

# The Catholic Guardian

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

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## FACTS ABOUT FATIMA : OUR LADY'S APPARITIONS 1917

Reference to a prophecy concerning Russia have lately aroused new and widespread interest in Fatima, where, 30 years ago—on the day the present Holy Father was consecrated Bishop—Our Lady made the first of a series of apparitions to two little Portuguese girls and a boy.

These apparitions, after long scrutiny have been declared authentic by the highest ecclesiastical authorities in Portugal and recognised as such by the Holy See.

But the World War checked the news of Fatima and dimmed the story in the minds of many who heard it before 1939. Moreover, only now are millions of Catholics hearing about the apparitions and the prophecy.

What are the facts?

Some 60 odd miles from Lisbon, Fatima is a parish of several hamlets dotted about in the holy district of the Serra de Aira, in the diocese of Leiria. In one of these hamlets, Aljustrel, there lived the families, related by marriage, of Antony dos Santos and Manuel Pedro Marto.

On May 13, 1917, a Sunday, three of their children set out to mind some sheep grazing in a nearby valley, the Cova da Iria.

They were Lucy dos Santos, aged 10, and her cousins, Francis and Jacinta Marto, aged nine and seven.

Shortly after noon the children were alarmed by a vivid flash of lightning. Fearing an approaching tempest, they began to drive home the sheep, but were halted by a second flash. Then they were dazzled by an amazing apparition some paces distant.

Resting a few feet from the ground on a bough of an ever-green oak, the children saw the all-resplendent, shining figure of a "Beautiful Lady."

Extending an arm, the Lady checked the children, and said: "Do not fear, I shall not hurt you."

Lucy has described the Lady thus: "She was very beautiful, between 15 and 18 years old. Her robe, whiter than snow, was tied at the neck with a golden cord and hung down to her feet. Likewise a white veil, richly embroidered with gold, covered her head and fell to her feet, which were barely visible and just rested on the branch of the tree.

### Sacrifices

#### 'YOU MUST SUFFER'

"Her hands were joined as if in prayer and from her fingers dangled an exquisite Rosary of pearl with a silver crucifix.

After some minutes Lucy dared to address the Lady. "Where do you come from?" she asked.

"I come from Heaven. I have come to ask you to come to this place for six successive months on the 13th of each month, at this same hour. In October I shall tell you who I am and what I want."

After some further conversation, in which the Lady promised that the children would in turn go to Heaven, the Lady asked a favour.

"Are you willing to offer yourselves as sacrifices to God and cheerfully to accept all the sufferings that may please Him to send you, as an act of reparation for the many sins which offend His Divine Majesty? Would you be willing

to suffer to gain the conversion of sinners, to make amends for the blasphemies, also for the offences against the Immaculate Heart of Mary?"

"Yes, we would!" replied Lucy for all.

"You will have much to suffer," the Lady told them, "but God's grace will aid you and give you the power you need."

Then it seemed as if the Lady opened her hands and from the palms of them directed upon the children piercing rays of light which made them see themselves in God, as Lucy has explained, "more clearly than in a mirror."

The children then fell on their knees and were guided to exclaim in unison: "O most Holy Trinity, I adore You! O God, My God, I love You!"

The Lady then urged them to recite the Rosary daily "with devotion," to secure the "peace of the world."

The news soon spread, but was hardly credited. Lucy's mother was furious, struck her and accused her of untruthfulness. Neither was the priest greatly impressed, though he did advise the mothers to let the children return to the Cova da Iria.

They did, on June 13. About 50 curious people gathered at the Cova. Again there was a flash of lightning, again the vision resting on the same tree. The children alone saw the figure but the others witnessed that during the apparition the brilliance of the sun was dimmed, the branch on which the Lady stood was bent, Lucy's words were distinct and the murmur of the Lady's replies were audible as "whispers": and at the end of the interview there was a loud report, like that of a shotgun.

For the third Apparition, July 13, 1917, there was a crowd of several thousand. The children were late—and the Lady was already waiting. She instantly instructed them to return without fail on August 13, and added:—

"You must say the Rosary every day. Say it with the intention of gaining the end of the war. Only the Holy Virgin can obtain this grace for mankind."

Disturbed by the contradictions at home, Lucy now asked the Lady to say who she was and to perform a miracle to prove it. The reply came:

"Continue to come here each month. In October, I shall tell you who I am and what I want, and I shall work a great miracle so that all may believe you."

Later there was confided the second secret, which was of such a nature that Lucy was heard to cry out in anguish.

Again those present saw the sun lose its brilliance and the white cloud surrounded the tree. At the end of the interview the Lady concluded with:

"When you say your Rosary, say after each decade: 'O Jesus, forgive us our sins; preserve us from the fire of hell, and take all our souls to Paradise, especially those which have the greatest need of your mercy.'"

As before, there was a loud report and the apparition departed.

### Jailed

#### THREAT TO CHILDREN

The sensational reports aroused the anger of the then anti-clerical Government in Portugal. The Cardinal Patriarch of Lisbon, in the interest of pru-

## WHY THE 'CATHOLIC LEFT' IN FRANCE COMPROMISES

In the confusion of French political parties, the least understood in this country is the Popular Republican Movement (MRP), which is of the greatest interest to Catholics. It is described variously as the Catholic Left and the Progressive Catholic Party. Each title gives a false impression.

