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

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CATHOLIC UNION OF CEYLON ANNUAL GENERAL MEETING

The forty-third Annual General Meeting of the Catholic Union of Ceylon was held on Sunday, the 26th May, 1946, in the Bonjean Hall, St. Joseph's College, Colombo. The Hon'ble Mr. F. J. Soertsz, K.C., the President of the Union occupied the Chair and with him on the platform were His Grace the Coadjutor Archbishop of Colombo, Dr. C.J.C. de Silva, Mr. Cyril E. S. Perera and Mr. C.M.G. de Saram, the Hony Secy. A fairly large gathering was present.

After the Minutes of the 42nd Annual General Meeting had been read and confirmed as a correct record, the Hony. Secretary, read the report for the year 1945.

Mr. Soertsz, in moving the adoption of the Annual Report and Accounts, explained the reason for the delay in holding the Annual General Meeting. He said that considerable work had been done during the year by the Central Council, although it might appear that the year's activities did not show items which might be called high lights. He paid a special tribute to the good work done during the year by the Literature Committee of the Colombo Diocesan Union and congratulated the Committee and its energetic Secretary. Before moving the adoption of the report and accounts Mr. Soertsz offered the Union's congratulations to His Grace, Dr. Thomas Cooray, on his elevation to the office of Coadjutor Archbishop of Colombo and said he hoped His Grace's career would be a long one and full of good work for the Catholic Church in Ceylon. Dr. C.J.C. de Silva seconded the adoption of the report and accounts which were put to the meeting and carried unanimously.

At this stage His Grace Dr. Thomas Cooray delivered a lecture on "Civic Rights and Duties."

Dr. Cooray said: "This is especially true of a time like the present when Ceylon is forging the framework of its political future; even a few initial errors may spell final catastrophe," and added, that it was of the utmost importance that at this juncture the nation at large and its leaders in particular should pay serious attention to principles of political import and consider with calm, dispassionate care all the implications of such principles.

DUTIES OF THE CITIZEN

The rights of the citizen were the duties of the State and the duties of the citizen were the rights of the State, said Dr. Cooray who proceeded to define what the State and its responsibilities were and to explain what the citizen stood for and the relation of the one to the other. From a consideration of mutual obligations flowed a great principle which was the backbone of all sound State policy on the one hand and of civic rights on the other, namely, that the State was for the people and not the people for the State—by which was meant the governing element.

Speaking of the citizen's social rights, Dr. Cooray said that the State should specially leave scope for private initiative and enterprise without too much spoon-feeding and by avoiding government monopolies when they could be avoided. Government controls and monopolies were well and good in an emergency, but if they were to become a universal daily affair, the result would be a spoon-fed nation without any national backbone.

Continuing Dr. Cooray declared that as Catholics they wanted for their children much more than free education—they must have freedom of education and freedom in education."

The first duty of the citizen especially in democratic countries, was to elect an efficient governing body, he must work for the common good; he must keep away from seditious and perverse political parties and, finally, the citizens must observe the laws of the country unless those were clearly and manifestly wrong or sinful.

At the conclusion of the lecture Mr. Cyril E. S. Perera, Advocate, proposed and Dr. C. J. C. de Silva seconded the following resolution which was carried unanimously:—

"That the Catholic Union of Ceylon urges the various Diocesan Unions and all Catholic Associations to take early steps to educate the Catholic Voters on the right principles which should guide them in their civic duties."

The meeting then terminated with a hearty vote of thanks to His Grace the Coadjutor Archbishop of Colombo proposed by Mr. C. M. Fernando, Proctor of Negombo, and to the Chair proposed by Mr. L. B. Emmanuel, I.S.O.

MGR. D'ALTON NEW IRISH PRIMATE

Ireland's greatest classical scholar and a prelate noted for his gentle courtesy and unassuming manner becomes head of the Church in Ireland and pastor of a diocese racked for years by militant bigotry by the Holy Father's appointment as the 111th Archbishop of Armagh and Primate of All-Ireland of Mgr. John S. D'Alton, Bishop of Meath. He succeeds the late Cardinal MacRory, who passed away last October.

Mgr. D'Alton was born 63 years ago in Claremorris, in the Tuam diocese. By the time of his ordination in Rome in 1908 he had gained his B.A., and D.D., degrees. From Rome he went to England to study at Oxford and Cambridge. During the following two years, while acting as chaplain, at St. Vincent's Orphanage, Glasnevin, he took his M.A. with honours at the National University.

Two years later the university elected him to its Senate. During his 12 years in this office he served for a period as the university's pro-vice-chancellor.

Mgr. D'Alton's career at Maynooth lasted from 1910 to 1942. Within two years of his joining the staff he was appointed to the Junior Chair of Ancient Classics. Later he became Professor of Greek.

