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

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I WILL REPAY

BY M. RUTHNASWAMY

"Oh Jerusalem, Jerusalem, that killeth the prophets and stoneth them that are sent thee."

The manner of the death of Mahatma Gandhi reflects shame and disgrace on the country and the people in whose midst it happened. There is no need to dwell long on the life and services of Mahatma Gandhi. It is an open book—it has been an open book for the past 25 years. His introduction of a new principle and a new technique into Indian politics is now history. He created a revolution in the thought and practice of Indian politics which, till he came upon the scene, had been the privilege of an intellectual aristocracy. He made politics the right of the masses. Politics, which till then had concerned itself with improvements in the machinery of government, aimed at making it more and more Indian and less and less British. He switched on to problems that came nearest to the everyday life of the common people, their food, their clothing, their houses, their health, their education. More revolutionary was the change in political method. What had been constitutional agitation carried on at respectable assemblies attended by respectably dressed people who passed resolutions praying Government to redress this or that particular grievance and to make the administration more and more Indian and less and less costly, was converted into a movement of the masses expressing itself in mass-meetings in the open, in civil disobedience, in refusal to pay taxes. And then, he converted the political youth of India from the ways of anarchical outrage and underground conspiracy (rampant in the years 1900 to 1920) to the ways of non-violence. He introduced the reign of morality and conscience into Indian politics. His conscience may not be ours and has often acted unlike ours. But it is a great thing to have made rulers and the ruled in India realize that there is a higher rule of conduct than material interest or utilitarian gain. Mahatma Gandhi, acting on personal convictions, used fasting to convert the hearts and minds of Government to his policy. All this is a matter of policy.

But what will history say of those he has left behind? First, of those who should have taken special care of him—especially after the warning of the bomb outrage of a week ago. Secondly, of the man who did the dastardly deed. After 25 years of work dedicated to weaning the youth of India from resort to violence as a method of solving political problems and after securing what

looked like a seemingly lasting victory for the methods of peace, here is this man who has proved false to this gospel of peace and smashed to pieces the bowl of a great man's achievement. Another depressing note about the origins of the outrage is that behind the actual perpetration of the crime there is a band of men sworn to this horrible course of action. The deed could not be dismissed as an individual aberration of a single man for it seems to be the deliberate action of a group with a plan. And then there is the final reflection which brings shame upon all of us. This act was done by an Indian. We all must share in the guilt. After claiming and boasting that all Indians are one and belong to each other, we cannot now say to the accusing finger of history: It is not I. What are we to say of our boasted civilization and culture and spirituality if this is what one of us does to the greatest man India has produced for a thousand years, cutting him off in the mid-career of his mission of beneficence. This act has brought India and its people eternal disgrace. And this disgrace can be wiped off only by ourselves.

And here we come to what Mahatma Gandhi has left behind for us. It is the lesson of his life. And it is by preaching and practising that lesson that we can retrieve ourselves from the guilt this assassin has brought on us and not by slavish adoption of everyone of his plans or programmes of reform: such servility would not be worthy of him and of his work. It is rather by grafting on our minds and hearts the main teaching of his life—that peace ought to be the end of all political effort, that peaceful methods are the best methods in politics, that morality and conscience are the rule of public or of private life. It is thus only that we can make reparation for the guilt that we have incurred through this crime. It is by all of us practising the permanent teaching of Mahatma Gandhi that we can make good the loss that has been brought upon the country and the people by the cutting off of that precious life. If we are to recover our esteem in the world's eyes we must make reparation for this crime and try our best to restore Indian politics to the norm of peace and morality that Mahatma Gandhi spent a lifetime to establish. As Marcus Aurelius said, the best way of avenging a crime is to do the opposite of the crime.—*Indian Horizon*.

FRENCH CARDINAL ON THE STRIKES

Cardinal Gerlier, Archbishop of Lyons has issued a very frank statement in connection with the recent French strikes. Disclaiming the role of politician or economist, the Cardinal draws the attention of Frenchmen to the fact of "the misery of the working class world" and the right of the worker to a living wage. The Cardinal agrees that misery to-day is not confined to the workers, but covers peasants, middle classes and the bourgeoisie, but he insists on the workers' case also: "There are politics in these strikes. But, there is something else," he writes. "Suffering can make men mad. Woe to those who spend prodigally and satisfy all their desires when adolescents are short of

bread. Woe to those who egoistically close their hearts and invent excuses to still their consciences." Those who think solely in terms of politics forget that "workers would not have accepted the Communist dictatorship if they had found elsewhere men truly decided in sufficient numbers and a sufficient organization to take up their defence. I do not know at what price to fix the living wage, but the right to a living wage is a strict right. The worker can not yield that right. If he is forced by necessity or the fear of a greater evil to accept an inferior wage he is the victim of an unjust exploitation. This should be known," says the Cardinal.—*The Examiner*.

PILGRIM VIRGIN— GUARDIAN OF OUR FAITH

A good, kind lady who used to send me regularly a Catholic paper from Scotland, wrote to me during the war a beautiful letter.

In the course of this letter she says:—"We are still praying very hard for peace; I often wonder how it will all end. Is it not a terrible time for everyone? but, so long as we have the faith, why—all else seems to be of little importance in comparison. When I say this to my husband, who is not a Catholic, he looks at me and says, with a far away look in his eyes—"it must be grand, this faith of yours."

