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## MARIAN CONGRESS NUMBER

### The Marian Congress Its Place and Purpose

A hundred years ago (February 1848) the Missionary Oblates of Mary Immaculate began their work in Ceylon. The Hierarchy graciously approved that in commemoration a Marian Congress be held at Colombo, during 8-11 July. Ceylon owes much of its progress both social and religious to the work of this Congregation and it is in the fitness of things that a centenary of selfless labour and service in our midst should be marked by a demonstration worthy of the occasion.

It is worth while reflecting on the pioneer work done by this noble band of missionaries in this island of ours. At a time when the standard of education in the country was low, when travelling facilities were poor, when the masses were predominantly non-Catholic, these men set about a task that might have daunted Sisyphus. They penetrated towns and villages, surmounted jungle and thicket, braved the inclemencies of the weather and fought many a good fight against the forces of ignorance and reaction. Dwelling in huts and hovels unworthy of human habitation, they preached the word of God, made conversions and reclaimed thousands of lapsed or indifferent Catholics. They withstood the ravages of malaria or succumbed to the fell disease in the end, trying to fulfil the sacred mission to which they were pledged. Ignorance was dispelled, schools were built and equipped and the school-master was abroad. The light of faith was brought to the people's homes and conversions followed. Chapels and churches began to spring up in different parts of the island and religious worship was well under way. Yet all was not plain sailing. The work done excited in several instances a deep feeling of jealousy and hatred in non-Catholic quarters. Deep seated antagonisms arose. Structures which they had put up fell victims to arson and the looter's rapacity. The faithful was lured back so often to the tenets and ways of their old creeds. Schisms followed and manifestations of open violence. These Oblates could stand four square to all the winds

that blew and they emerged from these crises, their piety, fervour and reputation enhanced and the Faith of Our Fathers solidly established on the scene of their labours. Such then is the context in which we place the activities connected with the Marian Congress. The Archbishop-Metropolitan in a graceful message introduces to the clergy and the laity the purpose of this hymn of praise and gratitude to Mary, symbolized as it is by the Congress. Mary, under whose mantle this Congregation has flourished in a manner beyond words, is to be the pivot of these demonstrations. The lectures, discourses and religious devotions that have been arranged will be preceded by a Crusade of Prayer. The effort has been beautifully summarized in the phrase "Mary's triumph through Mary's means." And the means we have had proclaimed by the Mother of God herself at Lourdes and lately at Fatima. Prayer and penance are the two principal means whereby we can show Mary our sense of thankfulness for the innumerable favours bestowed upon this island through the ministrations of these sons of de Mazenod. We here in Jaffna have already inaugurated this event with the Grand Retour of Our Lady of Madhu. In the wake of this successful mission comes the Marian Congress as a fitting finale to the centenary celebrations. We shall not say it with flowers or with gold. We shall say it with prayer, with mortification and with a special access of piety.

May we pray God that He should continue to lavish on us the numerous blessings that have accrued to us through the zeal and devotion of these Oblate Missionaries. Should we look for monuments we have only to look round. More than brick and mortar, chancel and transept, the Faith in our land is the most eloquent testimony of the success of their enterprise. Let every layman throw in his weight with his pastor and help to extend and to intensify the noble work the Congregation has taken in hand. Will every one of us lift up his hands in profound gratitude to the Creator and his Virgin Mother and say with the Psalmist,

### Liquidation of the Uniate Church

#### A Great Tragedy of Our Times

The short report of the Soviet Tass Agency has said that the Uniate Church is now "completely liquidated."

Behind this report of only a few lines lies one of the greatest tragedies of our age, writes Dr. A. Croaty in the "Irish Press."

This "complete liquidation" means, in fact, the massacre of the remainder of the Uniate clerics, a crime which should move the conscience of all people, for it is against all humanity.

The radical "liquidation" began in 1944, when the Red Army occupied the Eastern European countries. That is now "complete" there can be no doubt. The Red hangmen, with long experience will have seen to that.

Very few Uniate priests succeeded in escaping from Western Ukraine and the Carpathian Ukraine. Those who did escape are now living in the displaced persons' camps of the British and American Zones of Germany and Austria under very difficult circumstances. The Soviet authorities are demanding their repatriation, for they are now Soviet subjects.

#### Fantastic Escapes

In the ill-famed Soviet camp near Paris, which is now closed, there were also some Uniate Ukrainian priests, and some were repatriated against their will. The stories of their escape from the area behind the "Iron Curtain" read like the pages of a fantastic romance. The complete liquidation of the Uniate Church, which happened in the last three years, means the end of its three hundred years of activity among the Ukrainian people.

It was during the reign of the Polish King Sigismund III (1587-1632) that the Pope founded, with his support the Uniate or Greek Catholic Church. A Uniate is a Christian of any Eastern rite in union with the Pope.

The first essential of a Uniate Church is its Act of Union with Rome; its second is its retention of its ancient rite. A Uniate Church retains its own rite with such modifications as touch faith and order, i.e., the Catholic Creed and the Roman Primacy, and is organized under a hierarchy of its own. Uncompromising in respect of faith and order, the Popes have been generous in regard to varieties of usage in worship; they do not require the universal use either of the Latin language or the Roman liturgy.

"Quid retribuam Domino, pro omnibus quae retribuit mihi?"

That is the sentiment this centenary spontaneously inspires. To the Marian Congress we extend our very best wishes and Godspeed.

A wise policy has been reflected in the legislation of great Popes for the Uniates, such as Benedict XIV (1740-1758) and Leo XIII (1878-1903). The Bull of Benedict XVI which was addressed to Catholic missionaries in the East, concluded with the words: "We desire, earnestly, that they should become Catholics, not that they should become Latins."

#### Development

The Uniate Catholic Church won a great number of converts in Eastern Galicia and in Transylvania. Among the Ukrainians and Rumanians the greatest development of the Uniate Church occurred under the Austro-Hungarian Monarchy, after the annexation of Eastern Galicia in 1793, after the second Partition of Poland. The intellectual centre of the Uniate Church was Lemberg (Lwow). The Ruthenians of Eastern Galicia are the largest single body of the Uniates.

After the dissolution of the Austro-Hungarian Monarchy in 1918, the territory of the Ruthenians was divided among Poland, Czechoslovakia and Rumania. Before the outbreak of World War II there were in Poland three and a half million Uniates, roughly 10.4 per cent of the population.

In Czechoslovakia there were 600,000 Uniates, and in Rumania 1,500,000.

The Uniate clergy, in comparison with the clergy of the Orthodox Church, were of a higher standard of education and culture. In addition, the Uniates of the East, who do not number more than seven million, were given an influence out of all proportion to their numerical strength.

The Ukrainian peasants were very devoted to their Uniate priests. In their Liturgy they used the Slavonic language. The Ruthenian Uniate clergy was very numerous, and they have had about 12 bishops. In general, the role of the Uniate Church has been of great historic importance to the Catholic Church, acting as it did, as a conciliatory force between Western and Eastern Christendom.

During the first Czechoslovakian Republic, the Uniate clergy in "Sub-Carpathian Ruthenia," an autonomous province in the East were of great influence in the political and cultural life of the peasantry.

It was the Uniate priest, Volosin, who presided over the Central National Council in 1919, in Ruthenia's principal town, Uzhorod, and who proclaimed the unity of this province with Czechoslovakia.

The Rumanian Uniates, chiefly in Transylvania, have had five bishops, and used their own language in their Liturgy. The Bulgarian Uniates number about 30,000 and are under two

(Continued on Page 6)

## Church Calendar

JUNE 1948

THURS. ...17 S. Marcin.  
 FRI. ...18 S. Ephrem.  
 SAT. ...19 S. Juliana.  
 SUN. ...20 S. S. Silverius.  
 MON. ...21 S. Aloysius.  
 TUES. ...22 S. Paulinus.  
 WED. ...23 S. Etheldreda.  
 THURS. ...24 S. John the Baptist.

