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The Comedy of Divines They Called It

Now They See the Tragedy

The *Illustrated London News* is and for many years has been an admirable paper. For a long time (in fact until his death) it published the lively articles of Gilbert Chesterton as a leading literary figure.

As is only natural, however, it expresses the prevailing sentiments of its public.

Seventy-eight years ago (1869 to September, 1870) was held the Vatican Ecumenical Council of the Catholic Church. The *Illustrated London News*, faithfully reflecting the feelings of the "Victorian rationalist progressivism" of the time, alluded to the Council (which it reported very fully, and with full-page hand engraved pictures—Press photography was as yet unknown) as "the comedy of divines": a play on the title of Dante's immortal poem the *Divine Comedy*.

It is easy to understand the *Illustrated London News*' point of view. The mid-19th century was an age of restless progress on humanitarian, secular lines. Darwinism was in the ascendant. The optimistic "advanced thinkers" were dissecting religion and finding it largely mythological.

AGNOSTICISM

There was a widespread belief (though of course opposed by many conservative and pessimistic tendencies) that humanity was on the road of advance towards perfection—without the trammels of religion. And then these prelates in Rome, under Pius IX, had assembled and reaffirmed the main principles of traditional theology.

They had condemned agnosticism (then very much the mode), by affirming in drastic terms that "God, our Creator and Lord, can be known with certainty by the natural light of human reason by means of the things that are made."

They went on to assert the full authority of the Church in faith and morals and to define as an article of faith the Infallibility of the Pope when defining *ex cathedra* a doctrine concerned therewith.

We can fully realize what a "comedy" this must have seemed to the ardent apostles of secular "enlightenment." A voice from medievalism!

Over 70 years have passed since then—and what is the verdict of time?

The Council was prorogued (not dissolved) on the outbreak of the 1870 Franco-Prussian War; but, in after years, Pius IX, and in especial his long-lived successor Leo XIII, published Encyclical Letters which—taken with those of the subsequent Pontiffs to our own day—cover all or nearly all aspects not only of strictly theological thought but also of social and many political and economic problems.

CALAMITY FORESEEN

One thing is clear: the easy optimism of the mid-19th century secular progressives has not been justified by time. Instead of an era of progress towards what the philosopher Herbert Spencer, in his earlier years (though he altered his view in his later), believed

to be inevitable perfection, we have had two world wars, immeasurable political and social tribulation, and are faced with real possibilities of final calamity.

This prospect was clearly foreseen by the "comical divines" so scorned by the 1870 *Illustrated London News*.

Six years before the assembly of the Ecumenical Council (that is, in 1864), Pius IX had issued his Encyclical Letter *Quanta Cura*, accompanied by a "Syllabus of the Chief Errors of Our Age." The Syllabus condemned nearly a hundred propositions expressive of widely held contemporary theories.

He condemned "naturalism" (denial of the supernatural), agnosticism, separation of Church and State, secular education, etc.; and ended by repudiating the contention that "the Roman Pontiff should make terms with progress, liberalism, and recent civilization."

That last condemnation must have seemed to the secular progressives of that time to be the acme of obscurantism. There (they must have thought) have you not a clear proof of the "Roman Church's" incurable opposition to enlightenment?

Of course, the Pope did not mean to condemn all progress, but only such as was on the wrong lines.

The Syllabus's censures, moreover, were carefully guarded, as to each condemned proposition, by references to Encyclical Letters in which the subjects were treated fully.

OVERLOOKED

These references were mostly overlooked or neglected by the critics of the Syllabus, who mainly confined themselves to the bare words of the propositions.

Has not time vindicated the Ecumenical Council and Pius IX and his successors?

The writer of the present article fully admits that it took the recent Great War and the calamitous events before and after it to cause him to realize that; so he cannot criticize harshly others who failed so to do.

Nevertheless, the fact seems now clear.

To what has the Victorian ideal of unrestricted liberty of propaganda of all opinions, however subversive, led but to the victory of State absolutism?

To what have separation of Church and State, with secular education, led but to a lowering of moral ideals and a loss of hold on any ethical binding principles by great masses of people?

The "recent civilization," with which Pius IX would not compromise, had, of course, its good features—but so far as it was based on purely secular ideals divorced from God and the supernatural (and it was there the Pope was intransigent) it held the germs of the decay which we see about us.

JUSTIFIED

"Comedy of Divines"! The fathers who assembled at the 1869-70 Ecumenical Council held fast, amidst the

American Catholics Have the Secret of Youth

The youth of the Church in America is apparent also in the nuns, who are so human and charming that it does not seem to be disrespectful to refer to them as pretty decent boxers too. Or perhaps the feminine is boza? Bozys or bozas, two qualities of American nuns chiefly impressed me and they are both young qualities. The first was their freedom from the pruderies and false gentilities which, on the continent of Europe, have so often disfigured conventual life. The second was the superiority of their intelligence to that of their worldly sisters, whose brains often seemed imprisoned beneath their sur-realist hats.

It is, however, in the laity that the youth of the Catholic Church in America is most apparent. Arthur Koestler put his finger upon one of the chief ills of our times when he said that the young men who watched the Allied troops disembarking in North Africa in 1942 looked old. This malady of the premature "creeping of bent old age with silent foot" is not confined to North Africa; its ravages can be observed all over contemporary continental Europe, where even the baby, as he sits in his perambulator, seems to know all that there is to be known about foreign exchange, the black market, and swiping the other baby's rattle. American Catholics, even when they have grey hair, look doubly young; they look young firstly, because they are Americans and belong to a young nation, and secondly, because they are almost the only Catholics left in the world who still regard their religion as new, dazzling and revolutionary.

