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The Jaffna Catholic Guardian.

கத்தோலிக்குப் பாதுகாவலன்.

PUBLISHED EVERY SATURDAY MORNING.

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

VOL. XVI.

JAFFNA, SATURDAY JUNE 6TH 1891

NO 22

NOTICE.

MEMORANDA

For the use of the
Catholic missionaries
can be had at St. Jo-
seph's Catholic Press.

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ces and comprising the 9 pro-
vinces.

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MADHU CHURCH

The festivals at this Church will
begin as announced on the First
Sunday of May and close with the
first Sunday of October. Every
Saturday night a Novena will be
celebrated at the Sanctuary, and
every Sunday after Mass, the Sta-
tue of Our Blessed Lady will be
carried in procession round the
Church.

C. MASSIET O. M. I.
Administrator

Madhu

Telegraphic Summary

London May 25. Lord Romilly and
two servants were suffocated in a fire which
occurred at the residence of his Lordship
last night.

Omnibus strike in Paris. A
general strike of Paris omnibus employes has
taken place for shorter hours. In attempting
to prevent the Company replacing them the
men have come into conflict with the police
and a number of arrests have been made.

May, 27. The demands of the Paris Om-
nibus employes, who went out on strike the
other day have been granted by the company,
and the strike is now at an end.

The punishment of the Manipur
Murderers. In the House of Commons
Sir John Gorst, replying to Mr. Crawford,
member for North East Lanarkshire, said
no retaliatory executions were intended in
Manipur, but the murderers of Mr. Quirton
and the other British officials would be ade-
quately punished without waiting for a dis-
cussion in Parliament.

Shanghai, May 25. A riotous mob
has attacked and pillaged the mission houses
of Nanking, and the inmates had narrow es-
apes of their lives. The movement is spread-
ing, and anxiety is felt by the foreign re-
sidents at the ports on the Yangtze.

May 26. The European ladies and chil-
dren have left Nankin. The Methodist Girls'
School has been set on fire, but the rioters
have now dispersed. H. M. ship "Porpoise"
has been sent to Nankin, and Chinese troops
have also gone there to restore order.

Honours for Lieut. Grant. The
Gazette contains a notification that the Queen
has been pleased to confer the Victoria Cross
upon Lieutenant Grant for his conspicuous
bravery and devotion in advancing with the
greatest intrepidity, and capturing and hold-
ing Tsohat against a large force of the
enemy during the recent rising in Manipur.
The notification further says that Lieut. Grant
inspired his men with equal heroism, and
for his services he is also promoted, first
to the rank of Captain and then to that of
Major.

Control of the coast. A telegram
received from Lord Randolph Churchill, dated
Cape Town, states that the Portuguese sol-
diers at Delagoa Bay have assaulted and
wounded, with their bayonets, two British

subjects. Lord Randolph considers that, to
prevent further outrages, the immediate oc-
cupation of the coast by the British, is
imperative.

More fighting between British &
Portuguese. A telegram received in Lis-
bon from Lorenzo Marques states that fight-
ing has taken place between the British and
Portuguese on the banks of the Benue,
in which the Portuguese were worsted.

The Behring sea dispute. In the
House of Commons last night Mr. Goschen
gave notice of the introduction of a bill
forbidding British subjects from carrying on
sealing in Behring seas for a certain period.
His measure, he explained, would facilitate the
agreement which was still pending with
America.

The Tipperary disput. has been final-
ly settled. The tenants who under the Plan
of Campaign left their homes some
time ago and erected a township called
"New Tipperary," have now returned to their
former homes.

Medical aid to women in India.
A meeting which was attended by two thou-
sand persons has been held in the the Shel-
donian theatre, Oxford, the Vice-Chancellor
of the University presiding in aid of the
movement inaugurated by Lady Dufferin for
providing female medical aid to the women of
India. Lady Dufferin addressed the meeting
and gave a hopeful account of the work
which had already been done.

Paris May 31. At a banquet given here
to the members of the Imperial Press, Gen-
eral Durbaril explained the political program-
me of Prince Victor Napoleon, who, he said,
would follow in the footsteps of the Emper-
or Napoleon the Third, and found a social
brotherhood, the Government of the country
to be by the people under a powerful head.

Madrid May, 31. Serious riots occurred
at Bilboa on Saturday, owing to the police
dispersing a meeting of strikers. The police
fired upon the rioters, one of whom was
killed, and several injured. The riots were
renewed to-day (Sunday) when the troops
were called out and the rioters dispersed by
cavalry. The town is now held by troops.

His Imperial Highness the Czarevitch
has arrived in Siberia, and has opened the first
portion of the Ussuri section of the Siberian
railway.

CHURCH NOTICE.

HOURS OF DIVINE SERVICE

To-Morrow

AT THE CATHEDRAL

Mass 5 15 A. M.

" 6 30 A. M.

" 8 30 A. M.

Benediction 5 15 P. M.

Friday 2nd of the Month. Devotions in honor

of the Holy Face. Mass in the Morning.

Stations of the Cross in the evening.

APOSTLESHP OF PRAYER.

GENERAL INTENTION FOR JUNE. Practical

Devotion to the Holy Cross.

LOCAL & C.

His Lordship the Bishop is at pre-
sent at Sempianpattu, whither he went
on a catamaran. After visiting some of
the adjoining villages, he expects to be
back at Jaffna in time for the forth-
coming tercentennial celebration in
honor of St. Aloysius Gonzaga. We
are happy to learn that His Lordship
is feeling much better now than he
used to be feeling of late.

Corpus Christi. The usual signs of
faith and piety attended the celebration
of this feast. Seven repositories were
erected and they were all very pretty.

"Select Writings of the Most Rev.
Dr. Leo Meurin S. J." We have re-
ceived a copy of this valuable book
which is a collection of the most impor-
tant writings of that eminent prelate and
controversialist, who was at one time
Vicar-Apostolic of Bombay and is now
Titular Archbishop of Nisibi and Bishop
of Port Louis. The book comprises 323
pages and is neatly got up both as re-
gards the type and the arrangement of
the matter. As for the subjects treated
by Dr. Meurin, we need hardly say that
they are dealt with in masterly style and
meet in an irrefragable manner some of
the worst popular objections of the pre-
sent time. We think the work before us
admirably suited to the requirements of
the day and strongly recommend it to
our young men. For their further infor-
mation we reproduce the following from
a printed form that came along with
the book sent us.

