

Rates of Subscription	
Eng. Guardian	Yearly
	Rs. 6-50
	Half Yearly
	Rs. 3-50
Eng. & Tamil Guardian	Yearly
	Rs. 10-50
	Half Yearly
	Rs. 5-50

The Catholic Guardian

ESTABLISHED AS A FORTNIGHTLY, 1876; ISSUED AS A WEEKLY, 1878.

REGISTERED AS A NEWSPAPER IN CEYLON.

Telegrams: "GUARDIAN", JAFFNA.

Telephone: NO. 100.

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Vol. 72 No. 30.

JAFFNA, FRIDAY AUGUST 8, 1947.

PRICE: 10 CENTS.

THE CHALLENGE OF BERNADETTE

By THOMAS F. WOODLOCK

Many things must have flashed through Frans Werfel's mind as he wrote *The Song of Bernadette*, but it is probably safe to say that one thing never occurred to him: that was that his book would sell by the hundreds of thousands in America, and that it would stir Hollywood to the production of a motion-picture masterpiece which millions would throng to see. What could have been less probable than that? As a "story" it was not only old, but had been told in the greatest detail many times since Henri Lasserre told it two generations ago. How could he have supposed that it would break upon the American people with all the force of a front-page news sensation?

The time is 1858, the place France, and the tale is of a series of apparitions of the Blessed Virgin and what followed them. The extremely significant thing in connection with these apparitions is that our Lady, answering Bernadette's question, said, "I am the Immaculate Conception." It is significant because, in the doctrine which constitutes our Lady's unique distinction and glory among God's creatures on earth, and which the Church had dogmatically defined only a little more than three years previously, is contained the whole story of the fall, the incarnation and the redemption; all are implicit in that dogma and inseparable from it. Thus, if our Lady did appear to Bernadette and she named herself as Bernadette said she did, we have a fresh, direct and complete revelation of the whole body of Christian truth. If she did not appear then, the story is merely a record of a great illusion. Here we have a clean-cut either-or without a "middle" road that is logically tenable.

The doctrine of our Lady's Immaculate Conception was defined on Dec. 8, 1854. The interesting thing about the definition is the date. For centuries, five at least, before its definition, the Church had permitted an annual feast day honoring our Lady's total exemption from the taint of original sin, and it was kept in most parts of the world. This was, moreover, despite the dispute among the great theologians of the 13th century concerning the doctrine, in which both St. Thomas Aquinas and St. Bonaventura had declared themselves in opposition to it, but on strictly "theological" grounds; although none surpassed either of them in their devotion to our Lady herself. The instinct of the "body of the Church" proved right, but it had a long time to wait for its complete vindication. Was this, perhaps, why confirmation of the doctrine by our Lady in person followed so swiftly upon promulgation of the dogma?

There is an interesting parallel to this in the case of another of our Lady's glories, her Assumption. Since 500 A.D., the feast of the Assumption has been celebrated somewhere in the world, and is today one of the great feasts of the Church. But the doctrine of the Assumption has not yet been formally defined. So far as I know there is no debate within the Church concerning the fact.

Promptly upon our Lady's appearance to Bernadette, followed the series of miracles which has continued to our own day. No one but Bernadette saw "the Lady," but the miracles were seen

by thousands, and they began at once, starting with the "spring" itself. It is those which give the Lourdes story its unique and dramatic importance for our time. They constituted a challenge of the sharpest kind to the world of 1858, and constitute the same challenge to the world of today. The world has never yet accepted or met the challenge.

In 1858, positivism dominated the non-Catholic "intelligentsia" not merely in France but in Europe generally and it was to spread widely and downward in the following years. One of the fundamental dogmas of positivism is: "Miracles are impossible; therefore they do not happen." But from Massabielle came story after story of sensational cures, and at once the French press and the French public woke up to the situation. From the very beginning Lourdes has been under medical scrutiny of the most thorough kind, as all know who are conversant with the record of the *Bureau des Constatations* through the years. Father McSorley's *Outline of Church History* notes that in the first fifty years following 1858 there were some 4,000 medically authentic miraculous cures recorded at Lourdes.

Just what constitutes a "miraculous cure" of the kind so recorded? The simplest way to state the answer is to say that a cure is "miraculous" when it is accomplished, either as to kind or manner, contrary to the observed laws of medical science. Such would be the instantaneous recovery of sight by the victim of a completely detached retina or an atrophied optical nerve, the virtually instantaneous healing of a large rodent ulcer or cancer, or the virtually instantaneous knitting of a fractured bone. Instances of such are recorded at Lourdes. There is an abundance of literature on the subject, including the testimony of Dr. Alexis Carrel in his book *Man the Unknown*, published a few years ago. All that I am concerned to note is that the medical record at Lourdes (the medical integrity and competence of those who have conducted it, have not to my knowledge been seriously impugned) contains an abundance of such cases, and has always been open to inspection by any doctor who cared to look at it, and many thousand individual physicians have availed themselves of this opportunity through the years.