It has, however, a large and influential Catholic membership and appeals on many grounds to Catholic sympathies.

The founders, M. Georges Bidault, now France's Foreign Minister, and Mr. Francisque Gay, are both Catholics. They started the party in its present form during the German occupation when it could extend only through personal contacts. It is this accident of war which gave the movement such a high proportion of Catholic members. The founders naturally employed as their agents men they had learned to know and trust in their Catholic associations and these in turn worked through their own friends.

Now, however, the MRP is drawing its recruits from a widening field, though it remains a party deeply concerned with spiritual and moral values and this quality and its origins give it a strong appeal to Catholics.

The party's aims are set out in the programme of the National Council of the Resistance, a document to which many members of the Opposition in this country would have no difficulty in subscribing.

In spite of this, many English Catholics regard MRP as too ready to compromise with the Communists, and the criticism, which is now also heard increasingly in France, may have some justification.

It is important to recognise, however, that judgments based on conditions peculiar to England are not valid when applied unmodified to France.

Many competent French observers consider that the greatest social danger facing their country is a further widening of the gulf between the workers and the rest of the community—the creation of two nations described by Disraeli in his novel *Sybil*.

#### NEW DYNAMISM

MRP members recognise that the working masses are becoming more and more conscious of their power and of the part they are destined to play in the social structure of France. There is a new dynamism of which the Socialists and Communists have already taken account. Any attempt to suppress it because of its association with the extreme Left would lead to be feared division besides being bad in itself. The

dence, had forbidden clergy to participate in any way at the Cova da Iria, but a violent Press campaign attacked the children without mercy.

The sub-prefect of the district subjected the children to long cross-examination, without effect, and on the great August 13 caused them to be kidnapped and cast into goal. They were told that they would be burned alive that afternoon, but were unshaken as to their story.

A still vaster crowd thronged to the valley at Fatima. Although the children were absent, there was the same flash of lightning, dimming of the sun, and white

(Continued on Page 4.)

MRP is therefore faced with the difficult task of canalising this urge into constructive channels.

If this reading of the working class position is correct, it is clear that a negatively anti-Communist and anti-Socialist policy would be unwise because it would widen the gulf between the classes and lend colour to accusations of hostility to working class aspirations.

The MRP's aim is therefore rather to end Communism by eliminating the social evils on which it feeds.

The course of MRP thus lies between the Scylla of divorce from the masses and the Charybdis of Communism and we must be careful in this country to judge the navigation objectively and not in accordance with our own personal fears.

#### FRANCE'S FEAR

The arguments against the MRP policy are strong and are fairly well understood here. The case for it, which is also strong, is perfectly understood and can only be imperfectly developed in the course of a short article.

The MRP's foreign policy is equally governed by circumstances which are seen in different perspective from the two sides of the Channel.

Our own outlook is dominated by the growing antagonism to Russia. The possibility of an Anglo-American war with the Soviet Union is increasingly admitted as the mounting Russian aggressions resemble more and more those of Hitler.

The French do not overlook this tragic sequence of events but their attitude to the possibility of war is necessarily different from ours.

For them, another conflict is the end. They have suffered invasion twice in 30 years and they doubt, with reason, whether they have the vitality to survive the direct or indirect effects of a third World War. They feel that at all costs it must be avoided; and since Europe without France would no longer remain Europe, the attitude cannot be condemned as purely selfish.

The conclusion of the MRP is therefore that France's role must remain that of conciliator between the Anglo-American and the Russian blocs. It is possible that this opinion might be changed if we showed some signs of recognising our vastly superior potential strength. While American policy remains unpredictable and British is hesitant and ill-assured, the present position of the MRP is inescapable.

#### DISASTER

The result of the recent French referendum was represented with some plausibility in certain American quarters as a success for the Anglo-American as against the Russian interest in France. It is widely recognised in America that a Communist gain in France is a Russian success. It is not so widely understood that the present Communist strength is largely a reflection of economic troubles which could be relieved from the vast American resources.

British and American Catholics would do well to remember that a Communist France would be a disaster for the Church and for both their countries. The surest way of avoiding it is to help France recover her prosperity and her old position in Europe.



## Church Calendar

JULY 1946

FRI. ...12 S. John G.  
SAT. ...13 S. Anacleto.  
SUN. ...14 5 P.—S. Bonaventure.  
MON. ...15 H. Redeemer.  
TUES. ...16 Mt. Carmel.  
WED. ...17 S. Alexis.  
THURS. ...18 S. Camillus.  
FRI. ...19 S. Vincent of P.