I am not going to pretend that American Catholic laymen are all saints, languishing for the day when they may sing in the heavenly choirs. A good many of them are, however, trying to be saints and, what is perhaps even more important, very few of them see any harm in their neighbours trying to be saints. Uncontaminated by falsely interpreted Darwinism, Gay de Maupassant, continental apathy and intellectual pride, young in a young country, they have learned an essential truth from their young clergy: that the world is: "about" God and that His service is the only permissible fanaticism.

KNOWING WHAT TO DO ABOUT IT

During the war British priests as well as French were astonished by the regularity with which American Catholic soldiers attended Mass and received the Sacraments.

"Perhaps they don't behave any better than the rest of us, but at least they know what to do about it," an English

scotching incredulity of a secular-minded period, to the eternal principles of divine revelation and law. Time has justified them.

As that admirable writer Charles Stanton Devas said in effect 40 years ago in his excellent little book, *The Key to the World's Progress*, it is folly to be impatient with the calm voice of the Church and to rebel against it because it seems to us to go too slowly with the urge of a hasty age.

Patient loyalty is true wisdom. The Universe.

priest once said to me. More of our present distress results from the fact that the young men of Europe no longer "know what to do about it" than because of the guarantees Mr. Roosevelt failed to obtain from Marshal Stalin at Yalta.

When American Catholic laymen drink too much, act outside their terms of reference with blondes or run away with the cash box, they know that their malpractices, rather than entitling them to disbelieve in the Trinity and start in with brunettes as well, authorize only a firm purpose of amendment. The majority of continental Catholic young men have long ago forgotten this contrition to which Christianity compels them and, expatriating themselves from the Church, have turned instead to the false fanaticisms of Fascism and Communism.

It has always been a theory of mine that there are probably as many saints in the world invisibly planning virtue as there are sinners invisibly planning vice, and that the former ought to be as much the concern of literature as the latter. Among American Catholics is, I think, to be found a goodly proportion of these invisible saints. When I was ill in hospital in Chicago a pretty little nurse of nineteen, with the conventional contours of crimson on her lips, stopped by my bedside to tell me with what eagerness she was awaiting the arrival of her "forinal" for the nurses' annual dance and how she was going to powder her arms in order to conceal the freckles on them. Then she said with lovely inconsequence: "I think that it must be nice to suffer because it gives one such a wonderful opportunity of offering it up." The point is not whether this sentiment is masochistic or an expression of the understanding of the law of mystical substitution. The point is that Catholic theologians would regard it as an expression of the understanding of the law of mystical substitution and that no French Catholic girl of similar upbringing would have been likely to have felt this sentiment or, even if she had felt it, would have dared to express it. American lay Catholics are young enough both to think old thoughts and to dare to express them.

IRISH INFLUENCE

The fourth mark of American Catholicism is the tremendous influence exercised by the Irish clergy and laity upon the other members of the Church. According to a probably not too inaccurate calculation which I have made, 45.5 per cent of the contemporary episcopate of America is of Irish extraction and it is probable that there is a similar Celtic preponderance in both the lower clergy and the laity. "Never say 'Irish'; always say 'bloody Irish,'" a very British General used to instruct his subordinates. There is, however, one thing that you cannot, in justice, say "bloody Irish" about and that is the poetry with which the Irish practise their religion, for Ireland is a land in love with God. This natural sanctity, which for me is reflected in Irish speech, seems to spring from the soul as well as the soil of Eire, because her inhabitants carry their holy habits with them when they

(Continued on Page 4)



In Ever-Loving Memory

OF

Emmanuel Raja
Sandrasagra

DIED 31ST OCTOBER, 1943

"To live in hearts you leave behind
Is not to die..."Inserted by his sorrowing widow and
children.

Bambalapitiya.

A Requiem High Mass will be sung
on Saturday the 30th inst. at 6 a.m.

at

St. James' Church, Jaffna
for the
Repose of the Soul
ofEmmanuel Raja Sandrasagra
(Retired Maniagar, Pallai).

IN MEMORIAM

In Treasured Memory of Etta

Mrs. A.B. Tisseverasinghe

DIED ON 23.10.47.

I

The day of fullness had never arrived,
Nor yet a wrinkle in thy face;
In the bloom of youth, Oh, Blossom May
Thou did'st finish thy earthly race.

II

Thou wert a gem most rare on earth,
My home thou did'st adorn;
Alas! thy form so fair is no more
And we are all made forlorn.(Fondly loved and remembered by
Ben, Benita and Bertram).42, Wall Street,
Kotabena,
22nd October, 1948.

Church Calendar

OCTOBER 1948

THURS....28 S. Jude.
FRI.29 S. Narcissus.
SAT.30 S. Marcellus.
SUN.31 24 P.—CHRIST THE KING.

NOVEMBER 1948

MON.1 ALL SAINTS.
TUES.2 ALL SOULS.
WED.3 S. Winefride.
THURS....4 S. Charles.