Let us glance again at a matter of "time" and "place." The time is 1873 and the place England, where the great discovery of Darwin, "evolution," was absorbing all interest. The great Thomas Henry Huxley was at the height of his fame as Darwin's prophet, and the equally well-known John Tyndall was about to make his great Belfast Address as president of the British Association for the Advancement of Science. That address in 1874 marked the high water of the materialistic tide, when in it Dr. Tyndall declared that he saw in "matter" the "promise and potency" of everything. Never was Thomas Huxley's fame greater than in those days as the apostle of truth, insatiable in its search, and bold in its proclamation. I do not question his sincerity. But here is the record of his contact with the facts of Lourdes. It is taken from the biography of Thomas Huxley by his son Leonard. (Published in New York

(Continued on Page 4)

FRANCIS THOMPSON: POET OF TWO WORLDS

By PAUL J. KETRICK

Francis Thompson very often shocked those who knew him best. Like Edgar Allan Poe, he could not tell his own age. Born before Einstein, he appeared to reckon time upon the same generous principles. He would come to an appointment six hours later; he would come down for dinner, thinking it was time for breakfast. Once a lady offered odds of ten to one that he would not appear for a tea which he had promised faithfully to attend. Sometimes he wandered whole afternoons in the London streets en route to deliver a belated manuscript. The author of *The Hound of Heaven* and that fine poem *The Poppy* could not remember the name of the poppy when he saw one, but continually asked what it was; "he could not distinguish oak from elm," says a friend.

While in London, Thompson was engaged to sell an encyclopedia. For two months he read the work, then decided he could not sell it. If all book salesmen were to follow Thompson's example, there would be fewer sales, but doubtless better books.

No one should be misled into thinking Thompson was a fool. A man may order porridge and beer for supper and look like a "sleep-walking ghost," yet be a divine poet. Thompson was neither an idiot who blundered upon a glorious idea, nor a religious fanatic who happened to write verse. In appearance he "was something between a lamp-lighter and a man of letters, but nearer to the lamp-lighter—a waif of a man, ragged, unkempt, with no shirt beneath his coat, and bare feet in broken shoes," as described by Wilfrid Meynell after a first meeting. Thompson himself remarked, "A poet is one who endeavours to make the worst of both worlds. For he is thought seldom to make provision for himself in the next life, and 'tis odd if he gets any in this." It remains a truism that if one looks at the stars he may tumble in the ditch. If he packs his mind with the garnered grain of golden thoughts, he may go hungry.

Contemporary critics were not particularly kind to Francis Thompson. Mr. Trail wrote, "A 'public' to appreciate *The Hound of Heaven* is to me inconceivable,"—not realizing that in the three years after the poet's death *The Hound of Heaven* was to sell 50,000 copies and by hundreds of thousands since. A writer in the *Saturday Review* found Thompson's *New Poems* "nonsense verses"; another in the *Literary World* found his language like "a dictionary of obsolete English suffering from a fierce fit of delirium tremens." The reviewer for the *New York Critic* found the poet ignorant of religion! The *Dublin Review* rejected his noble essay on Shelley, but when Thompson's literary executors kindly offered the still unpublished manuscript after the poet's death the periodical sold so rapidly that it had a second printing for the first time in 72 years. It is little to be marveled at that Thompson remarked, "There are two kinds of critics—the first see nothing in him, and the second (see) themselves." He drily added that when a great author erects an enduring monument, "your true critic does his best to evince his taste and sense by cutting his own name on it."

As for the general public, Thompson said, "I will confess the public to be the

natural overseer of both poetry and morality, for 'tis most accustomed to overlook them both."

From early misfortune and poverty in London's streets, Thompson was raised by a kind friend, Mr. Meynell, to a position of comparative security. Like many another of literary promise, Thompson came to London with nothing in his pockets. Instead of a fat annuity, he carried the poems of Blake and a volume of Aeschylus. Perhaps he saw a bow of promise in rainy skies, but when the poet had trudged through heart-aching hours, "dogging the secret footsteps of the heavens," to the end of that brilliant rainbow—rather than the pot of gold, he found blackened leaves of despair. The great city, which he envisioned as a magnificent patron, offered dregs, hard crumbs; a gutter as a bed for one who had dreamed of soft down and saffron cushions. Thompson called cabs, sold matches and pencils on the streets. He lurked five years in the slums, in the "watches of the dark."

Eventually, with his health broken, he was even barred from the Guildhall library because of his appearance. If poetry, as Robert Frost says, "begins with a lump in the throat," then Thompson learned to know poetry during the harshness of those years. Would he have been a poet without poverty and suffering? Thompson himself said, "There is a pernicious impression that the lightness of a singer's flight is dependent on the lightness of his purse; indeed, 'tis the convinced belief of mankind that to make a poet sing you must pinch his belly, as if the Almighty had constructed him like certain rudimentary vocal dolls."

It is greatly to his credit that Thompson was not embittered. Instead he rubbed out the rusty stains. More than that, he built synthetically in his own heart from the fragments of the past. He who had

Suffered the trampling hoof of every hour

In Night's slow-wheeled car;
Until the tardy dawn dragged me at length

From under those dread wheels—

could still sing of grateful thanksgiving.

Here was a poet who could "both soar and walk," writing fine prose, as Sidney, Goldsmith, Emerson, and others had done. Glowing imagination and phrasing are in Thompson's critical essays; there are liquid lightnings in his exotic and fiery odes and beautiful songs. Such pieces as *A Corymbus for Autumn*, *Ode to the Setting Sun*, *The Poppy*, *Song of the Hours*, *The Snowflake*, are dear to those who love song's "chorded charms" and the "aching music" of magnificent verse.

Thompson is far from being a one-poem poet, as Thomas Gray and Edward Fitzgerald have come to be. Nevertheless, just as Poe is remembered chiefly for *The Raven*, and Rossetti for *The Blessed Damozel*, though each has written other poems equally fine, so Thompson's fame is associated definitely with *The Hound of Heaven*.

Thompson begins with a formal conviction of a consummate effect to be achieved. In the opening lines he paints the self-delusion of the soul, lost in the

(Continued on Page 4.)