## The Catholic Guardian

JULY 12TH 1946

### TEACHERS AND TRADE UNIONISM

Teachers' Day was observed on Wednesday afternoon with public meetings to give expression to the grievance of the teachers and condemn the shabby treatment meted out to them in the revised salary scheme. The revision of salaries during the present abnormal time we have described as a huge blunder. But the manner in which it was pushed through the State Council was ill-conceived in the extreme. A Committee of two officials were entrusted with the work of revision and their decisions were made final. So that during the debate no amendment was allowed and the scheme was almost forced through in a depleted House. The result has been a general dissatisfaction and discontent in the country. Strange it is that the present Government should do all it can to lose the confidence of the people, become unpopular and have its motives suspected. The worse sufferers by the revised salary scheme are the teachers. Many of them, especially those in the initial stages of their career, are assigned salaries which an ordinary skilled workman would reject with contempt. Teachers, therefore, are fully justified in fighting for their right for better salaries. But not every method to attain that object is to be commended. The Teachers' Day observance which was held on Wednesday was in no way open to any objection and was effective enough to call the attention of the public to support their cause. Teachers are performing a vital public service and it is for the people to take up their cause when unfairly treated. But if they want to enlist the sympathy of the community for their cause they must keep clear of certain other methods. That is why we felt they were making a grave mistake when most of their Associations passed resolutions to affiliate themselves to trade unions. Like democracy trade unionism has been little understood and much abused in this country. The principle of trade unionism is the substitution between employees and employer of collective for individual bargaining. Its object is to fix the rate of wages and hours of work and generally the improvement of working conditions in any industry. So far so good; there is nothing objectionable in all this. The purpose of labour unions as Pope Leo XIII wrote is to enable each individual member to better his condition in body, mind and property. But he takes care to

add: "It is clear that they must pay special attention to the duties of religion and morality and that their internal discipline must be guided very strictly by these weighty considerations." Here comes the difficulty. Trade Unions which have also become political organisations for the sake of increasing their power, have in many instances been guilty of excesses. Their weapon is the strike, but that weapon is allowable only in exceptional cases. Besides, it is unbecoming to teachers who belong to a noble profession to descend to a lower level by merging themselves in the proletariat and to start industrial struggles. Their fight will be between themselves and the Government but the sufferers are the people whose children's education becomes interrupted by these unseemly strifes.

## BOOK NOTICE

### THE SIXTIETH ANNIVERSARY OF THE CATHOLIC HIER- ARCHY IN INDIA AND CEYLON

We are deeply thankful to His Excellency the Delegate Apostolic for favouring us with a valuable publication of his intended as a Souvenir of the Diamond Jubilee of the establishment of the Hierarchy in India and Ceylon by the late illustrious Pope Leo XIII. That memorable event having taken place in the year 1886 its sixtieth anniversary occurs in the current year 1946. His Excellency sets much store by the anniversaries of such events. In an earlier book from his pen issued to mark the Golden Jubilee of the Apostolic Delegation of the East Indies he wrote: "The origin of things and institutions so many years ago would leave us indifferent, were it not for their actual interest and inspiring significance in the light of their respective historical premises and consequences. That interest and significance becomes evident by the celebrated event and by its periodical commemoration being taken as points of reference in a given historical development and thus conveying lessons worthy of our special consideration." These words apply with equal force in the case of the Diamond Jubilee of the Hierarchy. It was the desire of His Excellency to write a fuller history covering the period but as facilities for the necessary research and time for scholarly writing lacking, he has limited himself to a more modest publication containing official documents relating to the establishment of the Hierarchy and an introductory study leading up to it and the subsequent development of jurisdictional units. This latter is beautifully illustrated by a genealogical vine growing and branching off on a cross beginning from St. Thomas Christians in A.D. 52. From this one jurisdictional unit there are now as many as 71 such units having come into existence by a quasi organic development. The reader is given, by means of maps, diagrams, and figures a general survey

of the growth and expansion of the Catholic Church in India and Ceylon. The Book, the revered Author dedicates in these words:

*Operarii in Vine Domini  
in Indiis Orientalibus  
Quotquot Fuerunt sunt et Erunt  
D. D. D.*

## MADHU

### Musings of a Pilgrim

*"O ever young and ever old beauty!  
Too late have I known Thee, too late  
have I loved Thee."*

These were the ecstatic words of St. Augustine when he discoursed in his old age on the divine essence, and these are the words that every Madhu pilgrim can write when he reluctantly tears himself away from the beloved shrine to plunge once more into the hectic excitement of modern life.

The beauty of Madhu is ever young because, at each one of our visits, it emphasises one of its many smiling and instructive facets and gives the impression that we see it for the first time.

It is ever old because its specific features, its sylvan charms, its silently joyful and prayerful crowds, its solemn and soul-soothing services and above all that comforting sentiment of our nearness to heaven, and finally the uncanny realisation of Mother Mary's presence, protection and guidance.....all these are tangibly there as of old, permeating the innermost recesses of our soul—only much more so than when we made our last visit.

