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## THE EXAMPLE OF BELGIUM A BALANCED SOCIAL STRUCTURE

BY PAUL CRANE, S.J.

On the top of the huge building in Brussels which forms the Jociste Headquarters, there stands the statue of a working man. It was done by a young Jociste and from the artistic point of view it no doubt has its faults, but, to the writer at least, it succeeded in conveying an impression of sturdy, Christian independence, which typifies the present outlook in Belgium and stands in strong contrast to the spirit of depressed irresponsibility which can be sensed so easily now in England and France. A week spent in Belgium, with a delegation of English Catholics, who were the guests of the great Catholic organizations of that country, convinced me that Belgium at the present moment has something, quite unique to give to Europe and to the world; and that it is best summed up in the impression I have described above.

If it is objected that a week is rather a short time to form an opinion about anything, I would reply that the purpose of our visit was to study social action in Belgium; that the generous hospitality of our hosts gave us every opportunity of doing so, and that their patience and quiet eagerness to show us their achievements allowed us to work to a very full-day's programme.

Besides, an impression can be overwhelming and there were countless incidents to demonstrate how widespread is the Belgians' spirit of independence, how strong their refusal to be regimented or stripped of their rightful initiative by an excess of governmental interference. Everywhere, except amongst the Socialists, whom I did not visit, I found a refusal on the part of employees as well as employers to tolerate the prospect of extensive nationalization. This attitude was based on a clear understanding that its universal application in particular cases carried no guarantee of increased production. Particularly amongst the Flemings one found an immensely practical approach to social problems, which has made them scorn doctrinaire solutions and quick to appreciate the importance of individual effort in economic life. Both Christian workers and employers are confident of their ability to solve their country's problems provided they are left alone and freed from the irritations of undue State interference. They recognize that the State has a part to play, but they insist that it should be in essence subsidiary. They refuse to admit its primacy in economic affairs and are determined to rest their present effort at reconstruction on the twin pillars of hard work and close co-operation between Capital and Labour.

Everywhere one found evidence of this healthy distrust of undue State interference, combined with a legitimate pride in the achievements of the past two years. I remember the burning determination to rebuild shown by Mgr. H. van Waenenbergh, the Rector Magnificus of Louvain, as he took us round his shattered University. I remember the pride with which he showed us the work of reconstruction accomplished already in so short a time. "Gentlemen," he said as he showed us a recent piece of rebuilding, "a year ago it was not like this. We have done what we

have done by ourselves. If we had waited for State assistance we should not yet have begun." The same spirit cleared Antwerp in three months of the rubble caused by two thousand V I's and V II's and restored the heavily damaged city in two years. My Belgian friends told me that there was not a pane of glass left in Antwerp after the rocket-bomb attack. Now you would have difficulty in recognizing that the city had ever been attacked at all. It is a busy, prosperous, thriving port, recovering much of its pre-war trade. It was good to see the pride of these Belgians in their great port as the launch with our party on board ploughed its way past the shipping tied up to the miles of docks. "And," said one of our hosts as he looked round at the scene of bustling recovery, "this port is the property of the municipality, not of the State." Everywhere the same spirit was in evidence. M. Conix, the Vice-President of the Belgian *Boerenbond*, was asked by one of our party whether his organization received financial assistance from the State. I shall not easily forget the uncomprehending, almost pitying look in his eye as he answered with quiet emphasis, "Monsieur, we receive none, none whatsoever. And we want none. Here in Belgium we stand by ourselves and value our freedom."

It would be entirely wrong to suppose that this distrust of State interference, this determination to keep its authority in check, serves as a cover for extreme individualism. There are relics of it, but it is on the wane just as Socialism is on the wane because of the energy of the Catholics and, as we were informed in the case of Socialism, the example of the distressing effect produced by it on the economies of Britain and France. Between Christian employers and trade unionists we found a great similarity of outlook as to the true objectives of social and economic policy, and it is that, basically, which allows individual effort to take a sane and sensible path. This identity of outlook takes natural expression in close collaboration between Christian employers and working men at practically all points in the social and economic field. Obviously there is no such collaboration where you have employers still influenced by extreme individualism and Socialist trade unions still clinging to the class war. But extreme individualism is only found amongst a very few of those employers who are still outside the great Association of Christian Employers, and the Socialist trade unions are losing ground increasingly to the Christian organizations. These latter have nearly half the trade-union membership of Belgium, and, under the dynamic leadership of their President, M. A. Cool, are drawing the young workers fast into their ranks. Therefore, it is true to say now, and it will be increasingly true to say in future, that the strong independence of a great part of the Belgian industry goes hand in hand with the closest co-operation between Belgian employers and working men. In fact, it is precisely because this co-operation exists that the spirit of independence prevails. The job of reconstruction and social progress can be achieved unhampered by State interference because both Christ-

(Continued on Page 6)

## THE SCORE AGAINST COMMUNISM

Item for item, here are the reasons why Catholics oppose Russian Communism. They are the same reasons that should appeal to all freedom-loving people.

BY E. F. MILLER, C. SS. R.

When I was in the army during the war, one of the loudest complaints of some of my fellow officers was that touching the position of Catholics on Russian Communism. They maintained that Catholics were narrow-minded, bigoted, ignorant, and undemocratic in sniping at the Russian form of government; that Catholics were only making way for another war in refusing to travel along with the Russians; that Catholics were angry at the Russians (and therefore opposed to them) because the Russians would not grant to their co-religionists the authority and power which they possessed in the middle ages which quite properly was taken away from them when the world came of age.

These officers were university men without exception. They were supposed to be intelligent. Furthermore, while they were in Germany, they were in constant contact with a number of Russian Communists, and thus were given an opportunity of viewing at first hand the actions and of evaluating the philosophy behind the actions of the followers of Marx who came out of the cold north-east. The picture was not pretty; nor were the conclusions as expressed in the words of these same officers unprofane. Yet, when it came to a judgment about the system on which these strange people based their conduct, they were all in favour of the system even though they were in violent opposition to that which was the logical outcome of the system.

Why are Catholics so opposed to Communism? That is the question that belabours non-Catholic minds.

It is high time, then, to clear the air—to give the reasons for this opposition. Catholic opposition comes under seven headings.

### 1. Russian Communism denies the right to private property.

Communism is a system which by its very nature cannot work. Property is a right of man as proper to him as his head or heart. It is not a right ceded to him by a kind church or a generous state, by Comrade Stalin or President Truman. Yet, the Communist philosophy has for its very first principle the removal of private property from the individual. A document recently found in Russian occupied Germany contained these objectives: "Soon there will not be any privately owned companies in the Soviet zone of Germany. All the large companies, even the medium-sized ones, will have to revert to community ownership. When the job of communizing the Soviet zone is completed we shall devote ourselves to other zones." A decree like that is the same as one which would command that every man in the Soviet zone give up one leg to the state; or better still, as though the state were to come along and take away from every man a leg in the interest of all the men of the state. It would not cause much greater happiness and unrest than would be caused by the removal of all private property for which a man slaved and toiled, and which is almost as close and necessary to him as his leg.

