence in the Anglican position. He went deep into the Early Fathers—in fact too deep, unfortunately for the Church too

England! The 'Kindly Light' for which he prayed soon led him to see what really was the Church of the Fathers. Honest man that he was he could no more remain in the Church of his birth and that which he loved so much. He retired to Littlemore in 1842, and three years later entered the One, True, Catholic and Apostolic Church in communion with the See of Rome.

Disraeli, the famous Prime Minister, declared that "this conversion dealt a blow to England, from which she still reels". These words could be yet repeated, after a hundred years! Gladstone, another Prime Minister wrote to Manning: "I stagger to and fro like a drunken man and am at my wits' end." Lecky, the historian describes it as "quite unparalleled in magnitude since that which had taken place under the Stewards."

Newman was assailed by the clergyman Charles Kingsley. Poor Kingsley and those who applauded him did not know the lion that was being roused. Newman drew his girdle round him. His stooped figure strained. He was determined to justify his position once and for all. In a few weeks was issued the "Apologia pro vita sua", perhaps the greatest personal vindication in the Language. Kingsley was no mean wielder of words, but on this occasion he was overwhelmed—he was clean off the ring! Protestant England will never forget this reply. Newman who left the Anglican Church, Newman who submitted to Rome with his eyes wide open vindicated himself and the True Church, in a most masterly manner.

As a Catholic Priest this eminent convert had to begin his vocation all over again. He was watched with suspicion and solicitude. For years he fell into the background and was conscious of what he had sacrificed. Manning who came over to Catholicism in 1851, was a greater favourite of the Church, and of the then Pope, Pius IX. While Newman was the great genius, Manning was the great ecclesiastical statesman of the age. The collisions between these two have been commented by numerous writers, but both gave of their best to the Church they loved so dearly. "Newman could no more have been head of the Roman Catholic Church in England, than Manning could have written the Apologia" says Bertram Newman, Leo XIII, the successor to Pius, raised Newman to the Cardinalate.

THE END

Full of age and of merit, having overcome several trials and disappointments, Newman died in 1890. A great bright star was thus extinguished. Manning delivered the funeral oration in the Church. His gracious tribute to that unworldly Cardinal as his body lay in state before the Divine Presence may be taken as recompense for the misunderstandings that separated them. At Rednall which was purchased with the surplus money raised by public subscription to meet the legal expenses and fine, when Newman was charged for libel and found guilty—at Rednall; a small property picturesquely situated on the Lecky hills, with a chapel and cemetery, the great Newman lies buried. A small marble slab guards the place where a giant and a genius reposes; where an arm that wrote so frequently now withers to dust; where a voice that thrilled its listeners is now silenced for evermore; where grey tender eyes that during the heat of a battle flashed like those of an eagle, but during hours of calm shone with the tenderness of a loving mother are now closed in sleep. Across the marble slab are scrawled the following words: "Out of shadows into the Light of Truth". How briefly, yet appropriately, it spells out the history of his life. Generations have not forgotten him. At Oxford is a bust of Newman; at Birmingham Oratory a Portrait, while outside the London Oratory, stands a marble statue of Newman as Cardinal.

Newman is dead, but the beauty, the grandeur and the power of the man will live as it has lived all these years, not only in the land in which he lived and which he loved so intensely, but in distant lands and climes and even in this little isle of ours, which now remembers his conversion a hundred years ago.

Newman Centenary Publications

by L. J. CHRYSOSTOM

Information has reached us that in connexion with the Newman Centenary Celebrations which took place in Birmingham in August this year, the Newman Association has been instrumental in releasing two books of outstanding merit and topical interest.

'Homage to Newman' edited by Fr. Gordon Wheeler of The Westminster Cathedral Chronicle has been reviewed widely for its lucid expression and clarity of thought. In it Fr. Wheeler describes to what extent Newman's influence spread during the last century and the enthusiasm his literature evoked among the reading public.