FAMOUS CLASSICIST

During his years at Maynooth Mgr. D'Alton grew to fame as Ireland's most famous contemporary classical scholar. His first book, "Horace and His Age," published in 1917, was hailed as the finest classical masterpiece produced by Maynooth and earned him the D.Litt. degree of the National University. His "Roman Literary Theory and Criticism," published in 1931, aroused the

INTERESTING STORY OF HOW THE SOCIETY OF MEDICAL MISSIONARIES CAME TO BE ESTABLISHED

BY KATHERINE BURTON IN "THE EXAMINER"

The founding of an order of religious is usually the inspiration and consequently the act of one man or woman, or at most two, working together. But one congregation, recently established, is the work of two women, one of whom died ten years before the congregation was begun, and the other—the founder in fact, as the first had been the founder in intention—knew her colleague only through correspondence.

The name of the congregation is the Society of Medical Missionaries, and it is popularly known as Medical Mission Sisters. It is made up of doctors, nurses, pharmacists and midwives, as well as trained office and domestic workers. It is in equal parts the work of Dr. Agnes McLaren, originally of Edinburgh, Scotland, and Dr. Anna Dengel, originally from Innsbruck, Austria.

Though the Society was not established until 1924, it is really, in spirit and in work, considerably older than that. It began with Dr. McLaren and she was born over a hundred years ago, in 1837.

Agnes McLaren was the daughter of a wealthy tradesman in Edinburgh. Her mother died when she was three years old, and some years later her father married Priscilla Bright, sister of the famous economist, John Bright, whom he had met at a Liberal meeting in London. Her step-mother was an important influence in the young girl's life. She gave her the point of view and the enthusiasm which later filled her life with social work, and she gave her a love of good reading, especially books about great women. Their favourite, they agreed, was Joan of Arc.

Agnes grew used to arguments and discussions of all sorts of problems; the family circle was liberal in politics and socially-minded in every way. One of her mother's close friends was Elizabeth Fry, the Quaker, who had done fine work among the prisons in England, and her father's friends were such men as John Bright, Richard Cobden, and William Gladstone. In his later years Mr. McLaren became a Member of Parliament, remaining always a Liberal, and always supporting the cause of the poor and oppressed. When a question came before Parliament to make an inquiry into the wrongs from which Ireland was suffering, he voted for it, though there were only forty-four votes besides his own on that side, with three hundred and fifty against it.

In her early twenties Agnes became greatly interested in woman suffrage, then a most unpopular and scarcely considered cause. Her mother had been a staunch and early supporter of the movement and was president of a Committee supporting it, of which Agnes was secretary.

In 1886 her father died, and left, besides goodly bequests to his family, a manuscript of his memoirs. He spoke

classical world to keen discussion. On April 7, 1942, Mgr. D'Alton was consecrated coadjutor to the late Bishop Mulvany of Meath. For 32 of his 38 years in the priesthood, Mgr. D'Alton was either studying, teaching, or administering feminine affairs.

to his family of these papers just before his death: "They are of such a character that they will not make anyone sad," he said. And on his tombstone they engraved the words: "He considers the poor."

Thanks to her father's will, Agnes was now well able to map out her own future life just as she wished. Instead, however, of the customary life of society and travelling and her usual social service work, Agnes decided to study medicine. At the age of thirty-eight and at a time when women were rarely entered in any profession, she applied at the University of Edinburgh for admission. Her request was promptly refused, since the giving of all degrees to women was barred.

On a visit to London she asked Cardinal Manning if he knew of a possible training place for her, and he suggested the University of Montpellier in France and gave her a letter to the Bishop of that city, Monseigneur de Cabrières. Through him she was permitted to enter. She was the first woman to study at the medical college there—"Miss Doctor" they called her—and the first to receive a degree in medicine.

During her two years there, she boarded at a convent of Franciscan nuns and the religious greatly admired the strict austere life of this foreign Protestant lady, who came to Mass each morning at six, who fasted faithfully. One nun said admiringly that if the young lady were a Catholic, she would surely be canonized. However, despite her devotions, she was not a Catholic. On Sundays she went always to the Protestant church of her fathers.

After her degree, she had also to get a State degree, so that if she wished to she could practise in the British Dominions. To secure this, she went to the University of Dublin, since that was the only college in the United Kingdom which permitted giving a degree to a woman.

At the age of forty-two she began to practise her profession in the English colony at Cannes. She took a villa there, and soon had a considerable number of well-to-do patients, and a much larger one of poor patients from whom she would take no fee. Her bill for medicines at the local pharmacy was huge, for she paid it herself, and very often took her patients for long rides in her carriage as part of their treatment.