How can the Soviets do things like the above in view of the failure of the system in their own country? The history of Russia since the first days of the Red revolution should prove the impracticability of a property-less people.

Conditions had become so bad, and the morale of the citizens so low through twenty years of confiscation and collectivization that a modified capitalism was introduced to save the country from revolution and collapse. Wages were again paid and on an uneven scale too, just as in countries that recognized not only the right of possessions but the right of some men, by dint of labour and talent, to have more possessions than other men. Communism was on the verge of proving itself an absolute failure, not by argument or logic, but by a practical denial of one of the rights which is absolutely necessary if the state is to survive.

And then came the attack of the Germans and the subsequent victory of the Russians. When a man has upon him the apparent signs of death, a doctor can sometimes bring him back to life by injecting adrenalin into his veins. So it was with Communism. It was about to die, indeed it had upon it the signs of death. But victory was the adrenalin that gave it a new, if only temporary, lease of life. The attention of the people was withdrawn from the contradictions of the system and pointed to the heroic defence of Stalingrad and the courageous attack on Berlin. Thus, what might have died within a few years will now continue to rob the people of the fruits of their labour for a period that no man can justly estimate.

### 2. Russian Communism believes in the confiscation or at least the control of neighbouring free independent states.

In spite of the fact that no one is allowed to inspect the countries that border Russia except for a few journalists who are always accompanied by a Soviet officer or who at least have a Soviet officer near at hand in case there are questions to be answered, it is common knowledge that these countries are just as certainly under Russian domination as they would be if they were actually a part of Russia. Such a thing cannot be kept secret any more than the concentration camps of Germany could be kept from the people. Poland is a puppet state, and so is Yugoslavia. Rumania is not free, and neither is Bulgaria. Manchuria is overrun and so is Iran, and nobody believes the Russians when they say the opposite is true. In none of these places is there a free ballot; neither is there freedom. But there are all the restrictions, the checks, the persecutions and the slavery that can be found in Russia. The Vatican is in a position to have more information about quarantined countries than anybody else; and the Vatican says that the above statements are true.

How can an American who risked his life to defend freedom, not only of his own people but of all people, praise a system that has no time for freedom? How can an American who has enjoyed freedom from the moment of his birth, be without sympathy for those who have no freedom? And if he sympathizes with the slaves, he must condemn the ones who create the slaves. There is no greater buffoonery in all the world than the free American making a great noise about little, helpless Spain, and making no noise about land-grabbing, powerful Russia.

(To be Continued)

## IMPORTANT NOTICE

Accounts of Weddings, Funerals etc., will be published only in the case of subscribers and those who give announcements of family occurrences in our paper.—Manager, C. G.

## Church Calendar

NOVEMBER 1947

FRI. ...28 S. James.  
SAT. ...29 S. Saturninus.  
SUN. ...30 1 A.—S. Maura.

DECEMBER 1947

MON. ... 1 S. Andrew.  
TUES. ... 2 S. Bibiana.  
WED. ... 3 S. Francis Xavier.  
THURS. ... 4 S. Peter Chry.  
FRI. ... 5 S. Chrispina.

## The Catholic Guardian

NOVEMBER 28TH 1947

### ON THE CENTENARY OF THE OBLATES IN CEYLON

DEAR REVEREND FATHERS,  
DEARLY BELOVED BRETHREN,

On the eighth of December we are going to celebrate the hundredth anniversary of the arrival of the Oblates of Mary Immaculate in Ceylon.

From the time they landed on the shores of this Island right up to the present time what changes have occurred among the populations they evangelized, those who lived 50 years ago can tell us. There is no doubt that a transformation has taken place during that time not only in the number of Christians, but also in the number of Churches, schools and other establishments raised by the Apostolic efforts of our pioneer missionaries. If the Church in Ceylon to-day enjoys an honourable status and has progressed in proposition to the political and social advance made by the country it is owing to the labours of so many missionaries who devoted themselves to the welfare of the people.

It is therefore right that on attaining a centenary of existence in this country the society of the Oblates takes stock of the ground covered and realizing the favours that God has bestowed through her on the people of Ceylon and of Jaffna in particular, should offer thanks to the Divine Goodness and invite the faithful to join her in praise of God's mercies. In addition we should invoke God's special blessings on the members of the society and on their plans and labours. In order to fulfil this object of thanksgiving and invoking God's blessing on the future, we shall have a solemn celebration of the Centenary on December 8 with High Mass and Exposition of the Blessed Sacrament throughout the day in all the Churches and Chapels of the Diocese. A Solemn *Te Deum* shall conclude the celebrations.

A Triduum of prayers and instructions shall precede the final celebration and on the third day the *Veni Creator* shall be sung, to call God's assistance on the future labours of the missionaries.

Given at Jaffna on 26th  
November, 1947.

✠ J. A. Guyomar, O. M. I.,  
Bishop of Jaffna.

N.B.—This letter shall be read in all the Churches and Chapels of the Diocese on the Sunday following its reception.

## PLAYING WITH FIRE

It is in no light-hearted mood that we are penning this editorial; the gravity of the issues involved however makes silence on our part tantamount to a dereliction of duty.

In our editorial published on the morrow of the elections we congratulated the Tamil Congress on its victory which could hardly be attributed to any efforts of ours and we said that it would be for us a source of unalloyed pleasure to learn even daily that our prognostications had been very wide of the mark.

Such pleasure has not been forthcoming: would that it had been as we are concerned solely with the good of the people and lest there be any ambiguity about it, with the good of the Tamil people. As we continue to see it any policy for the Tamils other than that of co-operation with the rest of the country is suicidal. Now even the section of the country euphemistically styled 'the progressives' would seem to be viewing us askance. We were however none of us happy about our alignment with such 'progressives': they will run true to form: they will make use of us as long as it suits their purpose. When they will have climbed into power they will have no hesitation about kicking away the ladder that helped them up.

We in Jaffna have put ourselves equivalently into the position we found ourselves in at the time of the boycott. Few to-day care to be reminded of that time. That two such decisions should have been endorsed by the public of Jaffna within such a short time of each other is a chastening thought and would seem to show that the responsibility of Tamil leadership is not one to be lightly assumed.

We had hoped that the rally held recently would have given us sound guidance and sure hope. We are bitterly disappointed.

The people of Jaffna were told that they had preserved their dignity. Normally we do not expect much sanity when people get on their dignity and spurn economic considerations. Actual life has the knack of forcing us back on such considerations. It was a realist like Pandit Nehru who told the world in his Autobiography that whatever be the idealism behind politics the underlying, inescapable reality was jobs and securing a voice in the disbursement of public money. Self-respect and dignity are poor substitutes for the Jaffna Tamils.

The federal idea, with a Tamil province as one of the three provinces adumbrated, was surely not seriously proposed. Apart from the financial implications which are patent enough and are dwelt upon elsewhere in this issue, do we fighting alone on this sector, dream for a moment that this is going to be the solution of any of the problems into which we have crashed? Is it merely a salve for our dignity and self-respect?

The crowning indignity was the telegram to the Secretary of State at a juncture when we are decrying British imperialism and are clamouring for *Poorana Swa-*

*raj*. "Mighty Cæsar dost thou lie so low?"