The next is a book written by Fr. Henry Tristram of the Birmingham Oratory on 'John Henry Cardinal Newman'. This book is remarkable for its modernity of approach and the substance-matter it affords the reader. It transcends the biographies already published by Wilfrid Ward and Canon Barry for its deep insight and penetrating study of the world-figures, John Henry Cardinal Newman.

This is not all, Messrs. Burns Oates have endeavoured to give a literary memorial to one who has embellished English literatures and have met with unqualified success. This memorial takes the shape of Centenary Essays on John Henry Newman with studied discourses from H. Francis Davis, Henry Tristram, Geoffrey Tillotson, Douglas Woodruff and others.

It might interest the reader to note that at the Newman Centenary Celebrations held at Beaumont College (followed by the Pax Romana Conference) at which Mgr. Griffin, Archbishop of Westminster delivered the inaugural address, about 450 delegates from all over the world were present Grace Conway, the correspondent of the 'Catholic Herald' says "it was a real cross-section of Catholicism". It was here mentioned that Fr. Hughes of the Birmingham Oratory is at present engaged on plans to republish the forty volumes of Newman's work in a new and definitive edition.

How England Celebrated the Newman Centenary

by L. J. Chrysostom

The recent lectures organized by the Literature Committee of the Catholic Diocesan Union and the publicity regarding the centenary celebrations given in local newspapers evoked a keen interest in Cardinal Newman and made the people more Newman-minded than before. This is not all. A very recent issue of the "Tablet" offers first-hand information about the celebrations by the Newman Association of Beaumont College, Old Windsor (the oldest Newman Association in the world). The celebrations commenced on August 18th and concluded on August 25th with a musicale soiree and a dance.

Newman emerged as a man with a living message for the times says "a correspondent" in the "Tablet." A galaxy of writers, authors and intellectual dons addressed the mixed gathering. Prof. Abercrombie (the planner of the Ceylon University) and Fr. Desmond Boyle S. J. dealt on 'Newman as an Educationist'. Prof. Abercrombie in initiating the talks expressed the opinion that all education must in practice include the indoctrination of religion and that Newman's warning that they would soon break up into fragments the whole circle of knowledge if they left out the science of theology, had come true. Among the others who spoke on this same topic were Fr. Hughes and Lord Rankeillor. Prof. J. Reilly of New York concluded that "Newman's Idea of the University" made an indelible impress on American minds and cited Walter Lippmann as having confided that the report of Harvard and Yale was based intrinsically on Newman's "Idea".

Mr. T. S. Gregory and Fr. Keldany next addressed the Association on Newman's idea of the Apostolate and laboured to describe the latter's vulnerable position in the apostolate. Fr. Keldany proceeded to say that Newman's famous Birmingham Lectures of 1851 were an attempt to restore sanity

by dispelling ignorance and reposing absolute confidence in the power of truth. Next pleaded Mgr. Ronal Knox that "some-one somehow had got to go in for some "Thomistic atomism" and put apologetics across in a big way. Spice was added to these learned discourses by the two historical introductory surveys of Fr. Hughes and Mr. Douglas Woodruff. The scholarly theses submitted by Fr. Tristram and Canon Ollard sought to bring about an intellectual resurrection of Newman in the hall itself. The series was brought to a happy finale by the theological trio composed of Dr. Davis, Mgr. Ryan and Fr. Martin D'Arcy who had the field all to themselves to show Newman in the correct perspective.

The centenary of Newman's conversion is very widely celebrated all over the world for he was the greatest asset to the Catholic Church for the past hundred years. The memory of Newman that has haunted us for a century is still a permanent and living force. His able exposition of the Theory of Development and the colossal failures that he submitted himself to was borne with Christian charity and zeal. It is only befitting Newman's greatness that the whole world at this distant date should value his importance and the role he played at a time when it was plunged in religious darkness.

