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MARY'S MISSION— A CALL TO PRAYER

Once when Queen Victoria was in residence at her castle at Carisbrooke in the Isle of Wight, she expressed a desire to visit a neighbouring convent of Dominican contemplative nuns. The Mother Superior was only too happy to oblige and she herself conducted the Queen round the convent and answered the many and curious questions of Her Majesty. On leaving the convent premises the queen was overheard remarking to one of her ladies-in-waiting:—"What a great pity these good ladies have nothing to do." This remark of Queen Victoria sums up neatly the attitude to prayer of many in this modern, highspeed world of ours—including even some Catholics.

These 'go-getters' of the 20th century have faith only in high-powered activity. Anything else is a waste of time.

And yet if these busy people, Christians for the most part, would only pause for a moment to consider the life of the founder of Christianity, they would see that for Him prayer was as important, if not more so, than this active life.

They would see that prayer was His constant refuge, the source that gave fresh vigour to His active career. It was for Him, as it ought to be for us, a familiar and frequent intercourse with His heavenly Father. At the end of a day filled with preaching and healing, whilst His weary apostles slept, He would climb some neighbouring hill, become absorbed in prayer and contemplation and spend the entire night in union with His Father.

'Like mother, like son.'

If Our Lord was a man of prayer, His mother was pre-eminently a woman of prayer.

It was Our Lady's life of prayer and contemplation as a dedicated virgin in the Temple that succeeded in piercing the clouds and drawing down to this parched and sinful earth the bearer of the heavenly dew of salvation.

The Gospels do not record of her any breath-taking feat or epoch-making achievement as the world understands these terms.

And yet her simple "Fiat", her humble and complete submission to God's will expressed in her—"Be it done unto me according

to Thy word"—has revolutionized the whole course of human history more effectively than the release of any amount of atomic energy. The latter may destroy but Mary's achievement leads only to a more abundant life. More things were wrought, then, by the prayerful lives of Jesus and Mary than this world dreams of.

For us prayer is the very breath of our spiritual life. It is our spiritual oxygen without which we would languish and die.

As there is a twofold process in breathing—exhalation and inhalation—so also in prayer.

Or to vary the metaphor, prayer is a two-way traffic stream—one going up to God from ourselves and the other coming down from God to us. The penny catechism speaks of prayer as "the raising up of the mind and heart to God." This is quite an adequate definition provided we remember not to stop and rest when we have raised our minds heavenwards, but to continue with the return process of drawing God down to ourselves—exhalation and inhalation—going up and down Jacob's ladder.

Unfortunately for us the breathing process of prayer, unlike its physical counterpart, is not automatic. We do not have to learn to breath; but we do have to learn the art of prayer and alas! many there are who never learn it and many more who learn it badly.

There are some who never bow the knee except to worldly gods.

And there are others who seem to concentrate all their energies in prayer on one aspect only of the double process—drawing down God to themselves and their needs—inhalation or one-way traffic. They are always coming down Jacob's ladder but never going up.

They devote all their spiritual energies to what is called the prayer of petition—asking God for favours.

It is certainly very necessary to ask God for things, but this does not, by any manner of means, constitute the whole of prayer.

Too many people run away with the idea that God is some kind of glorified, charitable institution or friend-in-need society whose sole occupation is to hand out favours free, gratis and for nothing. Does not this frame of

ATTACK ON CHURCH MOUNTS IN HUNGARY

'Reaction's Last Line of Defence'

Communist and Socialist enmity towards the Church in Hungary is becoming more active in a stream of speeches, newspaper articles and broadcasts, states the NCWC News Service.

"Szabadsad" (Liberty), a newspaper with Communist leanings, declares that reaction hiding behind Mindszenty—Cardinal Mindszenty, Primate of Hungary—"and trying to obstruct the work of national reconstruction."

Picturing the Church as the enemy of the people's freedom, a stream of propaganda is turning history inside out in an attempt to prove that the Church failed to support the nation's fight for independence under the leadership of Kossuth, Hungary's national hero in 1848.

Now, it is asserted, the authorities of the Church, in 1948, have failed to give any instructions indicating that Hungarian Catholicism sympathizes with the ideals of 1848.

"Szabadsad's" attack on the Church is based on a recent speech by Matyas Rakosi, Communist Vice-Premier.

'POPULAR DEMOCRACY'

"The decisive successes achieved by popular democracy have," it says, "destroyed the legal political positions held by reaction, forcing it to retreat behind its last wall of defence—behind the cloak of the Church."

mind savour somewhat of the Jew or Chettiar?

God is surely anxious that we should ask Him for help in our needs.

But does He not also want something from us? Does He not, as Our Creator and Lord, want our adoration and praise? Does He not, as our Benefactor, want our thanksgiving? Does He not, as an offended God, want our penitential prayers, our atonement, our sorrow?

The passage of Our Lady's statue of Madhu through the highways and byways of the diocese during the coming weeks has been aptly styled **Mary's Mission**.

We all know what a mission is. We have all sat at the feet of special preachers as they conducted a course of spiritual exercises—a mission in our parish. It is a time of spiritual stock-taking; a time of repentance, grace and good resolutions.

If Our Lady herself were to conduct such a mission, what would be the burden of her preachings?