If, during her months with the Franciscans, she had felt any deep interest in Catholicism, it had evidently disappeared. She went to the Presbyterian church at Cannes, but if the preaching there grew poor, she attended the Anglican church for a while, always sure of a good sermon from that pulpit. Her religious tenet was that of an invisible church composed of all true Christians, which was the true Church.

By this time she had met many Catholics, some of whom were her good friends, but none seemed able to turn her to the Church. Then, interestingly enough, what Manning and Newman and Wiseman, all of whom she had met and talked with, had not done, a simple priest brought about, but only after years of work. Once, when Dr. McLaren was passing through Lyons on (Continued on Page 4)

WANTED

A Catholic lady teacher who has passed the S.S.C. (English) with Tamil wanted for Hatton Convent. Apply to the General Manager, R. C. Schools Bishop's House, Jaffna.

Church Calendar

MAY 1946

FRI. ...31 O. L. Mediatrix.

JUNE 1946

SAT. ...1 S. Justin.

SUN. ...2 S. Marcelline.

MON. ...3 S. Clotilda.

TUES. ...4 S. Francis Carac.

WED. ...5 S. Bonifacio.

THURS. ...6 S. Norbert.

FRI. ...7 S. Robert.

The Catholic Guardian

MAY 31ST 1946

THE ASCENSION

Yesterday the Catholic world celebrated the feast of Ascension. This feast, which is of Apostolic origin was instituted for the purpose of commemorating annually the fact of Our Lord Jesus Christ ascending into Heaven in glory. This event is recorded in the gospels of St. Mark and St. Luke and in the Acts of the Apostles and St. Paul refers to it in at least two of his epistles as an accepted fact at the time. The Ascension of Our Lord is the completion and crowning act of the work He came on earth to accomplish. His Passion and Death, His Resurrection and Ascension constitute together His Redeeming-Act. And one can never emphasise enough that each of these events is rooted in history as a concrete, solid fact. It is this that makes our position perfectly strong. There is hardly anything which separates true Christianity more radically from other religions than that its teaching is derived from a series of historical facts and not the facts, from the teaching. Only because Christianity is based upon facts, it has become a source of life and not merely an intellectual doctrine or mere principle of moral behaviour. True it is that it contains revealed truths which are beyond our grasp but its foundation is made up of sensible, concrete facts which are provable as any other events in history.

Holy men there were who died and then were raised to life and taken up to Heaven. These special graces and privileges were personal and remained with the recipients and did not go beyond them. But it was not so in the case of Our Lord who was the World's Redeemer. As God when He assumed the nature of man He lifted into Himself our humanity. So that when He died on the Cross, mankind, in and through His death, could atone for its sins; in the same way when He rose from death, His Resurrection imparted a new life to men and St. Peter in his first sermon to the pagan and Jewish world could point to Him as the author of life; and likewise when He ascended into Heaven in glory it was no less truly a glorification of humanity and a pledge to us that we, too, will be exalted in Christ and made to participate in His glory and happiness. As the whole

humanity was condensed, so to say, in Christ Our Lord, so has the whole humanity obtained its rehabilitation through His Redeeming-Act. St. John sums up this in these few words: "As many as received Him, He gave them power to be made sons of God." Only when we shall have grasped the full meaning of the Incarnation shall we be able to understand the extent of the bearing of Christ's Redeeming-Act.

The Ascension of Our Lord ought to turn our hearts with vehement desire towards Heaven where now reigns the glorified Christ, the God-Man. There could be no Heaven for us apart from the presence of Him who made our presence there possible. The thought of the Ascension besides being also a cause of joy is an incentive to strive after virtue; and in the midst of our earthly trials it fortifies our hearts by pointing to the sure consolations of Heaven.

EDITORIAL NOTES

A Sound Piece of Advice.—Mr. M. Ruthnaswamy, who was here last December having come to attend the Conference of the Vice-Chancellors of the Indian and Ceylon Universities and who was on the Indian Christian Delegation to the Cabinet Mission, said that he found the Mission's attitude to minorities very sympathetic. It seems that the minorities in India will receive better treatment than the minorities in Ceylon have received from the Colonial Office. Asked about the attitude which Catholics should adopt with regard to the various political parties in India, he gave this sound piece of advice which we may well follow here in this country: "I personally will not trust any party and my advice to my Catholic friends will be this: Do not put your trust in mere declarations and statements. Judge every party by its actions alone. Hope for the best and be prepared for the worst." Yes, we must be prepared for the worst as the brand of democracy we are granted may become as tyrannical as the worst oligarchy. Party-government degenerates into that in course of time. Personally we regret that a resolution of protest was not passed at the meeting of the Ceylon Catholic Union to be forwarded to the Colonial Office against the scant attention paid to the Union's request to have our fundamental rights included in the Constitution. Our protest may effect nothing just now but it will at least show our disappointment and resentment. The protection we are provided with is the old shibboleth which for practical purposes is not worth the piece of paper on which it is printed. As it is, our vital interests are left to the mercy of Buddhists and Hindus, large sections of whom, to speak plainly, would be glad to see Christianity disappear from this country.