Well; this is just what I am going to speak to you about in this article—the grand thing that is our faith. First of all, note the words of the husband as he looks at his wife with a far away look in his eyes—"it must be grand—this faith of yours."

There is something that he feels he has not got and yet yearns for, hardly knowing what it is; but convinced that if he had it, it would make his happiness complete.

What he longs for and has not is, of course, the certainty, security and comfort of the faith.

What he and many like him have failed to attain is the birthright and proud heritage of the most unlettered peasant who has the faith: and, as my kind benefactress said in her letter, everything else seems to be of little importance in comparison.

Her attitude to life and the attitude of those who, like her, have the faith is quite simple.

To the jig-saw puzzle of this world they are in possession of the key—their faith—which comes to them from another world; and, with its help, everything in this world—and the other world—fits into its proper place.

Those who have the faith—and by faith I mean a deep, lively belief in God's word as revealed by His Son—have so profound a conviction of the truths of religion that they live their lives from day to day under the influence of those truths and are guided and inspired by them in all circumstances of life just as the soul animates the body in all its actions. "The just man liveth by faith," says St. Paul.

These good people consider and appreciate objects, either natural or supernatural according to the knowledge of God concerning them as made known by revelation.

Hence they judge of honours

and reproaches, wealth and poverty, joys and sorrows, good and evil, peace or persecution, of everything here below, not by the warped and twisted standards of a neo-pagan world, not only by the feeble light of reason—but by the clear, unflickering lamps of the faith.

For such as these life is no more than the swift, passing reflection on the changeless mirror of eternity—and, accordingly, everything is judged by eternal standards.

In this lovely Island of Ceylon there are many who have something more lovely still—a faith such as I have just described.

In the jungle and village, in the town and city, there are souls who are venturing forth to their daily round of toil and sweat until the evening in the strength of their faith. For them their faith is a grand thing, the grandest thing in their lives compared to which everything else is of little importance.

It is a gift to them; a gift of the Blessed Virgin who kept the lamp of faith burning, albeit but dimly, at a time when all around was dark and threatening.

May I develop this thought for you!

We believe that Mary is the Mother of all graces. Every supernatural gift and grace that comes to us, comes—although not necessarily consciously—through her intercession with her divine Son.

Such is God's wish in the scheme of man's sanctification and salvation.

All the graces that the soul of man is capable of receiving were acquired for us solely through the merits of Christ's blood on Calvary—even including the manifold graces bestowed on the Blessed Virgin; but their distribution has been placed by Jesus in His Mother's hands.

Hence among the many and beautiful gifts of Mary, is the gift of faith. She is the giver of faith in the sense just explained.

Hence it was she who brought the gift of faith to our ancestors in Ceylon more than four hundred years ago. And it was she who gave to our progenitors that lovely gift of an ardent devotion towards her divine maternity.

The lamp of faith thus kindled by Mary burned brightly for many years until God, in His inscrutable designs, allowed it to grow dim.

(Continued on Page 4)

Lady Teachers' Annual Retreat, Ilavalai

The Lady Teachers' enclosed Annual Retreat which is usually held in April at the Holy Family Convent, Ilavalai, is postponed to August owing to the proposed Grand Tour of Our Lady of Madou. The exact date of the Retreat will be notified later.

MOTHER SUPERIOR,
Holy Family Convent, Ilavalai.

NOTICE

The Managing Committee of the Jaffna Diocesan Provident Society Ltd., begs to announce that they are prepared to lend money on property situated within the Urban Council limits at 5 per cent. per annum instead of 6 per cent. per annum from 26th Jan. 1948.

For further particulars apply to:
THE HON. SECRETARY,

Jaffna Diocesan Provident Society Ltd.,
Catholic Club, Jaffna.

Church Calendar

FEBRUARY 1948

FRI.	...20	S. Eleutherius.
SAT.	...21	S. German.
SUN.	...22	2 Lent.—S. Pet. Chr. Ant.
MON.	...23	S. Peter Dam.
TUES.	...24	S. Robert.
WED.	...25	S. Mathias.
THURS.	...26	S. Alexander.
FRI.	...27	S. Gabriel C.

The Catholic Guardian

FEBRUARY 20TH 1948

**THE LATE BROTHER
E. GROUSSAULT, O.M.I.**

Last week we buried the 'good Brother Groussault' and we feel that Jaffna will never be the same again for those who knew him.

His apostolate of close on 60 years among and for Jaffna's poor had been gradually drawing to a close but despite increasing infirmities and an all-but complete blindness he kept at his post almost till the end. His end was a peaceful and painless one. Almost like a person quietly passing from one room to another, this faithful servant passed to his reward.

One has to exercise conscious restraint in describing him and his life's work. It is so easy to anticipate the judgment of the Church and acclaim him as a saint. To the public of Jaffna, his quiet, accessible nature, his burning love for the person of Our Lord manifesting itself in a perpetual concern for His poor, his devotion to prayer, the austerity of his life, his unflinching regularity and punctuality were like an illuminated living commentary on the Gospel and the Gospel spirit.

There was no limelight about his life and he himself would have been the last to lay claim to any outstanding intellectual gifts. Originally intended for the priesthood he came out to Jaffna with Bishop Melizan and obedience as well as his own desire indicated to him what was to be his special apostolate.