Would she not speak to us of her Son; would she not urge us to love Him daily more and more and remind us of our duty towards Him of adoration, praise and thanksgiving?

(Continued on Page 2)

"Hungarian democracy has done everything to convince the Church to become reconciled with democracy. But, as Matyas Rakosi himself declared, without success."

"In the present new stage in the development of Hungarian democracy this question must be raised much more openly."

The Socialist newspaper "Vilagosag" says that "Social Democrats greatly welcomed Rakosi's open statement.... that Hungarian democracy could no longer afford the idle luxury of tolerating the machinations of reaction carried out while unjustly hiding behind the cloak of the clergy."

Answering the charge that the Church failed to support the fight for independence in 1848, a Catholic spokesman has recalled to the NCWC correspondent in Budapest that in fact "every prelate, every diocesan and regular priest rallied to the flag of the fighters for liberty, which bore the image of Our Lady."

HONOURED WITH MASS

Under the former Hungarian regimes, he said, Catholic schools and organisations always solemnly marked March 15, anniversary day of the uprising, with students attending Mass in honour of the heroes of 1848.

Moreover, instructions were issued months ago to schools and organisations "to celebrate, despite their poverty, with special care and with the greatest solemnity the centenary of 1848."

The spokesman recalled, too, that many parishes were left without priests, monasteries without monks and seminaries without students—all those under the age of 60 rallying to the Hungarian colours.

He added:

"After the defeat of the fight for independence it became even more evident that the Catholic Church was united with the nation in the sacred idea of independence."

"Of 2,000 priests court-martialled by the (Hapsburg) imperial and royal court, 500 were condemned to death."

"John Ham, Prince Primate of Hungary at the time, was forced to resign, an Iso was Joseph Lonovics, Archbishop of Eger, who was later imprisoned by the military and not released until 1859."

"Bishop Bremer of Nagyvarad, and Joseph Roka, archi-episcopal vicar of Csauad, were hanged. Bishop Joseph Ruddyanszky of Besztercebanya was imprisoned."

"Bishop Michael Horvath, the famous Hungarian historian, had to flee in disguise."

"Action was taken against the teachers of Catholic middle schools operated by religious orders, because they and their pupils had gathered around the flag of independence."

The spokesman concluded: "At the present time, when the Hungarian nation prepares to celebrate the centenary of the struggle for liberty in 1848, I feel that those Bishops and martyrs whose names have been entered into the golden book of Hungarian history must not be forgotten."

Preliminary Notice

The All Ceylon Nationalist Tamils' Conference

The Inaugural Sessions of the above will be held in Colombo on Saturday 20th March, 1948.

CHIEF AIMS AND OBJECTS : United Lanka, Unitary Form of Government and Communal Harmony.

Delegates from all parts of the Island will participate in the Conference.

Those in sympathy please communicate with the undersigned.

N. KUMARASINGHAM,
A. C. CHELLA RAJAH,
Joint Hon. Secretaries.

Headquarters: Phone 5178,
41, Victoria Building, Fort.

THANKSGIVING

My Grateful Thanks to the Sacred Heart, Our Lady, St. Joseph and Blessed Martin for favours received.

R. J.

Church Calendar

MARCH 1948.

FRI.	...12 S. Gregory.
SAT.	...13 S. Euphrasia.
SUN.	...14 PASSION.
MON.	...15 S. Zachary.
TUES.	...16 S. Julian.
WED.	...17 S. Patrick.
THURS.	...18 S. Cyril Jer.
FRI.	...19 ST. JOSEPH.

The Catholic Guardian

MARCH 12TH 1948

ST. PATRICK'S DAY

The celebration of St. Patrick's Day in Jaffna is to be anticipated this year as the actual feast-day falls within Passion Week.

This year's celebration is to be marked by all the traditional festivities, plus something more. It is about that something more that we wish to write.

The gathering of the clans will take place on a bigger scale and with a deeper, more fixed purpose. What is in question is the future of St. Patrick's College and the means whereby that future can, to human seeming, be best secured.

Elsewhere in these columns we publish a reprint of the outlines of the scheme proposed and the steps to be taken to realize it. The scheme is ambitious, comprehensive and is above all a venture of faith. Of faith in the patronage of St. Patrick, of faith in the Old Boys and well-wishers, inside and outside Ceylon and of faith in the future. It will call for the fullest co-operation and competent organization: it postulates an enviable degree of individual enthusiasm and sustained effort, *sustained* being the operative word here.

No mere ebullience of passing enthusiasm can see such a project through. It is the day-by-day effort that will count, the enrolment for instance by each promoter of a new subscriber, at the rate of one per day. This will involve unspectacular work and will derive from what might almost be termed a consciousness of a sacred duty to be fulfilled.

So far—the scheme was launched only on Feb. 6th—promoters

and subscribers have been forthcoming in heartening fashion. The modesty of the figure asked from each subscriber has been disarming and has made evident a fund of good will in the humblest as well as the most influential.

To those who would plead for a higher subscription we would urge that the most potent point in the programme is the *reasonableness* of the sum required, while it is at the same time open to any subscriber—while observing the five rupee idea and limit—to subscribe on behalf of relatives.

To the impatient—and it is, such a commendable impatience—we would repeat what has been already emphasized elsewhere. All are anxious to see the new St. Patrick's completed in their life-time and on present form there is a likelihood of completing the main features well within the ten years proposed.