The Catholic Guardian

OCTOBER 28TH 1948

THE UNITED NATIONS'
APPEAL FOR CHILDREN

Elsewhere in our columns will be found the account of the inaugural meeting of the local branch of the Committee to implement the United Nations appeal for children. It is a representative committee: we commend its objects sincerely to our readers.

Children are starving and with starvation are coupled homelessness and virtually no protection against the coming winter. In war-stricken Europe the tuberculosis rate is, not unnaturally, still five times the pre-war rate. These are terrible statements to have to make. We are concerned that they should not become a terrible indictment of our mentality, a gruesome revelation of our callousness.

Unfortunately, it is only too easy to drift into callousness today. It is not only that even those of us who have been least affected by the war have supped

so deep of horrors that a new horror leaves us unmoved, but we have had so many appeals that we may be inclined to dismiss this as merely another appeal.

This appeal is the cry, 'the women and children first,' the basic cry in every fundamental crisis. That is why the conscience of the world has been stirred in such unmistakable fashion that even poor, sparsely inhabited Iceland has contributed Rs. 130,000 which comes to about Rs. 13 per head of its total population.

For the Jaffna revenue district the target of Rs. 50,000 has been fixed. It will be a lasting disgrace if this target is not topped substantially.

It has been suggested that every one should give one day's pay. If everyone is to do so, it becomes imperative for some one to give the lead. We submit that if the Kachcheri, government departments and say three or four of the bigger educational establishments in collaboration give the lead, the rest will follow. Business concerns could give one day's profits and professional men one day's fees. There would be, besides, the normal stand-bys viz., benefit shows, flag-days etc.

Our women and children must concern themselves with the success of the scheme. There is, thank God, a fine tradition in this regard amongst our women and all would agree that the schools must take this effort to heart. There would be a special blessing on the scheme and on the donors if the sacrifices of the school-going population went to augment the total. To our Catholic children we appeal in the name of Him who so loved the children.

We feel confident that the Secretary will supply the necessary drive and all will feel privileged to work with him for the success of the appeal. Our columns will be open to him for any publicity he may need.

The Communion
of Saints

The feast of all Saints on the 1st of November and of all Souls on the 2nd remind us of the dogma of the Church contained in the Creed of the Communion of Saints. Considered as one whole, the Church has three branches: The Church Militant, the Church Suffering, and the Church Triumphant. The first is composed of the faithful on earth; the second, of the Souls in purgatory and the third, of the Blessed in Heaven. These three parts form but one Complete Church, one society, one Mystical Body, one Spiritual Family, whose Head is Our Lord, and whose members are all animated with the same spirit, and linked by the same charity. Whether carrying on a warfare on earth, suffering in purgatory or reigning in heaven, the Church is one and the members who compose it are all united to one another, by mutual relations, and by indissoluble ties. It is this union which is called the Communion of Saints. On earth all the faithful constitute one and the

same kingdom, one and the same family in Christ Jesus, says the Apostle. All form one and the same body on which the Holy Ghost is the soul and the life. In this body, all spiritual blessings, are the common property of all. The virtues and merits of each Christian becomes a benefit to the whole Church. The abundance of one supplies the want of another. St. Bernard says that the Church Triumphant know in heaven our affections, our desires, our miseries, our temptations and our misfortunes. They take a lively interest in everything that regards our welfare and pray to obtain for us the graces which we so much need. We on our part honour them, take them as our models and invoke them as our protectors.

While we seek the assistance of the Saints in Heaven, there are other souls suffering in purgatory who have recourse to us and implore our prayers. Although they died in the grace of God, their love was not sufficiently perfect to efface the stain of their sins; they are therefore, "saved, but so as by fire." They suffer and will continue to suffer unimaginable pain, until they have discharged their entire debt. The time of merit has passed for them and they are unable to help themselves. But we can assist them by our Masses, Prayers particularly short ejaculations. Each time we either say or even think of the words: "Jesus Mary Joseph", we gain for them seven years indulgence. The holy souls, whom we will deliver by our prayers, will pray for us in turn so that one day when we ourselves are in purgatory we may be soon admitted into the triumphant society of our brethren in Heaven.

C.W.M. SERIES.

Prize-Day Speech at
St. Patrick'sMr. P.J. Hudson, G.A., N.P., speaking
from the Chair said:

Rev. Fr. Rector, ladies and gentlemen,

A long time ago, in the dim ages, before the last but one in what seems to be becoming an interminable series of world wars, I used to frequent what we used then to call "speech days", sitting at the back of the hall, where you Patricians are now sitting. Needless to say that my attendance was compulsory. I then made a good resolution, broken as you see, that I would never be a chairman on such occasions. I think it must have been inspired by one such day when, the distinguished visitor expected having let us down, the authorities of my school had to fall back on local talent; a neighbouring Mayor, if memory serves me, at any rate his corporation was much in evidence. The allocution of this gentleman was to the effect, that those who had not won prizes need not worry, because he himself had never done any work at school and had never risen higher than the 3rd form and 'look at him now.' On the examination thus rather complacently invited, it was obvious from his complexion and figure that he had not "scorned de-

lights," and we had his own word for it that he had not "lived laborious days." What he appeared to pride himself was on 'character'—a mysterious quality rather too much in fashion in those days. It was not evident, that what he possessed was in fact character since character is both the result and the evidence of, among other things, the application of the nose to the grindstone. Incidentally it is not clear why keeping one's head in the examination room should be regarded by some people as inconsistent with character, or on what

United Nations' Appeal
for Children

Rs. 3 will

- (a) provide enough powdered milk to make a glass of milk a day for 10 youngsters for a week, or
- (b) buy one day's dose of cod-liver oil for 300 children or
- (c) buy enough leather for a child's pair of shoes or
- (d) buy enough wool to make a child's suit and coat or
- (e) provide enough to test and vaccinate 5 children against tuberculosis.