CONTENTS.—Frontispiece—Portrait of the Most
Rev. Dr. Leo Meurin, S. J.; Prefatory Re-
marks; A Biographical Sketch of the Most
Rev. Leo Meurin; 1. God and Brahms;
2. Use of Holy Images; 3. Dr. Meurin on Dr.
Douglas, charge against the Catholic Church;
4. Lectures in connection with the Bombay
Debating Society.—(a) On the Existence of
God. (b) On Time and Eternity. (c) On the
Idea of Infinite. (d) On Space and Immen-
sity. (e) On the Nature of God. (f) On God's
Omniscience. 5. Discussion between Dr. Meurin
and Rev. Luke Rivington.—1875. 6. Parity of
the Catholic Faith; a Letter addressed to the
Rt. Rev. L. G. Mylne, D. D., Anglican Bi-
shop of Bombay; 7. On the Virtue of Pro-
vidence; 8. The True Basis of Christian Fel-
lowship—A reply to the Message of the Church
of England Bishops in India and Ceylon, in
Conference assembled in Calcutta; 9. Critic
Criticised—Notes on the Rev. Luke Rivington's
letter in defence of the eight Anglican Bishops'
Message.—1883; 10. Suicidal Criticisms, or the
Rev. Luke Rivington Refuting himself, by Jos.
da Vida. 11. Masonic Revelations; 12. Zoro-
aster and Christ.—pp. 626 & XLII., 8vo., pa-
per cover. Price, Rs. 2 4—(by V. P. Post, Rs.
2 10). Apply to. P. A. COLACO, Examiner
Press, Fort, Bombay, or, Messrs E. X. Fur-
tado & Bro., Kalbadevie Road, Bombay.

Customs changes.—Mr. Mailvaganam,
Sub-Collector of valvettiturai died on
Friday. Consequent on this event some
changes are to take place, chief among
which are, Mr. Arumogam's coming from
the Mannar Customs to Valvettiturai,
and Mr. Thos. Olegasagram's going from
the Jaffna Customs to Mannar. Cor.

The Friend-in-Need-Society: W.
have been sent a copy of the "Sixteenth"
Report of the Jaffna Friend in Need So-
ciety. It is a Report for the year 1890
and contains the names of the gentlemen
composing the Committee of Manage-
ment, a return of cases treated in the
F. N. S. Hospital, and abstract state-
ments of Receipts and Expenditure. We
would have liked to see in the Report
some reference to certain points discussed
recently in the local Press.

Correction. In our article on the Jaffna
Railway, appearing in the issue of the
23rd Inst, for "From Mannar to Dambulla"
read "from Mannar to Paumben."

A batch of thieves did a good bit of
business on Wednesday night last, on
the Kachcherri Road. They honored
some six houses with their presence,
while the inmates were communing
with Morpheus and relieved them of the
following superfluities:—one goat, nine
Jak fruits, two wooden gates, some twenty
five coconuts, and the toddy dripping
from three palms. The fellows knew that
Mr. Rudd was gone to the other end of
the Island. Cor.

Point Pedro. The Telegraph line now
under construction, will shortly relieve
a long and sorely felt want of this popu-
lous centre. While rejoicing at the thought
of the blessing that is on the way, I wish
to offer a hint, which, I hope will receive
consideration from the authorities. We
all know what inconvenience, the Pt.
Pedro public suffer by the singular posi-
tion of their Post Office. I think that
it would be a very great pity if the
telegraph office should be established in
the out of the way corner where the Post
Office is now situated. If the convenience
of the general public should be preferred
to the convenience of particular indi-
viduals, some locality close to the har-
bour would be the most suitable site. Cor.

Dr. Candiah. I hear that it has been
temporarily arranged that Dr. Candiah
shall do duty at Pt. Pedro, until he fully
recovers from the accident he met with
on or about the 7th of March last. I also
understand that Dr. Candiah intends to
proceed to England about the beginning
of next year to obtain British qualifica-
tions. Dr. Nicholas proceeds to Kandy.—
Cor.

Mr. Inspector Van Houten who
was lately transferred from Kurunegalle
to Kandy comes to Jaffna as Assistant
Superintendent of Police and Deputy
Fiscal in the place of Mr. Rudd.

Administration Reports.—We have
to acknowledge receipt of the following
Administration Reports for 1890: Cus-
toms and Shipping; Registration, and
Colombo Harbour Works.

An artesian well for Jaffna. A Com-
mittee has been formed, with Father
Lynton at its head, for taking steps to
sink an artesian well in some locality,

கையொப்பவிகிதம். ரூ.ச
இலம் க-க்கு முற்பணம்.....4-00
சு-மாசத்துக்கு முற்பணம்...2-00
இல-ம். ச-க்கு பிற்பணம்.....6-00
சு-மாசத்துக்குப் பிற்பணம்...3-00
தபாஸிலவு { இலங்கைக்கு..1-00
 { இந்தியாவுக்கு..1-00

விளம்பர விகிதம்.

12 வரிக்குள் வரி-க-க்கு..... 16
12-க்குமேற்படிவ் வரி க-க்கு 10
கால் கொலத்துக்கு (28 வரி.)3-00
அரைக்கொலத்துக்கு..... 5-00
முக்காற் கொலத்துக்கு. 7-00
ஒரு கொலத்துக்கு.....9-00

here suitable for the purpose. The sum
of Rs. 4,000 has been fixed as the a-
mount necessary, of which the Roman
Catholic Mission proposes to give Rs
1,000. The lawyers, who form the bulk
of the Committee, will, also, contribute
a good round sum. There was a time
when Protestant Missionaries took a pro-
minent part in movements of this kind,
tending as they do, to further the ma-
terial prosperity of the people. But
those days have been numbered with the
past. What is more absurd than to
expect people to listen to preaching with
destitution in their homes and starvation
in their faces. This movement, follow-
ing in the wake of the Railway agitation,
is a high but silent eulogium on the
Roman Catholic clergy, of which Father
Lynton is an ornament and on the spiritual
regime of Dr. Melizan in Jaffna. We know
of no other organization in Jaffna, no,
not even our paternal Government, which
identifies itself so much with the interest
of the people in general as the Roman
Catholic clergy. Cor. Independent.