A Badly-needed Correction.—Dr. N. M. Perera, President of the Lanka Sama Samaj Party was in Jaffna last week and at a public meeting on the Esplanade made a violent attack on Mr.

D. S. Senanayake and his party. In the course of his speech he made himself responsible for this statement as reported: "He (Mr. Senanayake) has already made a promise to the Roman Catholics that he will do away with Free Education and they in return will support him." It will be interesting to know how Dr. Perera came by this piece of information. We can tell him that it is utterly and absolutely false. But how difficult it is to destroy a calumny. Kill it with the most convincing arguments but it will reappear. If there is any section of the people of Ceylon who should welcome free education, it is the Catholics who as a community do not abound in the goods of this world and, therefore, stand to gain more than others by free education. It is the blackest lie to imply that Catholics are opposed to free education and will be glad to see it swept away. But we do not hope to have it done with it. What we have said now, had been said so many times before, and still the lie lives on.

Some Thoughts on the Pentecost

Though the Holy Spirit the Divinity of the Word was united to our humanity in order that our humanity might in its turn be made to participate in the Divinity. We little realise that by virtue of our baptism we become bearers of God. God the Holy Ghost and by concomitance the whole Trinity is really present in our souls. His presence within us is no less real than the presence of the Sacred Humanity in the Eucharist. They differ in so far as the one is spiritual, the other a bodily presence. Just as we adore Christ Our Lord really present in the Holy Eucharist we should also adore God who is really present in our souls by baptism as in the Tabernacle. If we but often think of these holy thoughts we would never commit a sin and drive God away from our souls and admit once again the evil spirit. When we were born, the grace of God was absent from our souls on account of original sin. At baptism the priest ordered the evil spirit to leave the Soul and invited God into it. When we commit a mortal sin we reverse the sentence uttered at our baptism & invite again the unclean spirit. Let us remember that we are living Tabernacles of God and that we should appreciate at its true value the Treasure we bear within us. How can we be vain under these circumstances? If amongst the multitude of Catholics there are so many unworthy of their high calling, it is due to great ignorance and a consequent failure to appreciate the great Dignity and the wonderful privileges which become theirs when they are "born of water and the Holy Ghost". Love of God Our Father and not servile fear should move us to serve Him. The service of God grows easier as the love of God grows stronger. We do not understand the ardour and yearning of God's love to His creatures. Not only because God created us but because of the high price He paid for our Redemption He yearns for us, and longs for our love in return. Before Our Lord left the world He promised to send His Disciples another Comforter. This pledge was fulfilled the morning of the Pentecost. On that date Our Lord sent us a Divine Comforter who is prepared to fulfill perpetually the most exacting duties of love. He remains there to give rather than to receive. He brings not only a mere sentence of pardon and the assurance that the debt is remitted but he actually makes the sinner just and a friend of God. The power of loving God that had been destroyed by Sin is restored by Grace. If we but realised what it is to be a Catholic and the indwelling presence of God in us, we shall bear cheerfully trials and

difficulties of life. And when death comes it would be robbed of its terrors, for it is but the happy ending of the "Hound of Heaven's" pursuit of love for the soul.

CWM. Series.

V. T.

St. Thomas and Taxila

Only twenty-four miles from Rawalpindi, which figures prominently in last week's "Examiner," are the ruins of Taxila, where, according to tradition, the Apostle St. Thomas visited the Court of King Gondophares, who reigned from 20 to 60 A.D. Tradition also says that the Apostle miraculously healed the sick—a work which is still being done, by what at any rate would have seemed miracles at the time of St. Thomas, by the Catholic Medical Sisters at Rawalpindi. Some years ago, the local Commissioner, Mr. Cuthbert King, and his wife produced a beautiful drama in the ruins of Taxila, based on these legends.

Recently at a Red Cross meeting, Major-General Sir Gordon Jolly, Chief Commissioner of the Joint War Association, stated that the Geneva Red Cross with its white background was in existence in India more than 2,000 years ago, and continued:

"Among my treasured possessions has been a piece of carnelian, (a half-inch square), ornamented with a red cross on a white ground. This was dug up at Taxila in Punjab and archaeological evidence shows that it was fashioned there in the 3rd century B.C., more than 2,000 years before the founders of the Geneva Convention adopted this device as their emblem. In view of its great historical interest to the members of the Red Cross movement in India, I am giving it to the Indian Red Cross Society."

LOCAL & GENERAL

The Third Order of St. Francis.