But there is something much more serious. The suggestion to get federation with India coupled with the claim that the Trincomalee base is a Tamil Congress base is either sheer flippancy or if seriously entertained may have very unfortunate repercussions for us and for us alone. If the people in the South take us seriously, we can very easily foresee an anti-Tamil movement with the slogan that the Tamil is the traitor within the gates that could sweep us out of the country. And we ourselves and nobody else will be to blame.

We are playing with fire.

## Propagation of Faith

PROMOTERS' DAY

DEC. 3

Feast of St. Francis Xavier.

## 1ST SUNDAY

OF ADVENT

Gospel

(St. Luke : Ch. 21 : 25-33)

The sun and the moon and the stars  
will give portents  
and on earth the nations will be  
in distress,

bewildered by the roaring of the sea  
and of its waves;

men's hearts will be dried up with fear  
as they await the troubles

that are overtaking the whole world;  
the very powers of heaven will rock.

And then they will see the Son of Man  
coming in a cloud,

with His full power and majesty.

When all this begins,

look up,

and lift up your heads;

it means that the time draws near  
for your deliverance.

And He told them a parable;

Look at the fig-tree,

or any of the trees;

when they put out their fruit,

you know by your own experience

that summer is near.

Just so,

when you see this happen,

be sure

that the Kingdom of God

is close at hand.

Believe me,

this generation will not have passed,

before all this is accomplished.

Though heaven and earth

should pass away,

My words will stand.

Notes on the Gospel of the

1st Sunday of Advent

(Communicated.)

1. Advent means "coming" and in the liturgical sense refers to the coming of Christ. It is a time for reflection and repentance and a season of spiritual preparation for Christmas.

2. The four Sundays of Advent signify the four thousand years, during which the world, sitting in darkness prayed for the Light of the world, Who would bring salvation.

3. To assist us in entering into the true spirit of Advent, the Church today speaks, not about the first coming of Christ as a helpless babe, seeking our love and protection, but rather of His second coming in all power and majesty.

4. Advent is the Lent of Christmas and in former times Catholics fasted two or three days a week. Although these pious customs are no longer observed, Advent is still a season of penance and mortification.

5. As in Lent, the ornaments of the Altar are purple, symbolic of contrition; all chants of joy such as the Gloria in excelsis are omitted; marriages are forbidden.

6. We should prepare for the coming of Our Lord on Christmas day, just as the whole world longed for the coming of the Saviour for four thousand years. If we prepare for this first com-

ing by prayer and sacrifice, and make our souls a fit dwelling place for the Infant Jesus, then we need not fear His second coming on Judgment day as described in today's Gospel.

7. Today's Gospel contains a three-fold prophecy: first, it speaks of the trials of the Christians and the means to overcome them. Secondly, it reveals the signs that were to precede the destruction of Jerusalem and thirdly, it gives a vivid description of the events which will precede the Last Judgment.

8. St. Augustine says: "live as though your Judge were to meet you today, and you will not fear Him, when He does come." This may be the last time that we spend Advent in this world. Let us therefore be ready to meet our Judge.

## Ceremonial Opening of Parliament

(By our own Special Correspondent)

At 10 a.m. sharp His Excellency Sir Henry Monck Mason Moore, Governor of Ceylon declared the New Parliament open in the name of His Majesty the King amidst scenes of unforgettable splendour thus ushering in a new era in our long and glorious history.

By the early hours of the morning the city of Colombo bestirred itself for the great event. Flags of the United Nations generously interspersed with the yellow and red Lion flags gave the streets and buildings a gay and festive appearance.

Crowds of sightseers in their thousands marched eagerly along the roads wending their way to the approaches of the Parliament buildings.

Looking down from one of the balconies of Parliament house one saw a seething mass of humanity crowding the pavements perched on walls and balustrades, while the huge army of clerks who but recently left their desks on strike were craning their necks from every coign of vantage in the great pile of the Secretariat Buildings anxious not to miss any part of the pageantry below.

The mammoth crowd sheltered from the blazing sun was quiet and orderly presenting an appearance of disciplined enthusiasm. A sprinkling of working girls in vivid frocks and sarees, and the yellow robes of monks lent colour to the scene.

Units of the Royal Air Force, the Royal Marines and the Royal Navy lined the roads leading from Queen's House the route along which the Governor, Senators, Judges of the Supreme Court and high ranking Military Officers were to take.

Inside Parliament Hall was assembled a most distinguished gathering composed of Members of Parliament, eminent surgeons in red robes, educationalists in their academicals, civil servants in their white and gold uniforms, military officers with decorations on their chests, knights in formal morning attire and top-hats, ladies in gorgeous sarees, waiting breathlessly for the great moment when Ceylon would enter a new stage in her political development. There was the Premier in a blue suit looking cheerful, as full of energy as ever, his beaming face reflecting the pleasure he must needs feel at the success of his endeavours. There was Mr. Bandaranaike, simple and homely in his white cloth and banian, one of the most potent figures in the new Parliament about to be born. There was Mr. G. G. Ponnambalam in a gold embroidered turban and silks, while Dr. N. M. Perera, Dr. Colvin R. de Silva were conspicuous in their red ties and shirts. Cheek by jowl with these leftists were sitting high dignitaries of the Buddhist hierarchy in crimson and gold silk, while the leaders of the Christian Churches were in more formal black.

The ceremony itself was brief and impressive. As the procession of cars bringing in the Senators, the Judges of the Supreme Court in scarlet and ermine and Commanders of the Armed Forces moved up, the troops lining the streets sprang to attention. Sharp at 9.15 a.m. H. E. the Governor left Queen's House preceded by an escort of Royal Marines on motor cycles. The troops presented

(Continued on Page 5 Col. 1.)

Rome, 12 September, 1947,

Feast of the Holy Name of Mary.

## THE CENTENARY OF OUR MISSIONS IN CEYLON

DEAR REV. FATHERS AND  
VERY DEAR BROTHERS,

Several months ago Revd. Fr. Hilaire Balmes, then Vicar-General, addressed a circular to the Oblates of Ceylon commemorating the Centenary of the arrival of our first Fathers in the Island. This event is of such importance for our dear Congregation that it goes beyond the limits of Ceylon and is of the highest interest to the Oblates the world over. The whole Congregation must rejoice on this occasion. It must recall piously the deeds and achievements of those of ours who have laboured to establish and develop a Mission into what is now a flourishing Church. I feel, therefore, that it will fulfil a strict duty and please everybody to reproduce for the whole institute these pages first intended only for the Missionaries in Ceylon. This will be, I think, a suitable way of setting off honourably this wonderful chapter, of the missionary history of the Oblates.

Feast of St. Therese of Lisieux,  
Patroness of the Missions.

### To the Missionary Oblates of Mary Immaculate in Ceylon

YOUR LORDSHIPS, REV. FATHERS  
AND VERY DEAR BROTHERS,

On the 28th Nov. 1847 there landed at Galle, Fathers Stephen Semeria, Louis Keating, Joseph Alexander Ciamin and Bro. Gaspar de Stephanis who had embarked at Marseilles on 21st Oct. with Mgr. Bettachini, newly-appointed pro-Vicar Apostolic of Jaffna. After celebrating the feast of Our Immaculate Mother at Colombo, they reached Jaffna on the 11th February, after leaving Fr. Ciamin at Mantotte. There they found the poor faithful with only twelve priests: six Goanese Oratorians, two Spanish Cistercians and 4 Secular priests from Italy.