## The Catholic Guardian

JUNE 17TH 1948

## THE JUVENILE DELINQUENT

Elsewhere in our columns this week appear an account of the death and funeral of Father Flanagan of Boys' Town and the views of the President of the Law Society on the problem of the juvenile delinquent in Ceylon. The two items of news may serve as a text for this week's editorial.

The figures given by the President of the Law Society should be sufficient to shake us out of any complacency. Whether the solution he proposes is far-reaching enough is where legitimate doubt may be expressed.

Sweetness and light are excellent things in themselves but one can have too much of them; we are not convinced that they are the ultimate solution. A sweetness and light deriving from a deeper conviction and realization would seem to be called for; qualities that can take the strain; a conviction and a realization that are the mainspring of one's own ideals and practice, that will see one over the rough patches of a life that can otherwise be unrewarding to the point of heart-break. It was, we think, Herbert Spencer who said equivalently that a useful test of whether a man is educated is that he continues doing what he ought to do whether he feels like it or not.

In the very recent past it was said, egregiously, by one who ought to have known much better that the reason why there was such dishonesty in public examinations was not that there were not enough schools but because there were not enough Central Schools. Drivel of this sort is at the opposite pole to the sweetness and light theory.

How is the juvenile delinquent to be approached?

We take it as axiomatic in view of Father Flanagan's unquestioned success that

(1) Such delinquent is 'touchy' and any suspicion of patronage, of 'airs', of 'my good man' will merely raise his hackles and call forth all that is unregenerate and ungracious.

(2) The delinquent is sharp-witted—it is the *sine qua non* of his existence—and he is not to be taken in by mere sweetness which either convinces him that its possessor is 'soft' and so qualifies for his unmeasured contempt or that there must be a catch somewhere. Either way it is not going to engender practical resolutions or a change of heart.

(3) He cannot be coerced or brow-beaten. It is possible to try the method but no amelioration is to be expected from such methods.

(4) What the delinquent needs is something positive and con-

structive with a minimum of preaching. What the world, a delinquent world as well as the delinquent juvenile, needs, now as always, is an ideal, an ideal embodied in the life and practice of those who would reform. The qualities of such an ideal are: the ideal should be living, realized in flesh and blood: it should be able to 'take' any amount of unpleasantness and be completely dominated by the idea of service which again in practice will mean spiritual service if it is to survive: no short views or expecting quick results can possibly survive: it will be virile and gracious: it will qualify the atmosphere of daily life and daily contacts and will work much as seepage works.

What then does the juvenile delinquent need? He needs the proper type of men to approach him.

Bishop's House,  
 Jaffna, 13-6-48.

DEAR REVEREND FATHERS,

The Marian Congress which is to be held in Colombo from 8th to 11th July calls for a response from all Catholics in the Island and especially from the Catholics of Jaffna, because it will be the natural and fitting close of all those ceremonies and solemn demonstrations recently held in this Diocese in honour of our Blessed Lady. No better testimonial can be found for an Oblate Centenary celebration than this form of glorification of the Mother of God to whom the Missionary Oblates have devoted themselves so selflessly during the last hundred years. To Her we owe the prosperity of our missions, it is but right that on an occasion like this we return to Her our deep-felt thanks.

In union then with Colombo we shall have in all the missions from the 8th to the 11th July a solemn *Triduum* of Intercession which may take the form of a Rosary, with commentary, a short sermon and Benediction, stress being laid on the same occasion on the work done by the Oblates in the various continents, on the necessity of apostolic work for the sake of conversions, on the cultivation of priestly and religious vocations, on devotion to the priesthood, on Bishop de Mazenod's life and so forth.

On the Sunday terminating the devotions a High Mass could be sung and in the evening, after Benediction, an entertainment or a march past of the school children might close the day.

As the Marian Congress in Colombo will involve a good deal of expenditure we recommend the Reverend Parish Priests to ask their people to offer their contributions to the Congress Fund so that they may show also their interest in this tangible form.

Finally we advise, wherever possible, that groups be formed of children or grown-ups to witness the Colombo Celebrations and thus to represent the Jaffna Diocese on that solemn occasion.

I am dear Reverend Fathers,

Yours devotedly in Christ.

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

THE WORK  
OF THE  
OBLATE FATHERS

Under the auspices of the Literature Committee of the Jaffna Catholic Diocesan Union, Very Revd. Fr. J. Boekenfoehr, O.M.I., Asst. General of the Congregation of Mary Immaculate, delivered an impressive lecture on the work of the Oblate Fathers.

Very Rev. Fr. T. M. F. Long, O.M.I., presided in the unavoidable absence of His Lordship the Bishop.

## Beginnings

The lecturer traced the history of the vigorous growth of the Congregation of Mary Immaculate from its humble beginnings in 1816 under the inspiring leadership of Father de Mazenod of saintly memory with just a handful of missionaries to the 6,000 Oblate Fathers who are to-day labouring in every clime, from the coldest magnetic North Pole among the Eskimos to the equatorial jungle villages in hottest Africa.

He spoke of their missionary labours in England and Ireland and of the hardships they had to face in 1842 when they went out to Western Canada to evangelize that vast region. He also referred to their other mission fields in U.S.A., the Philippines, Japan and S. America.

## Ceylon

The greater part of his lecture was devoted to the untiring and devoted work of the Oblates from 1848 when they landed in the Jaffna Vicariate among less than 100,000 Catholics, tried by persecution and with just a few dozen priests to minister to them.

He referred to the grand work of Archbishop Bonjean, O.M.I., and to the noble line of bishops and clergy, to whose courage, vision and foresight, we must credit the present state of our religion, our institutions, our religious orders, and our churches. To-day the Catholics in Ceylon number 700,000 with nearly 300 Ceylonese priests to minister to their spiritual needs.

## Vocations

He also made an impassioned appeal for vocations, saying that the need for more priests and nuns was greater than ever before.

He said that he was visibly moved by the grand faith of the Catholic people of Jaffna during the Grand Retour of Our Lady of Madhu, and exhorted all to continue the practice of the Family Rosary in every home.

Mr. C.W.D. Alwines proposed a vote of thanks and Mr. M. Jacob seconded it.

## JUNE THOUGHTS

II

11. It seemed too short a time for our loving Lord to have been only thirty-three years with men on earth. In order to be with us till the end of the world, He instituted the Holy Eucharist.

12. Although the work of Redemption has been already completed He remains with us, to be

our companion in exile and because He cannot bear to separate Himself from us. He delights to be with us.

13. It is His infinite love for us that has induced Him to become the food of our souls, so as to make His Heart and ours as one.

14. O wonder of wonders! O excess of divine love! O love of Jesus, do Thou make Thyself known to men and do Thou make our cold hearts love Thee! How is it possible that we are unable to reciprocate Thy love for us?

15. Our Lord offered His life, sufferings, and death to His Heavenly Father, not only for all mankind, but for each one of us; as if my own soul had been the only one He came to save.

16. Thus I have a right to say that His Heart beat for me alone, from the crib to the Cross.

17. This Sacred Heart throbbled for me in every phase of His life, and offered all for me. The same Heart throbbled for me at the Last Supper, when he resolved to offer Himself daily every moment in the Sacrament of His love, until the very end of time.

18. It throbbled for me when He saw, with prophetic vision, the many temptations which would surround me in life, and His precious Blood burst forth from every pore in His agony at Gethsemane.

19. How bitterly His Heart throbbled for me when the cruel scourge laid open the quivering flesh, to the very bone, and the heavy Cross crushed Him to the earth.

20. When He hung between Heaven and earth on the Cross, a Bleeding Victim, for my sins, it was for me that His Sacred Heart throbbled as He cried out to the eternal father: "Father, forgive them for they know not what they do." Then when He died, a soldier opened His Heart and from It fell the last drop of His Precious Blood—for me.

C.W.M.—SERIES.

(To be Continued)

School No Place For  
Sex Education.