The great festival of 1946 will certainly go down to history as a very successful and memorable one. Seven years of restrictions, of privations and of war weariness had kept many clients of Mary away from her and from their beloved shrine. But peace—or at least an illusory semblance of peace—had destroyed the nightmare of war and Madhu beckoned her children again with irresistible insistence. Neither petrol restrictions nor the supine inactivity of the C.G.R. (I dare not call it its sullen wetblanketing of any pilgrimage) could cool the ardour and longing of Mary's children. They came from the four corners of Ceylon, representatives of all the races, colours and religions, in their tens of thousands and camped under the trees according to their secular custom. I cautiously quote figures. Enthusiasts spoke of 60,000, sober judges of crowds mentioned 40,000 as a minimum. In the absence of a scientific census, exactitude in computation is impossible, but the truth probably lies half way between these two extremes. The number of tickets issued by the railway is certainly misleading. Booking clerks were instructed to issue but a very limited number of tickets to Madhu Road, and most railway travellers had to dodge the regulations by buying tickets for stations other than Madhu. The bus service saved the situation: it was adequate, cheap and fast: the bus managers have certainly won a new feather in their cap.

The commissariat cannot be given enough praise: it was in the experienced hands of Revd. Fr. Huctin. Water was in abundance. The bazaar reminded one of the pre-war Main Street, Pettah. One had the pleasant feeling (which for ages had been enjoyed only in the wildest of dreams) that control and rationing were tortures which belonged to far-off centuries.

But why should I dwell on such trivialities as the food and comfort of the body when divine ambrosia was there in plenty for the asking. Forty five priests unceasingly gave themselves to the arduous ministry of reconciliation because that is one of the essentials of Madhu. A visit to Madhu is a second baptism, a call to repentance, the placing of an important land mark on one's way to heaven. For ten or twelve hours a day the confessions hall was besieged by penitents of all ages and conditions and heaven only knows what torrents of forgiveness, grace and happiness flooded the souls of old sin-

ners or lukewarm faithful. Every morning from 4 to 8 a daily increasing crowd of communicants sealed in a divine banquet the promises and resolutions of the previous day. Daily, for fifteen days, an unceasing stream or rather torrent of needy souls visited the altar and miraculous statue of Mary and reminded HER of their needs and of HER duty. The sight of their fervour, of their eagerness and absolute lack of self-consciousness did good to one's soul. The Madhu pilgrims are undoubtedly convinced that Mary is Her son's grand vizier and mean to draw on Her unlimited treasury millions of pardons, cures and gifts of all types.

A strenuous day usually closed with service at the portico; rosary in two languages, a powerful sermon in either Sinhalese or Tamil, Benediction and Asperges. It is doubtful if even St. Peter's in Rome could shelter the vast crowd of Madhu worshippers. The sight of an endless sea of heads, of thousands of devout worshippers (not all Catholics), hypnotised by their devotions and by the sight of the portico blazing with lights, fills one's soul with cheerful hopes for the stability and spread of the faith in our dear Lanka.

His Grace the Coadjutor Archbishop of Colombo kindly accepted to deputise for our absent pontiff. He sang the Pontifical Vespers on the eve of the feast and delivered an inspiring sermon on the nobility and advantages of the devotion of the Rosary. He also sang High Mass on the day of the Feast. Later on, at the end of the procession, when the pilgrims—keyed up to the highest pitch of religious enthusiasm and delirious with love and fervour—returned the statue of their Queen to the clergy, His Grace blessed the cheering crowds with it. One's blissful emotions at that thrilling climax of the festival defy the power of words and whilst many frantically clap their hands, others endeavour to master their sobs.

The memory of these blissful hours, so rich in spiritual fragrance, will live for ever—like a glance stolen into heaven across its doors left ajar by St. Peter—in the souls of the 1946 pilgrims.

Farewell to Madhu was best expressed in the words of Oliver Twist: "We want some more," or in the remarks of a newly married couple: "We thought we had to save money for the kiddies; but before saving for girls' dowries we must build here a little permanent cottage, because we are coming back to Madhu yearly."

Bishop's House,  
Chilaw, 1st May, 1946.

### An Appeal for Bolawatte Church

The Church of Our Lady at Bolawatte, is one of the most venerable and historic churches of Ceylon. Within its four walls lie buried the sacred remains of many a holy priest who had figured in the history of the Catholic church in this Island. A rough granite slab within the sanctuary, marks the tomb of Jacome Goncalvez, the father of Sinhalese Catholic literature and the most successful missionary after the Venerable Fr. Joseph Vaz. In fact Bolawatte was a creation of his zeal and foresight. In order to provide the Catholics of the Island with a place outside the jurisdiction of the Dutch but within easy reach of the Catholics in the Dutch territory, where at least on the principal feasts of the year they could do their religious duties in peace and tranquility and the services of the church could be carried out with High Mass, choirs, processions, sermons and passion-plays, he founded the Catholic settlement of Bolawatte. To the church, which he built there, Sri Vijaya Rajasinghe, King of Kandy, sent in 1740 an ivory statue of Our Lady of the Holy Rosary, bearing the child in her arms. The last two years of Fr. Goncalvez life were spent there and after his holy death in 1742, his body was laid to rest in the church. Four years later, this church was burnt down by the Kandyans, as a result of the anti-Catholic agitation of a faction in the King's Court; but in 1766 when peace was made bet-



ween Kandy and the Dutch, it was rebuilt. With the return of religious freedom under the British and gradual increase in the Catholic population, it was thought necessary to construct a larger church. In 1850 the new church was completed by Fr. Florentino Garcia, O.C., and in the beginning of Aug. it was blessed by Mgr. Horatio Bettachini, the first Vicar Apostolic of Jaffna. The sacred remains of Fr. Goncalvez, were translated into the new church on the 2nd day of August 1852. The cross which he held in his hands at the moment of his death and which was buried with him, was taken out and is now exhibited in a frame placed over the new tomb.