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Anuradhapura

The Annual Prize distribution at the Holy Family Convent English High School was held at the school premises on the 19th inst. when Mr. Richard Aluvihara the highly respected Government Agent Anuradhapura presided and Mrs. R. Aluvihara gave away the prizes. Rev. Fr. S. Emmanuel O. M. I. our much loved and popular Parish Priest read the school report which gave an eloquent account of the activities of the school during the year. Mr. Aluvihara addressed the assembly and congratulated the Mother Superior, the Mother Principal and the teaching Staff and the other nuns at the grand achievements of the school during the past year. He said the people of Anuradhapura must be grateful to the school authorities for establishing a school of this type. At the conclusion of the address, a vote of thanks was proposed by Mr. S. Natarajah J.P., U.M. Crown Proctor. After distribution of prizes, there was an entertainment given by the pupils of the school which was highly appreciated.

S. P. de S. BANDARANAIKE.

Rev. Father J. Broham O. M. I. the administrator of Madhu Camp who came especially to attend the Prize-giving, returned Madhu on Saturday.

Rev. Father Stanislaus has succeeded Rev. Father Anthonypillai who left this parish to Nalloor as Asst. Priest.



In Ever Loving Memory

OF

EMMANUEL RAJA SANDRASAGRA

(Retired Maniagar)

Died 31-10-43

"God knows, and in His proper time disposes, And so we smile and gently call your home." (Inserted by his sorrowing widow and children).

40, 9th Lane, Bambalapitiya.

A requiem High Mass will be said for the repose of his soul at 6-30 a. m. on 31-10-45 at St Mary's Cathedral, Jaffna.

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to observe without great inconvenience."

Mr. C. H. Wickramanayake seconded.

CHEAP GIBE

The Very Rev. Fr. Gaspard, S. J., moving the motion protesting against the rule requiring Catholic schools to impart non-Catholic instruction to non-Catholics, said they had to protest against the abuse of power. The State had no business to usurp the authority of the parent. The clergy were victims of the cheap gibe that they were vested interests fighting against free education, but by obeying God they alienated the goodwill of some men.

Father Gaspard said that they could not teach in their schools any religion which they held was not God's true religion. It would be treason to God. He moved.

"The Catholic Union of Ceylon in general meeting assembled protests against Catholic schools being required to provide for the religious instruction of non-Catholic pupils according to their own respective religious tenets, as this would be contrary to the religious principles of Catholics."

Dr. C. J. C. de Silva seconding the motion said that the State had no business to interfere with religion and the family. That was the view expressed by Pandit Jawaharlal Nehru. If that maxim was good enough for that great nationalist it should be good enough for the pseudo-nationalists of Ceylon.

Mr. J. A. L. Cooray, moving a resolution protesting against the very inadequate equipment grants, said that good secondary schools in Ceylon spent between Rs. 30 and Rs. 60 per pupil. If Government refused to give them an adequate grant, they would have to become private schools like Eton and Harrow, and the Minister knew fully well that it was in these private schools that he would meet his Waterloo.

The Catholics, said Mr. Cooray, were never against anything free, but they knew how to differentiate between a true pearl and a false one. They were the pioneers of free education, but today politicians were going about the country offering free education of a shoddy type.

Mr. C. M. Fernando, seconding the resolution, referred to the proposals of the Minister as religious persecution. He reminded the Minister that he could not crush the Catholic Church. The Catholic Church was like a rubber ball, the harder you hit the higher it went.

At the conclusion of the meeting the Archbishop briefly explained that the Catholics were not for agitation for agitation's sake. They were only manifesting their fears over the serious measures to be taken by the State. When their fundamental rights of education were taken away, they had to protest against the injustice of the State.

The Catholic schools, continued the Archbishop, had made a great contribution to the good of Ceylon. If the right to open new schools was taken away it would be slow death by starvation. Catholics had stood persecution from the time of Nero. He asked for whole-hearted support.

Mr. J. N. C. Tiruchelvam proposed a vote of thanks.

IN MEMORIAM

ANGLICAN TRIBUTE TO CARDINAL NEWMAN

(Re-printed from the Jaffna Catholic Guardian, Sept. 6th 1890.)