"The problem of instructing children about sex matters is exercising the minds of educationists at present. It is proposed that school teachers should impart this knowledge to children. I presume they would give a lesson on it to the whole class. I thoroughly disagree with the whole proposal," the Metropolitan's Commission member Ven. A. J. Kendall Baker, writes in his letter to the June issue of "The Ceylon Churchman."

"It is not fair", he explains, "either to the teacher or to the children and it entirely overlooks the rights of the parents. Children are not sent to school to learn about sex, nor do teachers expect to be required to give such instruction when they enter the teaching profession. Their relation to their pupils is not 'in loco parentis' and parents have the right to protect their children from the dangers inherent in such instruction, whether it is given to individuals or groups of children. It is the parents' own sacred privilege which cannot be delegated to others."

## THE DANGER

"It is quite impossible to exclude the emotional element from such instruction, and therein lies the danger and the undesirability. The relation between teacher and pupil is on quite a different

(Continued on Page 5 Col. 1.)

# Archbishop's Pastoral on Marian Congress

THOMAS COORAY, O.M.I.

By the Grace of God and the favour  
of the Holy Apostolic See  
Archbishop of Colombo

To the clergy and Faithful of  
Our Jurisdiction

Peace and Blessing in the Lord.

DEAR REV. FATHERS AND  
BELOVED BRETHREN,

In the midst of the many cares laid on us by Our Pastoral Office, the forthcoming Marian Congress affords us the consolation of opening our heart to you on a matter so dear to all of us.

Let us first tell you with what great satisfaction we have welcomed the plan submitted to us by the Colombo Diocesan Union. Anything affecting the honour of our Immaculate Mother naturally finds a ready echo in our hearts, for under God it is to Her we owe all that we are and have.

Our happiness is all the greater that what has prompted the holy enterprise is a sentiment of gratitude towards the Missionary Congregation that this year completes a century of faithful labours in our land. Thankfulness is a beautiful virtue, doubly so when practised towards those Fathers of our souls of whom Our Lord has said: "He that receiveth whomsoever I send, receiveth Me."

It is all to your credit, beloved brethren, that of your own accord, you have wished to express this thankfulness in the delicate way the Oblate Fathers would be most likely to accept, namely in a hymn of praise to the Immaculate Mother to whom as to the fountain-head they themselves refer all the honour of their ministry.

Need we add that it has touched us deeply to see the other Dioceses take up the idea and with the encouragement of their venerable Pastors co-operate in placing this first Marian Congress on an All-Ceylon basis. This generous gesture of solidarity prompted by common concern for Mary's honour as well as by an appreciation of such pioneering as it has fallen to the Oblates to perform in almost every corner of the Island, will certainly be remarked on earth and, we doubt not, noted and rewarded by the Heavenly Queen herself.

On the other hand, this happy participation of the other Dioceses affords us the opportunity of associating with us, in the honours of your thankfulness, those valiant Orders and Missionaries who have preceded us in the vineyard or shared with us the burden and the heats of the day's labour, in such wise that as the Divine Master wills "both he that soweth and he that reapeth, may rejoice together" (Jo. IV. 36) In a special measure should this be true, dear Brethren, of the gentle, peaceable sons of St. Benedict, the Sylvesterian Monks, into whose labours we at the call of Holy Church have entered, in this portion of the field.

Together, therefore, let us bless Mary whom all of us acknowledge as Mother and Queen, the bountiful Lady of the Harvest and of the labourers. Let our praise be full, let it be loud, let it be in good taste ("Sit plena...sit sonora...sit decora") There is never too much for Mary, never in fact enough. However, our praise will be all the more pleasing to Her, if well and appropriately expressed.

A Congress must include some pageantry. It is a joyous, triumphant manifestation. We owe it to our children to give them something to remember. We shall not grudge therefore a certain colourfulness of celebration.

It pleases Us to see that while rejecting all that would savour of mere pomp the organising Committee has designed such exterior manifestations as are both striking and effective viz. a Marian Exhibition and arts of the Sacred Liturgy.

It is with particular satisfaction, then, that we learn of your generous response to the appeal for the funds necessary to work out the Programme with propriety and such measure of splendour as shall impress both our children and those outside the fold who are certain to watch us closely on this occasion. If possible, therefore, let contributions

to the Congress finances be still more generous. May they be richer; may they, above all, be general; so that not a widow's mite or school-child's penny be held back from Mary's treasury.

A Congress, however, must be more than a splendid demonstration of faith and piety.

The final celebrations are, in fact, a climax. A real Crusade of prayer must precede them.

We have no doubt, dear Brethren, that from the very first announcement of the event you have felt this duty of fervent prayer. As the closing date draws nearer, we must redouble our fervour.

There are two aspects to a Congress. In either of them this joint and public celebration is the affirming of a principle, the manifesting of our belief in and attachment to a cause.

We may consider the Congress from the point of view of the outsiders who look on. To those watchful eyes our words, our actions, our very deportment must be a declaration, a visible sign. It must be an object lesson that even those unacquainted with Catholic Doctrine will be able to take in at least vaguely. We must impress them favourably, not for our own honour, but for the credit of the Faith we profess. For our piety to be thus eloquent, for it to speak the very tenets of our faith, it must be stepped up to intensity by prolonged preparation.

This is especially true of congregational prayer in which all must take part without losing the recollectedness of personal devotion.

To pray together devoutly requires the cultivating of the proper mental attitude—a growing sense of our corporateness as members of the Church, of Our Lord's own Mystical Body.

On the other hand we may consider the Congress as being a manifestation to the Congressists themselves. In this sense, its purpose is to give all those who take part in it a clearer vision, a deeper understanding, a more personal awareness of the truth. We shall then be able to express it better to ourselves. Above all we shall adhere to it more enthusiastically, and with greater practical effectiveness.

This implies an intellectual effort. A Congress must consequently include study-lessons, conferences and similar means of enlightenment.

Here again the organising Committee has made adequate arrangements but a campaign of study must go before.

Now, what is the theme of the forthcoming Congress?

What is the particular truth it wishes to affirm?

What is the Cause to which it desires to rally us more enthusiastically, more practically and above all, as a body?

Its name proclaims it. It is *Mary herself*, inexhaustible subject! Ever a reasonable topic!

We can never flatter ourselves as having grasped sufficiently the world of marvels that God has created in the heart of His Mother.

Precisely for this reason a Marian Congress must necessarily limit itself to some particular aspect of Mary's glories.

Providence has indicated for us what should be our special consideration. It can be summed up as *Mary's triumph through Mary's means*.

Mary's triumph! The plan of Divine Providence never changes. Our Lord's triumph is always in some manner dependent on Mary's triumph.

Never has this been truer than in our day.

A close observation of the trends within the Church leaves us little room for doubt. But should there be any hesitation in our minds the pronouncements of our Holy Father the Pope would reassure us immediately.

The Church then in her present day devotion to Mary is deeply affected by an occurrence—an occurrence the genuineness of which is borne out by unimpeachable evidence and guaranteed by the competent ecclesiastical authority. That occurrence dates back to 1917 but relates even to our day: it is Our Blessed Lady's apparition at Fatima (Portugal) and the Message she vouchsafed to the world.

No study of the blessed Mother and her place in the providential scheme of things today can claim to be actual and enlightened if it overlooks the Fatima apparition and Message.

In it we find that the first point to be assimilated as a personal conviction is that the immediate objective for the Church in our day is Mary's triumph—the triumph of her Immaculate Heart. All the rest: international peace, the conversion of sinners, the elimination of atheism can come only through this triumph: they will follow it automatically.

And how is this triumph to be effected? Once again, the Fatima Message is explicit. Providence has not left us to rack our poor brains and shift for ourselves. The means are indicated. Here as at Lourdes, Pontmain and elsewhere, Mary comes as "God's Missionary" preaching salvation through PRAYER AND PENANCE.

Penance! Not so much the self-infliction of penitential acts as the cultivating of a habit of penitence. This implies a conversion of soul, a change of heart; the turning away from sin, by detestation, by humble avowal in Confession, by earnest efforts to keep clear of those places, persons or pursuits that are our personal stumbling block in the way of virtue.