Quietly, persistently he set about his task. It was not an age when the Four Freedoms had been yet formulated, but with some of these freedoms

he was vitally concerned. He aroused antagonisms but lived to see them allayed and healed. He was after all dealing with a social cancer and cancerous patients are not always the most tractable.

Quiet as he was, he was dauntless courage itself when elementary rights were being denied. It has been said that truth is angular, insincerity circular and accommodating. He could be angular and make no secret of his angles when there was no other way of rousing either the social or the individual conscience. But he could be and normally he was the living embodiment of Our Lord's patient, selfless seeking for the strayed sheep.

We will remain for us 'the good Brother Groussault', goodness incarnate, a goodness not of this earth, deriving otherwhence and directed otherwhither.

2nd Sunday in Lent

Gospel

(St. Matthew : Ch. 17 : 1-9)

Six days afterwards

Jesus took Peter and James and his brother James with Him, and led them up on to a high mountain where they were alone.

And He was transfigured in their presence,

His face shining like the sun, and His garments becoming white as snow;

and all at once they had sight of Moses and Elias conversing with Him.

Then Peter said aloud to Jesus, Lord, it is well that we should be here; if it pleases Thee,

let us make three tabernacles in this place, one for Thee, one for Moses and one for Elias.

Even before he had finished speaking, a shining cloud overshadowed them.

And now, there was a voice which said to them out of the cloud, This is My beloved Son,

in Whom I am well pleased; to Him, then, listen.

The disciples, when they heard it, fell on their faces,

overcome with fear, but Jesus came near

and roused them with His touch; Arise, He said, do not be afraid.

And they lifted up their eyes, and saw no man there,

but Jesus only.

And as they were coming down from the mountain,

Jesus warned them, Do not tell anybody of what you have seen,

until the Son of Man has risen from the dead.

The Apparition of Our Lady at Lourdes

On the 11th we celebrated the feast of Our Lady of Lourdes. The name of Lourdes is familiar to every tongue and in every clime. Statues of Our Lady of Lourdes are to be found in almost every Church of our country, and at Tewatte we have her miraculous shrine. Lourdes possesses a special attractiveness of its own. The history of Lourdes is the history of facts of a supernatural character which have taken place in our own times.

One day, the Immaculate Virgin told Bernadette, a shepherdess to dig in the sand near the grotto. The child obeyed and beheld a copious spring gush forth. Is not this water, which since then has never ceased to flow and has cured so many sick and infirm, an image of the countless graces that Our Lady showers over the world? Her powerful intercession has saved us many a time. When the late Archbishop Mgr. Masson made a vow to erect a Basilica in honour of Our Lady of Lanka at Tewatta, we were saved from a Japanese attack.

Peace was declared on the 15th of August, the feast of the Assumption, and now we have attained Independence on the eve of the feast of Our Lady of Lourdes. The recollection of so many favours in the present and in the past is a consolation for us and encourage us to hope.

The first thing that strikes us in the apparition at Lourdes is a wholly heavenly beauty. A mysterious light announced each visit of the Immaculate. Like the aurora that precedes the rising of a star, her voice is clear and sweet, her gestures graceful. She has a charming way of greeting and of making the sign of the cross. Instinctively Bernadette imitates her. "The virgin is beautiful", she said one day. "When one has once seen her, one longs to die." Everything seems dull in comparison with her ideal of loveliness, and the world would be unendurable if we had not the hope of seeing her again. In the Convent at Nevers where her body still lies incorrupt, Bernadette was asked whether the statue placed in the grotto looked anything like Our Lady. "Yes", she replied, not without irony, "it is like her, about as like as earth is like heaven."

When Bernadette recited the Hail Mary, the Virgin did not move her lips; it is not fitting she should honour herself, but she pronounced the words of the Gloria Patri, for she like the girl must pay homage to the most Blessed Trinity.

Our Lady appeared in Lourdes especially to confirm the doctrine defined four years previously. "I am the Immaculate Conception" she said to Bernadette. Thus in the apparition of Lourdes everything bespeaks in one sense, purity: the Virgin's garments, the golden roses opening at her feet, the miraculous spring gushing forth near the grotto.

The Indo-Ceylon pilgrimage visited Lourdes in 1934 and bathed in the miraculous water. But many others go to Lourdes through mere curiosity. They have heard the wonders of Lourdes and they want to see things for themselves. Among visitors of this class are many Doctors of Medicine. For a long time they were deaf to the voice of Lourdes but now numbers of Doctors are seen flocking to the Medical Office established at Lourdes. Professor Duret of Lille, one of the greatest Doctors has proclaimed "Lourdes is the greatest, the most interesting, the most marvellous clinic of the whole Universe." The cures of Lourdes can no longer be ignored.

Cures are only of secondary importance at Lourdes. The manifestation of faith is the real grand spectacle. The singing of the Credo at the end of the daily procession of the Most Blessed Sacrament is a great act of faith. C.W.M.—SERIES.

Our Mahatma Passes Away

A Humble Tribute to the late lamented Brother Eugene Groussault, O.M.I. (by his children, the Members of St. Anthony's Confraternity, Jaffna.)