Our Oblates will therefore soon have lived and toiled a hundred years in the island that its people call Sri-Lanka—Lanka the Sacred: a hundred years of vicissitudes that have not all been painful, that have led to the admirable results of today. Introduced to the second Vicariate of the island merely as Mgr. Bettachini's helpers, we received his succession in the person of Mgr. Semeria and had the Vicariate officially entrusted to us in 1861. The successor of our first bishop there, Mgr. Bonjean was called by Rome to take charge of the Vicariate of Colombo in 1883 and became the first Archbishop on the establishment of the hierarchy in 1886. In 1893 we handed over the territory of two Dioceses, Galle and Trincomalee: as early as 1883 the Sylvestrines

who had preceded us at Colombo had been given charge of the Diocese of Kandy: in 1939 Colombo Archdiocese gave birth to a further Diocese, Chilaw, entrusted to the secular Ceylonese Clergy.

According to a letter written to our Venerated Founder by Fr. Semeria on 10 Dec. 1847, Ceylon had at the time 29 priests and only two Bishops, with 350 Churches or chapels and a total of 100,000 to 150,000 Catholics. Today it numbers 480,000 faithful, 355,000 of whom are in the Dioceses where our Fathers have laboured most. There are 350 priests, 210 of whom are Ceylonese and six dioceses instead of two Vicariates. The Oblates themselves number 240 of whom 200 are priests.

As to the organization of Catholic life, our Colleges of Colombo, Jaffna and other towns are an eloquent testimony to the sacrifices accepted, the struggles and the ability of those who have dedicated themselves to this important and often thankless task. Our educational system, due chiefly to the vision and practical sense of Mgr. Bonjean, but also beholden to the constant efforts of his successors and auxiliaries, is an object of admiration for the whole of India and the butt of the fiercest opposition to the Church. Our Catholic lay-Activities are well organized, carefully trained and a powerful support to the priestly apostolate. The most beautiful gem of the Centenary however, is beyond all doubt, the Clergy itself—the native Clergy, chief fruit of our Fathers' labours. When we came to Jaffna in 1848, there was not a single Ceylonese priest. The Oratorians of Goa saved the Faith in the days of Calvinist domination and are entitled to the undying gratitude of the Island. (To this day the name of their heroic leader, Fr. Joseph Vaz, thrills the whole Catholic population that venerates him as a Saint). However, even during the peaceful times that succeeded the Dutch persecution they did not discover any local vocations. The fact is there (explain it as you will) that the first two Ceylonese priests, Frs. Francis-Xavier Vadoolison of Colombo and Francis Saverimuttu of Jaffna were ordained in April 1857 by Mgr. Bettachini through the efforts of Fr. Semeria. Another fact to the honour of our Congregation is the foundation of the first Seminaries: St. Martin's at Jaffna, St. Bernard's and St. Aloysius' in Colombo. Another fact and one not sufficiently taken into account by historians is that the native clergy turned out by these Seminaries of ours holds pride of place in the whole East for its moral and intellectual worth, its truly Catholic spirit and easy co-operation with the foreign missionaries.

We came to Ceylon for one only purpose—to establish the Church in this land. It was on Archbishop Marque's initiative that the first secular diocese of the Island, Chilaw was erected. And on the eve of this glorious Centenary, how happy we are to be able to greet a son of the soil in the person of Mgr. Thomas Cooray, Archbishop of Colombo and Metropolitan of the land.

In increasing measure the control is being placed in the hands of our Ceylonese brethren, the priests of the country, from the Archbishopric of Colombo and the Vicar-Generals of Jaffna and the direction of our big Colleges of St. Joseph's and St. Peter's in Colombo to the posts of district Superiors. Thanks to the brotherly outlook of our European missionaries this transfer of power is being effected with good grace and concord. In Ceylon it is now a strongly established tradition to place the local and foreign priests on the same footing. Dealings with one another have always been friendly, cordial, brotherly. There is no precedence based on race or seniority of priesthood. Oblation is the only distinction admitted.

There is no reason why this state of things should change, for it is based on a mental attitude rather than on any external circumstances. On the contrary, we have every reason to expect that the situation will improve, seeing the charity with which the European missionaries accept this development, which on their part they consider quite normal. There is real self-denial in this attitude and we congratulate all our brethren of Ceylon for it; but self-denial is made easier by the Roman spirit with which our Venerated Founder, Bishop De Mazenod, has wished to imbue his Congregation. We are pleased to appeal to it again as we know that our words have already found a full echo in your hearts.

It has been said that the missionary should labour to find somebody on the spot to take up his post while he himself pushes further afield to make new clearings for the Gospel and thus to be always a *pioneering*. This will not be altogether the case in Ceylon. No doubt each one of us must have at heart the larger recruitment of vocations demanded by needs that are still urgent. In this sense each one must be on the look-out to find in the bosom of the best Catholic families the promising youth who will eventually succeed him. There is, however, still so much to be done that we can foresee that we shall have to stay on alongside those whom we shall have sent to the Seminary or led to the Altar. In his first letter after his Consecration, Archbishop Cooray delicately expressed his fear that reinforcements from abroad would become rarer. We have no intention at all of stopping them. Their Lordships Drs. Cooray and Guyomar have repeated to us in conversation that for a long time to come missionaries from abroad will still be needed. Alongside the native Clergy (of Seculars and Oblates) there is room therefore for other workers of the Gospel. We shall respond to the trust the

Church places more and more in us, by a redoubling of zeal for the spiritual interests of these dear missions which for a hundred years have been the scene of so much devotedness and sacrifice on the part of our members.

Going over the letters that passed between Bishop de Mazenod and Father Semeria we have been struck by our holy Founder's insistence on a point he considered of the utmost importance. We shall quote just one passage: it will suffice to show how the idea it expresses almost obsessed our venerated Father. The letter is, dated 8 April 1850. "Are we never going to take in hand the conversion of the unbelievers who are in such excessive numbers in your Island? Speak to me a little, and much, of all that: of your ideas and your hopes on this matter. I know you are kept busy with lapsed Catholics..... but the unbelievers, these poor souls being lost so close to you and in a way under your very eyes! Must we not also take in hand their conversion?"

It is to this insistence that we must attribute in the early days of Bishop Semeria's episcopate the organisation of a missionary squad to which Fathers Bonjean and Chounavel gave special lustre. Unfortunately, circumstances did not permit this enterprise to be followed up. We hope that in the very near future we shall have the happiness of seeing Our Fathers of Ceylon take it up again with all its success of long ago. Noteworthy in the same line and a matter for emulation, is the work accompanied by the Nallur Mission under Bishop Joulain and his successors.

Has not the time come to attempt on a large-scale the enterprise suggested by Bishop de Mazenod, giving it the advantage of our 100 years of experience and achievement and putting into it all the resources the present provides? Would this not be both a gesture of filial love towards our venerated Father and the sign of a wise adapting of ourselves to a situation which will be more and more our very own.