Mgr. Bettachini spent the last days of his life at Bolawatte; died there in 1857 and lies buried in the church, under the altar on the epistle side. By his side rest the remains of Fr. Garcia, O.C., who died in 1900 after having ministered to the Catholics of Bolawatte mission for half a century. He was the spiritual director of Sister Helena, the famous stigmatizee of Gonawilla, she was baptized, confirmed received her first communion, had some of her visions and manifestations of the crucifixion, in this church. Another historic figure who lies buried here is, Fr. Francis Xavier who was the first citizen of Jaffna to have been ordained by its first Vicar Apostolic. He died in 1886 after 29 years of strenuous work in the vineyard of the Lord.

This venerable church is yet standing, but is in such a precarious condition, that unless extensive repairs are carried out immediately, it is in danger of a total collapse. I have therefore commissioned Very Revd. Fr. John Aponso, the present parish priest of Bolawatte, to undertake this work in the fervent hope that he will have the support of all Catholics who look back with gratitude at the heroic labours of the great missionaries of the past.

✠ **Edmund Peiris, O.M.I.**,  
Bishop of Chilaw.

Dear Brethren,—You are aware of the weight that the Bishop has placed on my shoulders. I appeal to you for this intention to obtain a mite in the name of Fr. Goncalvez, Fr. Garcia and help in cash, or kind will greatly be appreciated for the Fancy Bazaar on 14th Aug. 1946.

G. M. J. Aponso.

## Solemn Crowning of Our Lady of Fatima

The crown with which the Papal Legate crowned Our Lady's statue at Fatima is studded with 313 pearls and 2,650 precious stones given by the women of Portugal. Twelve Lisbon goldsmiths worked it for three months.

Four cures have been claimed in connection with the celebrations—three at Fatima and one at Oporto.

After the crowning ceremony hundreds of thousands of people waved handkerchiefs as the statue was borne back to the little chapel of the Apparitions.

Rain fell during the ceremonies and at times was heavy. However, it made no difference to the devotion of the vast throng, who had to sleep out under the stars, cooking by camp fire or charcoal stoves.

Fatima has little accommodation for such great numbers.

More than 90 per cent. of the pilgrims were made up of workers and their families, many of them from the land.

The picturesque women wear long black skirts and coloured blouses, with head scarves worn according to the custom in their part of the country. The men wear short jackets, tight trousers and heavy caped overcoats.

They travelled mostly on foot or by donkey or mule cart.

### MIDNIGHT EXPOSITION

The Blessed Sacrament was exposed at midnight and from then until two in the morning the Archbishop Evora led prayers and preached.

The watch continued until five, when Cardinal Cerejeira, Patriarch of Lisbon, offered Mass and consecrated thousands of hosts in a huge ciborium.

Sixty priests gave Holy Communion to the pilgrims, continuing without interruption until nine-thirty.

### NO UMBRELLA

Rain fell heavily when the procession set off to bear Our Lady's statue to its coronation. Cardinal Cerejeira refused an umbrella.

A group of Portuguese women handed the bejewelled crown to the Minister of the Interior, who in turn presented it to Cardinal Masella, the Papal Legate.

The Cardinal held it on high so that all could see it. As he placed it on the statue's head the pilgrims clapped and cheered.

The four cures are said to have taken place during the Blessing of the Sick.

Maria Da Silva, aged 21, was reported to be able to move a paralysed arm. Julio Cunha, aged 26, claimed to be cured of chronic colitis. Deolinda Machado, aged 62, paralysed for five years, was reported to be able to walk again.

Margarida Reis, aged 29, who lost her voice 20 years ago, listened in Oporto to the Fatima broadcast. At the blessing of the sick she fainted. Afterwards it is said, she talked again.

## LOCAL & GENERAL

**Fraternity of the Sacred Heart, S.P.C. Branch, Senior Division.**—The monthly meeting of the Fraternity will be held on Sunday the 14th inst. at 5-30 p.m. at the College Hall. The Revd. Fr. J. Nicholas, O.M.I., will address the meeting on "The Sacred Heart and the Eucharist."

**Feast of St. Vincent de Paul.**—The annual feast of St. Vincent de Paul will be celebrated by the members of the Conferences of St. Vincent de Paul Society, Jaffna on Friday the 19th inst. Mass will be said in St. Joseph's Chapel at 6-30 a.m. and a short sermon will be preached by Revd. Fr. Leo Thuraisingham, O.M.I., on the Life of St. Vincent de Paul. All the members and benefactors of Conferences are requested to be present at the Mass.