"He loved us and spent his life for us. He was our beloved Apostle, our inspiring Leader at Prayer Meetings, our redeemer from bondage, our ever-loving Father, our never-failing guide...." These and many other expressions straight from the heart were used by the various speakers at the Sympathy Meeting held on Sunday 15th inst., presided over by Rev. Fr. J. A. Rajanayagam, O.M.I. They were all heart-felt speeches made amidst tears and sobs.

Brother Groussault visits us in our poor homes. We love to meet him. He is radiant with peace, certainty, kindness and simplicity. Before him our sorrows give way to gladness..... He invites us to his humble cell—his model house neatly covered

with cadjans..... The furniture is made of poor material. Shelves containing booklets, tracts and papers providing good reading line up his room; pictures, medals, rosaries and other accessories of the spiritual life are kept there for our use. Our eyes light upon a human skull on top of a shelf, an illustration of a night-adoration plan, a picture of Our Lord in the company of children..... Our Don Bosco dresses our sores, gives us patent medicines for our ills. He gives us also food and raiment and other assistance too.

His great efforts of love and sacrifice find us a permanent hall designed by himself to assemble in for our meetings. He himself digs out with his own hand the first sod of earth for the foundation of our assembly hall, which, thanks to Providence, stands, as tradition has it, on the burial ground blessed by the blood of the Prince Martyr, the son of King Sankily.

As the inspiring leader of our prayer-meetings, he directs us to participate in the Holy Sacrifice of the Mass with due devotion and his method of preparing to receive Our Lord and to thank Him brings us heavenly delight.

We recite the Hail Mary of the Holy Rosary with him following him in his fervour. He says Our Lady in Heaven is thus offered a garland of spiritual roses.

His burning desire was to promote true devotion to the Sacred Heart among us—the enthronement of the True King in every home.

Little did the humble and zealous Brother know that from the poor material he laboured to mould in truth and charity, a congregation would be initiated to continue his noble work for the salvation of souls. The Monks of the Rosarian Order founded by Rev. Fr. Thomas is a living and lasting testimony to the good work of Brother Groussault.

He has given light to the eyes of our spirit though he suffered the loss of his mortal eye sight.

We have attained Independence and Freedom through the path of Truth enriched by the efforts of our beloved Apostle, our Mahatma, Brother Groussault, Oblate of Mary Immaculate.

In Delhi With the Milling Crowds

Last View of Gandhiji

The topic in every house is the tragic death of Gandhiji. The loss though nationwide, is, as well very personal and there is a kind of void inside. A great man has passed away but his great name will live forever. What made him so great was his humility and self-sacrifice.

We took our positions on Queen's Road at 10 a.m. and stayed there till the bier passed. What a sight! His body was placed on the roof of a bus so that people could see his face which was bare. How peaceful and calm his face looked and one felt, there was even a smile. The bier was covered with flowers and wreaths. The bus was pulled with ropes by the armed forces. On either side of the bus in front stood Panditji and Sardar Baldev Singh—at the back were Sardar Ballabhbai and Acharya Kripalaji. Gandhiji's face was a brown colour and looked as if it had a flush on it. More dead than Gandhiji looked Panditji—the only difference being that one was lying asleep and the other standing. Panditji was white, stiff and looked as if he was looking elsewhere. You could see the sorrow on his face—he looked stunned. Panditji has the responsibility of running our Government on his shoulders—his councillor and father had gone!

We saw the bier twice—once on Queen's Road and then later near the Jail. That was the last time we saw the grand old man.

You can not imagine the crowds. The funeral started from Birla house at 11-30 a.m. very, very slowly and reached the end of the journey—Rajghat—at

5 p.m. There was an immense crowd at the burning ghāt; it was difficult to control it at the end.

We went the next day again to pay our homage to the ashes of a great soul. The cremation took place on a raised platform so that the people could see him even to the last. Thousands are visiting the ghats to see his last mortal remains—the ashes.

Birla house was the next place we visited. Gandhiji stayed in one of the rooms of the large house. In the room was a lone wooden bed, a bolster pillow, his books—the Gita and some other things. Near them was his incense burner and to the side his spinning wheel and a portrait of his wife with flowers around it. We then went to the grounds where he held his prayer meetings and saw the spot where he fell. Pilgrims started scooping the mud from there. So now the place has been cordoned off.

He was one of God's good men.

"EYE WITNESS."

New Delhi,
31st January.

Notice to Correspondent.

The contribution of "S. A." on Rev. Bro. Groussault, O.M.I., will appear in our next issue.—[Ed. C. G.]

LOCAL & GENERAL

Vatican Paper Challenges Communist.—The Vatican newspaper "Osservatore Romano" has challenged Togliatti, Italian Communist leader, to prove his charge that the Vatican is "siding with American imperialistic war policy while talking of peace." The "Osservatore" accuses Togliatti of "deliberate, malicious bad faith and lies." Togliatti, adds the Vatican paper, twisted the Holy Father's words when he said that the Pope proved his partisanship for "American war-mongering imperialism" in his reply last September to President Truman's peace message.

The Third Order of St. Francis.—The monthly meeting of the Third Order of St. Francis will take place at 5-30 p.m. in St. Aloysius' Hall on Monday the 23rd of February, 1948. Plenary Indulgences can be gained in March on these dates:—5 (2), 6, 9, 12, 18, 19, 22 (2), 25 (2), 26, 28 (2) and 30. Conditions:—Confession, Communion, Visit to the Cathedral and prayer for the Pope's Intentions. Gen. Absolution will be imparted in March on these dates:—5, 19, 21, 22, 23, 24, 25 (2), 26, 27 and 28.