—The monthly meeting of the Third Order of St. Francis will take place at 6 p.m. in St. Aloysius' Hall on Monday the 3rd of June 1946. All the Brothers are kindly requested to be there in time. Plenary Indulgences can be gained on these dates:—1, 2, 3, 13, 16, 20, (3) 24, 28 & 92. Conditions:—Confession, Communion, Visit to the Cathedral and prayer for the Pope's Intention.

Delimitation Commission Starts Work.

—The Delimitation Commission, which began its work immediately on its appointment on Thursday last, is sitting daily with the object of completing its deliberations and submitting its report as early as possible.

For the present it is working in the Surveyor General's Office, Colombo, till a permanent office is assigned to it.

The Commission, invites representations and suggestions from the public in the form of statements or memoranda which, it requests should be submitted as early as possible and not later than June 15.

The program of the Commission, it is gathered, will depend on the amount of written statements it receives from the public. The date for the commencement of the recording of oral evidence is to be decided on subsequently.

After recording evidence in Colombo the Commission will proceed to the Provinces.

Vitamin Tablets for Weakened Mothers.

—A Million Multivite tablets have been received by the Medical Department from the United States for the purpose of rectifying ailments and diseases people are suffering from as a result of nutritional deficiencies in their diets during the war.

The incidence of malnutrition in Ceylon is said to be on the increase particularly among expectant mothers and children, who are specially liable to suffer from Antomiosis.

Auxiliary Bishop for Bombay.

—We are extremely happy, writes the "Examiner", to be able to announce that the Holy See has appointed the Right Revd. Valerian Gracías, Titular Bishop of Tenneso and Auxiliary to the Archbishop of Bombay. The announcement was published in the "Osservatore Romano" of May 11th, and Fr. Gracías received the news in a letter from H.E. the Apostolic Delegate on May 16th.

The Bishop-Elect will be 46 in Oct.

He was born at Karachi, and educated there and at St. Joseph's Seminary, Mangalore, the Pontifical Seminary, Kandy, and the Gregorian University, Rome. On returning to Bombay, Fr. Gracias became Secretary to Archbishop Lima and Chancellor of the Archdiocese, a post he held for the last 17 years. Since 1942 he has been Rector of the Pro-Cathedral and has filled this highly responsible post with conspicuous success.

Britain's Generous Gift.—A total of £54,295 14s. 7d. has been received at the Apostolic Delegation in London in response to the Holy Father's appeal on behalf of Europe's suffering, it is announced by Archbishop Godfrey.

The sum represents contributions from dioceses in Great Britain, from religious orders, convent schools and individuals and private donations.

Of the total, £9,939 6s. 3d. has been given specifically for the relief of starving children of Europe.

Donations are still pouring in. It is possible that the total will reach £60,000.

The Holy Father has been informed of the generous gift of the British people, and of their desire to be associated with him in his work of charity, and has expressed his appreciation and gratitude.

King Victor Emmanuel Abdicates.—On May 9, King Victor Emmanuel III of Italy abdicated the throne and accompanied by ex-Queen Elena arrived in Alexandria where they are to stay.

Crown Prince Umberto has assumed the title of King Umberto II.

The question of monarchy in Italy will be decided by a plebiscite on June 2.

Oblates Given Immense New Mission Field.—An immense stretch of territory to the south and south-west of Lake Chad, French Equatorial Africa, has been handed over by the Sacred Congregation for the Propagation of the Faith to the care of the Oblates of Mary Immaculate.

The priests who go out there will have to start right from scratch. Until now there has been no church in the whole area and—apart from one or two Army chaplains passing through—not even a priest.

Comet is Named after Jesuit Discoverer.—A Comet discovered in February by Fr. Matthew Timmoers, a Dutch Jesuit astronomer at the Vatican observatory at Castel Gandolfo, now bears his name.

The discovery is the outstanding event in the observatory's annual report. The Holy Father sent his blessing and a rosary and medal to the priest.

A number of distinguished guests have visited the observatory to look at the comet, which is in the Leo Minor constellation, near the Big Dipper.

It is moving across the northern sky about one degree a day and will be visible until the end of August.

Mr Nehru's Assurance to Indian Christians.—Indian Christians need have no qualms about their religious freedom in an independent India, says Pandit Jawaharal Nehru in an exclusive interview with a representative of the "Catholic Herald." The paper features the interview on the front page of last week's issue.

"Although our ultimate aim is a secular State not to be identified with any particular religion," says Nehru, "freedom of conscience and recognition of the religious rights of all citizens must be the starting point. Indian Christians are part and parcel of the Indian people. Their traditions go back 1,500 years and more and they form one of the many enriching elements in the country's cultural and spiritual life. In a country with so many creeds as India, we must learn to be tolerant."