**Trinity Law Exam. Results.**—Mr. Joseph St. George of Atchuvally, an old boy of St. Patrick's College, Jaffna and Mr. Quinton Fernando, former Police Magistrate of Jaffna were successful in Roman Law in the Trinity Examination of students of the Inns of Courts held on the 20th to 24th May. Both are at the Inner Temple, London.

**Demonetization of Old Design Currency Notes.**—All currency notes of the denominations of Rs. 100, Rs. 50, Rs. 10, Rs. 5, Rs. 2 and Re. 1, bearing the dates prior to January 1, 1940, i.e. those notes which do not carry the portrait of His Majesty the King and the panel watermark, will cease to be legal tender after July 31, 1946.

These notes will be accepted for exchange at all Banks, Kachcheries and also at the General Treasury, Colombo, up to July 31, 1946. Postmasters and Station Masters have also been asked to assist so far as their cash collections permit by exchanging where there are no Banks or Kachcheries.

Demonetization does not mean that these notes become worthless after July 31, 1946. In terms of Section 18 (2) of the Currency Ordinance, holders of these currency notes who have failed to exchange them before the due date can always obtain full value for them at the office of the Currency Board.

**Teachers' Day.**—Teachers' Day was observed with public meetings all over the Island at which a resolution was moved "condemning the Salaries Recommendations and asking for a just and equitable scheme."

Telegrams were sent to the Leader of the State Council, the Minister of Education, and the Board of Ministers soon after the meeting.

**New Method of Paddy Cultivation.**—His Excellency the Governor who inspected the one acre of land cultivated at Jawatte, Cinnamon Gardens, by Mr. M. L. Wickramasinghe as an experiment expressed astonishment at the remarkable sight before him of paddy plants rising to a height of over five feet, after three prunings. Conducted by the Mayor, Mr. R. A. de Mel, the Deputy Mayor, Mr. K. Adanally, Col. Stanley Fernando and Mr. M. L. Wickramasinghe, he walked through the field, inspecting the wiring system, the fertilizing machinery and the plants themselves growing in luxuriance.

Mr. Wickramasinghe, inventor of the fertilizing machine and chemicals used

to spray the plants, explained that this experiment was the first of its kind in the world. Next month was the harvesting when the yield would be a new world record.

Preliminary calculations showed that by adopting this latest method of cultivation Ceylon now require only 200,000 acres instead of 2,000,000 acres required before, to be entirely self-supporting in rice.

The new invention, the electro-magnetic nitrogen fertilizer, stimulates germination and growth of paddy and delivers electrical energy and nitrogen to the plant. The whole system of electro-culture and total cultivation cost Rs. 1,000.

**Art Teachers Protest Against Salary Scale.**—At a meeting of the Art Teachers of the Northern Province held at Vaidyeshwara Vidyalaya, Jaffna on Saturday the 6th inst., it was unanimously resolved that a memorandum should be submitted to the authorities concerned with regard to the injustice perpetrated on Art Teachers in the recommendations of the Salaries' Committee.

**The Law Society of Ceylon.**—The July meeting of the Council of the Law Society of Ceylon was held on Saturday, 6th July at 11-30 a.m. at Trinity Place, Hultsdorf, Mr. S. J. C. Kadirgamar, President, presided and representatives from Kegalle, Galle, Nuwara Eliya, Hattton, Kalutara, Panadura and Colombo were present.

The Council made the Nominations for the offices of the President, Vice-Presidents and the members of the Council for election at the Third Annual General Meeting to be held on 27th inst. at 10-30 a.m. at the District Court, Colombo.

Among the matters attended to by the Council were the progress on the matter of the Incorporation of the Society, the consideration and approval of the Annual Report of the Council and other matters of interest to the profession.

**Vatican.**—Cardinal Enrico Gasparri, Bishop of Velletri—one of the seven suburban sees of Rome—died on Sunday, aged 74.

His death creates a fourth vacancy in the Sacred College.

His Eminence was the nephew of the celebrated Cardinal Pietro Gasparri, Papal Secretary of State under Popes Benedict XV and Pius XI.

As Prefect of the Supreme Tribunal of the Apostolic Segnatura, he was popularly known as the Vatican's Chief Justice. The Segnatura is the Holy See's court of appeal from sentences of lower courts.

Pope Pius XI created him Cardinal in December, 1926, waiving the rule that close relatives should not be members of the Sacred College at the same time. Cardinal Pietro Gasparri who had consecrated him Bishop, also saw his nephew receive the Red Hat.

**U. S Catholics Gift to India.**—The Archbishop of Bombay has received the bill of lading of the million pounds of flour sent by the N. C. W. C. War Relief Service, and it should arrive soon.

## Rural Hospital, Atchuvally

On the 30th June at 4-30 p.m. the Hon. Minister for Health Mr. George E. de Silva, declared open the Rural Hospital at Atchuvally with Mr. C. Coomaraswamy, G.A., N.P., presiding.

Under a gaily decorated pandal were accommodated besides the President and the Hon. Minister, Dr. S.F. Chellappah, the D.M. & S.S., Mr. A. Gardiner and several other prominent personages.