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Kachcheri, Jaffna, 5-8-47.

Church Calendar

AUGUST 1947

- FRI. ... 8 S. Cyriacus.
- SAT. ... 9 S. J. M. Vian.
- SUN. ... 10 11 P.—S. Lawrence.
- MON. ... 11 S. Tiburtius.
- TUES. ... 12 S. Clare.
- WED. ... 13 S. Cassian.
- THURS. ... 14 S. Eusebius.
- FRI. ... 15 ASSUMPTION. (Obligation)

The Catholic Guardian

AUGUST 8TH 1947

INDIA

By the time next week's issue of this paper will have appeared India will be independent *de facto* and *de iure*. Her patriots and her friends, all over the world will rejoice at a consummation that has been eagerly anticipated, grimly fought for and that has been realized in such a uniquely bloodless manner.

The rejoicing will however be a chastened one. The India that geography and the aspirations of the peoples of the sub-continent called for is not yet. That it will one day be, that it must, is an unshakable conviction and an ideal with which there will be no tampering.

What gives one hope is the realism displayed by the Indian leaders. Realism and courage. They recognized that a united India was not possible just yet and to accept anything short of it must have seemed treason to all the ideals that saw them through the fearful years of the struggle. Yet they accepted a divided India in what one can only call a spirit of sacrificial willingness. The ideal is still tantalizingly beyond their reach.

Courage they have shown in plenty. Physical courage they have never been lacking in, but what impressed most was the moral courage that led from the front—and not from the rear—that rallied the country to the acceptance of what was so different from what had been expected.

The mood obtaining then in India to-day is realistic, courageous and above all sober. Sobriety would be for many a discerning judge the dominant note; one sees it in the utterances, in the very bearing of the men and women at the top. And who can say that it is not a most desirable quality? There is none of the fierce, unforgiving exultation of unchecked victory, there

is an urgent, vital job to be faced immediately, there is no fantastic cloud-cuckoo land but rather a penitential novitiate to be undergone. Such a training under the circumstances that prevail will on the long view be regarded as providential. The disparate elements will be forged in this crucible into unity, tolerance will be inevitably inculcated, frustrating differences will be toned down so that the United States of India that will emerge will be infinitely richer morally, spiritually, intellectually for the dreams she dreamt and found so very, very hard to realize.

11TH SUNDAY AFTER PENTECOST

Gospel

(St. Mark: Ch. 7: 31-47)

Then He set out again from the region of Tyre, and came by way of Sidon to the sea of Galilee, right into the region of Decapolis. And they brought to Him a man who was deaf and dumb, with the prayer that He would lay His hand upon him. And He took him aside out of the multitude; He put His fingers into his ears; and spat, and touched his tongue; then He looked up to heaven, and sighed; Epheta, He said, (that is, Be opened). Whereupon his ears were opened, and the bond which tied his tongue was loosed, and he talked plainly. And He laid a strict charge on them, not to speak of it to anyone; but the more he charged them, the more widely they published it, and were more than ever astonished; He has done well, they said, in all His doings; He has made the deaf hear, and the dumb speak.

Notes on the Gospel of the 11th Sunday After Pentecost (Communicated.)

1. This Gospel appeals both to our eyes and to our hearts: It is a picture. There is a multitude crowding round Our Lord, and a deaf-mute, who could express his feelings only by looks of love and confidence. Our Lord understood them and was touched. A look of love and compassion cast on the Crucifix can draw down many graces on us, and we neglect to do so!
2. It is the friends of the deaf-mute that brought him to Jesus. He was fortunate in having such good friends. Our friends should help us towards God. Every friendship should lead both friends nearer God.
3. Our Lord took the man aside and apart from his friends; because He wanted to get him alone and undistracted. We should often make enclosed retreats, so that we may be alone with Jesus.
4. Our Lord could have cured this man by a word or an act of His Will, but He preferred to do it with many outward actions, because of securing a better co-operation from him.
5. So too with the whole sacramental system. God could give us inward grace without these outward signs; He often does when necessary; But he preferred to work through His Sacraments, because it gives us a better opportunity to co-operate with Him.
6. God could have forgiven sin without instituting the Sacrament of Penance; but going to confession and the preparation for it makes us feel less unworthy of forgiveness.
7. Remember, that the good that we get from the Sacraments always depends on our part being done—on our "dispositions."
8. "He has done well, they said in all his doings" We should also do our actions well and perform them to please God. Our morning offering, in union with the Masses going on every second make our actions a prayer, and we thus pray always.

The Assumption of the Blessed Virgin

The whole Catholic world has petitioned the Holy See to define the Assumption as an article of faith and it is expected that it will be done soon. Let us by our prayers hasten this happy day. Regarding the latter years of Our Blessed Lady's life on earth, and as well as regarding, Her departure from the world, the Holy Scriptures maintain a strict silence. Hence we must depend entirely on historical tradition.

The privilege of being preserved from original sin, called for a corresponding and fitting privilege. The wages of sin is death and Our Lady having never committed a sin should not have died at all. But she had to die for Our Lord Himself died for our redemption. But death is one thing, decomposition another. It was not fitting that the Body of Jesus, nor that of His Mother should know the corruption of the grave. Therefore after a short while after she had breathed Her last sigh, Her soul resumed possession of Her Body. The greater miracle of the Immaculate Conception, having taken place this miracle must follow. We generally believe that Our Lady was carried to heaven by Angels. She did not ascend to heaven by the strength of Her perfect nature. It was proper and fitting that there be a difference between Our Lord and His Mother and that the Assumption be distinguished from the Ascension.