A Catholic Chief Judge.—It must
certainly be gratifying to the Catholic
element that Mr. Thumboo Chettiar has
been confirmed in his appointment as
Chief Judge of the High Court of Mysore.
The Judge has received the sum of 5,000
rupees per annum as his pension from
the Madras Government.—Mylapore Ca-
tholic Register.

THE FEAST OF THE SACRED HEART OF JESUS.

There is not another feast in the year on
which such an ardent and childlike piety
is displayed as the Feast of the Sacred
Heart of Jesus. It is a spiritual feast
and a feast of purest love. Love
for the Heart which has so loved men is
the motive that prompts every act per-
form-d on the occasion, by those who
celebrate it. His Lordship the Bishop
and the clergy cannot but feel greatly
consoled when they see the love of Jesus
taking such strong possession of the
hearts of the Faithful and especially of
the younger generation.

The Novena preparatory to the Feast
took the form of a Retreat for Men, dur-
ing which a special Mass was said every
morning and a sermon preached every
evening—except on Confession days—fol-
lowed by the Benediction of the
Blessed Sacrament. A s the day of the
Feast came nigh, it was a sight that
spoke to the heart to watch the mem-
bers of the Confraternity, who make the
special Guard Honor of the Sacred
Heart, making the necessary prepar-
ations to make the occasion as so-
lemn and imposing as possible. Of course
they took care to prepare their hearts
first by purifying them at the Tribunal
of Penance, but they wished also to pre-
pare the sacred edifice for the worthy
celebration of their own dear feast,

One who had seen the scrolls and inscrip-
tions put up in the church the past two years and
most properly brought into requisition again
this year, would have thought that there was
no other decoration necessary, but the children
of the Sacred Heart were not satisfied.
They called forth new energy to do a
little more for the object of their best affections
and gladly incurred further expense and trouble.
They even sacrificed sleep in order to be in
time. Certain items in the decoration were
quite new departures in the work. Thanks to
their efforts the church looked really very
pretty. They had one little cross to suffer
at the end and that was the destruction by the
wind of a transparency through which they
meant to implore the blessing of God on their
pastors and benefactors and consecrate them-
selves and Jaffna to the Sacred Heart.

What took place in the church all through
yesterday was extremely edifying. To see so
many communicants approach the Holy Table
in devout attitude and with a medal hung
round their necks or an image of the Sacred
Heart pinned on to their garments next their
own hearts, was indeed a touching sight. The
Exposition of the Blessed Sacrament and the
faithful's mounting guard in its presence to
offer love and reparation to so good, yet so heart-
lessly outraged a God, was a fitting contin-
uation of the opening service. In the evening after
solemn Vespers and Benediction those who had
joined the Total Abstinence League renewed
their pledge.

This morning a Mass was offered for the
deceased members of the Confraternity.

விளம்பரம்

“இலங்கைப் பூமிசாஸ்திரம்”

தற்கால வணைப்பின்படி இலங்கையின் ஒன்பது மாகாணங்களை யுடையதும் கலாசாலைப்பீடச்சைக் கிளையத்தும் மாணவர்க்குத் தியுபயோகமுள்ளதுமான விச்சிறந்த புத்தகம் இவ்வசியங்கிர சாலையி லச்சிடப்பட்டிருக்கின்றது. இப்பூமிசாஸ்திரத்தை மாணவர் நன்குணர்வாராயின் இவ்விவங்கையை அங்கையி லமைப்பவராவார்.

இதன்விலை சதம் ௨௫
தபால் செலவு ,, 0௨

மருதமடுத்திருப்பதி.

மருதமடுத்தி செபமாலேமாதாவின் திருப்பதியிலே திருநாட்கொண்டாட்ட நோவனைகள் யாத்திரிகளின் வசதிக்காக வைக்கமாசத்திலே வரும் முதல ஞாயிற்றுக்கிழமையிலே தொடங்கி ஐப்பசி மாசத்திலே வரும் முதல் ஞாயிற்றுக்கிழமையிலே முடிபாகும்.

ஒவ்வொரு சனிக்கிழமைச் சாயந்தரங்களிலும் நோவனை நடக்கும். ஒவ்வொரு ஞாயிற்றுக்கிழமை காலையிலும் திவ்ளிய பூசைக்குப்பின் தேவதாயாரின் திருச்சுருபம் வீதிக்கொண்டி சுற்றப்படும்.

இங்ஙனம்,
சீ. மாசியற். O. M. I.
திருப்பதித்தலைவர்.

உபாத்திமார் கூட்டம்,
வருகிற அனிமீ கூர்வ கொளும்
புத்துறையிலே உபாத்திமாருடைய
கூட்டம் நடத்தப்படும்.