Such a conversion, however, such a change of heart, whether desired for ourselves or for our brethren, cannot be effected by mere human endeavour. It is a work of Grace and Grace is the answer to Prayer.

And now, a vital point. All Graces come to us through Mary and are an answer to her prayer; but the conversion of the sinner, the general conversion of the world to-day, have, in the Divine Plan, been made most particularly dependent on Mary's Prayer. Mary, however, at Fatima seems to tell us that even her all-powerful prayer will be unavailing unless we turn to her and ask for it. This thought should fill us with a wholesome fear: even the prayer of the Heavenly Mother whom God always hears, is conditioned by our own prayer—our prayer to Her.

Our Blessed Lady has been pleased to indicate the special form our prayer to her should take at the present moment and for the particular conversion demanded in our day.

Mary asks for Devotion to her Immaculate Heart comprising consecration, the daily Rosary and the First Saturday of Reparation.

Left to ourselves, we should probably have thought out a more spectacular programme of activity; but these are *Our Lady's own means* and, on the strength of her declaration at Fatima, the only means of effecting a spiritual renewal of the world and conquering the terrible evils that menace it and have in part already befallen it.

Faithful to these providential indications, beloved brethren, let us make our Congress an occasion of going deeper into the Message of Fatima, of taking it to heart in all its prescriptions, of communicating it to a larger section of our brethren so that in Ceylon, too, as in other lands, there may be a widespread and vigorous "Marian Crusade."

It is with this letter in view that we have deemed it opportune to establish a Marian Bureau or Secretariat which will serve as an agency to promote the main idea and practices inculcated by our Immaculate Mother at Fatima.

It is with this Message in mind that we wished to enter on our duties of Pastor by consecrating our Archdiocese to the Immaculate Heart and making an insistent call for the practice of the Family Rosary. Our forthcoming Congress has it in its power to get the Marian Crusade started vigorously on an All-Ceylon basis. That, we make bold to affirm, would be a substantial contribution to Our Blessed Lady's honour.

All this, however, supposes an intense campaign of study and diffusing of knowledge. If the term did not seem somewhat profane we would say Our Lady needs *publicity*. Her Message must be put across to the general mass of the people.

As we said of piety, so now we are forced to repeat for this point of the

statement of doctrine; Congress must be preceded by a chain of acts. It must come as a climax to the repeated efforts of individuals and groups.

It is this idea that has led us, dear brethren, to decide that the few weeks that separate us from the Congress should be devoted to a great campaign of Marian study and devotion. To ensure this, we have considered it good for a Marian Triduum to be held by the Parishes in rotation. An annexed Schedule will give the dates assigned to the districts for a Triduum in each of its Parishes and establishments that have a Chaplain of their own. The details of the Triduum are left to the local pastors or chaplains but should, we think, include the public recitation of the Rosary, suitable instructions on the Congress theme and exhortations to the people to give their utmost co-operation for the success of the undertaking.

No special permission is required for Benediction or Exposition of the Most Blessed Sacrament during these days. Confession and Communion should be insisted on for all.

Meetings of teachers, parish or confraternity office-bearers would also be helpful in coming to some definite decision on the strength and composition of the delegation to be sent to the Congress, their means of transport etc.

The success of the final Congress, we repeat, depends to a large measure on the earnestness with which these preparatory Triduaums are conducted and followed. With insistence, therefore, dear Rev. Fathers and beloved Brethren, must we exhort you to make your Triduum worthy of Mary—avoiding of course all undue external display.

The triduum however must not be considered as a solitary act, sufficient in itself to prepare the parish for participation in the general Congress. Properly speaking, it must serve as a means of accelerating a campaign of prayer and study that should cover the whole period from now to the great date.

It would give us great pleasure if Pastors, Directors of Associations and School authorities organised conferences and study-circles at which the Marian Theme, Congress Programme and practical implications of the Centenary are progressively explained.

In this connection we desire special emphasis to be laid on the need for more priestly and missionary vocations. This is in fact an idea that a missionary Centenary should suggest spontaneously. Everything indicates it should be made a concrete intention of the Congress. We have no doubt that the Immaculate Mother, Queen of Apostles, and chief instrument of God in the fruitful labours of which we make a century, will reward our feeble efforts to honour her during this Congress by sowing in the hearts of our children that heavenborn generosity that will lead them to emulate the examples of our pioneer missionaries and devote their lives to the service of God and the Church as Priests or Religious.

Besides this most precious of graces—one on which the future of Catholic Ceylon depends—Mary in her queenly lavishness will know how to add the many favours we require to enjoy the secure possession of our Faith on earth and the blissful Vision that awaits us in Heaven.

With all the earnestness of Our Pastoral heart we make this Our prayer to Her on your behalf and give you in assurance Our affectionate blessing.

Given at Colombo this eleventh day of May 1948, on the feast of the Mother of Mercy.

✠ THOMAS COORAY, O.M.I.,  
Archbishop of Colombo.

## CEYLON GOVERNMENT RAILWAY NOTICE

The Railway Level Crossing at 1 mile 04 chains 50 links, Kelani Valley Railway, between Maradana and Baseline Road Railway Stations, on the Baseline Road, will be totally closed for vehicular traffic from 10 p.m. on Saturday 27-6-48 for effecting repairs.

During this period, road traffic can be deviated along Mount Road and Kolonnawa Road.

M. KANAGASABAY,  
Ag. General Manager,  
26-5-48.

# Detail and Arrangements of Marian Congress

## The Life of Rev. Sr. Alphonsa

3

1. The following information in regard to the Marian Congress is set out for your information and such action as is necessary.

### DATE AND PLACE

The Congress will take place at St. Joseph's College on the following dates: 8th, 9th, 10th, & 11th July 1948.

### PROGRAMME

#### Thursday, 8th July 1948.

5-30 p.m. Solemn opening of the Congress.—Liturgical reception with Ecce Sacerdos.—Welcome Address—Veni Creator.—Declaring the Congress open and the Inaugural address by the President.—Reading of Messages.—Benediction of the Blessed Sacrament.  
7 p.m. Opening of the Exhibition.

#### Friday, 9th July 1948.

#### Priests & Religious day

Low Mass  
8 a.m. Pontifical High Mass.  
11 a.m. Conference in English for Priests and Brothers.—Conference in Sinhalese for Nuns and Brothers.—Conference in Tamil for Nuns and Brothers.  
12 Noon. Sext (recited).  
1 p.m. Lunch for Priests.  
6 p.m. Vespers (sung), Sermon, Benediction

#### Saturday, 10th July 1948.

#### General Public.

Low Masses.  
8 a.m. Pontifical High Mass.  
10-30 a.m. Conferences in English, Sinhalese and Tamil for the General Public.—Rally for the Legion of Mary, the Sodality of the Blessed Virgin...and other associations (associations are requested to give the General Secretaries notice of their intentions).  
4 p.m. Lectures in English, Sinhalese and Tamil for the Public.  
6 p.m. Sermon, Vespers and Benediction.

#### Sunday, 11th July 1948.

#### General Public.

Low Masses.  
8 a.m. Pontifical High Mass and General Communion.

1 p.m. Procession with the Statue of Our Lady of Lanka from St. Lucia's Cathedral to St. Joseph's College via Galle Face and Union Place.

6 p.m. Sermon—Address by the Delegate Apostolic.—Consecration to the Immaculate Mother.—Closing Benediction.

The Services will be in the open, but the Conferences and Exhibition will be indoors.

2. It is anticipated that many of your Parishioners will desire to attend this Congress. The numbers so attending will have to be notified to us so that we can cater for their reception.

The following arrangements are being made for the convenience of those attending.

### TRANSPORT

#### (A) From Outstations to and from Colombo.

(i) Trains are being laid on to and from the following stations: Polgahawela, Alutgama, Chilaw. } on 10th & 11th July '48.

(ii) In addition to the above, bus owners on the following routes have undertaken to strengthen their normal services on the 10th & 11th July 1948.