This will have been a source of lively satisfaction to all concerned and a moving tribute to St. Patrick's that can call into being and maintain in vigorous existence such a co-operative movement based on faith, on confidence and loyal, sustained effort. It will have been St. Patrick's crowning glory.

Mary's Mission— A Call to Prayer

(Continued from Page 1.)

Would she not also speak to us, as she spoke at Lourdes and again at Fatima of the necessity of prayer—prayer and penance?

Would she not ask us to examine our consciences in regard to these things?

Well; let us do so. Let us act as if the Pilgrim Virgin herself were preaching to us, which actually she is—through her priests.

Do we pray? Do we pray properly? Are we among those modern-minded people, those live wires who think eternal activity is more important than the quiet, unspectacular part played by prayer?

Do we realise that Catholic Action without prayer is doomed to sterility—a mere beating of the air and raising a cloud of dust which clogs the wheels of all true progress? If Mary's mission succeeds in giving a new orientation to—a deeper understanding of the important duty of prayer it will have done its work admirably well.

The Pope on the Atom Bomb

"The most terrible weapon the mind of man has conceived," was the Pope's description of the atomic bomb. His Holiness was opening the twelfth year of the Pontifical Academy of Science, and dealt with the problem of atomic energy in his address. If used solely for peace the discovery of atomic energy must be regarded as a work of genius. For the Catholic, science must lead to the consideration of the orderliness and unity of nature, showing all to depend from God, as its first cause.

The Pope spoke of the immutability of the natural law and the supreme government of the world by God. He stressed the concept and specific value

of the natural law which the scientists formulate patiently and diligently in their laboratories. The most notable result of the efforts of scientists would seem to be found in the fact that man's endeavours finally succeeded in penetrating more deeply into the law governing the atom.

"The atom bomb," said the Pope, "is the most terrible weapon which the human mind has conceived. What disasters would humanity await from a future conflict if it should prove impossible to halt or brake the use of the newer and more amazing scientific inventions?"

The Holy Father then quoted St. Augustine as saying about the horrors of war: "If I wished to describe adequately the hard and cruel miseries of war, when should I reach the end of the long account? Anyone who considers with sorrow these evils, which are so horrible and so funereal, must recognise their misery. But he who suffers them and bears them without anguish in his soul much more wretchedly believes himself happy because he has lost ever the human sentiment." If the wars of those days justified such a severe sentence, the Pope continued, "with what words should we to-day judge those who have struck our generations and placed at the service of their work of destruction and extermination a technique incomparably more advanced? But abandoning for the moment the use of atomic energy in war and in the trusting hope that it be used instead solely for the work of peace, we must regard it as an investigation and application truly of genius of those laws of nature which regulate the intimate essence and activity of inorganic matter. The work of the scientists will not rest until it has discovered an easy and secure manner of governing the process of fission of the atomic nucleus in such a manner as to place its rich sources of energy in the progress of civilisation. Admirable conquest of the human intellect, which taxes and investigates the laws of nature, carrying humanity along new roads! Could there be a more noble task?"

MARY'S MISSION MARCH 15TH—MAY 2ND

Leaving the subject of atomic energy, the Pope passed on to a lengthy restatement of the Catholic attitude towards science, as laid down by St. Thomas Aquinas. You will see in the kingdom of living things the fundamental laws of assimilation, of change and generation," he told the scientists. "Does not all this reveal perhaps a general and magnificent unitary concept resplendent in the most varied ways? Is not this unity of the natural laws absolutely fixed? Yes. It is a closed unity with the keys of that universal order of things against which, even though it depends from the first cause which is God the Creator, God Himself cannot act. Because, if He did so, He would act against His knowledge or His will or His goodness. In Him, there is no change or shade of variation. But if we consider this order in so far as it depends from secondary causes, God possesses the keys and can leave it closed or open it and operate beyond it. Is it, perhaps, that God in creating the universe became subject to the order of the secondary inferior causes? This order, is it not perhaps subject to Him, as proceeding from Him? That is why the great doctor, St. Augustine, said: "We do not say incongruously that God does something against nature because He acts against something we know to be in nature. But God never acts in any way against the supreme law, just as He never acts against Himself."

The Holy Father quoted from the sayings and writings of Aristotle, St. Paul, Dante, Sir Isaac Newton and the Old and New Testaments to show that scientific investigation leads to humility and to love and admiration of good as the embodiments of natural law.—*The Examiner*.

We are such creatures of use and want, so disinclined to quit our comfortable grooves that, although we can sometimes tell from the sky what the weather will be, we are always apt to ignore the signs of the times.

St. Patrick's to Expand

6-lakh Buildings

Displaying confidence in the future St. Patrick's College, Jaffna proposes to launch a ten-year building programme which would cost no less than six lakhs, and which, on completion would provide accommodation for as many as 3,000 students.

This leading secondary school, which celebrates its centenary in 1950, has seen the numbers on its rolls more than doubled in 12 years—from 673 in 1936 to 1,410 in 1948, and the school is compelled to refuse hundreds of deserving applicants yearly.