(Ceylon Observer, Oct. 26).

evidence it is assumed that a man who loses his head there will keep it elsewhere.

My point is, that "character" in this mysterious sense, though it is a very necessary foundation, is not more than a foundation. A house that is only foundation does not keep out much rain. St. Patrick's motto is faith and work, both the foundation and the superstructure, and its aim is to produce that balance between character and learning which is wisdom; that higher common sense which is more than undigested knowledge.

As I say, this is not the first time I have broken this good resolution; but it is the first time I have had such an excellent excuse as Father Long. There is or, perhaps in view of the libel which follows, I should say there was, in Ireland a stone known as the Blarney stone, which it was believed endowed anyone who kissed it with miraculous powers of persuasion. I corrected myself from 'there is' to 'there was' because I strongly suspect that it is no longer in Ireland but it has been feloniously abstracted by Father Long and it, or at any rate a very large chunk of it is now upstairs at St. Patrick's. However, actually, this power of persuasion was quite unnecessary in this case. My wife and I were quite ready to fall to temptation or glad to do what we could, and leapt at the opportunity of joining you Patricians and your numerous friends, in celebrating the success of the past year and in voicing our hopes for the years to come; years in which that mile-stone of a centenary is now looming up so close.

The details of the year's work you have heard in your Father Rector's report and I won't go over them again. I will merely remark that they show no falling off from the high standard of St. Patrick's in religion, work, games and in the part old Patricians have played and are playing in the making of life in this new

Dominion.

The major share of the credit must go to the present generation of Patricians, the front line troops who have stood the ordeal of the examination room; but, as we know well in Jaffna, no plant flourishes without being watered; it is the staff who have done the watering of St. Patrick's orchard. Good soil is equally important; and St. Patrick's soil is the tradition which has been built up by generations of old boys and by the staff of the past. One of these "Ancients of the College," Father Matthews, is back with you and I had hoped to meet him and congratulate him on having an opportunity not given to everybody of seeing how his work "broad and deep continueth" even though the ultimate end may be far beyond even his knowledge. Unfortunately for me Fr. Matthews has shown that he is ever green and up to date by flying off to Colombo this afternoon.

These results have not been achieved without difficulty, arising mainly from the policy of Government, I mean its past policy. To spare me embarrassment, Fr. Long has not referred very much to this and may be accused of "pulling his punches." I cannot, however, help feeling, that his 'faint praise' is rather 'damatory'. Perhaps however the reason why he has refrained is that he has sufficient faith in the works of Government to abstain from "giving them the works" himself. I myself feel that the future is far more hopeful and the Government seems likely to adopt a very much more generous policy particularly towards the denominational schools.

Nonetheless it is a good thing to have two strings to one's bow and I commend to you the scheme which has been adumbrated by Father Long in his report. As he had said the "scheme is a modest one." It is indeed modest if only (but only if) those, who claim the proud title of "old Patricians"—I might rob St. Paul of a quotation and say that they are "citizens of no mean city"—if those who claim that title assume the heavy responsibility that goes with its inheritance.

Again I have no fear whatever that that claim will not be met to the full. I believe that when the centenary accounts come to be reckoned up, the living generations of Patricians will be able to face unashamed the generations of the past and assure them that there will be many future generations for St. Patrick's.

Christ the King

The feast of Christ the King is new, but not the Doctrine. Isaiah the Prophet, visualized Our Lord as the "Prince of Peace." The Angel Gabriel announced to Our Lady that He shall be King over the house of Jacob for ever, and of His Kingdom there shall be no end. The three kings came to Bethlehem seeking Him that was born King of the Jews. To Pilate, Our Lord said: "Thou sayest it: I am a King." Finally, Pilate ordered the inscription on the Cross to read: "Jesus of Nazareth, the King of the Jews. Further more, Our Lord is the King by right of conquest, through His Death and Resurrection. St. John declares that on the last judgment day, the whole world will recognize him as King of all kings and Lord of

ords. Yes, Our Lord was the King of the Jews, the King of the Gentiles, the King of the World. In the face of relentless foes, He made His revelation about His Kingdom and His own Kingly character. To the intimate circle of His own, He made known clearly the mysteries of the Kingdom and the qualities of the King.

He was the ambassador of God to men. The Father had sent Him, even as He sent His own to continue His work after His ascension. He came that men might have life and might have it more abundantly. He came to save that which was lost. He was the Good Shepherd. He was the mediator between God and man. He was the only Way, the only Light, and the only Truth. He is King, human and divine, and of His Kingdom, there shall be no end. This was the great subject of the preaching of the Master and of the Apostles. The Kingdom meant the sway and domination of God in the souls of men; that sway by faith and love and grace was wrapped up in the organization which Our Lord instituted. The kingdom of God is the Church, which He built on St. Peter. The Church would have to suffer many trials, and sufferings; but at the end would be the glorious stage of the Kingdom of God in the bliss of heaven, the transformation of the Church militant into the Church triumphant.