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 22nd at 5-30 p.m. All the members are earnestly requested to be present.

Pope's Nephew in America.—Visiting America is Prince Giulio Paçelli, nephew of the Pope, with the object of touring most of the principal cities and acquainting himself with the organization of American Catholic charitable and relief societies. Prince Paçelli, who has the rank of colonel in the Corps of the Papal Noble Guard, holds degrees in Canon and Civil Law. He practises as a lawyer before the Sacred Roman Rota.

Personal.—Mr. T. F. Carey of the Malayan Civil Service, is on a visit to Jaffna to study Co-operative conditions and the methods obtaining here with regard to Agricultural Products and Marketing, Central Banking, Co-operative Rural Credit, Co-operative Transport and Fishing. Mr. F. A. Sandrasegura, the Assistant Registrar is showing him round the various centres of activity. Mr. Carey will leave for Malaya on the 22nd inst.

Mr. P. Philip of Karampan, Kayts, has come down on a flying visit to his family from Malaya. After retiring from the Malayan Clerical Service Mr. Philip took to business and is now the Managing Director of the Indo-Ceylon Film Distributors, Ltd., Singapore. He will leave for Malaya on the 25th inst.

Nearly Rs. 111 worth of Fireworks per minute.—Between 7-30 and 9 p.m. on Saturday the 14th inst. there was a Rs. 10,000 worth of fireworks display to mark the Independence rejoicings in Colombo. Huge

crowds had gathered in the Galle Face Green even before sunset to watch the colourful spectacle of the skies raining gold and silver.

Earlier Galle Face Green had been the venue of a mass meeting of the Leftists where nearly 35,000 people listened to the verbal fireworks of the leaders.

Are Women Civil Servants Looming on the Horizon?—The Kksath Kantha Petamuna or the Ikya Mathar Sangam, the Socialist Women's Association has decided to start a campaign to include women in the Ceylon Clerical and Civil Services. The Association is determined to have women candidates with sufficient qualifications included in the forthcoming Clerical and Civil Service examinations in July and August.

Confidence Trickster Goes to Jail.—The appeal of one M.S. Stephen Fernando who cheated Rev. Brother Leonard, Principal of the Roman Catholic School, Kabiwapitiya in respect of Rs. 510 under the pretext of arranging a benefit performance of a circus in aid of the school has been dismissed by Sir Jehn Howard, Chief Justice and Justice Dias.

Fernando had been convicted by Mr. L. B. de Silva, District Judge, Negombo, and sentenced to three months imprisonment and a fine of Rs. 250; in default a further term of three months rigorous imprisonment.

Book Causes Sensation.—"Priest Worker in Germany" by Fr. Perrin, S.J., has caused something of a sensation in France. It has been read in the refectories of most of the seminaries of religious houses, at lay retreats and priests retreats. Cardinal Gerlier and Cardinal Suhard sent for the author to express their pleasure personally. With the approval of Cardinal Suhard and the Father General of the Jesuits, Fr. Perrin is now working in a factory.

WEDDINGS

PHILLIPS—PUVIMANNASINGHE

The wedding took place on Monday the 26th ultimo at St. Lucia's Cathedral, Kotahena of Mr. Joseph Xavier Lucius Phillips, Electrical Engineer (Dept of Govt. Electrical Undertakings, Colombo) and Miss Mary Therese Aida Thangaretnam Puvimannasinghe, daughter of Mr. G. T. Puvimannasinghe, Divisional Traffic Inspector, C.G.R., and Mrs. Puvimannasinghe of "Situmalar", Wattala.

The bride who was given away by her father had Miss Benita Goonewardene and Miss Felicia Martyn as her bridesmaids and Misses Marjorie Saverimutto and Pusparanee Puvimannasinghe as flower girls. Little Nihal Johnpulle was the page.

The bride was attired in a jati georgette saree with a silver border and blouse to match. Her long tulle veil was held in place by a head dress of tube roses. She carried a cascade of May Queen roses.

The bridesmaids were attired in light pink georgette sarees. They carried fan shaped bouquets of pink carnations.

The bridegroom had Mr. J. H. Holsinger as his bestman and Mr. A. I. Puvimannasinghe as his groomsman.

The Very Rev. Fr. G. Fortin, O.M.I., Vicar-General of the Archdiocese celebrated the nuptial Mass and delivered a homily. The Kotahena choir was in attendance.

The attesting witnesses were Mr. L. B. Emmanuel, I.S.O. and Mr. T. E. Jansz, Divisional Transportation Supdt., C.G.R., Colombo.

After the service the bride's parents held a well attended reception at the K.C.Y.M.A. hall. The C.L.I. Band was in attendance both at the Church and at the reception.

Senator Peri Sunderam in proposing the toast of the bride and the bridegroom said that he was happy to see that both were the grand children of the late Mr. J. S. Puvimannasinghe who was Head-Master of St. Patrick's College, Jaffna for over twenty five years and the bridegroom's father the late Mr. A. E. Phillips—Jaffna's popular Sanitary Inspector. He further added that the bridegroom as an Electrical Engineer should be able to have his new home always illuminated and wished the new couple all conjugal happiness and prosperity.