Chilaw is only a first stage. The dioceses are going to be constituted little by little with their own bishops and their normal clergy, the Diocesan priests. This is the law of progress and, in quite a number of other countries, our Religious Family has got used not to pine over such progress, especially if it is effected under the blessing and encouragement of the Church of Rome.

On the other hand, in Ceylon perhaps more than anywhere else the Congregation has shown itself quite disinterested; it has no parish or College or Association of its own. All it has is its Vicariate house (that also shelters the Novices) and its little Scholasticate. It has sought for no temporal advantage.

Henceforth we must look further ahead than the immediate circumstances. We know that the Prelates at the head of the three dioceses wish to see

(Continued on Page 4.)

## The Centenary of Our Missions in Ceylon

(Continued from Page 3.)

us establish houses of our own, houses of missionaries and of preachers, houses which would also be the residences of the missionaries to the non-Christians, so eagerly desired by our Ven. Founder; houses of enclosed retreats for the Clergy and for laymen.

Doubtless the Missions to the non-Christians are much harder to realize today than in 1850: but we must study the possibilities however meagre that they present, and devise methods for the very reason that new obstacles have arisen, especially during the last fifty years. Would this be possible without the formation of a missionary squad that would make a speciality of this study and rack its brains for a solution to the problem? Does not the express wish of a Father such as ours deserve to be taken into account? Meanwhile the Missionaries thus specialised would be the natural Auxiliaries of the Clergy for all the sermons required in the parishes, for retreats and missions and the Catholic Action Movement: and in accordance with the Holy Rule, they will also be the guides of priests and laity in enclosed retreats. If the Family can be proud of the 100 years' work of its children in Ceylon; if without false pride it can testify to having responded to the wishes and the trust of the Holy Church, it owes it to itself and to the valiant predecessors of the present missionaries (to the memory of Bishops Smeria, Bonjean, Melizan, Joulain, Coudert, Brault, Marque and Masson as of our dear veteran priests of whom we shall mention only Frs. Isidore Belle and Charles Collin) to follow their examples and to face the future with confidence and above all with solid common sense inspired by Faith and an insight into the trend of developments.

Following the veterans does not always mean copying strictly what they have done or sticking obstinately to the line of conduct they thought fit to adopt in their day. Placed in our circumstances they would be the first to reverse their tactics on an occasion: they would meet new conditions with new methods. A time will come and very soon, when we shall be the framework of a clergy that we have formed, a clergy energetic and generous, friendly and brotherly towards us. Many of our members will still remain associated with this clergy as the auxiliary pioneers of a powerful and prudent penetration under the orders of the hierarchy. Others will perhaps be coping with the duties and functions called for by the progressive development of established Christian communities. All will have to face the alternating fortunes of a battle that promises to be grim and has in fact commenced. Since Their Lordships the Bishops insist on it, we shall stay on with them,

but gradually establish ourselves on a plan that is better suited to the requirements of a new situation.

In this way we shall enter more fully into the views of Bishop de Mazenod. From Heaven above, he sees perfectly that the task has been stiff, stiffer than was first forecast, but he will applaud our resolve enthusiastically and obtain for us the choicest graces from the Father, the Son-Redeemer and the Holy Ghost, the Paraclete. He will obtain for us also the lavish blessings and protection of our sweet Mother Immaculate. In fact, we have not forgotten Her in these hundred years of our Ceylon Apostolate. If the pilgrimage of Our Lady of the Holy Rosary in the heart of the Vanny at Madhu witnesses these splendid crowds converging on it annually from every corner of the Island, this is due, under Mary's motherly goodness, to the devotedness of our own Fathers who restored the lost shrine. The grottos of Our Lady of Lourdes dot the land. A member of ours has founded a Contemplative Order dedicated to the Queen of the Holy Rosary. Numberless Missions have been dedicated to Her Name: new sanctuaries are springing up to the Immaculate Heart of Mary at Fatima Hill (Pandateruppu) and at Te-watta the national Basilica of Our Lady of Lanka, the Island's ex-voto of thanksgiving, vowed by the late Archbishop Masson, and now due to Mary\* for having watched over and protected the Island in the recent war.

In accordance with the prescriptions of our Holy Rule devotion to Mary has been fostered among the faithful so well that Sri Lanka can truly be called Mary's Dominion. As we repeat each year in our Act of Consecration, it is She that she presided over all our works, blessed our efforts and now receives the homage of our success. On the occasion of this Centenary may She accept the glory of all that has been achieved: may she forward it to the throne of God and in return obtain for you the grace of an ever deeper religious and interior life which is the pledge of the magnificent blessings reserved for the good workers of the Gospel and for their fruitful apostolate.

In agreement with their Lordships the Oblate Bishops, please organise a solemn celebration for the 8 Dec. 1947, (preceded if possible by a triduum of prayers and instructions) in all our Churches and chapels of Ceylon. To conclude, a fervent Te Deum of Thanksgiving will be sung. You will thus express the gratitude of pastors and people towards the Lord of the Harvest for all the favours granted during this century of Apostolate. Nevertheless, so as not to forget that a century that ends marks the dawn of a century that begins, we should be pleased if on the eve of the feast or at the final celebration the Veni Creator is sung to implore of the Holy Ghost the light and strength required for the work still to be done and

which seemingly will be still more complicated and arduous.

Associating ourselves from now with Oblates all the world over in your jubilarian festivities, we renew to you, Rev. Fathers and very dear Brothers the assurance of our religious devotedness in J. & M. I.

HILAIRE BALMES, O.M.I.,  
Vicar-General.

\* \* \* \*

I take the opportunity of requesting all our publications to give Ceylon full prominence in this Centenary Year of its foundation. To pursue the work so wonderful already, we must have apostolic workers: let us draw these vocations by the account of the labours of our predecessors and the prospect of the future conquests.

I also make a special appeal to our Scholastics everywhere and of all nationalities so that with God's grace some of them may turn their aspirations towards Ceylon. For this Centenary I would like to offer this Church a fine bouquet of missionaries coming from all parts of the Congregation. May Our Lady of Lanka raise up to Herself the vocations of apostles who will go to preach Her, make Her loved and set up Her sway in Her queenly possession of Ceylon.

Receive my very dear Fathers and Brothers and you especially my very dear Oblates of Ceylon the most sincere expression of my religious and entire devotedness in J. & M. I.

LEO DESCHATELETS, O.M.I.,  
Superior-General.

### This is Fatima

When Our Lady appeared just 30 years ago to three shepherd children at Cova da Iria, one and a-half miles from the village of Fatima, the spot lay surrounded by open country. Not even a cottage was there.

Now Cova da Iria is a hamlet of about 40 wood or white-plastered houses with red-tiled roofs, mostly of one story. They straggle for about a quarter of a mile along the main road up to the Cova itself.

The Cova was originally a natural amphitheatre. Rising from a deep bowl were oak and olive-covered slopes where the children took the sheep to graze on the fallen acorns among the scrub and thin grass.

Now the centre part only has been partly filled in to make a long, noble approach.