Revd. Fr. G. T. Balasundram, O.M.I., on behalf of the Atchuvally Catholic Social Service League thanked the President, the Hon. Minister and those present for having kindly consented to grace the occasion by their presence. He pointed out how the League had sponsored this project so generously supported by Mr. A. Gardiner, its President. On behalf of the residents of Atchuvally he pleaded for the appointment of a fully qualified medical man and the addition of a maternity centre. He ventured to say that further dona-

tions will be forthcoming for the further development of the hospital.

The other speakers were Messrs. S. Veerasingham, T. Thambimuttu, M. Eamparanathan, E. K. Kanapathipillai.

The Minister in reply addressed the meeting both in Tamil and English. He thanked those present for the hearty welcome accorded to him. He promised to view sympathetically the demands made with regard to the wants of the hospital. In the meantime he hoped that the hospital will serve its purpose and appealed for the co-operation of all those present to make the working of hospital a success.

A hearty vote of thanks was proposed by Mr. B. S. Joseph, the Secretary of the reception committee. The visitors were then treated with light refreshments.

## CORRESPONDENCE

### Water Famine at Kayts

Sir,—Once more Kayts is in the grips of a very severe drought. The villages of Kayts and Karampan are experiencing a shortage of water. The like of which has never been known in the previous years. The people are undergoing great hardship to procure drinking water not to mention the difficulty they are put to in getting water for washing and bathing purposes. The ponds, tanks, pools and the wells are all dried up and those in private lands are having very little water. The water famine is being felt so keenly that families are migrating from their land to distant parts on account of the distress. Now the people are drinking muddy water. Cattle are dying in numbers. A great calamity is befalling the agricultural population owing to the deaths of the cattle. There is a possibility of the advent of enteric fever and dysentery on account of the scarcity of the water for bathing and washing purposes. The prospects of rain are very remote. Everyone is talking of the impending danger. With human beings in such a very pitiful plight, it is rather problematical whether the cattle will survive the drought. Generally the months of July, August and September are the dry months for this part of the Island during which time there is difficulty for obtaining water. Will Government come to the rescue of the people by arranging a lorry service for Kayts for the distribution of drinking water got from Naranthanai wells as was done last year without the least delay and thus alleviate the distress of the people.

S. P. X.

Kayts, 8-7-46.

## Auction Sale

Furniture, Furnishings, Chapel Piano and Pye Wireless set, property of Mr. G. K. Swaminathan at "Cecilia" house, Main Street, Jaffna (opposite the Seminary) on Saturday, 13th July, 1946 at 3-30 p.m.

**Konamalai Ayadurai,**  
Auctioneer & Valuator.

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**CEYLON MOTOR INSURANCE ASSOCIATION LTD.** Third party gross annual premium Rs. 32/50. Ordinance Liability Rs. 25/- subject to usual rebates.



## Facts About Fatima : Our Lady's Apparitions

(Continued from Page 1)

cloud. After some moments the crowd saw the cloud rise and move eastward out of sight.

If the "vision" of August 13 was the fourth, then the fifth occurred a few days later, on August 19, not at Cova, but at Valinhos, another pasturage. The children were yet again urged to say the Rosary.

"Pray, pray hard and make sacrifices for sinners. Remember how many souls are lost because they have no one to pray for them and give yourselves up for them."

The events of August 13 had the opposite effect to that which the anticlericals intended. Thousands who doubted now believed the children.

On September 13 about 30,000 people turned out. At noon the brilliance of the sun became so obscured that stars were plainly visible. Although clergy were banned, the Vicar-General of Leiria and another priest observed incognito. This is what Mgr. John Quaresma, the Vicar-General, reported:

"To my astonishment, I saw a shining globe drawing near, coming from east to west, slowly and majestically through the air." The other priest saw the same.

Then as the globe of light was settling in the tree, and the usual white cloud was enveloping it, there descended from the sky a heavy shower, as it were, of white petals, that vanished as they touched the earth.

This last manifestation has since been repeated on several occasions. It has been witnessed by the Bishop of Leiria and photographs have been taken.

Again the Lady insisted on the saying of the Rosary, in honour of Our Lady of the Rosary, and consent was given to the building of a chapel in her honour on the site.

### Miracle

#### A PROMISE IS KEPT

On October 13 the Lady had promised to declare who she was, what she wanted, and to work a great miracle. The result was a crowd of 70,000. The day was wet and cold and most were drenched and chilled.

Yet when Lucy asked them to down their umbrellas shortly before noon 70,000 people obeyed a girl of 10.

The rain ceased. Again came the lightning and the cloud.

The Lady said: "I am Our Lady of the Rosary. I have come to ask people to repent and no more to offend Our Lord with their sins, already too greatly offended; to recite the Holy Rosary and to do penance for their sins."

She then added: "I wish there to be a chapel in my honour in this place."

The apparition became very complex. The sky had cleared and was vivid blue. "Look at the sun," the people cried. The crowd gazed upwards.

The orb of the sun became veiled with a weird mist and then seemed to stand still, tremble, jerk to and fro, and then commenced spinning like a vast Catherine-wheel, ejecting in all directions great rays of light, like fire, but green, and red, and gold, and blue.