The new couple were then taken in procession on "Neelapavada" to the strains of oriental music to the bride's residence, where Mr. and Mrs. G. T. Puvimannasinghe entertained the guests at lunch.

The marriage of Miss Therese Joseph of "Theresa Cottage", Main Street, Jaffna, to Vincent Philipiah of the Sanitary Department, was solemnised at St. Mary's Cathedral on Saturday the 7th inst. Rev. Fr. L. J. Augustine, O.M.I. of St. Patrick's College officiated, preaching a very instructive and beautiful homily for the solemn occasion. The Service was fully choral. The bridegroom hails from one of the leading families of Pulolvi and is the son of Mr. K. Philipiah, retired Courts Secretary, and the bride is the daughter of Mr. M. Joseph, brother of the late Mr. M. Bastiampillai of the firm of Messrs. M. Bastiampillai & Sons. After the Service, the numerous friends and kinsmen of the newly married couple, repaired to "Theresa Cottage" in procession amidst the strains of native music, where a grand reception was held. After the "Coorai" ceremony was performed with all the customary oriental rites, Chevalier Arulanantham proposed the toast of the new couple in felicitous terms, to which the bridegroom suitably responded.

Ceylon's Distinguished Guests to Independence Celebrations

The following is a list of the distinguished guests at Ceylon's Independence celebrations:—

United Kingdom: Lord Listowel, (Minister of State for Colonial Affairs), Mr. P. C. Gordon-Walker, M.P., (Parliamentary Under Secretary for Commonwealth Relations), Lord Soubury, Mr. J. B. Sidebotham, C.M.G., (Head of Ceylon and Pacific Depts, in the Colonial Office), Mr. D. L. Pearson, (Private Secretary to Lord Listowel) and Mr. J. B. Hunt, (Private Secretary to Mr. Gordon Walker).

Canada: Mr. John Doherty Kearney, M.C., K.C., (High Commissioner for Canada in India) and Mrs. Kearney.

Australia: Mr. C. W. Frost, (High Commissioner for Australia in Ceylon).

New Zealand: Mr. J. G. Barclay, (High Commissioner for New Zealand in Australia) and Mr. R. H. Wade, (Secretary).

Union of South Africa: Mr. George Heaton Nicholls and Mr. John Slater (Secretary).

India: Dr. P. Subbarayan, (Minister for Home Affairs, Madras, and Leader of the Assembly) and Mrs. Subbarayan, and Mr. V. V. Giri, (High Commissioner for India in Ceylon).

Pakistan: Sardar Abdur Rab Nishtar, (Minister for Communications, and his personal assistant).

East Africa: Sir J. H. B. Nibhill, K.C., (Representing the East African High Commission).

South East Asia: Lord Killearn, P.C., G.C.M.G., C.B., M.V.O., (Special Commissioner in South East Asia) and Lady Killearn, Sir Franklin Gimson, C.M.G., (Governor of Singapore) and Lady Gimson and A.D.C., Sir Edward Gent, K.C.M.G., D.S.O., O.B.E., M.C. (High Commissioner of Malayan Union) and Lady Gent, Sir Arthur Palliser, K.C.B., D.S.C., (C-in-C. East Indies Fleet), Lady Palliser and Miss Palliser, accompanied by Flag Lieut., Sir Hugh Lloyd, (Air Marshal, South East Asia) and Lady Lloyd.

United States of America: Dr. Henry P. Grady, (Ambassador Extraordinary and Plenipotentiary in India, Special Ambassador to Ceylon) and Mrs. Grady, Col. John W. Middleton (Military Attache), Capt. J. G. Atkins, (Naval Attache), Lt. Col. Caple (Air Attache) and Capt. Reynolds, (Assistant Attache).

Belgium: Prince Deligne, (Belgium Ambassador in New Delhi), Princess Deligne and Princess Yola Deligne.

Burma: U. Tin Tut, (Foreign Minister, Burma), Mrs. Tin Tut, Thakin San We, (Political Private Secretary), Lieut. Khin Maung Myint, (A.D.C.), Capt. Bradbury and W. O. Mya Pie.

China: Dr. Chia Luen Lo, (Ambassador Extraordinary), Mr. Hsu, (1st Secretary to the Chinese Embassy at New

Delhi), and Major Loh, (Military Attache to the Chinese Embassy at New Delhi).

Czechoslovakia: Dr. Josef Lusk, (Minister Plenipotentiary) and Mrs. Lusk.

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Greece: Mr. E. Vrysakis, (Consul General of Greece at Sydney) Representative of the Hellenic Government.

Indonesia: Dr. Soedarsono, (Envoy Extraordinary and Minister Plenipotentiary of Indonesia) and Mrs. Soekonto (Secretary).

Iran: Monsieur Motamedi, (Ambassador Designate of Iran in New Delhi).

Italy: Dr. Bruno Mengarini, (Consul General Designate of Italy at Colombo).

Liberia: Mr. Nete-Sie Brownell, (Postmaster General, Envoy Extraordinary and Minister Plenipotentiary) and Mr. Yooth (Secretary).

Nepal: Lt. Col. Gaubendra Shumshere Thapa, (Counsellor of Nepalese Embassy in India).