On Monday evening, one of the two great English Cardinals, John Henry Newman, passed peacefully and quietly away. On Tuesday morning the news fell with an almost startling unexpectedness upon the ears of the world. Old as the great man was, and failing as his strength had been since his severe illness, it had yet been hoped that he might live for a few years more, gracing and sanctifying, not only his church, but all the world, with his pure and saint like presence. For that is what Newman preeminently was—a saint—wrapped in the outward purity of his life and the inward purity of his soul which had found its long-sought rest in the church of the old world saints. With features which called to remembrance the traditional visage of one of Rome's greatest, nay, her greatest warrior, his eyes denied the sternness of these outward appearances, for from them gleamed forth a light, but rarely seen in men's eyes on earth, the look of the visionary who has found peace and whose spirit recks of things other than those of this earth. Unconsciously and even unwillingly he became at Oxford a leader of men, for the silvery notes of his voice drew men's hearts to him, and the noble poetry and rhythm of his speech held them fast. But for himself, he disclaimed all wish to guide his hearers and in his sermons at Oxford, in his famous Tract XC even, he was but wrestling with himself, arguing with his own conscience, and he argued in print and in the pulpit to ease himself, and to set at rest, if possible, that spirit of unrest, which disturbed him and led him step by step to Rome. And to us who look back on his life from its calm ending, what a dramatic picture it is! The calm dreamy clever boy always making his way to the front by his earnestness and his great talents and always possessed of that keen sense of humour and that delicate power of sarcasm which was years hence to make him master of English and the first controversialist of his time. Then the days of the Oxford Tractarian movement, when the young don insensibly and unconsciously led that controversy which for a time shook the English Church to its foundations and when the "belief in Newman," was the cardinal faith of young Oxford. Finally the stormy days of Tract XC, which finally led to its writer's retirement to Littlemore where he had established an Anglican monastery, if such a term be

permitted. Everyone knows now the end of the long vigil in that seclusion the fitting end to all that had gone before. The stormy night; the heavy rain and the blustering wind, the hot ride through the fierce elements to the Father, Dominic the Passionist, and within a saintly soul arrived at its resting place, all its struggles over, and on the morrow all the world knew that the whilom light of the Protestant Church in England had been received into the arms of the Roman Catholic fold to be henceforth one of its leaders and most skilled and holy defenders. And now the last scene of the drama has been played, and the soul's rest which was attained so many years ago has been consummated in death and the world mourns its saint. Our century has lost its Chrysostom, our language its greatest master. But, saint as he was, Newman took a fresh and living interest in all that was happening, and though not of the world, he studied from its own pure and serene heights the affairs of the world and discussed them, with his friends, but he took no active part in them as does Cardinal Manning. His was the being of the musician, the poet and the artist, purified and ennobled by the religion of an age, that is now alas! almost of the past. Though of verse he wrote but little what he has written will live, and until the end of the time his hymns will stand out to the front amid the many beautiful English hymns that exist. In John Bright we lost our orator, the one man who by his speech raised the level of our language, preserved for us all the simplicity and nobility of our fathers' tongue. In John Henry Newman we mourn him whose delicate irony and magical skill wrote down such prose as has enshrined for us forever the purest and sweetest forms of English. Wherever the English tongue is spoken, wherever the English race has spread, in whatever clime, or by land, or by sea, there will be a sense of loss, a feeling that one who stood above other men has gone and that there is none to take his place now that those angel faces smile on him who loved them so long and dearly. Farewell then to him, holy man and saint whose silvery voice will for ever ring in the ears of those who heard him and the holy light of whose eyes will shine through the gloom for those who seek to follow to the high places where he stood he has passed away and his end was peace. Requiescat in pace.

Cardinal Newman as an Essayist in Living

Extracts from a paper read by
Chevalier S. Arulanantham
At the Newman Centenary
Celebrations in Jaffna.

I

It needs must smack of impertinence for one like me to address you, on such an epoch-making and inspiring personality as the saintly Cardinal Newman. Anyway, I feel it a proud privilege, as the object of my endeavour is to offer a few flowers of my love and veneration to the hallowed memory of one, who was hailed in his day as, "The man, in the working of whose individual mind, the intelligent portion of the English public, was more interested, than in that of any other living person in his day"—to one whom I consider both a Martyr, and a Confessor of the Faith.