"We have decided to build on a big scale for the future," says the Very Revd. Fr. T. M. F. Long, O.M.I., the Rector, in an appeal to Old Boys and well-wishers. "The St. Patrick's we visualize will consist of a Kindergarten and Lower School, a Middle School and an Upper School; the last to include degree classes. Each school will have 1,000 students with a separate principal; the then Rector will be co-ordinator and regulator.

"How is this to be achieved? The present school will house the Kindergarten and Lower School, the new, half-finished block—shall we call it the Fr. Matthews block?—which we hope to finish this year, will house the Middle School and an entire new block facing this will house the Upper School. The proposed Middle and Upper Schools will be linked up by a three storied administration block running out from what are now the foundations of the tower."

Where is the money to come from? Fr. Long explains: "We have in hand, thanks to your generosity towards our Building Fund Drives for over ten years and the Jubilee Funds of the Rector and Vice-Rector (in addition to the money collected from friends overseas) close on Rs. 125,000.

"We need roughly another Rs. 60,000 to finish the new block which we hope to have ready for the formal blessing and the inauguration next year as part of His Lordship the Bishop's Silver Jubilee Celebrations.

RS. 60,000 A YEAR

"Each year thereafter we shall go ahead with the building on the lines proposed: each year should see Rs. 60,000 worth of building up. The target will be announced at the beginning of the year and the results achieved will be announced at the end.

"Yes, you ask, but where is the annual sum of Rs. 60,000 to come from?"

"The Mission and Congregation promise to find for us Rs. 30,000 if we collect the other Rs. 30,000. And how? you will wonder.

"We are looking for 5,000 Old Boys, friends and well-wishers to give us each Rs. 5 per annum. If we could get 300 promoters to guarantee 20 subscribers of Rs. 5 each, or 600 to guarantee 10 such subscribers, our job is done.

"You are being urged to help us in a Ten-Year Plan. When the purely academic buildings are finished, we intend to develop our 20 acre block with new hostels, playing fields, and above all a Chapel that should not be unworthy of the St. Patrick's-to-be."

University Teachers Favour Admissions on Much Larger Scale

Suggestions that the University should plan immediately to receive into the four Faculties (but in proportions different from those of today) a minimum of 1,250 students every year during the next five years, are contained in a report drawn up by a special committee of the University Teachers' Association.

The committee, which consists of six professors and four other teachers, observes that those who will be admitted into the new Faculties will be, in addition to the number,

Expressing concern that the number of entrants to the university every year continues to be very small, the committee says:

"This University is primarily concerned with the education of our people;

and we mean by education not only what goes on within its walls, but also what goes on in elementary schools, the secondary schools and the training and technical institutions in the country.

At present, the University was cut off from the nation's education. That was a mistake, for there was no other body more competent to advise and influence the education of the nation. Isolation led to "the present unpleasant result that the major proportion of the students who qualify to sit for the University Entrance Examination is not really 'fit' to enter the University."

TWO DIFFICULTIES

After making various detailed suggestions for improving the standard of teaching in Secondary Schools, the report goes on to consider the important question of entrance to the University and the 1,250 students a year suggestion. The Report adds:

"This suggestion raises two difficulties:

(a) "The question of buildings, equipment and staff. These are matters, more or less technical; and it cannot be maintained that an institution that spends over one and a half million rupees now should not increase its expenditure, if thereby not only its total utility is increased, but also its very progress is secured on sure foundations.

(b) "The danger of the ill-equipped student entering the University, resulting in his inability to benefit from University life or in lowering the standard of University examinations; or both. The danger is real.

"If the suggestion is adopted, it may impose a severe strain on the University. But, the question we ask is this: if this suggestion is not adopted, is there any other way of breaking the vicious circle which exists now?"

"Is there any other way by which we can prevent the recruitment of the ill-equipped school teacher (who is now wanted in great numbers) who can only help perpetuate the very unsatisfactory teaching in schools that we protest against. We are convinced that, the difficulties notwithstanding, the number of entrants to the University must be increased at the rate we have suggested."

AN EXTRA FIRST YEAR

The report further suggests that the last third of the students—admitted every year be urged to spend an extra year in the First Year Classes.

The extra first year should be separate from the normal first year; their teaching should be undertaken as a separate item.—*Times of Ceylon*, Mar. 9, 1948.

LOCAL & GENERAL

The Jaffna Diocesan Union.—A meeting of the Executive Committee of the Jaffna Diocesan Union will be held at the Catholic Club on Monday the 15th at 5-30 p.m.

St. Luke's Guild, Colombo.—Before a gathering of Catholic Doctors, at St. Peter's House, General Hospital, Colombo, the Very Revd. Fr. T. M. F. Long, O.M.I., M.A. (Cantab.) delivered a fascinating address on "The Human Character of Christ," at 7 p.m. on 8-3-48. Professor W. A. E. Karunaratne, Knight of St. Gregory, presided.

The scintillating eloquence, the lucid exposition, the pathos and poignancy, with which the lecturer referred to events in Our Lord's life and His human characteristics, kept the audience literally and truly spell bound for more than half an hour.

Dr. S. F. Chellappah one of the Vice-Presidents moved a vote of thanks and it was seconded by the Secretary.

(The lecture will be published in a later issue.)

Patrician Success in the General Clerical Exam. Oct. 1947.—J. Aloysius, M. C. Francis, P. Innasipillai, Jos. Albert L. E. Muttiah, J.P.A., Philips, N. C. Kasanayagam, X. Swampillai and T. S. Anthonipillai.