யாழ்ப்பாணக் கத்தோலிக்குப் பாதுகாவலன்

கடிக-ம்(௭) அனிமீ கூர்வ
சனிக்கிழமை

மதுபானவிலக்கு

மதுபானத்தை யளவாகப்பாவித் தவந்தால் அதனாலே தேகஆரோக்கியமுண்டென்று பலர்நினைக்கிறார்கள். ஆனால் அதுதேகசவுக்கியத்துக்கு அகத்தியமோ என்றுபார்ப்பின் அல்லவென்றே சொல்லவேண்டியிருக்கின்றது. மதுபானம்பாவியாத அனேக சாதியார் முற்காலத்திலும் இக்காலத்திலுமுள். அவர்கள் மிகுந்த தேகசவுக்கியமும் தேகவுறுதியு முடையவர்களேயாம். இக்காலத்திலே மதுவிலக்குசபைகள் உலகத்தின் பலதிசைகளிலும் முளைத்துக் கிளைத்துப் பெருகுகின்றன. அதனாலும் மதுபானம் தேகசவுக்கியத்துக்குத் தேவையிலில்லையென்பது தெளிவாகின்றது. தேகமுயற்சிக்கு மதுபானம்வேண்டியதில்லையென்பது மதுபானத்தைக் கண்டுமறியாத எத்தனையோ ஆயிரவர் அதிகதேகமுயற்சியுடையவர்களாயிருப்பதினாலே விளங்குகின்றது. பேர்போந்த வைத்தியர்கள் மதுபானம்பாவித்தலுக்குச் சார்புடையவர்களாயில்லை. மதுபானம் தேகத்துக்குக் கேடுவிளைவிக்கின்றதென்பதைத் தம்முடைய அனுபவத்திலே கண்டறிந்ததாகச் சொல்லுகிறார்கள். அவர்களுடையகருத் தெவ்வாறுயிருப்பினும்மதுபானத்தை மிஞ்சப்பாவிப்பதினாலே சரீரத்துக்கும், ஆத்துமாவுக்கும், பொருளுக்கும் கெடுதிவிளைகின்றதென்பதை யெவரும் மறுக்கமாட்டார்கள். மதுபானம் சிறுபாவனையிலிருந்து பெருக்கமானபாவனைக்கு வருவதினாலே அதனாலவரும்கேடுகள் அளவிற்றதனவா யிருப்பதையுணர்ந்து குடும்பங்களையும் தேசத்தையும் நல்லரிப்பாத்திலே வைக்கவிரும்புகிறவர்கள் தொடக்கத்திலேயே மதுபானபாவனையைக் கைக்கொள்ள விடாது தடைசெய்யவேண்டியது. எல்லாரு மதிலேமுயற்சிப்படுவதினால் அது தமக்கும், தம்முடைய குடும்பத்துக்கும், தம்முடைய பிறசந்ததிக்கும், ஊருக்கும் பெரியநன்மையாயிருக்கும். ஆகையால், மதுவிலக்குசபைகளிலே தாம் தாம் சேரவேண்டியது. தாம்சேர்வதுமன்றி மற்றவர்களை யுஞ்சேர்ப்பண்ணுகிறதற்குப் பிரயாசப்பட வேண்டியது. அதனாலே அவர்களுடைய சரீரத்துக்கும், ஆத்துமாவுக்கும் பொருளுக்கும் மிகுந்த நன்மைசெய்வதாயிருக்கும்.

ஒருகுடும்பத்திலே சிறுவர்களாயிருக்கிறவர்கள் அக்குடும்பத்திலே பெரியவர்களாயிருக்கிற பிதா, தமையன், மாமன், மைத்துனன் முதலியோரைக் கண்டுபாவிக்கிறது இயற்கை. பெரியவர்களாயிருக்கிறவர்கள் செய்வனவற்றைச் சிறுவர்களாயிருக்கிறவர்களும்மற்றவையாகண்ணி அவைகளைத் தாமுஞ்செய்யமுயலுவார்கள். ஒருகுடும்பத்திலே பெரியமனுஷராயிருப்பவர்கள் மதுபானிகளையானால் சிறுவர்களாயிருப்பவர்களும் அவர்களைக்கண்டுபாவித்து அவ்விதமாவார்களென்பதற்குச் சந்தேகமில்லை.

மதுபானவெறியினாலே வருந்திமைகள் பலவாயிருப்பதினாலே அதனைத் திருச்சபை அதிகாரிகள் எல்லாரும் வெகுவாகக் கண்டித்து விலக்குகின்றார்கள். பரிசுத்தப்பாப்பரசர் ஒரு அதிமேற்றிராணியாருக்கு எழுதியதில் சொல்வதாவது— மதுபானவெறியானது விசுவாசத்தையும், சன்மார்க்கத்தையும் கெடுத்துவிடுகின்றது. நீர் உம்முடைய அதிமேற்றிராசன ஆளுகையிலே மதுவிலக்கு சபையொன்றைஸ்தாபித்திருக்கிறீர் என்பதைச் சந்தோஷத்தோடறியவருகின்றோம். அதனால் மதுபானவெறியாலேவரும் பாதகங்கள் மற்றுமுள்ளதிமைகளெல்லாம்நீங்கி அனேகநன்மைகள் விருத்தியாகுமென்று முழுதும்நம்புகிறோம். சகலகத்தொலிக்கரும், குருமாரும்துன்பகளுடைய முன்மாதிரியாயிருக்கவேண்டும்—என்கிறார். பரிசுத்தபிதாவினுடைய வாக்குப்படி திருச்சபைக்கும் இராச்சியங்களுக்கும் மதுபானவெறியினாலே வருந்திமைகளோமதுவிலக்குச் சபையானது நீக்குவதாயிருக்கும்.

கருதினுமார், அதிமேற்றிராணியார், மேற்றிராணியார், குருமாரும் மதுபான வெறியைக்குறித்துப் பலவும் எழுதியிருக்கின்றார்கள். இங்கிலாந்துதேசத்தின் கருதினால் அதிமேற்றிராணியார் சொல்வதாவது—மதுபானவெறியானது இத்தேசத்தில் நடக்கின்ற தீமைகளுக்கெல்லாம் காலாயிருக்கின்றது. அது ஆத்துமத்தையுஞ்சரீரத்தையுங்கெடுத்து நிர்ப்பந்தத்துக் குள்ளாக்குகின்றது—என்கிறார். வேறொரு அதிமேற்றிராணியார் சொல்வதாவது. மதுபானம் ஒருகொள்ளைநோய். கொள்ளைநோய்என்பதிலும் மேலானஒருசொல்லு அதற்குப் பாவிக்கவேண்டியது. அப்படிஒரு சொல்லில்லாமையால் கொள்ளைநோய்என்றே அழைக்கிறேன், அதுஎங்கும் வியாபகமானது. அதுதேசத்தேசங்களெங்கும் தன்னுடைய நஞ்சுபாய்ச்சிய அம்பைசு செலுத்துகின்றது. அது தலைநகரங்களிலே தனக்கரணசெய்கின்றது. அதுநகர்களிலும் ஊர்களிலும் கலிபிளிக்கொவிளைக்கின்றது, அது அமைதியானவீடுகளிலே வேதாளம்போல ஊனையிடுகின்றது. அது உலகத்திலுள்ள எல்லாச்சாதிவகுப்பாருக்குள்ளேயும் இராச்சியபாரம்பண்ணுகின்றது. எளிய மனுஷனுடைய குடிசையிலுள்ள படலேமாதிரமல்ல ஐசுவரியவானுடைய மாளிகைக்கதவுகளும் அதன்சமுதத்திலே திறக்கப்படுகின்றன. அரசனும் குடியானவனும், வர்த்தகனும் கூலிக்காரனும், புருஷனும் பெண்சாதியும், சிறுவரும் பெரியவர்களும் எல்லாரும் சமமே அதனால் அடிபட்டு விழுகிறார்கள். அறிவுக்குறியவர்களும்