From the days of the apostles down to our own time, it has been the universal belief of the whole Catholic world that the blessed Mother of God has been admitted to the presence of God, not alone in soul, but also with Her pure and glorified Body. This festival was observed in the very earliest years of christianity as a joyful feast. In the reign of Constantine the Great in the third century, this festival was celebrated in the East with great devotion. In the Western Church it has been a festival of the first class ever since the sixth century. In one of the joyful mysteries of our holy Rosary we salute our Blessed Lady as a queen crowned in heaven by the hand of God. If Solomon crowned his mother publicly how much more will not Our Lord honour His Mother who had shared the Cross and the Crown of thorns with their disgrace and suffering and now should share His dominion and throne. Was it not fair that the Immaculate one, should now be recognized and enthroned in heaven.

According to theologians, one of the reasons why God permitted Our Lady to live so long after the death of Her Son was that she might preside over the initial development of the new born church and another reason was that God willed through this long preparation for the Beatific Vision to increase her capacity for love. Our Lady formed the Church. She united the active life of Martha, and the contemplative life of Mary, and that is why the Gospel of the Mass for the Feast of the Assumption is about Our Lord's visit to the two sisters.

C.W.M. Series.

Holy See and Britain Have Same Peace Aims

The Holy Father, in a speech on Monday which has been interpreted as giving full approval to the Marshall plan for the economic reconstruction of Europe, said that he feels relief and encouragement in the British Government's assurance that it is one with His Holiness in its hopes and aims in striving for true peace.

The British people, "with a clear conception of reality which he would like to see shared by others," are, said His Holiness, taking into account the fact that any further delay in initiating the work of reconstruction is to the disadvantage of both victors and vanquished. The Holy Father praised the wartime endurance of the British people "not only in defence of their own lives and liberties but as the vanguard fighting for those human ideals and human freedoms which must be dear to every right-minded man."

His Holiness was receiving the pre-

dential letters of the new British Minister to the Holy See, Mr. J. V. Perowne, formerly a Counsellor in the Foreign Office, who has succeeded Sir Francis D'Arcy Osborne.

'NOT YET DONE WITH SUFFERING'

"It is with sincere feelings of gratitude and esteem that we reciprocate the good wishes which the King, your gracious Sovereign, has so kindly expressed for us though you, his new representative to the Holy See," said the Holy Father.

"The recall of your predecessor, whose person and services we learned to value highly, and your appointment as Envoy Extraordinary and Minister Plenipotentiary come at a time of grave and universal concern.

"The international atmosphere is intense with suspicion, arising partly from conflicting ideals and leading to alarming distrust. The human soul, having survived the horrors of a war without parallel in history, is being torn and tortured between fear and expectancy.

"That the King's choice at such a moment should have fallen on a diplomat whose many years of responsible activity have enriched him with experience and knowledge of men and events on which to draw for the successful fulfilment of his present mission is a cause of great satisfaction to us.

SERIOUS DELAYS

"And the words which you have just spoken, reflecting the earnestness with which you enter on your mission, give assurance that the friendly relations between the Holy See and your country, which in the course of very eventful years have developed and been confirmed, will be maintained by you with the same solicitude, the same exquisite tact and delicacy which characterised and did honour to the tenure of office of your worthy predecessor.

"At a time when the voice of passion and prejudice all too often smother the voice of reason and humanity, when feelings of resentment, the sad but not unexpected legacy of a bitter war, stand in the way of that mental reorientation so vitally necessary for an honourable peace, when serious obstacles and delays are constantly interfering with the definite laying of the just basis of such a peace, we find relief and encouragement in your statement that His Majesty's Government, while striving unwaveringly and insistently for true peace, is one with us in hopes and aims.

"During the war, the British people endured what was almost beyond human endurance.

"They did so, not only in defence of their own lives and liberties, but as the vanguard fighting for those human ideals and human freedoms which must be dear to every right-minded man.

"Though victorious in the field of battle, they have not yet done with suffering and sacrifice in pursuit of their goal.

"Indeed, the post-war years have found them with mounting burdens and problems which are equalled only by their fixed determination to master them through dignified self-discipline.

NOT ALONE

"With a clear conception of reality, which one would like to see shared by others, the British people take into account the fact that any further delay in initiating the work of reconstruction is to the disadvantage of both victors and conquered.

"The disastrous consequences of such delay would fall at first and most heavily on the latter, but inevitably, the former, too, sooner or later would suffer for it.

"Fortunately, the British people are not alone in realising this fact, not alone in their readiness to face up to its logical conclusion.

"Far-seeing statesmen and clear, dispassionate thinkers in the new world, for all its vast industrial power, have brought it to be common knowledge with their people, and in many other countries also experienced men are coming to admit its cogent truth.

'NOBLE NATION'

"We can only express the ardent wish that this concept of the task of reconstruction—there is no other at once realistic, honourable and Christian—which presents it as an organised plan of renewed co-operation supplanting former enmities may make headway in the councils of the nations' leaders.

"In the hope that your noble nation may soon be able to report perceptible progress in advancing the cause of afflicted humanity and of an enlightened sense of Christian principles, we invoke God's gracious protection on the King, on the Royal House, on His Majesty's Government and the entire British people.

"As their close representative, you may always count on our complete confidence and ready help."— *Universe*.