Catholics in India should have learned by recent experience that promises of "religious freedom" in the vague are not enough. It is not a question of "religious freedom" but of "the rights" of a religious community, e.g. to propagate its beliefs and make converts, and to educate its children.

Plot to Kill Spain's Catholicism.—"An international plot is afoot to overthrow the regime in Spain as a first move towards the complete destruction of Spanish Catholicism," said Cardinal Parrado, Archbishop of Granada, recently.

"Falsely using the words 'liberty' and 'democracy' to camouflage their real

intention to set up here an odious and abominable tyranny, Spain's enemies abroad are trying to prevent the Spanish State and good patriots from carrying out her determination to establish here real Christian freedom."

Mgr. de Antizu, secretary to Cardinal Caggiano, Bishop of Rosario, Argentina, said in Madrid:

"I am convinced that the creation of an international court of justice to try the Press which spreads errors and slanders so as to sow hatred and poison society is essential."

Father of International Law.—The fourth centenary of Francisco de Vitoria, father of modern international law, was commemorated at an international assembly from April 22nd to 26th at the Pontifical University of Salamanca, Spain, under the presidency of Cardinal Pla, Primate of Spain. The sessions consisted of lectures by Spanish and foreign Catholic intellectuals on the general subject "Francisco de Vitoria and the Christian Idea of the International Community." Vitoria died on August 12th, 1546.

True Martyrs.—Gazing at portraits of priests assassinated during the Spanish Civil War the Holy Father said to Cardinal Pla, the Spanish Primate: "They are true martyrs. For this historical period, although painful because of so much devastation and death, is a glorious one because of the martyrdoms in the various dioceses." His Holiness told the Cardinal that every Spanish diocese should publish its historical records of persecutions.

"Fabiola" Film.—Cardinal Wiseman's story, *Fabiola*, a picture of Early Christian life in Rome, is to be filmed in technicolour in Italy.

An account of the Tamil Congress meeting was received; but too late for this week as our press was closed on Thursday.

THE MONTH OF JUNE

The Month of the Sacred Heart is going to begin. Let us all celebrate this blessed month with due devotion.

If we have not done so already, we should consecrate ourselves, and our families to that divine Heart, and work that It may be known and loved everywhere.

The Sacred Heart promised that He would bless in a special manner the houses of the families where the image of His Sacred Heart shall be exposed and honoured.

OBITUARY

SISTER JANE FRANCISCA

The death occurred on Saturday the 11th May, after a brief illness of Sister Jane Francisca (of the Order of St. Louis) at her residence "Emmanuel House", Alutnawata Road, Mutwal. She was a sister of the late Sister Mary Martha of the Bolawlana Convent who died in 1937.

Sister Jane who was 77 years of age was a religious for 63 years being one of the first to join the Order of St. Louis in 1883. This Order was founded during the Episcopate of Archbishop Bonjean on account of the paucity of Ceylonese Nuns at that time to help in the work of imparting Religious Knowledge in the Parishes. The Sisters of this Order who took the vows of poverty and celibacy, and who were permitted to stay in their own homes and not lead conventional lives were useful auxiliaries to Parish Priests. The late Mgr. Mayer was placed in charge of them as Spiritual Director.

Sister Jane was, all throughout her 63 years was attached to the Parish of St. Andrew's, Mutwal, where her father the late Mr. Livinis Ferdinandusz was President Moopu from 1871 to 1898. She worked wholeheartedly an selflessly in the service of God visiting poor families, settling disputes when necessary, imparting Religious Knowledge and taking an active part in all the pious Sodalties and Confraternities of the Parish. Gentle, mild and calm at all times the good Sister breathed peace wherever she went, and in her death Mutwal has lost a saintly woman who had dedicated her entire life to the service of her Master and for the spiri-

tual upliftment of the Parish she loved so dearly.

The funeral took place on Sunday the 12th May at the Madampitya Cemetery, at 5.30 p.m. Revd. Fr. Joachim Fernando, O.M.I., Parish Priest, St. Andrew's Church, and Revd. Fr. Lambert, O.M.I., a past Parish Priest, held a short service at the residence. At St. Andrew's Church, and at the Cemetery the Parish Priest officiated. The long funeral procession, headed by Cross and Candles, with a large number of Parishioners carrying Banners of numerous Sodalties, was a testimony of the love and affection they all had for one who in several ways had been for them a trusted friend and counsellor, a spiritual guide.

She leaves behind her, one brother, Mr. Emmanuel Ferdinandusz and four sisters, one of whom is Sister Louisa of the same Order. Mr. I. V. Ferdinandusz, Hony. Secy. of the Literature Committee, Colombo Catholic Diocesan Union, is her nephew.—Cor.