Netherlands: Mr. M. T. Elink Schuurman, (Envoy Extraordinary and Minister Plenipotentiary representing the Governments of the Netherlands and of Luxembourg).

Philippines: Dr. Barros Africa, (Under Secretary of State for Foreign Affairs and Envoy Extraordinary and Minister Plenipotentiary) and Private Secretary.

Portugal: Dr. John De Barros Ferreira Da Fonseca, (Portuguese Minister in China) and Mrs. Da Fonseca.

U.S.S.R.: Monsieur Vassiliev, Counsellor of the Soviet Embassy in New Delhi) and Monsieur Orestov, (Interpreter).

Vatican: Monsignor E. Vagnozzi, (Envoy Extraordinary of His Holiness the Pope) and Secretary to the Envoy.

Dignitaries of the Churches: Rev. E. W. Thompson, (Representing the Methodist Church), The Most Rev. Mar Theodosios, (Representing the Syrian Church).

Other Visitors: His Highness the Maharajah of Baroda and Maharani, Military Secretary, Prince Khadero. Lady in Waiting, Princess Mohinaraje, Mr. B. Gopala Reddy, (Minister of Finance, Government of Madras) and Mrs. Reddy, Air Commodore Fieldon, (Capt. of the King's Flight), Kumararajah Sir Muthia Chettiar and Lady Muthia Chettiar, Sir Mirza Ismail, Mr. Venkatarama Sastri, Mr. Victor Mendis, (Advocate, Singapore), Mr. E. C. Thuraiingham, (Advocate, Kuala Lumpur), Mr. and Mrs. A. Pooley.

Representatives of the Press: Mr. D. E. Shaw, (London Manager, Associated Newspapers of Ceylon), Mr. John Hockin, (London Editor, Ceylon "Daily News"), Mr. Colin Reid, (Representing the Editor, "Daily Telegraph"), Mr. M. Henry Samuel, Special Representative (News) All India Radio.

Ceylon Service Chiefs: Brigadier E. P. N. Jones and Mrs. Jones, Capt. H. T. T. Bayliss, and Mrs. Bayliss, Air Commodore Wardle and Mrs. Wardle.

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ACRES OF DIAMONDS

The \$4,000,000 lecture, delivered in person to eight million people, that was the inspiration of many of America's most successful men.

By DR. RUSSELL H. CONWELL

(Continued from the last issue.)

I told him of a man out in California in 1847, who owned a ranch. He heard they had discovered gold in Southern California, so he sold his ranch to Col. Sutter, and away he went, never to come back.

Col. Sutter put a mill upon a stream that ran through that ranch, and one day his little girl brought some wet sand from the raceway into their home. As she sifted it through her fingers before the fire, a visitor saw in it the first shining scales of real gold ever discovered in California. The man who had owned that ranch wanted gold, and he could have secured it for the mere taking. Indeed, \$38,000,000 have been taken out of a very few acres since then.

But a better illustration than that occurred in Pennsylvania.

A farmer there did with his farm just what I should do with a farm if I owned one in Pennsylvania—he sold it. But before he sold it he decided to secure employment collecting coal oil for his cousin, who was in the business in Canada, where they first discovered oil on this continent. They dipped it from the running streams at that early time.

So this Pennsylvania farmer wrote to his cousin asking for employment.

His cousin replied: "I cannot engage you because you know nothing about the oil business."

"Well, then," the old farmer said, "I will know." And, with most commendable zeal, he set himself to the study of the whole subject.

He began away back at the second day of God's creation when this world was covered thick and deep with that rich vegetation which since has turned to the primitive beds of coal. He studied the subject until he found that the drainings of those rich beds of coal furnished the coal-oil that was worth pumping, and then he found how it came up with the living springs.

He studied until he knew what it looked like, smelled like, tasted like, and how to refine it. "Now," said he in his letter to the cousin, "I understand the oil business."

His cousin answered: "All right, come on."

So he sold his farm, according to the country record, for \$833.

He had scarcely gone from that place before the purchaser went out to arrange for the watering of the cattle. He found that the previous owner had, years before, placed a plank across the brook back of the barn, edgewise into the surface of the water just a few inches. The purpose was to throw over to the other bank a dreadful-looking scum through which the cattle would not put their noses. Thus, that man who had gone to Canada had been himself damning back for 23 years a flood of coal oil which, the state geologist of Pennsylvania declared to us ten years afterwards, was even then worth a hundred million dollars to our state. Four years ago our geologist declared the discovery to be worth to our state a thousand million dollars. The man who owned that territory on which the city of Titusville now stands, and those Pleasantville valleys, had studied the subject from the second day of God's creation clear down to the present time. He studied it until he knew all about it, and yet he is said to have sold the whole of it for \$833, and again I say, "no sense."

Now then, I say again that the opportunity to get rich, to attain unto great wealth, is here in your city, now within the reach of almost every man and woman. Money is power, and you ought to be reasonably ambitious to have it.

You ought because you can do more good with it than you could without it. Money printed your Bible, money builds your churches, money sends your missionaries, and money pays your preachers, and you would not have many of them, either, if you did not pay them.

Suppose I were to ask you if there were not many opportunities in your own city. "Oh, yes," you might say, "there are opportunities here if you build with some trust and if you have \$2,000,000 or \$3,000,000 to begin with as capital."