Chev. C. A. Gardiner at St. Patrick's

The whole school assembled in the hall—bright and gay with festoons and bunting in green and gold—on Monday morning the 28th ult. to receive Chev. Chittampalam A. Gardiner. This was his first visit to the old school after the great honour conferred on him by His Holiness the Pope. The Chevalier was garlanded and escorted to the platform amidst loud applause by the Rector and Vice-Rector. The Rector welcoming him said that St. Patrick's had prior claim on him as all his success was due to the training that he had received there. He referred to and quoted the remarks that he had made about the Chevalier and the late Mr. N. Nadarajah, K.C., Commissioner of Assizes at the opening assembly of the term. He touched upon the munificence of the Chevalier that was showered on many deserving causes, unasked. Gaston Alwines a Senior student of the school read and presented an illuminated address. The Chevalier rising to reply was visibly moved, and breaking down begged to be excused to collect his thoughts as old memories crowded in upon him of his days at school and of the pleasant days that he had had at that very spot which had been the dormitory of what was then known as the Hindu Boarding presided over by the saintly Father Thomas. He said that he had never expected any gratitude for what he had done and that he did not like it. He gave a brief account of his career and how he had toiled seizing every opportunity; he said that his early training had stood him in good stead. He had been a teacher for some time and hence he took a great interest in education and had given most to educational institutions. He had not expected such a reception and that he would have had to address them. He wished the boys to ask him any question as he would like to spend an intimate and familiar hour with them. A few questions were asked and answered. The answers were practical and will certainly prove of value to the boys in their future career.

The Chevalier with the permission of the Rector declared the day a holiday and with the calling of three hearty cheers for the Chevalier ended a very simple and touching function.

LOCAL & GENERAL

St. Mary's Cathedral, Jaffna.—The novenas preparatory to the celebration of the feast of the Assumption of the Blessed Virgin Mother, on the 15th inst., the annual feast par excellence at the Cathedral commenced on the 1st of August. It started with Benediction in the evenings and from the 3rd there are Vespers and Benediction daily.

On the 6th evening at 5.30 there was the solemn ceremony of hoisting the flag. The mast and the flag were duly blessed by the Parish Priest, and amidst the pealing of the Church bells, the firing of crackers and the prayers of the faithful present the mast was erected and the flag hoisted.

On the 5th night besides the elegant decorations and illuminations outside the Church and electric lit arches spanned the main entrance to the Cathedral; the Church doors and the facade and grounds were illuminated and decorated.

Variety Entertainment.—Under the patronage of Mr. P. J. Hudson, Government Agent, N.P., and Mrs. Hudson a high class Variety Entertainment was held at the Town Hall, Jaffna last Saturday at 7 p.m. in aid of 'Our Lady of Refuge' School Building Fund. The hall was crowded to overflowing

and late comers had to be satisfied with standing accommodation.

The entertainment proved a brilliant success in every respect and the organizer, the Revd. Father S. Vanderkoen, O.M.I., and his helpers deserve to be congratulated.

Polling Booths for the Jaffna Town Constituency.—The Voters of the Jaffna Town Constituency will go to the Polls on Sept. 4 and register their votes at the following stations:

- A—Parvathi Vidyasalai, Kandy Road, Chiviyateru East.
- B—Government Stanley Central School, Navalar Road, Chiviyateru West.
- C—St. Joseph's Institute, Colomboturai.
- D—St. John's College, Chundikul.
- E—Government Sinhalese School, Hospital Road.
- F—St. Charles' School, Kandy Road
- G—Mt. Carmel Hall, Pachchuvai Road.
- H—St. James' School, Main Street.
- I—Central College Hall, Front Street.
- J—Namasivaya Vidyasalai, Hospital Road.
- K—Ramakrishna Mission, Vaideshwara Vidyayalam, Sivan Temple, North Road.
- L—Mazraudeen School, Navalar Rd. (Male Voters).
- Mazraudeen School, Navalar Road, (Female Voters).
- M—Mohamediya School, Navalar Road, (Male Voters).
- Mohamediya School, Navalar Road, (Female Voters).
- N—Eliyathamby School, Sivapragasam Road Lane.
- O—Hindu College Tamil School, College Road.
- P—Kantermadam Tamil School, Chemmani Road Lane.
- Q—Windsor Theatre, Stanley Road.
- R—W. M. S. School, Clock Tower Road.
- S—Mankayatkarasi School, Temple Road.
- T—C.M.S. School, Chemmani Road.

The Tamil Congress and the Political Meetings of its Opponents.—Supporters of the Tamil Congress created a diversion on Sunday evening at a meeting held in Jaffna Hindu College grounds, Vannarponnai, in support of the United National Party candidate.

While Mr. A. Mahadeva, Minister for Home Affairs, the U.N.P. candidate, was addressing the gathering, supporters of the Tamil Congress marched past round the scene of the meeting carrying Mr. G. G. Ponnambalam shoulder high. The venue of the meeting being across the road, almost opposite one of the offices of the Tamil Congress, it was subjected to noisy demonstrations from that quarter almost throughout the speeches.

Earlier, soon after the meeting started, a crowd of youthful demonstrators, who were collecting on the road and attempting to go on procession, was dispersed by the police, who were present in strength under Mr. W. D. Bandaranaike, Assistant Superintendent of Police, Kankasanturai.—*Observer* Aug. 4.

The Law Students' Magazine and the Tamil Congress.—Under the heading "The Opposition in the New Parliament" the Editor of the Law Students' Magazine discusses the position of the various political parties in Ceylon and gives the following comment on the Tamil Congress:

"The Tamil Congress members will be most likely in the opposition—the strange bed fellows of the Leftists. The determination of individuals to commit political suicide is sometimes admirable, but the political suicide of a whole race as planned by the Tamil Congress should be exasperating to any statesmanlike Tamil, however genuine their grievances. If the Constitution is considered by this section of the minorities as fatal to the aspirations of the minorities, the only sensible policy they can adopt is to overthrow the Constitution by joining forces with the Leftists. Any other course will serve no purpose but only create lasting hostility between the communities. The party in power will be ready to give the responsive cooperation that the Tamil Congress waits for when the Government needs their help to outvote the Leftists, but as long as they do not need them, they will abandon these peevish politicians to their fate in the opposition."