Ceylon will be Centre for Primary F.R.C.S. Again.—Ceylon will once again be the centre for the Primary F.R.C.S. examination.

Students from Ceylon, India, Pakistan, Burma, Malaya and countries in the East within the British Empire or Commonwealth of Nations will be allowed to sit.

This intimation has been received by the Dean of the Faculty of Medicine from the Royal College of Surgeons, England. The Examination will begin in December this year.

The Faculty of Medicine has organized two courses of instruction for those desiring to sit. The first course will commence early in June while the second will be held late in September. These courses are open to all medical practitioners.

It is understood that if the Primary F.R.C.S. examination is not held this year at Cairo, candidates from Egypt will also be eligible to sit for the examination to be held in Ceylon.

75,000 Acres Every Year is the Minister's Target.—After touring the various colonization schemes Mr. Dudley Senanayake, Minister for Agriculture and Lands told a "Ceylon Observer" reporter that he was struck by the progress the schemes had made. Yet the opening of 50 to 75 thousand acres a year is the target he has in view. The present rate of clearing 26 thousand acres an year is too slow when compared with the urgent necessity of more land for food production. Referring to the Kagama Scheme the Minister said that it was his aim to provide each settler with an 18-acre holding instead of the 8-acre allotment made to him at present.

Guatemala Goes Communist.—The present Guatemalan regime is following a policy of openly following Communism and of discrimination against the Catholic Church, it is charged by two Catholic papers in Guatemala City—"Verbum" and "Accion Social Cristiana." The Government has pushed through a Constitution which denies Catholics their fundamental rights in the educational and social fields, infringes on freedom of expression, threatens the right of private property and restricts the entry of priests into the country, the papers charge. They also point out that the Catholic broadcasting station "Radio Pax" was recently suppressed by the Government on a flimsy pretext.

Both papers were for a time suspended. "Verbum", for an attack on Soviet policy, an action the regime declared illegal in engaging in politics, and "Accion Social Cristiana" because it attacked international Communism. As soon as the regime came into power it suppressed "The White Hour", a Catholic programme, because the pastoral of the Guatemalan Episcopate against Communism was read on that programme.

Eleventh Hour.—A Lawyer entered the condemned cell in the prison at Limoges, France, last month, and informed the prisoner, named Vidalie, that his appeal petition had been refused.

The condemned man's reaction to the news was to ask to be baptised.

On the morning of his execution, accompanied by prison officials, he heard Mass and received Holy Communion.

13 Million Papers.—The Catholic Press has a total circulation of 13,955,540 in the U.S.A., according to a recent survey.

During the last two years, circulation has risen 26.7 per cent.—2,840,692 subscribers.

In the same period, 29 new publications have been issued.

Machine Making 20,000 Tiles a Day.—A cement tile-making machine made by two brothers in a backyard factory in Western Australia may revolutionise tile production in Australia.

Mr. Cahill, (Minister for Works and Housing in New South Wales) who saw the machine in Perth, said it was claimed that the machine could make 20,000 tiles a day. It was of simple design.

He is awaiting details of costs before ordering one for his Department.

Vatican Holdings.—A correspondent sends us a cutting of a 'Reuter' message from Belgrade, dated Feb. 15th, which reports that the latest issue of the official organ of the Cominform contained an attack on the Vatican as a "huge international trust," and a list of alleged financial holdings of the Vatican throughout the world. The Vatican as a sovereign and independent secular State must have its own temporal possession in order to function at all; but it is the smallest State in the world, and its property and possessions are in pro-

portion to its size. As for Church property all over the world, the Holy See according to Canon Law, is the supreme administrator and dispenser of all ecclesiastical goods, but it is not the owner of them. St. Thomas says that although the Roman Pontiff is the principal dispenser of Church property, he is not the master and possessor of it. His supreme administration is exercised merely in this, that all ecclesiastical property is to be acquired, held and administered according to rules prescribed by the Holy See and laid down in Canon Law. The main point is that in all matters of Church property, from the Vatican down to the smallest parish, there is no question of private and personal profit for any individual or group of individuals, but of holding and administering temporally on behalf of the people. And let those who look with envious eyes on the fanciful far-flung holdings of the Vatican be mindful also of the real, immense and world-wide charities of the Holy Father.—*Examiner*.

Children's Crusade for Russia.—Malta's Catholic Action has started a children's crusade for the conversion of Russia. The children enrol as "Young Crusaders of the Blessed Virgin." They promise to recite, if possible, five decades of the rosary daily, receive Holy Communion on the first Sunday of the month and to pray that love of Mary may flourish again in Russia. Invocations recommended are "Saviour of the World, save Russia" and "Immaculate Heart of Mary, thy kingdom come." At investitures, held on a feast of the Blessed Virgin, the children receive rosary beads and the crusader's diploma. Efforts are being made to establish the crusade in other countries.

Ex-Prisoners' Thanksgiving.—About 150,000 prisoners of war released from Russia are to attend a thanksgiving service in honour of Our Lady of Ransom in Lebrecon, on Hungary's eastern frontier, where the returning prisoners make their first halt. The service has been arranged at the ex-prisoners' request.