Avissawella  
Gampaha  
Alutgama  
Negombo.

(iii) Arrangements are being made to allot parking space for those who arrive in their own transport such as Cars, buses etc. (probably Victoria Park).

#### (B) In Colombo.

All bus routes are being strengthened. Will Parish Priests please communicate with Lt. Col. M. A. G. de Mel, Dominion Hotel, Fort, Colombo giving approximate figures of Parishioners who will want to use the Railway or Bus services being laid on. This information should reach Lt. Col. de Mel by 30th June 1948.

### ACCOMMODATION

In view of the shortage of accommodation, priority in the allocation of accommodation is being given to members of other dioceses. Members of the Archdiocese are requested therefore to try and make their own arrangements. Should however they find any practical difficulty in making such arrangements, they are requested to make their requirements known directly to—

W. Abeyaratne, Esq.

Secretary, Accommodation Sub-Committee,

C. A. M. Building,  
St. Joseph's College,  
Colombo.

For general information the type of accommodation available is as follows:—

Men at Colleges  
Ladies in Convents  
Bed and Bedding will NOT be supplied.

It is possible to arrange for food to be provided at cost at these centres if the numbers are known beforehand. Therefore if any of your Parishioners require these arrangements to be made, they should inform Mr. Abeyaratne by 30th June 1948.

### MEALS

#### LAITY

#### a) For those accommodated at Colleges and Convents.

Meals will be provided at cost on condition they notify the Secretary, Accommodation Sub-Committee before 30th June 1948.

(b) No special arrangements are being made for those who come in their own transport and are allotted special parking space (probably Victoria Park.)

(c) At St. Joseph's College. By arrangement with well known Colombo Caterers, Restaurants will be open where it will be possible to have the following:

Lunch.  
Tea.  
Dinner.  
Sweet Drinks.  
Light Snacks.

In addition to the above the Refreshments Sub-Committee is organizing booths in which Soft drinks will be sold at a nominal charge. Milk Tea will be provided by the Refreshments Sub-Committee at 50 cts. per cup.

### MUSIC:

Details of the Hymns that will be sung at the Congress will be sent to you by the Secretary of the Music Sub-Committee. As it is considered desirable that the Hymns concerned be sung by the maximum number possible, it is requested that your Parishioners be encouraged to learn all the Hymns—in particular the Congress Anthem which will be in all three languages.

### PUBLICITY:

Publicity is in the hands of a separate Sub-Committee who will be sending you hand bills and posters for promulgation and distribution. Details of lectures that have been organized have been announced in the Catholic Messenger.

### PROCESSIONS:

Processions by day will take place as follows:—

**1st Phase:** Procession from St. Lucia's Cathedral to Galle Face commencing at 1 p.m. in which the Statue of Our Lady of Lanka will be carried. This procession is meant for the residents of Colombo North and the Northern parts of the Diocese. Arrangements are in the hands of Rev. Fr. P. Selmer and Mr. J. N. Alles.

**2nd Phase:** On arrival at the Galle Face, the Main Procession will be formed and will set out from the Galle Face at approximately 3-30 p.m. Residents of East and South Colombo and the Eastern and Southern parts of the Diocese are expected at the Galle Face Green. Residents of North Colombo and the Northern parts of the

Diocese are naturally at liberty to join the procession at the Galle Face, should they prefer to do so.

The Procession will be formed under the supervision of the Rev. Fr. John Herat, O.M.I., who will be assisted by the members of the Legion of Mary. And it is anticipated that the order of the procession will be as follows:—

- (i) Members of the Services.
- (ii) Parish Representatives.
- (iii) Altar Boys.
- (iv) Cadets.
- (v) Personnel from Colleges and Convents.
- (vi) The Legion of Mary.
- (vii) Girl Guides and Boys Scouts.

The Procession will move off in this order along Union Place until it reaches the Priory where the following will join the Procession:—

- (i) The Children of Mary.
- (ii) Religious Bodies (Men and Women)
- (iii) The Clergy (including Christian Brothers)

The Procession will continue to Darley Road where at Cambridge House, the following will join:—

- (i) Distinguished Laymen.
- (ii) Hierarchy.

It will thereafter proceed to St. Joseph's College.

In order to ensure control, the Procession Sub-Committee has decided that the Procession Proper will be made up of a number of Representatives of various bodies in the Archdiocese. Mr. H. T. Gunasekera, the Secretary of the Procession Sub-Committee will write to you direct in regard to the details of the Procession.

The Procession Proper will be marshalled along the road adjacent to the Galle Face Hotel, and the Gravel Road (called the 'Promenade') All members of the Procession Proper will be required to go to a Reporting Centre which will be established near the Galle Face Hotel, where Special Representatives of Religious Bodies of Dioceses will be told their positions in the Procession Proper. The General Public i. e. to say those who take part in the Procession but not as Special Representatives of Religious Bodies of Dioceses will congregate on the Galle Face Green and will join the Procession at the South-Eastern End of the Galle Face Green.

Parking arrangements are as follows:— Buses will be parked on the Football Grounds at the North End of Galle Face between Galle Face Centre Road and Lower Lake Road.

Cars will be parked along McCallum Road which will be divided up as follows:—

- (i) Owner-driven Cars.
- (ii) Colombo North and the Northern parts of the Diocese.
- (iii) Colombo East and the Eastern parts of the Diocese.
- (iv) Colombo South and the Southern parts of the Diocese.
- (v) Cars without Labels.

To enable parking to be done, Cars will be issued with separate identification labels. Labels will be issued to you for distribution among your Parishioners should application be made to the Secretaries on or before 30th June 1948.

A Great deal of disorganisation can be avoided by information of the Procession arrangements being passed on to the Public by you. In any case, you are requested to let the Secretaries know the number of labels that will be required for:—

- (a) Cars, Etc. carrying personnel for the formed portion of the Procession.
- (b) Cars carrying other members of your Parishes.

3. You are earnestly required to pass on the information contained in this letter to members of your Diocese and to let the Secretaries have the information which has been called for with as little delay as possible.

Thanking you,

We are, Yours Sincerely in Christ,  
Hon'y. Joint Secretaries.

Falling at the feet of her father she entreated him for the sake of the Sacred Wounds of Our Lord not to force her into marriage. He gave her his consent to enter a Convent but her aunt remained adamant still. Although the ordeal by fire was too much for her she did not give up her idea of getting Anna married until her death which took place in the beginning of the year 1934. On the 8th August 1928 Anna received the white veil of the postulant at Bharanganam, in the Convent of the Sisters of the Poor Clares and took the name of Sr. Alphonsa. She related the incident of her falling into the fire to her Spiritual Director, who thought her act very imprudent. She had no idea of falling into the fire she told him but intended only to put one foot slightly into the fire when, as if pushed she slipped and fell into it. Although she tried her best to get out, she could not do so until her flesh was burnt up to the bone, when suddenly she was helped out by an unseen hand.

Her novice mistress and even Priests advised her to return to the world as they thought she had no vocation. According to custom she used to visit her parents during the holidays when her aunt once again fixed up a marriage for her, this time with a nobleman of a very rich family. Sr. Alphonsa was firm and would not hear of leaving the Convent.

The day of her religious profession at length arrived, and the holy novice, having first made a rigorous examination of her whole life, and marked all the stains on her pure conscience, which she removed by the fire of her sorrow and the Precious Blood of Jesus Christ, presented herself at the Altar of St. Mary's Church, Bharanganam, and received her religious habit on 19th May 1930 from His Lordship Doctor James Kalacherry, the Bishop of the Diocese. Several relations including the youngmen who were proposed in marriage to her were present on the occasion. The Crucifix was presented to her and she was invited to become the spouse of the Crucified. The vows of poverty, chastity and obedience had nothing to alarm her. For she was from her childhood accustomed to voluntary poverty; her body, she had crucified with her Lord; and she had lived always subject and obedient to her adopted parents. She preferred this sweet servitude to all the kingdoms of the earth and considered herself the happiest woman, since she had at last reached the goal towards which from her earliest years, she had felt herself drawn by heaven's gentle violence. After such a struggle to come here, if I do not become a Saint, why should I be here at all are the very words of Sr. Alphonsa. She resolved to become daily more and more perfect and begged of God to give her some bodily affliction that may make her resemble her spouse.