Jaffna Urban Council

A Special Meeting of the Jaffna U.C. was held on Wednesday the 15th day of May at 5 p.m. pursuant to notice dated the 13th day of May.

Present:—Mr. C. Ponnambalam, Chairman, Mr. K. V. Sinnathurai, Vice-Chairman, Messrs. P. Casipillai, R. C. Manmatharayan, S. Patanjali, S.M.M. AbdulCader, S. A. Sabapathy, S. R. Thalayasingham and P. Mortimer.

1. Considered letter No. D. 22/23 dated 13th May 1946 received from the Chairman, Local Government Service Commission as regards the interdiction of the Electrical Superintendent, and after discussion it was decided to write to the Chairman, Local Govt. Service Commission as follows:—

(a) That the Council had been generous to Mr. Nagendran since his appointment.

(b) That owing to the breakdowns and series of incidents in the Power House the Council has lost confidence in him.

(c) That in spite of repeated attempts Mr. Nagendran is not co-operating with the Council. Owing to his general conduct, disloyalty and lack of co-operation, the Council and the public in general have lost confidence in him and it is not possible for the Council to keep him in service any longer. It is also impossible for the Council to carry on with the Electrical Department of the Council with Mr. Nagendran as its head.

(d) That the Council wants to be relieved of him by transfer or by giving him notice and discontinuing him—the Council being prepared to give any length of notice which the Commission recommends.

2. The Council further resolved to authorise the Chairman, or any one delegated by him to see personally the Chairman, Local Government Service Commission and to press the absolute necessity for the decision of the Council to be implemented by the Commission.

3. The Council decided to pay Messrs. Walker Sons & Co., Ltd., the sum of Rs. 4,273-67 cts. for the spare parts for the No. 3 engine under head Reserve Fund for Depreciation.

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Order Absolute at the First Instance

IN THE DISTRICT COURT OF JAFFNA
In the matter of the Last Will of Swampillai Benedict of Jaffna.

Deceased,
Testamentary } No. 547
Jurisdiction }

1. Manuelpillai Anthonipillai and wife
 2. Monica and
 3. Victoria Simon all of do. Petitioners.
- This matter coming on for disposal before R. R. Selvadurai Esq., District Judge of Jaffna on 9th May 1946 in the presence of Mr. J. A. J. Tisseverasinghe Proctor for Petitioners and the affidavits of the Petitioners and Notary attesting the Will having been read:
- It is ordered that the Will of the said deceased dated 21st March 1942 now deposited in Court be declared proved and probate thereof be issued to the Petitioners as Executors.
- This 9th day of May 1946.
Sgd. R. R. SELVADURAI,
District Judge.

The Oriental Bank of Malaya Ltd., Jaffna

Change of Premises
We, the Oriental Bank of Malaya Ltd., Jaffna, and Joseph & Co., have the pleasure to announce to our Clients and the General Public that, owing to exigencies of accommodation, our offices will be removed from our present premises to No. 9, Chapel Street, 1st Cross Street Junction, Jaffna, as from the 1st June, 1946.
S. P. JOSEPH,
Manager.
Jaffna,
15th May, 1946.

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Society of Medical Missionaries

(Continued from Page 1)

her way to visit relatives in London, she stayed a night at the house of the Sisters of Providence and asked them if she might speak to the priest in charge there—Father Perra. She told him of her prejudices regarding the Church as well as her belief in much it held, and he tried to dispel the former, but with no apparent success.

He heard no more from her until the next year, when he received a note, asking if he would permit her to make a retreat under his direction. Amazed at the request, he eventually, after getting permission from his superior, agreed, and the retreatant came to Lyons for a week—still a Protestant. Father Perra found some difficulty in planning meditations for so odd a retreat but he rose to the occasion and kept them to a discussion of the Christian virtues and the interior life. He did succeed, however, in getting her to promise to say three Hail Mary's daily.

For twenty years these retreats continued, one each year for a week. Then, one day in 1898, she told him she wanted to enter the Church, and did so, very quietly.

Through these years she has espoused various causes, but eventually one idea took pre-eminence over the rest—that of women working in groups as nurses and doctors, working to help bodies and at the same time souls. In the hospitals where she practised, she often saw men keeping the Sisters from coming to work there, sacrificing needed help to the sick poor because of a hatred of religious. If professional women—Catholics—worked in a sort of missionary group, they could, especially if they could provide institutions of their own for their work, accomplish a great deal that now went undone, she was certain.

She was seventy years old when she met one day, at Antibes Monsignor Wagner, a priest recently come from India. When a young priest of the Mill Hill Congregation, he had been sent there from his native Holland as missionary. His work was in the north of India and he had been appalled at the conditions he met with here—and he told about them now to the English lady doctor who listened eagerly. He told her how hard he had tried to do something for the women and their children. It was women workers who were needed, he said, and especially woman doctors. "In twenty-eight years of work there, I have not seen the face of a Mohammedan woman," he said.