Communism and Religion.—Communist authorities in Ljubljana, Yugoslavia, have expelled 85 nuns from their convent, says Vatican Radio.

14 Divine Word Priests for New Guinea.—After having been stranded for three weeks at Singapore, 14 priests, Missionaries of the Divine Word, left by Dakota plane on January 10 for Darwin, Australia, on their way to the mission area of Madang, New Guinea, where they will help to rebuild the mission stations destroyed during the war.

The priests, led by Rev. John T. Feeley, are from U.S.A.

The appointments to New Guinea include: Revs. William Backus, Michael Bodner, John Dunn, Elzear Geblen, Henry Hoff, Charles Kelly, Anthony Krajci, Joseph Krimm, Matthias Lunzer, Francis Mihalid, Wilbert Morman, John Pado, Werner Shadeg, Francis Swift and John O'Toole.

At the same time, appointments were made of six Fathers for Africa, six for China, four for the Philippines, five for India and one for Japan.

G.S.S.C. (Eng.) Pass List Nov. 1947

Sacred Heart College, Vadiri

Kanagarayar B.M.J., Mariadas P.S.X. R., Pakianathan A., Rajeswaram M., Sabanayagam, Thangavelu.

Referred List:—Joseph S., Subramaniam K., Selvarajah S., Vythilingham E.

St. Anthony's College, Kayts

P. Anthonipillai, *A. Sabaratnam, F. F. Soosapillai, N. Uruthira Pasupathy. Referred:—M. Anthonipillai, B. J. Arulanayagam, M. Philomin.

St. Xavier's College, Mannar

Referred:—M. S. M. Arnlappah, C. S. S. Croos, S. Nallasivampillai, C.A.B. Nicholas.

Passed Referred Subject and completed:—R. Talima

St. Henry's College, Ilavalai

S. B. R. Alfred, T. Balasingham, S. Kanasalingam, F. M. Joseph, S. B. Kulasingham, K. Madadevan, G. S. Mariathasan.

Referred:—S.V. Ratnam, A.J. Weerasingham, N. Visuvalingam.

St. Joseph's College, A'pura

H. Imbuldeniya, G. B. Galgemuwa, P. J. Senanayake, K. Vilvarasa.

Referred:—R. J. Cooke, K. Maharatnam.

Passed referred subject and completed:—J. H. L. Gunasekera.

Ilavalai Convent Eng. School

M. P. Guanapragasam, G. Vallipuram.

Referred:—R. M. Amirthanayagam, P. Nagaietnam.

Anuradhapura Convent Girls' Eng. School

N. Jinadasa, J. Malalanayake.

Referred:—P. Fernando. Passed referred subject and completed:—M. A. E. R. Isaacsksz.

Whither India?

Violence followed the violent end of the champion of non-violence. It was a strange celebration of the death of the Apostle of peace, a still stranger demonstration of regard for the revered leader. For almost a generation Mahatma Gandhi had preached a creed peculiarly his own, insisted in season and out of season on conformity to it, urged ahimsa, counselled that a man should permit himself to be killed rather than ward off death by attacking an assailant. Yet within a few hours after the assassination disorders had broken out all over the country. Men were attacked, beaten, stabbed, killed. It will be said that all this need not cause surprise as Gandhiji's teaching on non-violence was little heeded during his lifetime. But one would have expected that as grief and affection welled up in the hearts of the bereaved multitudes these would also recall what was so dear to him and endeavour to do nothing but what would have pleased him. That is what people usually do. When loved ones die those left behind feel an urge stronger than ever to conform to the wishes of the departed, as though that was all they could do for the dead. But the events after the 30th of January prove that the people have not attached the least importance to Gandhiji's teaching on non-violence; there is now no hope that it will ever be put into practice.

Whatever justification there may have been for the country-wide indignation against the Mahasabha and the Rashtriya Swayam Sewak Sangh, there can be none for the attack on the property and person of members of these organizations. The disturbances were an exhibition of the law of the jungle. The Governments of India, both Central and Provincial, ought to be concerned about the whole affair and take measures that it never be repeated. One of these should be an insistence with the Police department that investigations be pursued so that those who took the law into their own hands are brought to book.

AND ITS YOUTH?

An ugly and alarming feature of these disorders is the part boys played in them. During the days that followed the assassination groups of school-going children could be seen going from shop to shop and office to office requiring that they be closed. Out of the mouths of babes came the demand for *hartal*. They had no reasoning with them. They had to be obeyed or..... But reports also came of their having resorted to worse things. If this happens in the green wood what can be expected of the dry? The Governments of India are engaged in suppressing various organizations; they cannot afford to overlook the growing (if that be possible) indiscipline in the children of the country. These children will be the men of the morrow, men who will have been accustomed to do what they willed, as they willed, who will grow with exaggerated notions of their own importance. For as children they were able to compel those older than themselves to carry out their behests and suspend the life of busy streets. They will be ready to interfere in other people's affairs and quick to take offence at anything which threatens to thwart their wishes. Is it any wonder that lawlessness is on the increase and that the country is paralysed when an event of national importance occurs.—*The Examiner*.