அதன் தீமையை உணருகிறார்கள். அறிவு மேம்பட்டவர்களுடைய மனசையும் அது தன்காரிருளாலே மூடிவிடுகின்றது. இந்தக்கொள்ளைநோய் எங்கெங்கு செல்கின்றதோ அங்கங்கெல்லாம் நாசமும் கீழ்மையுமுண்டாகின்றன. அது தான் போகுமிடங்களிலெல்லாம் மாணத்தையும் நோயையும் விதைத்துவிடுகின்றது. தீமையுந்தரித்திரமுமே அதன் படைசேனைகள். அது வீடுகளைநாசஞ்செய்கின்றது. மனைவிமேலும் பிள்ளைமேலுமுள்ள மனச்சந்தோஷத்தை யழித்து, அவர்கள்மேலேயுள்ள அன்பைக்குலைத்து, மனச்சுத்தமும் புண்ணியமும அழிந்துபோவதிலே மகிழ்ச்சிகொள்ளுகின்றது. மறியற்சாலைகள் வைத்தியசாலைகளை நிரப்பிவிடுவதுமன்றித் தூக்குமரத்திலேயு மேற்றிவிடுகின்றது. உலக அரசாட்சிகளின் அடி அத்திபாரத்தைப் பெயர்த்துநிலைகுலைத்துவிடுகின்றது. மனிதருடைய இருதயக் கபாடங்களையெல்லாம் டைத்து வேதபோதனைகளையெல்லாம் பலனில்லாமற்போகும்படிசெய்துவிடுகின்றது. எல்லாவகையான தீமைகளும் நிர்ப்பாக்கியங்களும் எல்லாம் அதனிலின்றே உற்பத்தியாகின்றன—என்கிறார்.

தம்முடைய வைத்தியசாலையிலுள்ள நோயாளருபத்துக்கு ஏழுபோருடியிலேயே சேய் கொண்டவர்களென்று சேர். என்டுறு கிளாக்கின் பவர் சொல்லுகின்றார்.

தாம் கண்டநோயாளருட் பெரும்பான்மையோர் குடிவெறியினாலேயே பெரியநோய்களுக்கு கிடமானாகின்றது வேறொருவைத்தியர் சொல்லுகின்றார்.

நல்ல சரீரக்கத்துடனிருக்கிறவர்கள் மதுபானம் சுகத்துக்காகப் பாவிக்கவேண்டுமென்று சொல்வதுவீண். அது ஒரு அவசரமற்றகாரியம். அப்பழக்கத்தினாலே, நிரப்பாக்கியமும், தீமையும், பைத்தியமும் நோய்களுமுண்டாகுமென்று டக்டர் மோல்சியிஎன்பவர் சொல்லுகின்றார்.

மேலே சொல்லியவற்றாலே குடிவெறியானது எவ்வளவு தீமையானதென்பதை எல்லோரும் தெளிவாக அறிந்துகொள்ளத்தக்கதாயிருக்கின்றது. குடிவெறியினாலே ஒருவர் தமக்குள்ளமானத்தையிழந்து, பொருளை யழித்து, சரீரத்தைநோயாக்கி, ஆத்துமாவைக்கெடுத்து இம்மைக்கும் மறுமைக்குந் தம்மை நிர்ப்பாக்கிபாக்கிக்கொள்ளுகிறார்கள். குடிவெறியர் நஞ்சுண்ணுகிறவர்களேயாம். நஞ்சுண்ணிஒருவன் தன்னையேகொலைசெய்துகொள்ளுதல்போல மதுபானத்தைப் பருந்தி வெறியாகித் தம்முடைய சரீரத்தின் சுகத்தைக்கெடுத்துத் தம்மைத்தாமே கொலைசெய்துகொள்ளுகிறவர்களாயிருக்கிறார்கள். ஆகையால் அது சாவானபாவம். இவ்வகைக்கெடுதியான பழக்கத்திலே யாவாவது அகப்படாமல் சாவதானமாக நடந்து கொள்ளவேண்டியது. அதற்குத்தகுந்தவழி மதுவிலக்குச்சபையிலே சேர்தலாம். ஆகையால், கத்தோலிக்க பெற்றார்கள தம்முடையபிள்ளைகளை உள்ளபடிநேசித்தால், அவர்களும் அவர்கள்பிற்சந்ததியாரும் நன்மையாயிருக்க விரும்பினால் மதுபானத்தை அவர்கள்வாயிலும் வையாதபடி புத்திசொல்லி காத்துவளர்த்து வருவதுமன்றி மதுவிலக்குசபையிலும் அவர்களைச்சேரும்படி செய்யக்கடவார்கள்.

பொதுவர்த்தமானம்

Weather.- காலநிலை.— வெயில்குறைவு. தென்றல்காற்றானது பிரசண்டமாகுதம்போல வீசுகின்றது.

Corpus Christi.- தேவநற்கருணைத்திருநாள்.—சென்றஞாயிற்றுக்கிழமை அசனக்கோயிலிலே தேவநற்கருணைத்திருநாள் சிறப்பாக நடந்தேறியது. தேவநற்கருணை வீதிக்கொண்டு சுற்றப்பட்டுப் பத்தியுள்ள திருத்தவர்களாலே யிடப்ப

ட்டிருந்த பந்தர்களிலேவைத்து ஆசீர்வாதம் கொடுக்கப்பட்டது. தேவநற்கருணை ஆசீர்வாதங்கொடுப்பதற்குப் பீடங்களைமைத்த ஏழு சிறந்த பந்தர்களிடப்பட்டிருந்தன.