A wide central drive, starting high up on the road from tall gates, sweeps down and then straight up again to the white basilica which stands on the highest point.

It was on this spot that the children were standing when the first lightning flash before Our Lady's approach alarmed them so that they ran down the hill.

#### TREE FOOTSTOOL

Almost in the centre of the hollow is the simple little pagoda-like Chapel of the Apparitions built on the spot where Our Lady appeared.

Only the altar space is entirely enclosed. The rest—big enough to hold comfortably only about 30 people—is covered by a red tiled roof and enclosed by waist-high stone railings.

A short pillar to the left marks the exact spot where the tree grew on which Our Lady's feet rested. The tree was soon taken piece by piece by relic-seeking pilgrims.

An empty space at the base of the pillar contains flowers and there is a grating through which petitions can be passed.

On the 13th of each month, from May to October, the statue with its jewelled crown is taken from behind the enclosed altar and placed on the pedestal. Then, after being carried in the procession of the sick, it stands on an open altar at the top of the 39 steps leading up to the basilica, where it remains during Mass. After the blessing of the sick it is brought back to the Chapel of the Apparitions.

#### MIRACLE SPRING

Two side roads sweep round by the hospital and the retreat houses that have been built along two sides of this rough square. In the lowest part in a straight line between the main gates and the basilica, is a round fountain building over the miraculous spring. There is a crucifix over the main gates, a statue of the Sacred Heart over the fountain, and an illuminated cross over the basilica which rises up against the background of the sky.

Between the two side roads, to the right of the basilica and beyond the retreat houses, the hillsides remain as they were in 1917—dotted with holm oaks and olives, both short, sturdy trees very similar in appearance, with purple autumn crocuses brightening the sparse and tired looking grass that is all the sandy soil can support.

Half a dozen oaks have been left with a low, circular stone wall surround, on the hill up to the basilica. Nothing more has been done than is necessary to show fitting devotion to Our Lady.

With the vineyards along the roadsides, and the slopes of the coastal range dropping from the plateau it is easy to recall the shepherd children who were entrusted with a message to the world.—*Universe.*

#### PROGRAMME FOR LANKA

1. Clear slums—build good houses.
2. Educate every child—liquidate illiteracy.
3. Train every citizen for any service to the community of which he can be made capable.
4. Provide work—pay well.
5. Grow more food—produce more goods.
6. Provide playing fields—create community centres.
7. Fight disease—protect health.
8. Ensure comfort and security for the old and disabled.
9. Banish bribery—end corruption.
10. Honour religion.
11. Drop caste and communalism—country before community and world-brotherhood before nationalism.

#### DUTIES OF CITIZENS

1. Know your job—do a good day's work.
2. Respect the Law and ensure order.
3. Be honest and reliable.
4. Serve your country.

#### PICTURES OF THE SACRED HEART

For the convenience of the Missionaries and of our Catholics we have just printed pictures of the Sacred Heart for Enthronement purpose, beautifully coloured. Suitable for framing. Size 16x10.

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(Continued from Page 2.)

arms all along the route and just as H.E.'s car arrived at the Parliament Buildings the C.L.I. band struck up the first lines of God Save the King. Simultaneously a battery of the C. G. A. thundered forth its salute of 17 guns while a guard of honour drawn from a detachment of the C.L.I. presented arms.

Wearing a brilliant uniform and a black cocked hat with white plumes the Governor read "the speech from the throne" seated on the dais surrounded by his aides in their dazzling white and scarlet tunics.

Outlining in brief the programme of his ministers the Governor ended by invoking divine aid on the people and their leaders. While we, who sat there listening to his earnest and solemn tones, felt that we were witnessing before our eyes the birth of a new nation whose future was to be handed over to our keeping.

## Mid-Winter Madness

Tamil Congress leadership does not lack ability, but it seems sometimes woefully deficient in political judgment. Following Mr. S. J. V. Chelvanayagam's speech hinting at the possibility that the Tamils might have to demand a federal form of government with the right of secession if "they could not get justice in a unitary form of government," the President and Secretary of the All-Ceylon Tamil Congress have despatched an extraordinary statement to Whitehall, as also to Ceylon's Prime Minister. What the purpose of these political pyrotechnics at this particular stage is, it is difficult to decipher. If Mr. G. G. Ponnambalam and his lieutenants imagine that they can persuade Whitehall to modify the Soulbury Constitution to their way of thinking they are even less practical than we suspected. The scheme indeed is so preposterous that it surprises us that it should have been deemed worthy not only of consideration but of publicity. If anything is more calculated to damage the interests of the minorities, it is this provocative piece of political pamphletting.

Does the Tamil Congress really believe that a federal scheme, on the basis of self-determination for its followers, is either politically feasible or economically desirable? Politically it must isolate them in the comparatively barren districts of the North and in some parts of the East. Economically the Tamil community, which comprises professional workers, Government officials, employees and wage earners, who are spread today all over the island, will perforce be confined to the Tamil-speaking areas. In what way does division benefit Mr. Ponnambalam's people? Ceylon's commercial prosperity rests on three commodities, rubber, tea and coconut, and the former two are localised almost entirely in the non-Tamil tracts. Nor are the political prospects of division any more bright. Federal institutions, it is true, exist in pocket-handkerchief countries like Switzerland which covers an area of a little under 16,000 square miles as compared to Ceylon's 25,332 square miles. But Switzerland's economy is well-balanced and spread proportionately over its 25 odd cantons, whereas that cannot be said of this island. Partition has been introduced in another microscopic State—Palestine which has an area of barely 10,400 square miles. But can any reasonable man—Jew, Arab or otherwise—enthusias over this prospect? Judging from the wrong-headed tactics of the Tamil representatives in recent months, it would appear as if this organisation has shot its bolt with its victory in the elections. Mr. Ponnambalam and his lieutenants showed considerable organising ability in their electoral tactics, but their political strategy is adolescent to the point of being childish. Self-determination for the Tamils can only spell political and economic disaster. It is not practical politics. It is merely cutting one's nose to spite one's face. The Tamil Congress would do well to remember one thing. Democracy does not mean the might of the majority but equally it does not mean the tyranny of the minority.—(Times of Ceylon 22-11-47.)

## Civic Reception to His Lordship the Bishop of Jaffna

Right Rev. Dr. J. A. Guromar, O.M.I. Bishop of Jaffna paid his Pastoral visit to Mullaitivu on the 15th inst. The public of Mullaitivu gathered in large numbers in the evening at the main junction to receive their beloved Pastor. His Lordship arrived by car in the company of his Vicar-General, Very Revd. Fr. J. Emilianus Pillai, O.M.I. and Revd. Fr. Soosainather, O.M.I. His Lordship was received by Revd. Fr. S. A. Swampillai, the Parish Priest, Mullaitivu Mission and Revd. Fr. C. Mariampillai, Parish Priest, Putbukudiyiruppu Mission.

The Chairman and Members of the Town Council and other leading people of the place were introduced to His Lordship by Revd. Fr. S. A. Swampillai.