God took her at her word, and led her to perfection along the way that He chose for His only Son, the way of the Cross. In August of the same year, symptoms of a terrible disease appeared and she was sent to the hospital at Ernakulam to stand an operation. She bore all her sufferings very patiently and was well enough to return to her convent in a few months. Being very proficient in the Tamil language she was sent to an oustiation school to teach.

C.W.M. SERIES.

(To be Continued)

### TENDER NOTICE

Tenders are invited by the Government Agent, Northern Province, Jaffna, for collection, transport, heaping etc. of salt from Karanavai and Vellaparavai leways from 1st July, to 30th November, 1948. A rate per 100 hundred weights of salt collected or transported and heaped should be quoted. Tenders close at 12 noon on 22nd June, 1948. Tender forms can be had on production of a Kachechi receipt of good faith deposit of Rs. 50/- per service. Further particulars will be supplied on application.

P. J. HUDSON,  
Govt. Agent, N.P.

Jaffna 11th June, 1948.

(Continued from Page 2.)  
 Ispoting from that of the child to its parents. The teacher would have to 'make' the occasion artificially for the imparting of sex instruction, and such instruction might possibly be ahead of the child's years of ability to comprehend, or it might arouse an unhealthy curiosity in the child and so do great harm. The mother, on the other hand, need only answer incidental questions when the child asks them, and the child's curiosity is thereby satisfied—not aroused.

"Sex is of such absorbing interest to the developing child, because Nature has purposely made it a powerful instinct for securing the preservation of the race. But Nature has also in the most delicate way, provided us with the corresponding virtue of modesty, by which we instinctively know that sex is not a subject for general conversation or public discussion. It is sacred and partakes of the nature of a Sacrament. The tendency of the present day is to remove the restraints of modesty which belong to sex. This is another manifestation of that exhibitionism which the psychologists classify as abnormal. "I have given my personal views on this subject, because I hope that our school teachers will not have a duty imposed on them, which will cause them great embarrassment, and which does not come within their province."

**MARIAN CONGRESS**  
**PUBLICITY LECTURES**

The Publicity sub-Committee of the Marian Congress is organizing lectures in several parishes of the Archdiocese in connection with the Oblate Centenary Celebrations.

The lectures explain the work done by the Oblate Fathers during the last 100 years in Ceylon and the significance of the forthcoming Congress which is a public manifestation of the country's devotion to the Mary, the Mother of God.

**THIS WEEK'S LECTURES**

At the R.C. School, New, Chetty Street, Colombo, there will be a public meeting on Saturday the 19th inst. at 6.30 p.m. (IN TAMIL).

Proctor A. Mariadason will speak on the "Oblates in Ceylon."

Mr. J. G. Benedict of the R.C. School, Kankesanturai will speak on "Jaffna under the Oblates."

Senator A. B. Rajendra will preside.

At the K.C.Y.M.A. Hall, Kotabena, Mr. Cyril E. S. Perera, B.A., LL.B., will address in English at 5-15 p.m. on Sunday the 20th inst. The subject of the lecture will be "The Oblate Centenary."

Dr. W. M. Muller will preside.

**LOCAL & GENERAL**

**St. Vincent de Paul Society.**—The annual General Meeting of the St. Vincent de Paul Society, St. Joseph's Conference will be held on Sunday the 27th of June 1948 at 5-30 p.m. in St. Charles' School immediately after the Benediction. Rev. Fr. P. T. James, O. M. I. Parish Priest, Cathedral, will preside and Rev. Bro. P. Ignatius, S.S.J. will deliver an interesting lecture on "The urgent need of succouring the agonizing." All our friends, well-wishers and benefactors are cordially invited.

**King's Birthday Honours List.**—The following Tamils were the recipients of Imperial and local honours:

O.B.E. (Civil Division)  
 Mr. K. Alvapillai and Mr. S. Somasundaram.

M.B.E. (Civil Division)  
 Mr. R. Dorasamy.

Justices of the Peace: Dr. Canagasaby Candiah.

To be Gate Mudaliyar: Mudaliyar K. Chinnatambay.

To be Mudaliyars: Mubandiram C. Thiagarajah and Kandiah Thiruchittampalaya.

To be Mubandirams: Ponnambalam Thiruganana Sampanter, Eliyatambay Chellarajah, Alagaratnam Edwin Emerson; Sinnathamby Kanagaratnam; and Ponnambalam Vythilingam.

**Mr. J.R. Peter left Seven lakhs.**—The late Mr. J. R. Peter, of College Street, Kotabena, has left an estate

valued at Rs. 718,807-18 for which testamentary papers were filed in the Colombo District Court, by Mr. John Wilson.

Mr. Peter died on November 13, 1947. He left a will in which he appointed Mr. John Wilson (jun.) and his widow Mrs. Grace Peter, as executor and executrix respectively. The intestate heirs are the widow and four children, Theodore Peter, Ruby Peter, Helen Peter, and Miriam Peter.

The executor and executrix are now claiming probate.

**Examinations Here of no set Standard.**—In a 90-minute report at the Dharmarajah College prize giving, the principal, Mr. S. A. Wijeyetilleke, stressed an "alarming deterioration" in the standard of English, both oral and written, "as a consequence of the meagre allowance of English in primary classes."

Mr. Wijeyetilleke said this was most evident in the post-primary classes, particularly the first form, and that the low standard of English vitiated the progress of the pupil all along the line, reducing still further his already reduced chances of passing such examinations as the SSC (English), the HSC and the University Entrance.

Commenting on the results of the Ceylon examinations in which the failure of four of the school's brightest candidates had left both the students and the staff with a sense of frustration, he said: "The peculiarly exiguous HSC pass list suggests that it is time the examinations and, if necessary, the examiners themselves, were thoroughly examined by a competent authority, preferably from outside the country."

Those who treasured memories of Cambridge and London examinations, he said, could not help being struck by the difference between them and the present-day Ceylon examinations. The standards of the former continued to be fairly constant and absolutely reasonable whereas those of the latter were "as variable as the vagaries of some skittish jade."

**Population Increased by 195,000 in a Year.**—The population of Ceylon increased by 195,000 in one year. An estimate of the population on December 31, 1947 (excluding military and shipping population was 6,979,000, as against an estimated population of 6,784,000 on December 31, 1946.

The birth registered during this year exceeded the deaths registered by 172,647 and the number of immigrants exceeded the number of emigrants by 22,470.

**Lady Moore Going to U.K.**—It is announced from Queen's House that Her Excellency Lady Moore will leave Colombo for England in the Rotterdam Lloyd liner "Willem Ruys" on June 27 and is expected to be away from Ceylon for some months.

**Malaya to Get £55,000,000 as War Damages.**—Last week the Joint-Committee in London on war damage compensation in Malaya announced a £55,000,000 plan of settlement. It is gratifying that the Government has at long last accepted the submissions made by the Committee between August, 1942 and January, 1943, and that the written undertaking then given by the Government, is being honoured.—*Times of Ceylon.*

**More Infantile Paralysis.**—Two more cases of infantile paralysis are reported from the Ragama section of the General Hospital, Colombo. The two wards in which they occurred have been segregated.

**Cost of Education is at Saturation Point.**—"If the future educational programme was to make satisfactory progress, there should be a contended band of teachers to work that programme, and government was doing all it could to achieve that end," said Major E. A. Nugawela, Minister for Education, at the annual general meeting of the Kandy Teachers' Association held at St. Anthony's College hall, Katugastota.

The Minister said that he was aware that there was considerable doubt and dissatisfaction in the minds of teachers about their conditions of service, pension rights, leave privileges, professional grading, and so on.

But, he added, Government with all its goodwill, could not give a complete answer to all their problems. Tremend-

ous limitations, particularly of finance, had been imposed upon it.