For this was in the north, almost totally Mohammedan, and purdah, or enclosure, the veiling of women outside their homes and even inside them save before men of their own household, was very strict. Women could be aided only by persons of their own sex when they needed medical attention, and, Monsignor said, even regarding the instilling of any Christian ideas. As a consequence few missionaries had gone to this part of the country, and especially few women.

(To be Continued)

The Tamils and the Present Political Situation

(COMMUNICATED)

The Order-in-Council that has been published recently by the British Government promulgating a new constitution for Ceylon confers more power on the people of Ceylon than they possess under the present Donoughmore Constitution. But it must needs be considered most unsatisfactory and defective, as (1) it denies to the people the substance of Independence, (2) it has not given the Tamil community their rightful place and due share in the Government of the country, (in fact the constitution gives the Tamil community no place whatsoever in the political life of the country), (3) it is blindly modelled on the British Constitution and is manifestly unsuited to conditions obtaining in Ceylon, with its heterogeneous population and diverse interests and cultures and (4) it leaves a large section of Indian Tamils without the vote.

It is clearly the duty of the Tamils to express openly and place on record

their strong dissatisfaction with the new constitution. Silence on their part might be construed to mean approval of evil. In the course of such expression of dissatisfaction care might be taken to emphasise the demand for complete independence. It must not be construed that the Tamils are in any way opposed to political freedom, if they insist on their due share in the Government of the country. The demand of the Tamils is for an adequate and effective share in the Government of an independent Ceylon. In fact, real political freedom for Ceylon is impossible, unless the Tamils are granted their due share in the Government.

The condemnation of the new constitution by the Tamils might well be expressed without prejudice to their general desire to co-operate with the Sinhalese and other non-Tamil sections of the people for the common good of the country. This dissatisfaction must be expressed in such a manner as to eschew any unnecessary misunderstanding or bitterness with the Sinhalese. Nor must such expression result in the creation of further division among the Tamils, or in prejudice to any future political programme that the Tamils might formulate. The paramount need of the Tamil community at this juncture is unity and co-operation among the different sections, groups and politicians of the community.

The Tamils must now firstly close their ranks and strive for unity both within and without. Indulging in recriminations at this stage is not only futile but is detrimental to the interests of the Tamil people and of the country at large. Such recriminations will only retard the progress of the country towards complete political freedom and will inevitably result in irreparable damage to the cause of the Tamils.

It is to the interest of all the communities in the Island to treat past events as by-gones and to try and remove the effects of any errors committed in the past. In this connection may I be permitted to quote Mr. C. Rajagopalachariar who in his latest statement on the Indian political situation says: "The pity is that we do not realize that the future can correct any errors that we may commit now, and that nothing is permanent in the affairs of nations."

There are times when controversy and criticism in politics serve the ends of the community well. There are also times when such controversy and criticism should be stilled or suspended in the ultimate interests of the people and of further the self-same objects. Changing situations sometimes require changing methods of approach and action. The Tamils have now arrived at a period when the methods of controversy and criticism between various sections of the Tamil community hitherto rightly employed might well be suspended for the time being and an effort made to unite the Tamil people of Ceylon. The position of the Tamil community today is bad, and it is the bounden duty of every Tamil to see that it does not become worse in the future by internecine strife.

It would be desirable for the Tamils at this juncture (including both leaders and citizens) to make up their minds to display a high standard of unselfish conduct in public affairs for the sake of common good, irrespective of the actions of non-Tamil communities. Such conduct is bound to result in good to the Tamil community and the body politic at large.

The political agitation of the Tamils hitherto was directed towards the winning of power with a view to service of the country at large and to attain a higher state of cultural, moral and spiritual evolution for the community. Now that power had been denied to the Tamil community under the new constitution it would be a fitting and noble gesture on their part to continue to do unselfish service in the cause of the general political progress of the people of Ceylon, despite the denial of power.

When Mahatma Gandhi visited Ceylon several years ago, he commended the ideals of self-suppression, self-effacement and self-sacrifice to the people of Ceylon. Our Tamil leaders and people might do well to put these ideals into practice and thus lead the way to political freedom and independence for Ceylon. It is only self-sacrifice and unselfish service on the part of Tamil politicians and citizens that will in the end in the circumstances ensure the Tamils their rightful place in the country. For 16 long years from the time of the inauguration of the Donoughmore Constitution the Tamil people rightly went in pursuit of Political Power as a medium for Service; now that Political Power has been denied to us, let us directly pursue the Ideal of Service itself without unduly troubling ourselves with medium so that we may not miss what ought to be our Real & Ultimate Objective.



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