At the Civic Reception which followed, Mr. S. Swakeempillai, the Chairman of the Town Council garlanded His Lordship and the Address of Welcome was read by Mr. B. N. Benedict on behalf of the Town Council and the Ratepayers. His Lordship in reply thanked the members of the Town Council and the Ratepayers for the reception given him and said that with the new system of Local Government Administration, Mullaitivu Town would develop soon and regain its past glory.

After the Civic Reception His Lordship was taken in procession through the Main Street, the Beach Road and the Light-house Road, headed by the Jaffna Band. All along the route His Lordship was garlanded profusely both by the Catholic and non-Catholic residents of the place.

At the reception given in the School by the parishioners of St. Mary's Church, an address was read by Master A. Jesuretnam. His Lordship in reply expressed his appreciation of the great love shown him and the manifestations of faith. He stressed the duty of Catholic parents in bringing up their children as virtuous children of the Catholic Church.

The next day the 16th instant, a large congregation attended the Pontifical Mass at St. Mary's Church, after which His Lordship administered the Sacrament of Confirmation to about 200 children.

A CATHOLIC.

## LOCAL & GENERAL

**The Confraternity of the Sacred Heart.**—The monthly meeting of the Senior members of the Confraternity of the Sacred Heart, St. Patrick's College Branch came off on Sunday the 23rd inst. in the College Hall after Benediction. Rev. Fr. S. Nicholapillai, O.M.I., B.A. (Lond.) delivered a lecture on "Rome during the Papal Election." The lecturer gave a first hand and realistic picture of the work carried on by the College of Cardinals who sat in Conclave to effect a momentous election so vital to Catholics as well as non-Catholics, the world over. A vote of thanks was proposed by Mr. J. A. V. Sylvester and seconded by Mr. C. W. D. Alwines. The President of the Confraternity Very Revd. Fr. T. M. F. Long, O.M.I., Rector of the College added his words of appreciation of the lecture which had immensely interested the members of the Confraternity.

**The Jaffna Diocesan Union.**—A meeting of the Executive Committee of the Jaffna Diocesan Union will be held at the Catholic Club on Sunday the 30th November at 5-30 p. m.

**Ceylon Doctor in England.**—Dr. M. J. A. Sandrasagra has completed his specialised training in Paediatrics & Child Health, and obtained the Diploma in Child Health of Great Britain. Dr. Sandrasagra worked as Clinical Assistant to Professor Charles McNeil at the Department of Child Life and Health of the University of Edinburgh for a period of one year. For a further period of six months Dr. Sandrasagra worked in a similar capacity under Prof. Alan Moncrieff at the Hospital for Sick Children, Great Ormond Street, London and the Institute of Child Health, University of London.

Through the courtesy of Lady Moore the British Red Cross Society has made arrangements for Dr. Sandrasagra to visit and study the Junior Red Cross and Child Welfare Organizations of the

Society in England and Scotland. He has already completed his survey of the Units in London and hopes to see many of the Scottish links and the organization of Child Guidance work in Great Britain before he returns to Ceylon.

**Personal.**—Mr. I. K. Balaretna Raja has been appointed Executive Engineer, P.W.D., Kalmunai and he has assumed duties on 1.11.47. Mr. Balaretna Raja is the eldest son of Mr. N. Kathiravelu, Retired Postmaster, Chundikuli.

**London Degree Results.**—This year there has been a record result of 40 Arts and 11 Science Graduates of the University of London. Of these Revd. Fr. S. Nicholapillai, O.M.I., and Mr. A. A. Joseph of the Staff of St. Patrick's College, Jaffna have been successful. Mr. A. Gnanapragasam of St. Benedict's College, Colombo, an Old Boy of St. Patrick's College, Jaffna is another new Graduate.

Mr. V. A. S. A. Joseph, has been successful in Part I of the LL.B. Exam. (New Regulations).

Miss S. Chinniah, of the "Rajasthan," Point Pedro, an Old Girl of the Holy Family Convent, Jaffna is one of the new lady Graduates.

**Tamil Congress Cable to Whitehall.**—Mr. G. G. Ponnambalam and Dr. E. M. V. Naganathan, President and Secretary respectively of the All-Ceylon Tamil Congress, have sent the following statement to Whitehall and to Ceylon's Prime Minister:—

"The Tamil people of Ceylon have rejected the Soulbury Constitution in as much as at the general elections not one Tamil candidate of the UNP was elected to Parliament and all but one of the Tamil representatives who voted for the acceptance of the White Paper of 1945 in the defunct State Council were defeated.

"The All Ceylon Tamil Congress demands a free constitution for Ceylon conferring sovereignty on its peoples with equal freedom for all communities and calls for a constituent assembly to frame a constitution acceptable to all sections of the people.

"A unitary Govt. with the present composition of legislature and the structure of executive is totally unacceptable to the Tamils. In the absence of a satisfactory alternative, we demand the right of self-determination for the Tamil people."

**University Registrar on Education.**—Speaking at a conference held under the auspices of the Colombo Teachers' Association and the All-Ceylon Women's Conference, Mr. A. M. K. Cumaraswamy, Registrar of the University of Ceylon, said that the old notion, "In any vocation a man can do better than a woman," has to be changed in the case of education, since in his experience he had found that women made better teachers than men."

He warned the parents against forcing their children to take to vocations for which they were not fitted by nature. If parents consulted an expert in that direction then the talents of their children would be correctly utilised. In education the final criterion had to be the good of the country as a whole and the children should receive the best that the country could give them.

**Senator Resigns.**—Dr. V. R. Shockman who had been appointed by His Excellency the Governor to the Upper House has resigned his seat in the Senate owing to ill-health. Mr. H. E. Jansz has been appointed to the vacancy so created.

**Trade Union Adviser Quits.**—Mr. Trevor Hulson, Trade Union Adviser, to the Government of Ceylon, left the Island on Monday the 20th inst. He arrived in Ceylon on October 26th last year on a three year contract as Trade Union Adviser. "The principal reason why I am leaving Ceylon," said Mr. Hulson, is "because the conditions under which I have to work are not compatible with the establishment of sound trade Unionism." He accused the Government of trying to "isolate" and put him in "cold storage."

## ANURADHAPURA

ALMA MATER WELCOMES M.P.'s.

A public reception was accorded on Thursday the 20th inst. at 4 p.m. by St. Joseph's College, Anuradha-

para, to three of her Old Pupils recently elected to the Parliament. They are: Dissawa P. B. Bulankulame, M.P. for Anuradhapura, Parliamentary Secretary to the Ministry of Agriculture and President of the O.S.A. of the College, Mr. M. Senanayake, M.P. for Madawachchi and one of the Vice-Presidents of the O.B.A. of the College and Mr. S. H. Mahadivulwewa, M.P. for Kalawewa.

The last mentioned was unable to attend the function owing to unavoidable circumstances and sent a telegram of regret just before it was due to begin. The other two were welcomed by the Principal, Revd. Fr. B. Deogupillai, Mis. Ap., D.D., L.Ph., B.C.L., and were introduced to the Members of the Staff amidst the ardent applause of the boys and the deafening fire of crackers. They were then garlanded and led to their seats on the platform. The Revd. Father Principal then voicing the sentiments of the Alma Mater and the Staff congratulated them on their great achievement and remarked that few other schools could boast of so many M.P. Old Boys. Continuing he praised them for their patriotism and their loyalty to the Alma Mater and reminded them that the crying need of the North Central Province was sound education of the masses and that the cause of education in the Province had been championed so long by their Alma Mater almost single handed. Expressing the hope that with the help of her M.P. Old Boys, the Alma Mater would be able to redouble her educational work, he thanked them for their kindness in having consented to attend the function and wished them every success.