Our Lord corrected the false notion of the Kingdom held by the Jews—a Kingdom, worldly material and splendid. The very prayer He taught begins with the words: "Our Father who art in Heaven." Let us adore the King, let us open our heart to His love, that He may keep us near Him in His Kingdom here and here after; and let us pray for all mankind with the words taught us by the King: "Thy Kingdom Come."

C.W.M. Series.

United Nations' Appeal for Children

Minutes of a Public Meeting held at the Town Hall, Jaffna, on Sunday, 24th October, 1948 in connection with the United Nations appeal for Children.

1. P. J. Hudson, Esq., G.A., N.P., was in the chair and Mudaliyar C. Venacitamby acted as Secretary Pro-tem. Others present were:

Mudr. C. Thiagarajah, Mr. K. Kumaraswamy, Mr. T. Nallathambi, Mubandiram S. K. Swaminathan, Mr. R. N. Sinnayah, Mr. J. S. D. Ariaratnam, Mr. K. Carthigesu, Mr. K. Kanapathipillai, Mr. C. Rasiyah, Gate Mudr. K. Chinnatamby, Messrs. N. Sivasithamparam, A. Athiar Arunachalam, T. Gunaretnam, T. Balasanthiran, J. M. Sabaratnam, R. R. Nalliah, N. Santhirasekara, S. P. Theivendrapillai, S. Pararasasakeram, S. U. Somasegaram, L. S. Kulathungam, K. A. Selliah, Very Rev. Fr. T. M. F. Long, O.M.I., Mrs. A. C. Mortimer, Mrs. T.M. Mathai, Mrs. P. J. Hudson, Mr. C. Muttuthamby, Mr. S. Saravanaperumal, D.R.O., Islands, Mrs. Andree, Mrs. L. J. Jayarajah, Messrs. E. J. Jayarajah, V. Sannuganathan, P. Arumugam, S. Srinivasan, V. Sachithanandan, A.M. Ambalavanar, E. Ramalingam, E. P. Rasiyah.

2. The Chairman referred to the invitations issued to the public and explained in detail the significance of the day and outlined the history of the Organization. He mentioned that it had been decided by the National Committee set up in Ceylon that 75% of the collections would be made use for the relief of distress among children and adolescents in Ceylon. The appeal was non governmental and has been commended by the Hon. Mr. D. S. Senanayake, Prime Minister of Ceylon.

3. It was decided to form a District Committee for the Revenue District of Jaffna, and to include as members of this Committee all present at the meeting with power to co-opt additional members.

4. The D. R. O.'s, it was decided, should from local committees and report progress to the General Committee. A separate committee should be set up for the Jaffna Maniagar's Division, including the U. C. area.

5. The following office bearers were elected:-

Mr. P. J. Hudson, G. A., N. P., Chairman.

Mr. S. U. Somasegaram, Hony. Secretary.

Mudaliyar C. Venacitamby, Hony. Treasurer.

6. It was decided to form an Executive Committee consisting of the three office bearers given under paragraph 5 above and the following:-

G. G. Ponnambalam Esq., K. C., K. Kanagaratnam Esq., S. J. N. Chelvanayagam Esq., K. C., C. Vanniasingham Esq., A. L. Thambiayah Esq., T. Ramalingam Esq., V. Kumaraswamy Esq., The Chairman, Urban Council, R. C. S. Cooke Esq., A. R. C. S. and C. Rasiyah Esq., S. E., Dr. S. Subramaniam, J. P., R. R. Nalliah Esq., Very Rev. Fr. T. M. F. Long, O.M.I., Dr. (Miss) Koshy, C. Muttuthamby Esq., K. A. Selliah Esq., Mudr. C. Thiagarajah, N. Ponniah Esq., Elakesari, Chunnakam, T. Muttusamipillai Esq., L. Kulathungam Esq., C. Suriyakamaran Esq., A.C.L.G., Maniagar, Jaffna, District Revenue Officers of Wilikamam North, West and East, Vadamarachi, Tenmarachi, Islands, Pachilappali-Karachchi and Punnakari-Tunukkai.

7. It was decided after some discussion that the target for the whole District be fixed at Rs. 50,000.

8. The following suggestions for the plan of campaign were mooted for consideration of the Executive Committee and Local Committees:-

- (1) Flag Day
- (2) District concerts
- (3) Amateur Dramatic Performances.
- (4) Benefit Cinema Shows.

9. The Chairman agreed to serve as convener of the Executive Committee meeting to be held at 3-30 p.m. on Monday, November 1, 1948, the venue to be decided later.

P. J. HUDSON
Chairman.

LOCAL & GENERAL

All Souls' Day.—His Lordship, the Bishop of Jaffna will sing a Requiem High Mass on Tuesday Nov. at the Cathedral at 6-30 a.m. for the Holy Souls.

The Annual Spiritual Retreat of the Vernacular School Teachers.—The retreat of the Jaffna and Vavuniya-Mullaitivu Districts Vernacular Teachers will begin on Wednesday evening the 3rd proximo and will close on Sunday the 7th at the Church of Our Lady of Madhu. The Rev. Fr. J. A. Rajanayagam will preach the retreat.