Before I dwell on Newman as an Essayist in Living, I must say a few words about him as an Essayist in English. This part of the subject alone is so vast, that not even the most accomplished scholar of English can do it adequate justice within the few minutes allowed. Who am I and what am I, but a humble wanderer along the shores

of the swelling ocean of English Literature, picking up just a few bright shells here and there—to whom it has never been given "to taste the sweet food of academic Institution"—what am I that I should discourse to you on Newman, the scholar, the historian, the poet, the preacher, the philosopher, the divine, the dialectician, the controversialist, the Angel of the English tongue and an angelic priest of God.

In the whole range of English Literature, as an Essayist and prose writer, Newman has no peer. He still stands unchallenged, unrivalled. No pontifical statement that, please; but that is what I always felt, after reading him. There is an inexpressible something—some force, power, beauty, animation, attraction, inspiration, immanation, witchery, magic—call it what you will, which you do not meet with in any other English Essayist. His spirit seems to take possession of you and then you feel yourself translated somewhere into the empyrean by the irresistible enchantment of his wizardry. He alone rules a realm in English Prose, where readers will contentedly remain captives in ecstasy.

Some of you are conversant with great English essayists. You are attracted by some quality or qualities peculiar to each writer. Critics praise

Bacon—matter, double-distilled essence, manner brevity itself, the high-bred and dignified style of Dryden, the versatility and heart's appeal in Shakespeare's prose (he has exalted prose you know) the ease and elegance of Addison, the grace and the perennial charm of Goldsmith and Lamb, the daring nobility and manliness of Burke, the apocalyptic splendours of Ruskin, and so on and so forth—all too numerous to mention. But when you have read Newman, you feel impressed, that all those characteristics, named above are pre-eminently reflected in his writings, and that he wrote English better than any other writer has ever done.

As all eminent writers of English testimony, classical English prose is inextricably bound up with the language of the Holy Bible, Ruskin tells us that, Newman gives us a hint of his indebtedness to the Bible, in the opening words of his immortal *Apologia*. He writes "I was brought up from a child to take great delight in reading the Bible." "Prune thy words", was his motto for writing. He took infinite pains with whatever he had to write, and often wrote whole chapters over and over again. The result is that, now he stands "The purest well" of English prose undefiled. The words of Arnold and Coleridge about the Bible, may in great part, be applied to Newman's style—noblest and purest English." "The grand mine of diction"—"Perfect plainness, allied with perfect nobleness." So that my humble opinion is, that no one who has not read Newman, can be said to have read, the best and the noblest in English Prose. If you would like to test the correctness of what I state, read his *The Idea of a University*; *Sermons to Mixed Congregations*; *Historical Sketches*; *Loss and Gain*; and his *Apologia Pro Vita Sua*; do read his sermon entitled the *Second Spring*.

(To be Continued)

LOCAL & GENERAL

O. M. I. News.—Very Rev. Father Balmes writes:—

Rev. Father Piettsch, is dangerously ill and the state of his health is causing anxiety.

Rev. Fr. Lennon is now staying in Paris, 75 Rue de l'Assumption, with the Very Rev. Fr. H. Balmes.

Rev. Fr. Thiry the Postulator, die in Durban 28 Aug, 1945.

Jaffna Diocesan Union.—A Meeting of the Executive Committee of J. D. U. will be held at the Catholic Club on Friday the 2nd of November at 5-30 p. m.

The Late Fr. Joseph Perera O. M. I.—We regret to record the death of Father Joseph Perera. He had been ailing for some weeks in Hospital, the end came swiftly and silently. On Friday night 5th Oct. at 11:45 o'clock, Fr. Joseph passed away without a struggle.

He had lived quietly—to himself in the best sense of the phrase. His one fear was to be a burden to others. In death he was to preserve the same manner.