The feast of the Sacred Heart of Jesus.- திருவிருதயத்திருநாள்.— நேற்றையத்தினமாகிய வெள்ளிக்கிழமையே சுராதரின் திருவிருதயத்திருநாள். அது அதிகபத்தியுடன் ஆசனக்கோயிலே கொண்டாடப்பட்டது. திருப்பீடமும், கோயிலின் உள்ளும் புறமும் அலங்காரமாகச் சோடிக்கப்பட்டிருந்தது. காலபாடற் பூசை சொல்லப்பட்டதோடு திருவிருதய கூட்டத்தாரும் பிறருமான தூற்றுக்கணக்கானவர்கள் திவ்ளிய நற்கருணை பெற்றனர். நாளமுழுதும் திவ்ளிய நற்கருணை எழுந்தேற்றஞ்செய்து வைக்கப்பட்டிருந்தமையால் இடையிடையே விசுவாசிகள் சென்று பால்பிரகாரச் செபஞ்சொல்லி வந்தார்கள். சாயந்தாஞ்சுதீதம் பாடப்பட்டுத் தேவநற்கருணை ஆசீர்வாதம் கொடுக்கப்பட்டது. யேசுநாதரின் திருவிருதய பத்தியானது யாழ்ப்பாணத்திலே அதிகமாக வளர்ந்துவளர்ந்து வருவதைக் காண்பது சந்தோஷமேயாம்.

Mr. Van Houten.- மெஸ். வன்ஹூதன்—மெஸ். மந்துரையுடைய இடத்திலே யாழ்ப்பாணத்தில் பொலிசுத்தலைமையாகவும், முப்பியுற்றி பிசுக்காலாகவும் மெஸ். வன்ஹூதன் என்பவர் நியமிக்கப்பட்டு வருகின்றார்.

Robbery.- கள்ளு—சண்டிக்கொள்ளிப்பரிசோதனை யடுத்தள்ள வளவுகளிலே சென்ற புதன்கிழமையிலே ஒரு ஆட்டிக்கடையும், எ- பலாக்காய்களும் கள்ளுபோயினவாம்.

Dr. Candiah.- டக்டர் கந்தையா.— எவ்வைத்தியத்திலும்பார்க்க மருத்துவவைத்தியத்திலே கிபுனரொன்ப பேசப்படுபவரும், மெப்பனியிலிருந்து வடமாகாணத்தின் கொலோனியல் சேர்சனாயிருக்கும் டக்டர் அற்றிக்கலையென்பவரின் இடத்தைப் பாரபரிக்க வந்தவருமாகிய இவருக்குச் சென்ற பங்குனிமீள் எ-வ் சம்பவத்திற் அபாயத்தினாலுண்டானவருத்தம்முழுதும் சொஸ்தமடையும் வரையும் பரித்தித்துறையில் வைத்திய உத்தியோகத்தை நடப்பிக்கும்படி. உத்தரவு பிறந்தது. டக்டர் நீக்கொலாஸ் கண்டிக்கமாற்றப்பட்டார். டக்டர் கந்தையா வருகிறவருட முகனையில் இக்கிலாந்துசென்ற இங்கிலிசுப்பட்டம்பெற்றுத் திரும்ப எண்ணமுடையவராயிருக்கிறாரென்பதை அறிந்து சந்தோஷமானே. (கடி)

Customs, - ரோகு—வல்லுவெட்டித்துறையிலிருந்த சர்க்கொலைகற் மெஸ் மயில்வாகனமென்பவர் காலஞ்சென்று விட்டமையால் அவருடைய இடத்துக்கு மன்னாரிலிருக்கின்றமெஸ் ஆறுமுகம் என்பவரும் அவருடைய இடத்துக்கு மெஸ் தேரமான உலகசேகரம் என்பவரும் நியமிக்கப்பட்டார்கள்.

Lady Havelock.- லேடி கெவ்லொக்—லேடி கெவ்லொக் உபபலபோலவேறொருகப்பல் செய்யப்பட்டு லேடி கெவ்லொக்என்னும் நாமத்துடன் கெவ்லொக் கப்பட்டது. அக்கப்பலும் இலங்கையைச் சுற்றியோடித் திரிவதற்கேயாம். வரவரமக்கெல்லாம் கடற்பிரயாணம் சுபலமாகின்றது. அது நமக்கத்தியமானதன்று. கரைப்பிரயாணமே சுபலமாகவேண்டியது. அதிலேயே நம்முடைய சீருஞ் சிறப்புமடங்கி யிருக்கின்றன.

Wreck of Ships.- பாய்க்கப்பற்சேதம்—நாலுக்கப்பல்கள் சென்ற ௨௨-ம் ௨௩-ம் உலகளிலடித்தகாற்றாலே மோசம்போயின.

நாகப்பட்டணத்திலிருந்து கொழும்புக்கு அரிசியெற்றி வந்த ஒரு செட்டியுடைய கப்பல் சென்ற மீன் ௨௨-வ் சலாபக்கரைக்குமேலே தாழ்த்தப்போயிற்று. அக்கப்பலிலிருந்த கிலாசுகள் கெடோ. இருவர் தவிர மற்ற எல்லாரும் சிவமோசப்பட்டார்கள். அவ்விருவரையும்தொண்டிக்குப்போய்க் கொண்டிருந்த பிறிட்டிஷ் இந்திய கொம்பனியாருடைய கப்பலொன்று கண்டு இரட்சித்தது.

முடியதின் சமாதானிஎன்னும் பெயருடைய கப்பலும் நாகப்பட்டணத்திலிருந்து அரிசியெற்றிவரும்போது சலாபக்கரைக்கு மேல் பாடாயுடையது போயிற்று. சிவமோசமில்லை. மேலேசொல்லிய இரண்டுகப்பல்களுடன் அரிசியெற்றிக்கொண்டு நாகபட்

ஓர் கிறீஸ்தவன்.

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XXXIII ARGUMENTS AGAINST THE PROTESTANT RULE OF FAITH.

(Continued)

XIII.

Had Jesus Christ intended the Bible to be man's only guide in matters of faith, He would, certainly, have written it, or at least, ordered it to be written, yet He never did so. He never wrote a single word Himself nor did He command his disciples to write. But he ordered them to preach: "Go ye into the whole world and preach the Gospel to every creature" (Mark XVI. 15). Our Lord who said to His Apostles "you are the light of the world" (Matt. V. 14) wholly omitted to make any provision for a written book to be circulated among the nations, as the means of their conversion. Of the twelve who received the command to teach all nations, one half did not write anything at all and only the rest can be said to have written something, and the writings of these few were directed for the most part to particular congregations or individuals without any hint being given that they were intended for general distribution. As a matter of fact, several of the books, such as the 2nd of St. Peter, and the Apocalypse, remained unrecognized until after the lapse of several centuries. If the written word was to be the rule of faith given by Jesus Christ why did not the Apostles write numberless copies of the Bible and send them to all the ends of the world with the command that they should be read? Why did not Our Lord or His Apostles invent printing presses and establish Bible Societies? Were the Apostles faithful to their trust when they undertook to convert the world without writing a syllable? Why did they not translate their own epistles and Gospels into the vernacular tongues? Why did St. Paul write to the Romans in Greek, a language understood by the learned only?