The Third Order of St. Francis.—The monthly meeting of the Third Order of St. Francis will take place at 5-30 p.m. in St. Aloysius' Hall on Friday the 29th of Oct., 1948. Plenary Indulgences can be gained in Nov. on these dates:—2, 13, 14, 16, 19, 26, 28 (2) and 29. Conditions:—Confession, Communion, Visit to the Cathedral and prayer for the Pope's Intentions. General Absolution will be imparted on these dates:—1, 19, 21, 25.

United Nations' Appeal for Children.—A meeting of the Executive Committee of the above Organization formed in Jaffna at a Public Meeting held on 24th October, 1948, at the Jaffna Town Hall, will be held at the Committee Room of the Jaffna Urban Council at 3-30 p.m. on Monday, 1st November, 1948 to discuss in detail the plan of campaign for the collection of subscriptions.

Double Attraction During Week End.—A full programme awaits the Public of Jaffna tomorrow, Saturday, Sunday and Monday in the shape of a Carnival of Football on St. Patrick's College grounds, when the Old Josephians, the star footballers of Colombo will play a selected Jaffna Team on Saturday at 4-30 p.m., St. Patrick's College Team on Sunday at 4-15 p.m. and the Combined Colleges Team on Monday the 1st November at 4 p.m.

The students of St. Patrick's will enact the Shakespearean Tragedy Macbeth at 6-30 p.m. on Friday and Monday for the schools and on Saturday for the General Public. Both, the intellectual as well as the sport fare are too good to be missed and the cost is well within the means of everybody.

Quintuple Tragedy.—Five school boys from Christian College, Kotte,

were drowned while sea-bathing at Negombo on Saturday last about 4-30 p.m.

They were among a party of children, accompanied by teachers, who had gone to Negombo on an educational tour.

The boys drowned are: M. S. Wijetunge, K. R. M. Perera, K. G. Dadrananda, P. L. D. Jayasena and E. A. D. Somachandra.

Soon after information was received, the school principal left for Negombo.

Food-Drink Bill Rockets.—Ceylon's food-drink bill, try as the Government may to peg it down, keeps on soaring, chiefly because the exporting countries have raised their prices for rice and flour, two staple items of food.

During the first nine months of this year, Ceylon spent Rs. 399,219,951 on food and drink—Rs. 100,000,000 more than in the corresponding period last year.

Waiter Wins Rs. 120,000.—A. P. Seneviratne, a waiter at the Grand Hotel, Bandarawela, who drew "Red Fury", has won the first prize in the Galle Gymkhana Club Sweep—Rs. 120,997-40. Aged 32, he hails from Negombo to which he proposes to return. His non-de-plume was "Mary Anna."

Ceylon as Independent as any Other Dominion.—The Commonwealth Premiers Conference, in a communique issued on Oct. 22, after the final plenary session at 10, Downing Street, recognized Ceylon's Independence, affirmed that Ceylon enjoys the same sovereign independent status as the other self-governing countries of the Commonwealth which are members of the United Nations, and recorded its support of Ceylon's application for U.N.O. Membership.

The communique said that the Conference was "blending of the West and the East in the lofty task of building a lasting peace on the foundations of freedom, justice and economic prosperity provides a new hope for harassed mankind."

Water for Small Towns.—Water supply schemes for small towns are to be expedited by the Government and inquiries are being made in India by the Director of Public Works with a view to making a move on with the projects.

The proposed schemes are for towns with populations varying from 25,000 to 75,000 and those that will benefit will be Jaffna, Matara, Negombo, Balangoda and Galle.

Jaffna with a population of 74,000 will have a water supply at the rate of 45 gallons per head, the likely source being wells and adits in lime stone strata.

Woman Applies to be Headman.—Among the applicants for the post of village headman, Ittapana, Pasdun Korale, is 24-year-old Miss L.C.N. Jayasekera, Secretary of the Ittapana Mahila Samitiya and a Sinhalese teacher.

She has had considerable experience in village welfare work. In entering the field as a candidate for the headmanship her decision was taken, she says, in view of a general feeling that village headmen have failed to reform the villages.

Prayers for Russia's Conversion.—A nation-wide moment to enlist Catholics in a crusade of prayer to St. Teresa of Lisieux for the conversion of Russia was launched in Chicago at the Shrine of the Little Flower.

CEYLON GOVERNMENT RAILWAY. NOTICE

The Railway Level Crossing at 5 miles 46 chains 68 links, Kelani Valley Railway between Narahenpitya and Nugagoda Railway Stations, on the Nugagoda Station Road leading from High Level Road, will be closed to vehicular traffic as follows for effecting repairs:

Partially from 6-00 p.m. till 10-00 p.m. on 30-10-48.

Totally from 10-00 p.m. on 30-10-48 till 5-00 a.m. on 31-10-48.

Partially from 5-00 a.m. till 6-00 a.m. on 31-10-48.

During the period of closure, vehicular traffic will be diverted along High Level Road through Kirillapone-Nugagoda Road and High Level Road through Mirihane Cotta Road.

M. KANAGASABAY,
Acting General Manager.

P.O. Box No. 355,
Colombo, 21st October, 1948.

American Catholics Have the Secret of Youth

(Continued from Page 1.)

emigrate. Even when he is a sinner in deed an Irishman is still pious in metaphysics, for there is very little stony ground in Irish hearts. When the Irish bishops and priests, therefore, go forth to sow they almost invariably scatter their seed in fertile furrows.