He made his Profession as an Oblate in February, 1910, and was ordained priest in the following month. On the 29th of March the same year he was appointed a Professor at St. Joseph's, and as such he remained till his retirement in January this year, interrupted only by a period of six years when he was Warden of the Catholic Hostel University College.

Josephians, Past and Present, and the people of Negombo were the chief mourners at the funeral of Fr. Joseph Perera last Saturday. A large gathering of the Clergy and faithful testified to the general esteem in which the lamented Father was held.

A Public Reception will be accorded to Mr. C. Thiagarajah on his being re-elected Chairman, V. C., at the Manipal Memorial English School Hall, Manipal, on Saturday the 27th instant at 5 p. m. Prominent men are expected to address. The Hon'ble Mr. S. W. R. Dais Bandaranaike and Mr. E. W. Kannangara, Commissioner of Local Government, will be present. Dr. S. Subramaniam will preside.

Comemoration at Jaffna Catholic Club

(Continued from page 1)

Newman was born in 1801 and died in 1890 living thus almost right through the 19th Century.

Of his 90 years 45 was lived as an Anglican Protestant and 45 as a Catholic. He entered Trinity College, Oxford and gained a scholarship tenable for 9 years. He went through his University course with great distinction and was appointed tutor of Oriol and Vicar of St. Mary's, the University Church where he preached those wonderful sermons. He had a large following of Oxford Intellectuals and endeavoured to keep the Anglican Church in accord with Primitive Christianity and to stem the spirit of liberalism in religion. With that object he started the Tract for the Times and the study of the early Fathers. In his Tract number 90 he explained the Anglican 39 articles in a Catholic sense in order to show that Anglicanism was in agreement with the Primitive Church. But the Tract raised a storm of opposition from the Anglican Bishops. He was asked to withdraw it but he refused to do so. About the time certain incidents happened such as the Jerusalem Bishopric the appointment of Dr. Hammon suspected of heresy as Bishop which convinced Newman that the Anglican Church was one of the State departments where the Prime Minister, whoever he may be, was the master. He resigned his living of St. Mary's and retired to Littlemore with some of his followers and led there a monastic life.

In 1844 he reviewed all his studies throughout more than fifteen years and in the course of writing his "Essay on Development" he came to the conclusion that the Supremacy of the Pope whom he considered the anti-Christ was the key-stone of the arch and that it was his duty in conscience to submit himself to the Roman Church. The impending parting caused him intense mental agony which may well be illustrated by these lines of Shakespeare. "Between the acting of a dreadful thing And the first motion, all the interim is Like a phantasma or a hideous dream. The genius and the mortal instruments Are then in Council; and the state of man

Like to a little kingdom suffers The nature of an insurrection."

The Tablet of that month thus described his journey towards Rome.

"His reception to the Church was done without ostentation at Littlemore. Commenting on the great event the Tablet of the 25th October, 1945, wrote as follows: "Newman commenced, fifteen years ago, an ardent anti-Romanist. During that time with every prejudice against the truth, he has diligently laboured in his endeavours to place the Anglican theory on a sound basis in his own mind and the public. He has tried scheme after scheme; step by step he has fallen back before the resistless onset of truth. He has yielded slowly—reluctantly we may say; surrendering no point gratuitously; even when defeated making use of his matchless ingenuity to discover standing room where a less keen sight would have discovered nothing but a vacuum; entrenching himself stubbornly among the ruins; every moment (we may imagine) checked in his course of retreat by the anxieties of his public position, and reflecting how many looked up to him as a guide; and sparing no pains or labour to escape, if it might honestly be done, the last great painful satisfying change."

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Fulda Conference.—Twenty-two German Bishops attended the three-day Fulda Conference, early in September. The Bishop of Berlin and his Auxiliary were flown there by the Allied Authorities, who did every thing possible to facilitate the meeting. A Pontifical Requiem was celebrated for Cardinal Bertram.