XIV.

The books composing the Bible, were generally speaking casual productions, and were elicited by accidental circumstances. The Bible consists of a number of books, written by different authors, in different languages, at great intervals of time, and under a diversity of circumstances. The different books were not written to supply mankind with an exhaustive code of laws or a system of theology, but to serve some temporary purpose. It is nowhere stated in these books that any of them or all of them taken together contain every thing necessary for salvation, or are to be regarded as the ultimate authority in matters of faith or morals. Far from the writers having any such purpose it would appear that the books of the Old and the New Testaments, assume the existence of duly appointed teachers under the Old and the New Dispensations, and are chiefly occupied in urging obedience to them, and in warning the faithful against false teachers and fallacious rules of faith and conduct.

We shall speak more particularly of the books of the New Testament. The Gospels were composed chiefly at the request of the respective converts. The Gospel of St. Matthew was written, as Eusebius tells us, at the entreaty of the Christians of Palestine. St. Mark who was no eye-witness, wrote his Gospel at the request of the converts of Rome, according to what he had heard from St. Peter (Eusebius). St. Luke, likewise who was no eye-witness of our Lord's public ministry wrote his Gospel from what he learned by tradition, as he says in the beginning of his Gospel and that not from necessity, but simply as he says, because it seemed good to him also; and in order that his friend Theophilus might know the verity and certainty of those things in which he had been already instructed. St. John wrote his Gospel, as St. Jerome tells us,

at the entreaty of the Christians of Asia Minor, to prove, in particular, the Divinity of Christ, which Cerinthus, Ebion and other heretics had denied, (Eusebius); and he tells us in the last verse of his Gospel: "There are also many other things which Jesus Christ did which if they should be written every one, the world itself, I think, would not be able to contain the books that should be written" (John XXI. 25).

The "Acts of the Apostles" was written by St. Luke the Evangelist, not as a rule of faith, or as an exposition of the doctrines of Christianity, but as its name implies, to give a brief account of the history of the doings of the early Church, and it was like his Gospel addressed to his disciple Theophilus. And this part of the New Testament, almost in every page, exhibits the rule of Faith, which our Lord and His disciples laid down, and upon which they acted, viz. preaching and teaching.

The Epistles were purely casual productions for it is manifest that if the authors had been present with the respective converts to whom they wrote they would have preferred to speak verbally, and the Epistles would never have been written. But in all these books their authors do not fail to point out the true rule of faith, to warn their flock against deceivers, and false teachers, to enjoin them not to wrest the scriptures to their own perdition, but to be subject and obedient to those whom the Holy Ghost had placed over them. That doctrine and discipline were necessarily mixed up in these missives as well as in the Gospel narratives is but natural, but the idea of composing a written rule of faith never entered into the minds of the sacred penmen.

The Apocalypse of St. John, though he was asked to write it, is nevertheless no rule of faith, because it is a prophecy and a mystery, and as such above all private interpretation.

XV.

Protestants cannot be sure of the canon of the Old Testament. This is how they attempt to justify their canon. They say that the canon of the Old Testament as at present recognised by them was fixed by Esdras long before Our Lord's time, that the same was recognised by Our Lord and His Apostles and that Catholics in maintaining the authority of the deuterocanonical books are guilty of an innovation. We shall see that each of these statements is contrary to fact.

With regard to the first statement that Esdras fixed the canon of the Old Testament, a learned Protestant writes: "We do not know whether Esdras died before or after the last prophet. But how could he close unless he knew for certain that the spirit of Prophecy was extinct? Even if Malachias did not die before Esdras, how did Esdras know that the Lord would not raise up another *aner Theopneustos* to His People?" (Nagelbach Encyc. Prot. Theol.)

Professor Robertson Smith in his recent lectures on the Old Testament in the Jewish Church admits that the Jewish canon was not definitely fixed in Christ's time.

The Alexandrian Jews or more correctly the Hellenistic Jews possessed Greek copies of the LXX; and these copies contained all the books of the Old Testament which Catholics acknowledge. Among the Jews of Alexandria, as Dr. Westcott, one of the highest Protestant authorities on the subject admits, translations of the later books (I. Machab. Eccles. Baruch, etc.) were made, and new ones were written (Wisdom, and II. Machab.) and these were reckoned in the sum of their religious literature, and probably placed on an equal footing with the hagiographia, (i.e. Psalms, Proverbs, Job etc.) in common esteem. (Smith's Bibl. Dict.)

That the Septuagint was the copy familiar to Our Lord and His Apostles may be shown from the fact that out of 350 quotations occurring in the New Testament, from the Old, about 300 are from the LXX; so that St. Augustine speaks of the Septuagint as "approved by the Apostles."

Therefore the Septuagint, although it differs from the present Jewish canon in containing the deuterocanonical books, yet ought to have greater weight with Christians as the copy familiar to the early church.

If the Jews rejected the deuterocanonical books which were not included in the Hebrew Bible, but were contained in the LXX, this may be attributed to their great aversion to Greek literature and the Septuagint, in particular, which was so often quoted against them.

In any case, the Christian Church never received the canon of Scripture from the Jews; because till long after they had rejected Christ, they had no fixed canon, nor can any Protestant consistently accept the canon of the Old Testament, from the Jews, unless he attributes infallibility to the bitterest enemies of Christ.

(To be Continued)

REGISTRATION.

The Administration Report for 1890 of Mr. R. Reid, Acting Registrar-General of Lands shows that the Receipts from Registration during the past year, were the highest as compared with the receipts of the previous five years; being Rs. 113,898.53 or Rs. 17,698.95 more than those of 1889. While recording this material increase in the revenue, Mr. Reid makes a remark regarding the new Stamp Act 12, of 1889, which calls for the serious attention of the Government. He says that the new charge makes the poor suffer more than the rich. It is the common interest of all that the colony's revenue should be increased, but it will never do, for this purpose, to add to the difficulties and hardships of the poor.