He was followed by Master H. Gunasekera, who speaking on behalf of the present boys, said that they would maintain the honour the Old Boys had won for the College and that the long neglected North Central Province had now come to the fore-front of National reconstruction.

Next, Mr. S. A. D. Francis spoke in Sinhalese and got three junior boys to sing some "Viridi" verses extolling the qualities and achievements of the guests of honour.

Mr. Bulankulame then rising amidst loud applause thanked the Revd. Fr. Principal, the Staff and the boys for the honour conferred on him and his colleagues by their Alma Mater and for the beautiful sentiments expressed and addressed a few words of advice to the boys. Reminding them that book-learning was not everything in education he exhorted them to attend seriously to the formation of a sound moral character by following the golden rule of sincerity in thought, word and action. Mr. Senanayake too thanked the Revd. Fr. Principal, the Staff and the students for the simple but sincere and cordial welcome accorded to them and expressed his gratitude to the Roman Catholic Church for having catered to the English educational needs of the Province for the past half a century.

Light refreshments were served to the distinguished guests and to the Staff and with that the celebrations came to a happy close.

## Order Absolute

IN THE DISTRICT COURT OF JAFFNA.

In the matter of the Last Will and testament of the late Mariampillai Emmanuel Rasiah deceased, of Karaiyoor.

Testamentary Jurisdiction } No. 803

Mariampillai widow of Mariampillai Emmanuel Rasiah of Karaiyoor.

Petitioner. This matter coming on for disposal before R. R. Selvadurai Esq., District Judge, Jaffna on the 7th day of November, 1947, in the presence of Mr. W. B. Canagaratna, Proctor on the part of the petitioner, and the affidavit of the above-mentioned petitioner and of the witnesses to the Last Will dated 29th October, 1947 having been read:

It is ordered that the Will of the above-named deceased, dated 9th September, 1926 and numbered 1396 and attested by Mr. J. A. J. Tisseverasinghe, Notary Public be and the same is hereby declared proved.

It is further declared that the petitioner as the surviving sole and universal heir and also is the executor named in the said Will and that she is entitled to have Probate of the same issued to her accordingly.

This 7th day of November, 1947.

Sgd. R. R. SELVADURAI, District Judge.

## The Example of Belgium

(Continued from Page 1)

ian employers and working men are determined to co-operate together to achieve it. That is one of the things which makes a visit to Belgium such a tonic for the Catholic social investigator.

The basic foundation of this co-operation is the sharing of a common Faith, and it takes practical expression easily because the Belgians are tough and practical people. The collaboration between Christian employers and working men which already existed in Belgium before the war was greatly strengthened during it when both stood together against a common foe. Since the war it has blossomed into a large number of practical forms designed to improve the social and material status of the worker and to increase gradually and solidly the degree of his responsible participation in industrial life. There is an awareness of the needs of the time and a strong determination to meet them by putting into practice the social teaching of the Church, which Christian employers and working men are studying so hard and which they understand so well. At the same time, however, there is a refusal to be driven by panic into legislation before the time is ripe; a willingness to resolve difficulties through discussion; a determination to evolve an orderly progress rather than to rely on doctrinaire revolution whose only effect would be to enthrone new masters in place of the old.

All this is going on in Belgium and all of it is possible because the Faith, acting dynamically through a strong Catholic social conscience, has routed the spirit of class war and made objective thinking possible. One could give many examples of this. I found a recognition amongst the Christian Trade Unionists of the necessity of the present wages stop in Belgium, and it was one of their number who stressed to me the false position of England's economy with its unduly low prices. I remember an employer saying that he thought it stupid to ask his men to work if he did not set them an example himself. So he was at his office each morning at 7.45. And it was the young chief engineer of the Winterslag mines who said, in a speech at a luncheon given in our honour, that his sole and greatest ambition was to build up his industry in accordance with the great social principles set down in *Rerum Novarum* and *Quadragesimo Anno*. Having been privileged to see in the morning what great efforts he had already made in that direction, I would not dream of doubting the complete sincerity of his intention.

These are but a few of the many examples which could be cited to illustrate the strong sense of responsibility existing amongst Belgians to-day and standing in such happy contrast to the irresponsible activity of pressure groups, which is so prevalent in Great Britain now and which is fast destroying the possibility of ordered progress. What we are fast losing in England now is a basis for reasonable discussion. Hence disputable points between Capital and Labour are treated inevitably as trials of strength between enemies. The result is never a settlement, but an uneasy equilibrium between opposing forces, which will break down as soon as the opportunity of temporary advantage presents itself to one side or the other. It is the present achievement of Belgium that its Christian employers and working men are united in a common devotion to the essentials of Catholic social teaching. This enables them to work together for the prompt solution of social and economic problems, which could not otherwise be resolved. Both sides in Belgium are willing to give as well as to take because both recognize the responsibility placed on them through their allegiance to the truth. It would be wrong, as a matter of fact, to describe them as "sides." They are content to be Christians and to leave it at that. As a result they have co-operated to secure that combination of ordered social progress and economic reconstruction, which Europe and the world would do well to study and to imitate.—*The Tablet*.

## Shell Petrol Supply at the Jaffna Esplanade Filling Station

We have pleasure in announcing to our patrons, well wishers and the general public that we have been offered and that we have accepted the Agency for the supply of Shell Petrol and Petroleum Products from the Petrol Pumping Station at the Jaffna Esplanade adjoining the Regal Theatre.

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Jaffna,  
13th November 1947.

### NOTICE

Local Option for re-grant of Arrack Tavern Licence for a Tavern at the 12th Mile.

Notice is hereby given under section 6 of Excise Notification No. 146 that it is intended to hold a local option poll for the re-grant of the Arrack Tavern Licence for a Tavern at the 12th Mile, on Thursday the 15th January, 1948.

N. A. DIAS,  
Asst. Govt. Agent, Mannar,  
19th Nov. 1947.

## Passion Art Calendar, 1948

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## Order Absolute Declaring Will Proved, &c.

IN THE DISTRICT COURT OF JAFFNA.

In the matter of the Last Will and Testament of the late Chevalier Philip Moses deceased, of Jaffna Town.

Testamentary } No. 804  
Jurisdiction }

This matter coming on for final determination before R. R. Selvadurai Esq., District Judge Jaffna on the 7th day of November 1947, in the presence of Mr. F. L. T. Martyn Proctor and the affidavits of the Petitioner having been read :

It is ordered that the order of this Court made on the 7th day of November, 1947, be made absolute, and that Probate of the Will of the said deceased be issued to the Petitioner.

Sgd. R. R. SELVADURAI,  
District Judge

Drawn by : Sgd. F.L.T. Martyn,  
13-11-47. Proctor for Petitioner.

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