Retired G. A. Warns the Tamils.—The retired Government Agent Mr. C. Coomaraswamy, presiding over a meeting held in Jaffna Hindu College Grounds, in support of the United National Party candidate told the people that difficult times were ahead for the Tamils unless they made common cause with all communities and worked for the advancement of the country. Continuing further, Mr. Coomaraswamy said that the Tamil Congress, running only nine candidates out of a total of more than 350 was not likely to command any influence in the new Parliament. On the other hand the Tamil Congress policy and propaganda were antagonising the majority community against the Tamils.—*Daily News*, Aug. 5.

Agricultural Field Day—Manipay.—Under the auspices of the Grow-More-Food Association and Village Committee, Manipay an agricultural field day has been organised in Manipay on the 9th August by Mr. S. B. Yatawara, Agricultural Officer Propaganda. Muhandiram C. Thiagarajah, President of the Association, is making arrangements to make the Field Day a success, as this is the first time that a Field Day has been organised for the Jaffna District.

Election Details.—According to a Gazette Notification published on Thursday night July 31, there will be 2,102 polling stations including 104 for women. The number of polling stations during the last General Elections in 1936 was 833.

Customs Penalties Exceed Rs. 78,000.—According to the Administrative Report of the Principal Collector of Customs the amount recovered from penalties and the sale of forfeited goods is Rs. 78,413-89. In 1945 the amount was Rs. 33,877-60. The number of offences detected against Customs' Regulations was 154 as against 96 in 1945.

Ceylonese for Service in Malaya.—An advance party of 6 officers, 11 warrant officers and 61 other ranks for service in Malaya left for Singapore on the afternoon August 1st in the *Georgic*.

Bullion by Plane.—Gold Bullion to the value of Rs. 1,200,000 has been brought to Ceylon by the B.O.A.C. Speedbird "Halton." The same plane brought five school children who will spend their vacation with their parents here.

Police Pigeons.—Consequent on the visit of Mr. R. Aluvihare, Inspector-General of Police, Ceylon to India the Delhi Police has presented six courier pigeons to the Ceylon Police who will make the best use of them.

Ceylon's New Status Clarified. In a debate on the Colonial Empire in the House of Commons on July 9, Mr. Creech Jones bluntly said, "The New Status (for Ceylon) will differ in no respect from what we have been accustomed to call Dominion Status. Ceylon has become too big a baby to be included in a Colonial progress report. Therefore it is not quite the case that the constitution will be still born; it will have a short lease of life." He praised those who had contributed to the success of this development and mentioned specifically Mr. Senanayake, Sir Oliver Goonetilleke, Lord Soulbury, Mr. Tom Reid and Sir Drummond Shields.

First Woman Governor.—Mrs. Sarojini Naidu has been appointed Acting Governor of the United Provinces of India in place of Dr. B. C. Roy who is at present in America. Dr. Roy has been Mrs. Naidu's physician for years. He will return to India and assume duties in September.

Churchill on Socialist Extravagance.—In his first major Political speech after his operation Mr. Winston Churchill accused the Socialist Government of Britain of the wildest extravagance ever known. Addressing a crowd of over fifty thousand at Blenheim Palace near Woodstock on Aug. 4, the war-time leader said, "Proud Britain who stood alone against the mighty tyrant is now forced to live on foreign aid and also subject herself to privations worse than those of the war. If these hardships fail, there lies before us not only bankruptcy but starvation."

Catholic Film Award.—Screen Actress Maureen O'Sullivan has received the Catholic Film Award for being the outstanding character actress of 1946.

Titles to be Given Up.—Sir N. Gopalaswami Iyengar and Sir Alladi Krishnaswamy Iyer will shortly relinquish their Knighthoods in accordance with the decision of the Constituent Assembly that in Free India, there would be no titles conferred on anyone. The leaders may address a letter to the Viceroy explaining the circumstances which impelled them to surrender their titles.

Lord Mountbatten and the States.—Addressing a Conference of Rulers and Ministers of the States on July 25th Lord Mountbatten declared: "You cannot run away from the Dominion Government which is your neighbour any more than you can run away from your subjects for whose welfare you are responsible. The sub continent of India acted hitherto as an economic unity. That link is now broken. If nothing can be put in its place only chaos can result and that chaos, I submit, will hurt the States first—the bigger that State, the less the hurt and the longer it will take to feel it—but even the biggest of States will feel herself hurt just the same as any small State."

NALLUR KANDASWAMY TEMPLE ANNUAL HIGH FESTIVAL—1947

The public is hereby notified that traffic will be diverted from the section of the Point Pedro Road and Old Store Road adjoining the Nallur Kandaswamy Temple along Wyman Road, Navaturai Road and Nallur Cross Road No. 1. from 6 a.m. to 12 mid-night daily from 21st August, 1947 to 15th September 1947 on account of the Annual High Festival at the Nallur Kandaswamy Temple.

Sgd. R. E. BLAZER, Superintendent of Police, N.P. Police Office, Jaffna, 2nd August, 1947.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA.

In the matter of the estate of the late Velupillai Appakuddy of Vannarponnai East Jaffna. Deceased.