TRAINING FOR THE MINISTRY.

CARDINAL MANNING SAYS:—

The world treats the priesthood as a profession, higher indeed than law, or commerce, or even politics; but still a profession by which men may eat bread in a social and amiable converse with their neighbours, accepting without fear, if not also giving in return, the courtesies and invitations of ordinary life. Blameless men are much respected and esteemed; no one speaks any harm of them; and often no one says any good. They are inoffensive, torpid, punctual; but they leave no impression on any one; nor any work behind them. Again, a priest may be a man of science, or a linguist, or historian, and as such be sought and accepted in the societies of special culture; or he may be a keen logician and versed in all the fallacies of Agnostics. And, perhaps, he would not lay down his life either for truth or for souls. This is not all we want. The modern world needs more. We need men who have the Mind of Christ: formed from youth on the highest level, and aspiring always to the perfect life. This is our first work and aim in choosing out the youths who show the signs, not only of quick intelligence, but above all of a fervent will. The seminaries of the priesthood are of three degrees: the greater, where the last years of study in sacred science are spent; the lesser, where youths and boys are formed in literature and science before they enter on theology; and the least, that is, the altar where, day by day, they serve the Holy Mass, and pious Christian homes where the father and mother train them up in loving obedience. The most solid and mature vocations are those that begin at the sacred age of our Lord's childhood in the Temple, and are nurtured at home and at the altar. The Council of Trent, with this example in mind, directs that boys of twelve years of age, who show the mind and will of a vocation, shall be received into the seminary. We endeavour to follow this rule. It is the surest way to train up our youth in a solid, priestly and pastoral mind. Their antecedents in boyhood, youth, and manhood are well known to those who bear watchful care over them. From twelve to twenty-four they are in training; and the confidence between them and those who are over them lasts through life.

CORRESPONDENCE

☞ We do not hold ourselves answerable for correspondents' opinions.

THE THIRD CENTENARY OF ST. ALOYSIUS GONZAGA

Jaffna

4th June, 1891.

To The Editor J. C. Guardian.

Dear Sir,

I trust you will be good enough to find room in your next issue for publishing the following, which, I hope, will serve as a notice to announce to the young men of Jaffna the good tidings of the Festival of St. Aloysius. The third Centennial anniversary of

the death of this youthful saint, the Patron of youth, comes on the 21st of this month; for St. Aloysius died on the 21st of June, 1591, and consequently on Sunday, the 21st of June, this year he will have been in Heaven three hundred years, and in compliance with the express wishes of our Holy Father the Pope, the Catholic young men all over the world are making preparations for this solemn Festival. His Holiness has further been pleased to display the warm interest he takes in this Celebration by granting on this occasion a plenary Indulgence to all the faithful. This Indulgence can be obtained under the following conditions:—

1st: If devotions of three or nine days shall have been appointed by the Bishop before the Feast of the Saint, by assisting at the three days' devotion or at five at least of the nine days' devotion and going to Holy Communion either on one of those days, or on the feast itself.

2nd. by praying for the Pope's intentions, in a church where the feast of St. Aloysius is celebrated."

Coming to our own native land let me ask what has up to this been done here. A letter from Rome has been received by all the Bishops. The young men in Colombo are preparing to celebrate worthily the coming Feast. This may be gathered from some letters lately published in the "Ceylon Catholic Messenger."

Now, while the young men of Colombo are exerting themselves, should the Jaffna youth be found inert and inactive? No, up to this their attention was directed towards other important festivals. Now, these having come off successfully they should spare no pains to make the coming Feast one full of piety and splendour.

But some may say that it is the duty of the members of the society of St. Aloysius to celebrate their feast as well as they can. Yes, I own it, and I beg to tell them that the members of the society are doing and will do whatever they are able. But this being a special occasion, all young men should take part in the feast according to our Holy Father's wishes and it is in order to lead the way as in duty the members are bound to do, that they call upon all their fellow young men, to come and co-operate with them, for St. Aloysius is not merely the Patron of the society, but of all Catholic youth.

Let every young man, therefore, bestir himself and do all in his power to make this Feast a great success. And let each one further strive, by word and example, to bring as many as he can, of his friends to the Holy Tribunal of Penance and the Sacrament of the Holy Eucharist, for this will be the most pleasing thing to our Divine Lord as well as to our Patron Saint.

Wishing to see the Feast celebrated as grandly as possible, and hoping that all Catholic young men will come to participate in the Festival.

I remain Dear Sir,

Yours very sincerely

A MEMBER OF THE SOCIETY.

Native craft Wrecked News has been received in Colombo of the destruction of four native craft during the recent burst of the monsoon. One of the vessels that has foundered is the "Savalamedo", owned by S. M. Valaiden Chetty of Main Street. She sunk on the 22nd instant off Silavaturai. Of the crew on board—eleven in all—two only were saved, being picked up by a B.I. steamer bound for Tondi; and the other nine were drowned. The vessel was from Nagapatnam for Colombo with a cargo of rice.

Another native craft, the "Mohideen Samadani" owned by S. M. Sabib Mohamadun of Bankshall Street, Pettah, ran aground at Oddappu, near Chilaw, on the 23rd instant and is a total wreck. The crew were all saved. She was from Nagapatnam for Colombo with a cargo of rice, and the agent has gone up to inspect the wreck of the vessel.

Another native vessel the "Regina," left Nagapatnam with a cargo of rice for Colombo along with the above two vessels, but has not been heard of since, and is supposed to have gone to the bottom.

One of the crew of the "Mohideen Samadani" reports that he had seen another large native vessel which had run ashore off Chilaw. According to a contemporary the chetties are so frightened of the 2nd to the 3rd of June, when according to their calculations a storm is anticipated, that they have telegraphed to their agents in India not to ship any rice for the present. We may therefore see a temporary rise in the value of rice. *Times*

A full grown wild boy, aged about sixteen years, has been captured at Enoch's Point, in Australia. His body is said to be covered with hair, four inches long, the hair of his head being four feet long, and his nails five inches long. He was captured without very much difficulty, and latest advices represent him as trying to speak.

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