A Day in the Life of the Pope

BY E. W. EDIRVIRASINGHE

To-day is Pope's Day. Maria Giuseppe Giovanni Pacelli, Bishop of Rome and Vicar of Jesus Christ, Successor of St. Peter, Prince of the Apostles, Supreme Pontiff of the Universal Church, Patriarch at the West, Primate of Italy, Archbishop and Metropolitan of the Roman Province, Sovereign of the State of the City of Vatican was 72 on Tuesday last.

He holds spiritual power over more than 375 million Roman Catholics. One out of every seven persons in the world is a Catholic.

It readily follows that Pacelli lives under relentless pressure for decisions and actions. His tasks of administration are immense though an important group of 12 Sacred Congregations presided over by Cardinals renders him assistance.

RISES PUNCTUALLY

His is a busy day; and therefore he rises punctually at 6-30 every morning. His bedroom is on the third floor of the Vatican Palace. His bed is large but plain. It has a black iron head and brass knobs. It is an old piece of furniture used by several of his predecessors. In fact Pius XI died on it.

Indeed the living quarters of Pius XII are bare and spartan. Only as one peeps through the two windows and sees St. Peter's Square is one reminded that he is still in the Vatican.

Beside the bed is a common dresser, a rough mahogany desk and a small mirror—the only mirror in the Pope's apartments. There is also an ordinary walnut table and two side-boards. Thus in all his private life, he verily represents the mendicant Christ.

On rising from the bed Pius XII himself throws open the window of his room overlooking St. Peter's Square. Then with hands crossed, he prays. But his first prayer is brief; for he must hasten to very urgent affairs awaiting decision. Then he is seen opening the other two windows.

The Pope then times himself with a small Swiss alarm clock and does his physical exercises. Only last year at 71, he discontinued his rowing machine. He takes Swedish drill for 15 minutes bending his knees and flexing his arms with wall springs.

PREFERS COLD BATH

At a quarter to 7 the Pope enters the bathroom and turns on his own bath. Though the water can be electrically heated, the Pope prefers it cold even in winter.

After his bath he shaves himself with an electric razor which he bought in the United States of America during his visit in 1936. This over, he dresses rapidly. His vestments are changed from the day before.

His indoor shoes are made of cloth. They are red on all days except on Good Friday when he wears white. The shoes are kept every night to be cleaned with his vestment.

At 7-10 Giovanni Stefanoli appears. He is stock and pink cheeked and 58 years old. He has been the Pope's personal servant for years. He stands by the door from the bedroom to the Private Chapel. He stands in silence for no word is spoken by the Pope until after Mass. It is a solemn habit and is helpful to spiritual advancement.

The Pope enters the Chapel and kneels before the Altar. The Papal Altar is decorated with white flowers. They are brought fresh from the Vatican gardens in summer and from hot-houses in winter. As a preparation for Mass the Pope prays for 20 minutes. Then Giovanni helps the Pope to put on the vestments for Mass, which is said in strictest privacy. Giovanni serves. The others present are the members of the small community of Swiss nuns at the Congregation of the Holy Cross of Metztingen who look after the Pope's clothes and kitchen. At 8-10 Mass is over and the Pope offers a thanksgiving for 20 minutes.

The Pope takes his breakfast at 8-30. He likes an Italian style of breakfast. It consists of coffee with milk and toast. At the outbreak of war he stopped eating butter.

AUDIENCES

After breakfast he sits on in his small private dining room. Here he scans the morning papers rapidly. When the gold Swiss watch tells him that it is 8-50 he rises from the table and goes to his private study.

He is very keen on ringing the bell on his desk at one minute to nine, when he announces that audiences can begin. Punctually at nine the first Cardinal genuflects to kiss the Papal ring and takes his seat on the Pope's desk. The various types of audiences last from 9 to 1-30 or 2 p.m.

During the early years of the Pontificate, while granting audiences, Pius XII allowed the people to throng round him. He once lost his ring in the crush of the crowd.

Another time a woman begged him to hear her confession then and there. The Pope acceded to her request in a secluded corner of the room. Thus the call of the penitent was promptly attended to by him.

Then comes his lunch. The Pope's lunch is a solitary one. He has not taken a meal with anyone since his elevation. For such has been the custom of his predecessors. His solitary meal times are very often periods of spiritual recollection.

FRUGAL MEAL

He pays little attention to his food, eating a frugal meal of anything Stefanoli puts before him. He has a preference for rice soup, small portions of spaghetti and white meat. He has a liking for vegetables, especially spinach which he eats, in sizable quantities. Generally he drinks a glass of white wine. But on cold days he prefers red wine. This circumstance is only natural when one recollects that he is now 72.

After lunch he takes one cup of strong coffee. Lunch over, he rests for an hour. With meticulous punctuality he goes back to work when the little alarm clock warns him that rest time is over.

At four in the evening, even when it rains, Pius XII goes down by the lift to the courtyard below known as "San Damaso." Here a black Cadillac driven by thin, tall chauffeur Steppa awaits him to take him to the Vatican gardens. As the car drives through the various courtyards gendarme after gendarme bends his knee and takes his hand to his visor as salute.

In the garden Pius XII walks up and down the upper avenues and reads a book or a sheaf of papers. On rainy days he walks in the covered walk "Passeggiata Coperta."

A little after five he returns to his private apartment. He changes his outdoor leather shoes and enters the chapel to say his Rosary. Here his edifying example to the Catholics of the world is unique. If Catholic countries feel the divinity of Christ a reality and not a matter for doubt and dispute it is due to the maxim of the Catholic Church "Per Mariam ad Jesum." The way to Jesus lies through Mary! He completes his prayer by saying a part of the Breviary.