"We have reached the limits of our taxable capacity," he observed. "We have reached saturation point, and if any attempt were made to go beyond this point, it will mean that the law of diminishing returns will begin to operate."

**Chuni Mukerji Enters True Fold.**—Chuni Mukerji, well known for his literary works in English and Bengali, has embraced the Catholic Faith. On Saturday, 24th April, in a touching ceremony in the Bishop's chapel in Krishnagar, he made solemn profession of faith. Holding the Bible, his face showing deep conviction and spiritual joy, he declared in a firm voice his belief in the one Holy Catholic Apostolic Church of Our Lord Jesus Christ. Immediately after, he was given Confirmation, he received his First Holy Communion the following Sunday.

**Co-op Store Manager Gets Jail Sentence.**—Mr. R. R. Selvadurai, District Judge, Jaffna, sentenced Meerah Sahib Naina Mohamed, a co-operative store manager, to six months' rigorous imprisonment on his being found guilty of having made false entries in the stores' books.

In passing sentence the Judge observed that the offence had been committed from day to day, and as such had been difficult to detect.

**'White Australia is an Invention.'**—Mr. Joseph Chifley, Australian Premier, commenting on Malaya being against Australia's immigration policy, said: "Every country in the world has the sovereign right to say who shall and who shall not be admitted to its territories. We do not use the term 'White Australia.' The term is something which has been invented."

**King's Birthday Honours.**—For the first time in many years no Indian names were included in the King's birthday honours list which was issued on Thursday last.

The final Indian honours were bestowed in the last New Year's honours list and were back dated August 14, 1947, the day before the transfer of power to India and Pakistan.

Three orders are now expected to lapse. They are the Star of India, instituted by Queen Victoria in 1861, the Order of the Indian Empire, created in 1857 when Queen Victoria became Empress of India, and the Order of the Crown of India, inaugurated one year later.

**Air Services in India.**—People are beginning to take to the air; the report on Civil Aviation for 1947 shows that air travel is popular and that the period of expansion has not come to an end. In the last half of the year 136,806 persons used the aeroplanes, more than a thousand tons of freight was carried, 500 tons of newspapers and nearly 300 tons of mail. The accident record of Indian air services is very low. The outlook for civil flying is therefore bright and the infant industry has made commendable progress besides having rendered invaluable aid in emergency, as in flying refugees out of Pakistan and in helping in the Kashmir operations.—*The Hindu.*

**Rise in Price of Ford Motor Cars.**—The Ford Motor Company on June 5 announced an average price increase of 8.7 per cent, ranging from 85 to 125 dollars on its 1949 model Ford passenger cars which are to be introduced to the public on June 18.

**Canada's Big Cash Surplus.**—Canada ended the 1947-48 fiscal year with a cash surplus of 1,181,000,000 dollars, the Finance Minister Mr. Douglas C. Abbott said in his Budget speech to the House of Commons, Ottawa.

**Catholic Education and Saving.**—Catholic schools save the State of Washington 16,000,000 dollars a year, according to the "Catholic Northern Progress," the official organ of the Seattle Diocese.

If the State of Washington were to take over the cost of educating the 21,000 students now attending Catholic grade and secondary schools in the State, it would require an additional expenditure of nearly 4,000,000 dollars and a capital investment of more than 12,000,000 dollars, the report stated.

**New Catholic Peer.**—An eight-year-old Catholic boy has become Lord

Phillimore of Shiplake, a title which makes him a British Peer and member of the House of Lords, the upper house of Parliament. He inherited the title with the death of his non-Catholic grandfather. The boy's father, Anthony Phillimore, was killed in the war. The new Lord's mother, Mrs. Ann Phillimore, is the Catholic daughter of the late Gen. Sir Cecil Pereira.

**Rs. 1,000 for Possessing Illicit Firearm.**—A fine of Rs. 1,000 was imposed by Mr. V. T. Panditha-Gunawardene, Additional Colombo Magistrate, on A. Razak, of Hill Street, Kotabena, who pleaded guilty to possessing an unlicensed revolver. The detection was made by sub-Inspector T. Guruswamy.

**Right of Trial by Peers Abolished.**—Members of the British peerage will no longer have the right to be tried by their peers in criminal proceedings.

The House of Lords abolished this ancient privilege when considering a judicial reform Bill.

In future a peer will have the same trial proceedings as the man in the street.

Lord Jowitt, the Lord Chancellor, head of the British Judiciary said: "In future, we shall be treated like everyone else and tried by the same method as everyone else."

"Let us end what has become a complete anachronism and entirely inappropriate at the present time when you have something like 850 peers."

**Controversy Over Death Penalty.**—The British Government has been compelled by sheer weight of public opinion to compromise as a way out of its dilemma over the "no more hanging" Bill.

The Government is likely to propose a compromise between those who want to abolish the death penalty and those who would keep it, by recommending that it should be retained only for exceptionally brutal murders, such as the murder of children.

**New Parliament Required, says Churchill.**—The Conservative leader, Mr. Winston Churchill, told a mass rally of young Tories on June 12, that unless Britain was freed "from the perverse doctrines of Socialism, there can be no hope of recovery."

"This island cannot maintain its population as a great Power under a Socialist or collectivist system. The most energetic and the nimblest will emigrate, and we shall be left here with a horde of safe officials, brooding over a vast mass of worried, hungry and broken human beings."

"Our place in the world will be lost for ever, and not only our individual self-respect, but our national independence will be gone," Mr. Churchill said.

**NOTICE**

We hereby give notice that we have on the 10th of June, 1948, applied to the Government Agent, Northern Province, for the License shown in the schedule hereto annexed, for the licensing period ending 30th September 1949 in Compliance with Excise notification No 200 of September 18th 1930.

**SCHEDULE**

Name and address of applicant: S. F. X. ANNASAMPILLAI & SON. Description of License applied for:—

Foreign Liquor retail off and state whether application is for renewal of existing license or licenses or for a new license or licenses. Renewal of existing license situation of premises to be licensed.

31, Main Street Jaffna.  
 Signature of applicant:—  
 S. F. X. ANNASAMPILLAI & SON  
 Sgd. S. F. X. ANNASAMPILLAI  
 Jaffna 10th June 1948.

**CEYLON GOVERNMENT RAILWAY NOTICE**

The Railway Level Crossing at 44 miles 75 chains, Northern Line, between Navakuli and Jaffna Railway Stations, on the Jaffna Kachcheri Road to Nallore, will be closed for vehicular traffic from 10 p.m. on Monday 28-6-48 till 4 a.m. on Tuesday 29-6-48 for effecting repairs.

During this period, urgent traffic will be diverted through Old Store Road.  
 M. KANAGASABAY,  
 Ag. General Manager.

## FOUNDER OF BOYS' TOWN

As already reported Mgr. Edward Flanagan, founder of the world-famous "Boys' Town," in Nebraska, and acclaimed as America's greatest humanitarian, died in Berlin early in the morning of May 15 after a heart attack. He was 61. Mgr. Flanagan was in Germany on behalf of the U. S. Government as a special adviser on youth problems. He had gone there from Austria at the request of General Clay, American commander, to study youth conditions. Only a short time ago he returned from a similar mission in Japan. A few hours before he died Mgr. Flanagan was discussing the things he planned to take up with General Clay the next day. One was the Bavarian Concordat, in which the Holy Father has been so interested when Mgr. Flanagan was in Rome recently. In the Berlin hospital in which he received the Last Sacraments, Mgr. Flanagan, still conscious, stroked his bushy eyebrows in characteristic manner as an American Army chaplain said the prayers for the dead. Fr. Flanagan himself concluded the prayers with "Amen." It was his last word. He was dead.

"Father Flanagan" was the man who insisted that there was "no such thing as a bad boy." He started his famous home in 1917 with about £20 in cash and two or three waifs and strays. Even the cash was borrowed. Rapid expansion followed. No boy was barred from the home whatever his race or religion. Soon Boys' Town with its form of self-government, became a national and then an international institution. Something like 10,000 boys must have passed through Boys' Town during its 30 years' existence. To-day, there are 1,000 in residence to mourn the death of their great chief.