Fifthly, I like to believe and not, I think, unreasonably, that American Catholicism, like British and Irish, owes something to the fact that it teaches the great secret about the world in the English language. Languages cradle and carry both the virtues and vices of the peoples who speak them. When a man talks to a girl about "love" he doesn't mean quite the same thing as when he is talking to a girl about *l'amour*, and what is more, he is not quite the same man. Though the music of inflection, intonation and accent, languages confer upon those who speak them presently the qualities of those who have spoken them in the past. Down the long dead centuries, the English, more perhaps than other peoples in the world, have always found it hard to hate when, as Graham Greene puts it, they "see which way the hair grows." It is an exaggeration to hope that this clemency of the millions who have spoken the English tongue may be aiding the hierarchy of America to instill charity into Catholics whose collaterals are still flogging donkeys and mules on the dusty roads of Italy and Spain?

UNIVERSITY TRAINING

Sixthly, there is the statistic, in addition to those of more than 500,000 pupils in Catholic parochial and private high schools and more than 2,000,000 pupils in elementary Catholic parish schools, of 175,120 Catholic students pursuing higher studies in 216 Colleges or Universities. Before the restoration of the Catholic hierarchy in England and Wales, the late Cardinal Wiseman used to warn his exclusively seminary-trained priests that they would find the university-trained clergymen of the Church of England their "superiors in all knowledge except that of the Faith." This is not true of contemporary America, where priests have both been taught and teach the liberal arts in the universities. Their culture is perhaps not yet to be compared with the imparted by the Universities of Oxford and Cambridge, but it has the very great additional strength of being supported by a definite view about the meaning of the world. Even in the great secular universities Catholic students meet and discuss their peculiar problems in Newman Associations, whose directors are generally priests. This almost exclusively American alliance of learning and religion will probably strike anti-clericals as reactionary; but where has the progress of the atheist in the science laboratory progressed if not backwards? Frankfurt couldn't be more in ruins than it is to-day if the philosophy of St. Thomas Aquinas had still been taught in the Sorbonne and it is possible that it might still have been standing.

To-day the Catholic Church in America is emerging from poverty to wealth, from frailty to power. Yesterday her sons and daughters were dispossessed and illiterate and her clergy were mendicants; to-day many of those Italian and Irish immigrants are millionaires and her pastors carry the holy oils to the sick in their own Chryslers. Every year 100,000 converts are received into the Church and the birth of Catholics exceeds the deaths of Catholics by almost 500,000. Tomorrow, if Christianity in Europe is driven back into the catacombs, America may become the world centre of Catholicity and the Pope may exercise his infallibility from Poughkeepsie. Will the four Cardinal Archbishops, 20 Archbishops, 338 Bishops and Coadjutor Bishops and two Apostolic Exarchs for Galatian and Podocarpathan Ruthenians of the Byzantine rite be able to take it? Will the Catholic Church in America be able to remain, as she is to-day, simultaneously influential and apostolic? Or

will power, wealth and privilege turn, as it has before now in Europe, both clergy and laity into an unperceptive aristocracy of formalists? That is the question I want to discuss in my next article on American Catholicism.—By Bruce Marshall, in the London Catholic Herald.

'The Reds May be Out in 10 Years'

Bishop Rozman of Ljubljana, sentenced in his absence in 1945 to 18 years' hard labour by a Tito court for "activities against the people," was asked by the *Catholic Register* in Denver, Colorado, if he had any plans for the future. "I must wait until the Reds are defeated," he replied, "—in 10 years, perhaps."

The Bishop was in the British zone in Austria when he heard of his sentence and has paid tribute to "British sportsmanship" in not giving him up.

Now he is visiting the United States. "For me," he said in Denver, "there are only two roads; one would take me back to my archdiocese; the other is that of an exile."

The Bishop had this to say of conditions in his diocese:

Before Tito's seizure there were 700 priests. Now there are only 300 or 400.

87 KILLED

Among the secular clergy alone 87 have been killed or have disappeared and 152 are now refugees.

Among the religious clergy, incomplete figures show that 12 Vincentian Fathers and 20 Salesians have lost their lives. Of 277 parishes, 48 are without priests.

Teaching sisters have disappeared entirely; they were turned out of their schools when the State seized them.

For a time nuns working in hospitals were allowed to continue their religious life, but this summer they were disbanded.

Tito uses other means of persecution against those priests who remain.

He has withdrawn State support and made it extremely difficult for them to find support elsewhere.

They may neither collect nor ask for offerings. Only what comes to them freely, in the church itself, may be accepted.

NO INSTRUCTION

The instruction of children is also prevented. By law, children up to 14 may receive religious instruction in the schools—all State-owned—if their parents request it.

But simply by denying teacher certificates to catechists, the guarantee of instruction is made worthless. And youth group activities on Sunday mornings is a simple way of keeping children from Mass.

Parents' practice of religion is baulked by their being recruited for labour battalions for public work on Sunday mornings.

Permission for evening Mass has been given by the Holy See, however.

Bishop Rozman does not think there is anything serious in the Tito-Stalin "break."

"In a truly free election," the prelate added, "the Reds would suffer overwhelming defeat."