Oxford Converts

(Continued from Page 1)

curates had also been received. Mr. St. John became one of the fathers of the Birmingham Oratory. R. A. Coffin, M. A., student; perpetual curate of St. Mary Magdalene, Oxford, Mr. Coffin's brother (who has curate to Mr. Wilberforce) C. H. Collins, M. A., student, W. F. Wingfield's M. A., student; brother-in-law of Mr. Ward of Balliol. A brother of Mr. Wingfield's H. G. Coope, M. A., curate of Bucknell, Salop. M. Watts Russel, M. A., E. W. Gordon became one of the fathers of the London Oratory. W. Scratton, M. A., student, F. Balston, M. A., student, Edward Purbrick.

TRINITY COLLEGE

R. Ormsby, M. A., fellow, and lecturer on rhetoric, W. G. Palgrave, J. E. Bowden, J. L. Patterson, M. A., curate of St. Thomas's, Oxford.

ST. JOHN'S COLLEGE

J. Grant, R. Simpson, M. A., vicar of Mitcham, F. New, M. A., curate to Mr. Dodsworth, J. Ellis, F. W. Trennow, B. A. Henry Bittleston, M. A., curate of Margaret Chapel, C. J. Laprimandaye, M. A., curate to Mr. Manning.

WADHAM COLLEGE

T. W. Allies, M. A., fellow; chaplain to the "Bishop of London," by whom he was promoted to the valuable living of Launton, Oxon. Mr. Allies' last months at Launton were devoted to the composition of a most excellent work on the "Supremacy of the Holy See" which was strongly recommended by the Cardinal Archbishop from the pulpit of Southwark Cathedral. This work has been translated into various languages; 2,500 copies of the Italian edition were ordered for the Vatican alone. The Anglicans admit that this book is unanswerable, and indeed none of them have even attempted to reply to it. Edward Ballard, M. A., later a member of the London Oratory, formerly an attendant at Margaret Chapel, J. E. H. Bonus.

JESUS COLLEGE

D. Lewis, M. A., fellow and vice-principal, H. W. Lloyd, M. A., curate of Pentre Voelas, Denbighshire.

PEMBROKE COLLEGE

H. J. Marshall, B. A., curate to "Archdeacon" Wilberforce, Brand Barton, Yorkshire. Harper M. A., curate of Dorchester, Oxon.

WORCESTER COLLEGE

C. Seager, M. A., Assistant Hebrew Lecturer to Dr. Pusey, J. J. Calman, B. A., G. F. Ballard, formerly of Margaret Chapel, later a member of the London Oratory.

ST. MARY'S HALL

J. M. Glennie, B. A., Perpetual Curate of Marks, Somerset.

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The following donations received for the Building Fund between Aug. 10th and Oct. 10th 1945 are acknowledged with thanks.

(Continued from last issue)

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CHAS. S. MATTHEWS, O.M.I.

S. V. P. Jaffna.—The third quarterly meeting of the Conferences of St. Vincent de Paul Society, Jaffna was held on Sunday 21st inst. at 6 p. m. in St. Charles' School Hall. Mr. W. B. Canagaratne, the Vice-President of the Particular Council, occupied the Chair. There were 63 members present at the meeting. The Spiritual Reading on the Evils of Wealth was done by Mr. N. Estaki. After the minutes of the last quarterly meeting were read, St. Joseph's Conference, St. James' Conference, St. Nicholas' Conference, Mount Carmel's Conference and St. Joseph's Junior Conference submitted their 3rd quarterly report and accounts. The Secretary, Particular Council, commenting on the reports urged the members to enrol more benefactors and to distribute more Catholic literature among the poor. Then

Mr. T. J. Benedict delivered a well prepared lecture on "Catholic Charity." He emphasised how the Catholics were obliged to do charity as it is a sure sign of fraternal love. He brought out instances from Tamil Literature and from the Gospels to show that charity has been always practised by really good men. He urged the members to fight against communistic tendencies that were becoming the fashion of the day. He suggested that an effective antidote to this disease was Reading Circles. He requested the members to take steps in this direction to establish Reading Rooms. Mr. G. B. Antony proposed a vote of thanks to the lecturer and the meeting terminated with the usual prayers.

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