Cardinal von Preysing, Bishop of Berlin, gave the final absolution at a Requiem Mass in Berlin on Monday morning. Thousands thronged the Church of the Holy Rosary, and thousands more were forced to wait outside. Lorries had brought American troops from all parts of the U.S. Zone. General Lucius Clay, U.S. Military Governor, was present. Two days after his death a plane left Berlin carrying the remains back to America for burial in Boys' Town.

### His Funeral

Mourned by people in many walks of life, from President Truman to a newsboys' association in Toronto, Mgr. Edward Flanagan was buried in a corner of a memorial chapel in his beloved Boys' Town, after two Solemn Masses—one for the staff and 450 "men of Boys' Town," the other for the general public. Messages of sympathy arrived at Boys' Town from many parts of the world. They came from generals and boys' clubs, from John Considine, Jr. who produced the Boys' Town film, from Ireland, from non-Catholics, former Boys' Town citizens. There was one from Fr. Henry Sutti, S.J., Boys' Town's first priest, now in British Honduras. Pittsburgh's firemen wired their sympathy. Another message came from America's Chief Scout.

In his message, President Truman said: "American youth and youth everywhere have lost an ever faithful friend in the untimely death of Fr. Flanagan. His unshaken confidence in the love of God and in even the least of God's children, found eloquent expression in the declaration that there is no such thing as a bad boy. He has left a living monument in the countless boys who are to-day honest men and upright citizens because of his benign influence and abiding faith in the inherent goodness of human nature."

A number of former Boys' Town's citizens arrived for the funeral. One flew from San Francisco. The coffin was borne by eight of Mgr. Flanagan's boys. Two priest ex-citizens assisted at the first Solemn Mass. Mgr. Flanagan's brother, Mgr. Patrick Flanagan, of Omaha, near Boys' Town, offered the second.—*The Examiner.*

## Juvenile Delinquents

Mr. Sam J. C. Kadigamar, President of the Incorporated Law Society of Ceylon states his views.

The Juvenile Delinquent of to-day if uncorrected will be the potential murderer or the reconvicted criminal of tomorrow. The state of affairs becomes scandalous when it is remembered that Ceylon to-day leads the world in crimes of violence particularly homicide. The Inspector General of Police in his Administration Report of 1946 gives the following figures.

	1942	1943	1944	1945	1946
Homicide	464	525	617	592	543
Attempted Homicide	241	269	286	346	384
Hurt by Knife	2753	3208	3511	3367	3324

These are figures for a population of 6,500,000. Compare this with only 167 cases of murder in the U.K. in 1945 with over 50,000,000 population and you will realize the gravity of the position. Col. Bacon the former Ceylon I.G.P. referred to Ceylon and rightly as the Murder Island.

We are thus faced with a problem of grave proportions.

The Commissioner of Prisons and Probation Services in his report of 1946 gives the following illuminating figures in regard to youthful offenders.

Number of admissions during 1946 15 20 years of age 1787.

Juvenile Delinquency is not confined to Ceylon. Other countries have the same problem and some are dealing with it along progressive and scientific lines. We have to study their methods and results and chart our course.

The scientific approach is the modern way.

We have to provide suitable sites, buildings, officers, (men and women), lay down procedure, maintain statistics and watch developments.

In dealing with Juvenile Delinquents the word "Court" and all a Court connoted should be avoided.

Sympathy, understanding and the milk of human kindness must be flowing abundantly in and around the House of Correction to awaken in youthful minds, the difference between right and wrong and a sense of shame. They must feel that Society wants them and is anxious to help them to grow to be good and law-abiding citizens.

Lack of food, amusement, education, happy home life, congenial surroundings, absence of opportunities—these are the major causes of Juvenile Delinquency.

Heredity, disease mental defectiveness, general maladjustment these also contribute their quota.

## Communism Declining in Europe

Communism is on the decline in Europe, according to Dr. Richard Pattee, director of the Inter-American Bureau of the National Catholic Welfare Conference. He was speaking to students of Xavier University and Ursuline College, New Orleans, after a trip to Europe. Dr. Pattee said that European nations are making "a comeback little short of miraculous." He praised the Catholic party in power in the Netherlands and in Belgium, in which strides towards recovery are greatest. France, he said, is still having a difficult time because of a lack of economic balance, but there is an abundance of food for those who can afford it. Communists in France, he said, have received a severe setback through their inability to paralyse the nation by strikes a few months ago, and membership in the Communist party dropped off, with many going over to Christian trade unions. The Communists operate two papers in France, one for the workers and the other for the farmers. They tell the workers they must work hard to bring prices down; they tell the farmers they must keep prices up.

He branded as "sheer nonsense" the contention that the regime in Spain is comparable to Germany under Hitler and Italy under Mussolini. "There is no one in Spain, from Franco on down," he said, "who even pretends that the present Government is anything but transitory. You don't hear Franco running around talking about 1,000 years from now."—*The Examiner.*

## Liquidation of the Uniate Church.

(Continued from Page 1.)

Vicars-Apostolic. In Yugoslavia there are about 50,000 Greek Catholics.

### Massacre

The tragedy of the Uniate Church began in 1939 after the fourth partition of Poland, when the Soviet Army occupied the Ukrainian part of Poland. At this time very little was known abroad about the massacre of the Uniate priests. The liquidation of the Rumanian Uniate Church began in July,

1940, when Soviet Russia annexed Bessarabia and Bukovina. In 1944, Russia also annexed Sub-Carpathian Ruthenia, a former province of Czechoslovakia. Now all this area of the Uniate Church is under Soviet rule.

The Russian Orthodox Exarch of the Ukraine and Metropolitan of Kiev, Johann, who is the instrument of Stalin's policy of the Bolshevization of Europe, also gave the reason for the "complete liquidation" of the Uniate Church. The Ukrainian faithful were now completely emancipated from the Roman Pope, the ardent champion of world reaction.

No comment on this statement is necessary.

## GROTTO AT MANTHAI

Dear.....  
There was in 1658 a large church at Manthai—a village on the 6th mile from Mannar on the Pooneryn Road which enshrined the miraculous statue of Our Lady of Madhu. To save the statue from the Dutch vandals who were doing their work on the island of Mannar in 1670, her devotees round Manthai removed the statue reverently to the jungles of Madhu. The large church unfortunately lies razed to the ground for the last 300 years.

It is not our wish to rebuild the ancient church in that very spot. But to defeat the purpose of the Dutch persecutor at least partly and to commemorate her in that place in which the persecutor thought her name would be wiped out for ever, it is our desire to honour her at least with a Lourdes Grotto.

Therefore Dear.....  
We are sure we shall not count in vain on your kind generosity to assist us with a liberal donation towards its erection. Contributions no matter how small will be all acknowledged by us personally. You will be encouraging immensely with your kind words of advice on the matter.

Looking forward anxiously for your timely gift in honour of Our Lady of Madhu and in union of prayers.

Yours sincerely in Xt.,  
Fr. John Singarayer,  
Parish Priest.

Adampan, 23-4-48.

I bless the appeal and recommend it.

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

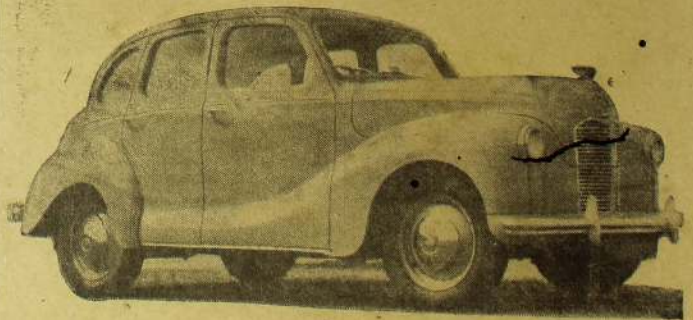
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