For four minutes this spectacle continued, then ceased; continued again, ceased, and continued for yet a third spin.

In the meantime, in fulfilment of a previous promise, the children were shown three visions. Firstly of the Holy Family, secondly of Our Lady of the Seven Dolours, and thirdly of Our Lady of Mount Carmel, holding the scapular.

After the third spin the sun appeared to leave the sky and descend in a mighty zig-zag towards the terrified crowd. The phenomenon was not recorded by any observatory, yet it was seen by many thousands, Christian and atheist, and was witnessed 20 miles away by people who had no idea of the events at Fatima.

For Portugal's Catholics the manifestations were enough proof on the children's good faith. They began to rally to Cova da Iria with enormous fervour. As at Lourdes there was a period, lasting some years, of intense governmental opposition, amounting almost to persecution of pilgrims.

## Persecution

### CHAPEL DYNAMITED

Objects of devotion were stolen and carried in mock procession. Roads were closed and pilgrimages banned. Yet they came in their hosts, undeterred, on foot across the fields. The climax came in 1922 when the chapel raised by the faithful was blown up with dynamite.

In the meantime ecclesiastical enquiry began. In 1918, Pope Benedict XV re-established the ancient diocese of Leiria. For some years the Bishop, who worked in continual correspondence with the highest authorities, reserved judgment. In October, 1921, he gave permission for Mass to be said on the site of the apparitions when numbers justified it.

A month later an order was given for the building of a great cistern to provide water for the many pilgrims—an urgent necessity in such an arid country.

Hardly had the first stone been moved when a gush of water came out of the ground where never had there been a spring. It grew into a sizeable fountain and provides enough water sometimes for as many as half a million pilgrims.

It now flows through 30 taps and has also been the instrument of cures.

At last, on October 13, 1930, the pastoral letter on "The Cult of Our Lady of the Rosary of Fatima" was published. The visions were declared worthy of credence and the cult was officially authorised. It was followed, on May 13, 1931, by a national pilgrimage of thanksgiving, led by the Cardinal Patriarch of Lisbon and the Bishops with 300,000 pilgrims.

The occasions on which the cult of Our Lady of Fatima has received recognition from Rome are too numerous to mention.

## Cures

### OUR LADY'S PROMISE

Fatima itself has developed. A vast area of land now constitutes the sanctuary of Fatima, in the centre of which is the miraculous fountain.

On the hill where first the children saw the lightning a Basilica is being erected.

Nearby stands the Chapel of the Apparitions, replacing that which was blown up, and enshrining the statue of Our Lady of Fatima. Other buildings include hospitals and medical examination bureaux.

At the sixth apparition, in September, 1917, Our Lady promised Lucy that she would heal some, but not all, sick persons who came to her there.

The first cure took place on the day of the great display by the sun.

But miracles are rare and only a minority are cured. The official organ has registered about 1,000 cures of all kinds.

Next Week—The Secrets of Fatima, including the revelations concerning Russia and peace.

## NOTICE

I hereby give notice that I have on the 24th of June, 1946, applied to the Government Agent, Northern Province, for the license shown in the Schedule hereto annexed, for the licensing period ending Sept. 30th 1947, in compliance with Excise notification No. 200 of Sept. 18th, 1930.

### SCHEDULE

Name and address of the applicant :  
S. F. X. Annasamy Pillai,  
Proprietor :—S. F. X. Annasamy Pillai & Son.

Description of license applied for :—  
Foreign liquor retail off and state whether application is for renewal of existing license or licenses or for a new license or licenses :—Renewal of existing license.

Situation of premises to be licensed :  
31, Main Street, Jaffna.  
S. F. X. Annasamy Pillai & Son,  
24-6-46. Proprietor.

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## Order Nisi

IN THE DISTRICT COURT OF JAFFNA.

In the matter of the Last Will and Testament of the late Velu Kandar of Vannarponnai West.

Deceased.

Testamentary Jurisdiction } No. 535

Ampalam Aiampillay of Vannarponnai West.

Petitioner.

Vs.

1. Ponnu wife of Velu Kandar of Vannarponnai West.

2. Arumugam Mariampillai of Karayoor.

Respondents.

This matter coming on for disposal before R. R. Selvadurai Esq., District Judge of Jaffna on the 29th day of March 1946 in the presence of Mr. M. Somasudharam, Proctor on the part of the petitioner and the affidavit of the above-mentioned petitioner and of the witnesses having been read:

It is ordered that the Will of the above-named deceased dated 16th of November 1945 and numbered 483 be and the same is hereby declared proved unless the respondents or any other persons interested shall, on or before the 30th day of May, 1946 show sufficient cause to the satisfaction of this court to the contrary and that the said petitioner is the executor named in the said Will and that he is entitled to have Probate of the same issued to him accordingly unless the respondents or others interested shall appear before this court on or before the 30th day of May, 1946 and show sufficient cause to the satisfaction of this court to the contrary.

This 29th day of March, 1946.

Sgd. R. R. SELVADURAI,

District Judge.

The date to show cause is extended for 25-7-46. Sgd. R.R.S. D.J. 30-5-46.

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