I maintain that you can start in big business from scratch! To illustrate: A poor man in Massachusetts, who had worked in a nail factory, was injured at 38, and could earn but little money. He was employed in the office to rub out the marks on the bills made by pencil memoranda, and he used a rubber eraser until his hand grew tired. He then tied a piece of eraser on to the end of a stick and worked it like a plane.

His little girl came and said: "Why, you have a patent!"

The father said afterward: "My daughter told me when I took that stick and put the rubber on the end that there was a patent, and that was the first thought of that."

He went to Boston and applied for his patent, and every one of you that has a rubber-tipped pencil in your pocket is now paying tribute to the millionaire. No capital, not a penny, did he invest in it. All was income, all the way up into the millions.

I spoke thus to an audience in New Britain, Conn., and a lady four seats back went home and tried to take off her collar, and the collar button stuck in the button hole. "She threw it out."

Her husband made fun of her, but that woman invented the snap button which you can find anywhere now. It was the first collar button with a spring cap attached to the outer side. Any of you know the button that simply pushes together, and when you unbutton it you simply put it apart. That is the button to which I refer, and which she invented. She afterwards invented several other buttons, and then invested in more, and then was taken into partnership with great factories. Now that woman goes over the sea every summer in her private steamship—yes, and takes her husband with her!

But let me hasten to one other greater thought. "Show me the great men and women who live in your city." A gentleman over there will get up and say: "We don't have any great men in our city. They don't live here. They live away off in Rome or Paris or London or Manayunk, or anywhere else but here."

I have come now to the apex of my thought, to the heart of the whole matter and to the centre of my struggle. There is only one answer, and that is because people talk down their own city. If we are to have a boulevard, talk it down; if we are going to have better schools, talk them down; if you wish to have wise legislation, talk it down; talk all the proposed improvements down.

I say it is time you turn around and begin to talk up the things that are in your city, and begin to set them before the world as the people of other great cities do.

To be great at all, one must be great here, now, in your city. He who can give to this city better streets and better sidewalks, better schools and more colleges, more happiness and more civilization, more of God, he will be great everywhere.

Let every man or woman here, if you never hear me again, remember this: if you wish to be great at all, you must begin where you are and with what you are in your city today.—*Magazine Digest.*

Pilgrim Virgin— Guardian of Our Faith

(Continued from Page 1.)

Then came a most severe testing-time and many failed under the awful and prolonged strain. Through exile or death priests disappeared entirely from the land and with them disappeared also the Divine presence of Christ in the Sacrament of His love.

Churches were razed to the ground or turned into meeting houses, schools were closed, statues destroyed and the remnants

of the faithful lived a hunted life in obscure and outlying parts of the country.

What was it, under God, that kept the lamp of faith burning in the hearts of these poor fugitives? I venture to assert that it was devotion to Mary and her Rosary—Mary, who besides being the giver of faith, is also its guardian.

It must be remembered as I have already pointed out, that there were no priests and hence no sacraments save baptism which faithful administered to their children.

What was the rallying point, so to say, of the persecuted Catholics?

It was, as I believe, those few statues of the Virgin which had escaped the iconoclastic fury of the persecutor and around which the faithful used to gather secretly for prayer. There are existing in Ceylon to-day a few statues of Our Lady that were made when the faith was strong and which were preserved right down through the long, dark days of persecution.

And when the lamp of faith which had waned to a flicker was once again fanned to a bright flame with the coming of religious emancipation, these statues came out of their hiding-places.

Such a statue is that of Our Lady of the Rosary at Madhu. How grand was the victorious faith of our ancestors! What a deep, living reality it was!

It was not a mere adhesion of mind to the teachings of Christ.

It was not a vain admiration of His doctrines uniting the words of faith to the deeds of an apostate. It was not a faith that honoured God in mere externals but kept the heart sealed from His influence.

It was a faith working by charity.

As the Pilgrim Virgin of Madhu passes through our midst during the coming months let us ask her to guard and increase our faith as she guarded the faith of our ancestors during dark and bitter days; for the testing-time may once again come upon us and sooner than we think.

Post of Sub-Overseer Conservancy & Scavenging Services Jaffna Urban Council

1. Applications for the above post will be received by the Chairman, Urban Council, Jaffna up to 12 noon on 28th February, 1948.

2. The salary attached to the post is Rs. 480 rising up to Rs. 1,080 with annual increments of Rs. 30 per annum plus war allowance at Government Rates. Rent allowance will be paid according to Financial Regulations. The successful applicant will be on probation for a period of one year.

3. Grant of Leave and other conditions of service will be as in the case of new entrants to the Local Government Service.

4. Applicants should have a minimum educational qualification of J.S.C. in English and Tamil.

5. Applicants should be between the ages of 25 years and 30 years.

6. Applicants with previous experience of supervision of labourers will be preferred.

7. Applicants should be physically fit and be able to cycle. They should also own a cycle. A cycle allowance of Rs. 12 per mensem will be paid.

8. Applicants should annex copies of two certificates with regard to their character, educational qualifications and ability.

9. Applicants should be residents within the Urban Council limits of Jaffna.

10. The selected applicant will be acquainted with the nature of the duties etc. that he has to perform by the Chairman, Urban Council through the Medical Officer of Health, Jaffna.

C. PONNAMBALAM,
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