DISLIKES FOUNTAIN PENS

At six o'clock sharp the Pope enters his study and works alone. He writes on an American typewriter or dictates to a Secretary. He dislikes fountain pens. When he is forced to use ink, he uses a fine nib. This time is a period of much concentrated effort. He drives himself to hard work and completes his immense correspondence. He has now finished his vast duties for the day.

Then comes dinner. This meal is lighter than lunch. It takes less than an hour. After dinner the Pope goes to his Chapel again for 20 minutes of prayer.

Shortly after nine as he comes out of the Chapel the Pope is sometimes heard to say, "Now I can settle down to my day's work."

At about 1-30 sometimes as late as 2 the Pope rises from his desk and goes back to his Chapel. He completes the reading of his Breviary and says his evening prayers.

The Pope's long day is just then over. Thereafter for the next four hours or so Pope Pius XII sleeps until the beginning of a new day.—*Ceylon Observer*, March 7, 1948.

TENDER NOTICE

Quotations are called for, for the purchase of 4,500 Thaddayan matured Tobacco from the Tinnevely Experiment Station, Jaffna.

2. The successful tenderer will be notified in writing as to the acceptance of his quotation. On receipt of this letter he should deposit at least 1/4th of the amount quoted by him within 3 days of his being notified of acceptance of tender. The balance 3/4th of the amount due should be paid before the crop is harvested and removed.

3. The Director of Agriculture reserves the right to either accept or reject any of the tenders received.

1. Quotations should be addressed to the Divisional Agricultural Officer, N.D., Kilinochchi and should reach him before 2 p.m. on 15th March, 1948.

V. THURASINGHAM,
Divisional Agricultural Officer, N.D.,
Kilinochchi, 19-2-48.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
In the matter of the Estate of the late Anne Matilda wife of Henry Manuel of Karaiyoor, Jaffna. Deceased.

Testamentary } No. 855
Jurisdiction

Mariappillai widow of G. Manuappillai of Karaiyoor, Jaffna. Petitioner.

Vs.
Minors 1. Mercy Ernestine of Karaiyoor,
2. Dulcie Praxede do—do—Jaffna,
3. Henry Manuel of Karaiyoor,
Jaffna presently of Malaya
Respondents.

This matter of the Petition of the above-named Petitioner praying that the 3rd respondent be appointed Guardian-ad-litem over the minors the 1st and 2nd respondents and that the Letters of Administration to the above estate be granted to her coming on for disposal before R. R. Selvadurai Esqr., District Judge, Jaffna on the 3rd day of March, 1948 in the presence of Mr. K. Aiyadurai Proctor S.C. on the part of the Petitioner and on reading the affidavit and petition of the Petitioner.

It is ordered that the 3rd respondent be appointed Guardian-ad-litem over the 1st and 2nd respondents who are minors and that the petitioner as the mother of the deceased and her major next-of-kin in Ceylon be declared entitled to Letters of Administration of the above estate unless the above named respondents appear before this Court on the 4th day of May 1948 at 10 a.m. and show cause to the satisfaction of this Court to the contrary.

This 3rd day of March, 1948.
Sgd. R. R. SELVADURAI,
District Judge

Drawn by :
K. AIYADURAI,
Proctor for Petitioner.

Absolute Declaring Will Proved, &c.

IN THE DISTRICT COURT OF JAFFNA.

In the matter of the Last Will and testament of the late Gato Mudaliyar Philipppillai John Rajah deceased of Cathedral Street, Jaffna.

This matter coming on for final determination before R. R. Selvadurai Esqr., 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 the Probate of the Will of the said deceased be issued to the petitioner.

Time to show cause extended to 16-3-48.

Sgd. R. R. SELVADURAI,
District Judge.

Drawn by :
Sgd. F. L. T. Martyn,
Proctor for Petitioner.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

In the matter of the Estate of the late Chellammah widow of Kathirgamar Kanagasabai of Jaffna Town. Deceased.

Testamentary } No. 820
Jurisdiction

Balambikai daughter of Kanagasabai of Chernia Street, Jaffna. Petitioner.

Vs.

(1) Yogambikai daughter of Kanagasabai of do
(2) Kamalambikai daughter of Kanagasabai of do.
Respondents.

This matter coming on for disposal before R. R. Selvadurai Esqr., District Judge, Jaffna, on the 10th day of December 1947 in the presence of Messrs. Aboobucker and Sultan Proctors on the part of the petitioner and the affidavit of the petition of the petitioner having been read :

It is ordered that Letters of Administration to the estate of the late Chellammah widow of Kathirgamar Kanagasabai be issued to the Petitioner as a daughter and heir of the said deceased unless the Respondents or any other person or persons interested in these proceedings shall appear before this Court on January 15, 1948 and show cause to the satisfaction of this Court to the contrary.

The 10th day of December 1947.

Sgd. R. R. SELVADURAI,
District Judge.

15th January 1948.
Time to show cause extended till 19-2-48.
Intd. R. R. S.
D. J.

19th February 1948.
Time to show cause extended till 18-3-48.
Intd. R. R. S.
D. J.

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