He Gives U.K. a New Angle on the Future

Sir Henry Tizard, F.R.S., president of the British Association, and Britain's Chief Government Adviser on Science, will be in Colombo on Monday, Nov. 1. Referred to as "the first Gentleman of Science" he is also described as the dominant brain of Britain's Defence Ministry.

Sir Henry, who is chairman of the British Defence Research Advisory Committee, has been invited by the Australian Government to visit Australia to inspect the progress of the rocket-range site and is on his way there in the Orient liner "Orion" which is due in Colombo next week.

Writing in the "Daily Express" Chapman Pincher says of Sir Henry:

"In 1915 he forsook academic physics to carry out investigations into air defence.

The first primitive planes were his interest. 'I am now going into a spin' he once recorded in his notebook—and he did.

"Without him we might have lost the Battle of Britain. Radar saved us. Tizard did not invent radar; but it was his foresight and energy which made it possible for others to do so.

"Tizard had the idea of intercepting bombers by fighters guided by radio instructions from ground stations. A flying angle used during interception training was known as the Tizzy angle.

"Tizard did not believe the war could be won by 1,000-bomber raids on German towns. He fought Bomber Command on this issue, lost, and retired to Oxford.

"His temperament enables him to handle generals and long-haired scientists alike with suave facility. Arch enemy of platitudes, he does not suffer fools gladly, but he suffers them with grace, as when badly misquoted by a reporter recently he blamed himself for speaking too rapidly.

"Today 2,000 other scientists get the Tizzy angle on Britain's future."—*Sunday Times*, Oct. 24.

Jailed Priest is Saved by 'Double'

There is only one Japanese Sgt. Ueda now. The other is dead. He was hanged in the Philippines as a war criminal after being baptized by the man who might have gone to the scaffold in his place. For the first Sgt. Ueda is also a priest.

Fr. John Ueda, a young priest, belongs to the Prefecture Apostolic of Kyoto.

The Japanese war lords called him up while he was still a seminarian.

He was sent to China as a machine-gunner, but he was able to get back to the seminary and stay long enough to be ordained.

Then, after three months, Fr. Ueda was in uniform again, called up a second time.

He became a sergeant, was sent to the Philippines. He was taken prisoner and put in a camp.

The war ended.....

Sgt. Ueda? The Americans were looking for a Sgt. Ueda for war atrocities. So they held him.

He went to jail with others charged with war crimes.

American chaplains soon discovered he was a priest and obtained for him enough liberty to exercise his ministry in prison.

Before that 17 of his fellow-prisoners had been executed. The next 20 were baptized by the priest-sergeant.

He climbed to the scaffold with them, and after the trap door was sprung he would anoint them as they swung and fro.....

To the jail came a new prisoner—the other Sgt. Ueda, the one the Americans really wanted.

The mistake was realized, Fr. Ueda was exonerated.

Soon Fr. Ueda was instructing his "double."

And when execution day came there were the two of them climbing to the scaffold.

Now Fr. Ueda is back in Kyoto.

Not so far away in Tokyo's Sugamo prison are several of his converts who were fellow-prisoners.

They were transferred there for a final decision on their fate.—*Universe*.

STAMPS

The custom to commemorate and honour important occurrences and facts and great men by issuing stamps, is coming into vogue in all countries. It is indeed an advantageous business for the postal revenue, as every new stamp is bought by philatelists all over the world.

The value of the stamp as a means of propaganda is clearly seen by all countries. Even when fighting disease stamps are made use of as a means of propaganda. Thus Mexico since many years issues a stamp to propagate the fight against malaria. This fine country is suffering dreadfully from malaria. No wonder that the prescriptions of the Malaria-committee of the former League of Nations are zealously followed in Mexico: as a prophylactic measure 400 milligrammes of quinine a day during the malarial season and as a medicine 1.13 grammes of quinine a day for 5—7 days.

The stamp is most suggestive and represents a man being strangled by a gigantic malaria mosquito.

M. E. 419.

TENDER NOTICE CEYLON GOVERNMENT RAILWAY

The Chairman, Way & Works Head Office Tender Board, will receive, at the Chief Engineer's Office, C.G.R., MacCallum Road, Maradana tenders up to 2.30 p.m. on Friday, November 12, 1948 for the construction of Three Bungalows at Trincomalee for the Railway Staff.

For further particulars, please see Government Gazette of 22nd October, 1948.

Sgd. W. A. SHAW,
Chief Engineer, C.G.R.
Way & Works Office, C.G.R.,
P. O. Box No. 370,
Colombo.

TENDER NOTICE CEYLON GOVERNMENT RAILWAY

The Chairman, Way & Works Head Office Tender Board, will receive, at the Chief Engineer's Office, C.G.R., MacCallum Road, Maradana, tenders up to 12 noon on Friday, October 29, 1948 for the construction of a Bungalows for the Officer-in-Charge, Railway, Tamplakaim.

For further particulars, please see the Government Gazette of October 8, 1948.

Sgd. W. A. SHAW,
Chief Engineer, C.G.R.
Way & Works Office, C.G.R.,
MacCallum Road, Maradana.

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Printed and Published for the Proprietor by BASTIAMPILLAI SANTIAGOEPILLAI residing at 39, Main Street, Jaffna, at St. Joseph's Catholic Press, Catholic Mission Premises, Main Street, Jaffna, on Thursday the 28th October, 1948.