Testamentary Jurisdiction } No. 717
Samuel Velupillai Solomons of Manipay, Petitioner.

vs.
Edwin Velupillai Jesudason presently of Coimbatore in India. Respondent.

This matter of the petition of the above-named petitioner coming on for disposal before R. R. Selvadurai Esqr., District Judge Jaffna on the 29th day of May 1947, in the presence of Messrs. Aboobucker and Sultan Proctors on the part of the petitioner and the petition and affidavit of the petitioner having been read: It is ordered that Letters of Administration to the estate of the abovenamed deceased be issued to the petitioner as heir and brother of the abovenamed deceased, unless the Respondent or other persons interested shall appear before this Court on the 11th day of July 1947 and show sufficient cause to the satisfaction of this Court to the contrary.

This 29th day of May 1947.
Sgd. R. R. SELVADURAI, District Judge.
Time to show cause extended till 22-8-47.
Intd. R. R. S. D. J.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA.

In the matter of the estate of the late Elizabeth Sinnammah widow of David Ponniah Aseervatham of Hospital Road, Jaffna. Deceased.

Testamentary Jurisdiction } No. 718
Samuel Velupillai Solomon of Manipay, Petitioner.

vs.
Edwin Velupillai Jesudasan presently of Coimbatore in India. Respondent.

This matter of the petition of the above-named petitioner coming on for disposal before R. R. Selvadurai Esqr. District Judge Jaffna on the 29th day of May 1947 in the presence of Messrs. Aboobucker and Sultan Proctors on the part of the petitioner and the petition and affidavit of the petitioner having been read: It is ordered that Letters of Administration to the estate of the abovenamed deceased be issued to the petitioner as an heir and brother of the abovenamed deceased unless the Respondent or other persons interested shall appear before this Court on the 11th day of July 1947 and show sufficient cause to the satisfaction of this Court to the contrary.

The 29th day of May 1947.
Sgd. R. R. SELVADURAI, District Judge
Time to show cause extended till 22-8-47.
Intd. R. R. S. D. J.

The Challenge of Bernadette

(Continued from Page 1.)

by Appleton & Co., 1901, two volumes) in Volume 1, p. 420. The book's title is *Life and Letters of Thomas Henry Huxley*.

"This summer he again took a long holiday. He went with his old friend Hooker to the Auvergne. Sir Joseph Hooker has very kindly written me a letter from which I give an account of his trip :

"We started on July 2, I loaded with injunctions from his physician as to what his patient was to eat, drink, and avoid. Still, some mental recreation was required to expedite recovery and he found it first by picking up at a book-stall, a History of the Miracles of Lourdes, which were then exciting the religious fervour of France, and the interest of her scientific public. He entered with enthusiasm into the subject, getting together all the treatises upon it, favourable or the reverse, that were accessible, and I need hardly add, soon arrived at the conclusion that the so-called miracles were in part illusions and for the rest delusions. As it may interest some of your readers what his opinion was in this the early stage of the manifestations, I will give it as he gave it to me. It was the case of two peasant children sent in the hottest month of the year into a hot valley to collect sticks for firewood washed up by a stream, when one of them after stooping down opposite a heat reverberating rock, was, in rising, attacked with a transient vertigo, under which she saw a figure in white against the rock. This bare fact being reported to the cure of the village, all the rest followed."

Concerning which, all that is necessary to note is that the first appearance of our Lady to Bernadette occurred on Feb. 11, and not in the "hottest" month in the year! There is nothing in Huxley's biography to show that he ever gave Lourdes another thought. Nor, so far as I am aware, did any other British "scientist" of the day. Note that in 1873 there was a pretty abundant literature available on the subject. Many thousands of pilgrims were thronging Lourdes daily. Yet Thomas Huxley's "scientific" curiosity not only had not led him personally to visit Lourdes, but his "study" of the facts as recorded in print had yielded him the above conclusion, in which his friend Hooker concurred! Moreover, the simple fact is that from Huxley's day to the present moment the "scientific world," as a whole, has ignored the challenge that our Lord offered it for the honour of His Mother. It is that fact that I am concerned to note and emphasize. I submit that it is a fact of the greatest significance.

What is that significance?

It can be only one thing, namely, that modern "science" is still clinging to the dogma: "Miracles are impossible, therefore they do not happen." The irony of this is in the fact that the one thing with which science is not concerned is "possibilities," and the one thing with which it is concerned is "facts." The whole and only question of a miracle is whether it is or is not a fact. A single miracle is sufficient to destroy the dogma: Lourdes has offered "science" hundreds of attested facts which are contrary to the whole experience of medical science. Yet, a few years ago, when Dr. Carrel's *Man the Unknown* appeared, the *New York Times* published letters from some of his colleagues intimating pretty plainly that Dr. Carrel was a victim of superstition, or had lost his mind! I do not remember reading in their letters anything to indicate either that the writers had ever visited Lourdes or were even acquainted with its story! Lourdes still awaits the verdict of science upon its "record."

Is science afraid of the possible consequences? It should not be, for the very law of its being is truth. It is by its own declared principles bound to seek it wherever it can be found. How can the truth hurt "science"?

Summing up the story of Lourdes as it is presented to our people today, it seems to me that the challenge that it offers to "science," medical "science," is very simple. All that it really says is: 'Gentlemen of the medical profession;

we should be interested to have your opinion on what has happened and is happening here at Lourdes in your own special field. All the facts are at your disposal, conveniently arranged according to your own methods. All we ask is whether or not you can explain them in the light of your experience and knowledge. We are as anxious for the truth as you are. If you can so explain them, well and good; if you cannot, there is no reason why you should be ashamed to say so. It is important that we should know, and, in all courtesy we say it, we think it is your duty to tell us, for the most tremendous consequences depend upon your answer. Won't you give us that answer? Or if you prefer not to do so, won't you tell us why? Are we unreasonable in this request?"—*Columbia*.

Francis Thompson : Poet of Two Worlds

(Continued from Page 1)

mist of tears. Ordinarily, life is all this and more—the hopes of youth, the labyrinthine ways of struggle and disillusionment, the chasmed fear of age. Tremulously fearing its inefficacy, the poet then seeks out the consolations of human love. These are not adequate to his desire,

*For, if one little casement parted wide,
The gust of His approach would dash it to.*

"Marriage itself" (says Thompson in *Paganism: Old and New*) is a "mere knocking at the gates of union." Where shall we now turn? To the romantic lovers of the "great world of ear and eye"? Alas, he soon discovers vanity. Imagined shelter vanished with the first summer storm. When warmth is most needed, embers of the hedonistic fires turn to cold ash. The tree of life grows ugly with the years.

Fresh from this disappointment, the poet turns wistfully to the innocence of childhood, and hopes to find refuge in "the little children's eyes." Thompson truly loved children. "Know you what it is to be a child?" he asked in the essay on *Shelley*. "It is to have a spirit yet streaming from the waters of Baptism; it is to believe in love, to believe in loveliness, to believe in belief; it is to be so little that the elves can reach to whisper in your ear; it is to turn pumpkins into coaches, and mice into horses, lowness into loftiness, and nothing into everything, for each child has its fairy godmother in its own soul; it is to live in a nutshell and to count yourself the king of infinite space; it is

*To see a world in a grain of sand
And a heaven in a wildflower;
Hold infinity in the palm of your hand,
And eternity in an hour.*

In this quest, too, he is doomed to disappointments,

*I turned me to them very wistfully:
But just as their young eyes grew sud-
den fair
With dawning answers there,
Their angels plucked them from me
by the hair.*

So at last the singer turns to nature. Perhaps he hopes that, like Swinburne, he may discover happiness with that "maiden most perfect, lady of light," for whom the stars and the winds are as raiment.

But again the poet's dreams "burst as sun-starts on a stream" or crackle and go up in smoke :

*Nature, poor step-dame, cannot slake
my drouth.*

The poets had been in love not with Love, but with their own graceful creations. The Kiss of Diana to Thompson is frigid, the gods of Homer not grand figures as in the minds of Keats and Shelley, but braggarts and gluttons. He cannot burn to false idols. And so illusion fades, the gold turns to clinking brass, the sun rises clear and bright. "The sympathy of nature," the poor seeker after happiness finds, "is the sympathy of a cat, sitting by the fire and blinking at you." And Thompson goes on, in his essay on *Nature's Immortality*, that nature "cannot give what she does not need," namely, soul's ease. This summarizes his view beautifully. Nature has indeed a tranquil charm which the young poet may ad-

mire, but when life with her raveled sleeve has rubbed the mists from his eyes he sees that nature is tranquil because insensible. "Nature has no heart."

And so Thompson cries, "Titan as you are, my heart is too great for you," and he discards the ideas of the Poets of the Happy Valley, echoing Coleridge's bitter lines :

*O Lady, we receive but what we give,
And in our life alone does nature live.*

And so the fugitive soul has reached its last stance :

*Yea, faileth now even dream
The dreamer, and the lute the lutanist.*

There can be no salvation except in the love of God. Here is the poet's finding. The real Thompson speaks. He has become a poet of the return to God. Into the tapestry of his dreams he has woven a mystic vision. Out of strange desolating fires he has emerged renewed. Down the arches of the years, to the golden gateway of the stars he has sought for truth and, at last, has found it. And so he utters that most simple yet profound of all triumphant messages,

His name I know, and what His trumpet saith.

—*Catholic Ladies' Journal*.

NOTICE

SALE OF ARRACK RENTS
JAFFNA DISTRICT 1947-48

Sale of the exclusive privilege of selling Arrack in the taverns of the Jaffna District for the year 1947-48 will be held on Tuesday, the 12th Aug. 1947 at 11-00 a.m. at the Jaffna Kachcheri.

Tenders should be on the prescribed form which may be obtained at the Jaffna Kachcheri on production of a tender deposit receipt for Rs. 750 for each group of taverns. Further particulars appear in the Gazette of July 25, 1947.

P. J. HUDSON,
Government Agent, N.P.

The Kachcheri,
Jaffna, 28th July, 1947.

NOTICE

ARRACK RENT SALES,
MANNAR DISTRICT, 1947-48

Notice is hereby given that the sale of Arrack Rents, Mannar District will take place on 14th August 1947. Tenders should reach the Kachcheri, Mannar before 10 a.m. on the date fixed.

Further particulars can be obtained on application at the Mannar Kachcheri.

V. C. SELLATHAMBY,
for Asst. Govt. Agent, Mannar.
The Kachcheri,
Mannar, 31st July, 1947.

ANNOUNCEMENT

I, S. Chas. Pathirana of Main Street, Jaffna, Licensed Dentist and Optician inform the inhabitants of the Northern Province that I have once more started my business and beg their kind patronage.

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Printed and Published for the Proprietor by BASTIAMPILLAI SANTIAGOPELLAI residing at 39, Main Street, Jaffna, at St. Joseph's Catholic Press, Catholic Mission Premises, Main Street, Jaffna, on Friday the 8th August, 1947.