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

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## The Barber Defeated • The Collapse of the Utopias Italy Reds • Religion Alone Survives

### HE WAS A CHRISTOPHER

By F. A. VOIGT

When the history comes to be written of the ideological struggle that followed World War II more than one chapter will tell of the manner in which the attempted Communist "pincer movement" towards Europe was halted—just in time—by the people of Italy.

Had Italy been engulfed by the Red wave it is almost certain that France and Spain, and in time the whole of Europe, would have fallen under the domination of the Kremlin and the Iron Curtain would now be erected on the eastern shores of the Atlantic.

But the history books describing these events will make no mention of a New York barber.

Yet this man played no small part in turning the Red tide at a moment when it seemed that nothing could stop it.

The barber is a man of Italian descent living in Southampton, Long Island.

#### AN IDEA

From the security of his home he watched anxiously the rise of Italy's Communism, battering on the misery of a people kept long under totalitarian subjection and ravaged by enemy occupation and then war.

The country's first free election for many years was approaching, and Communist propaganda was attracting recruits by the hundreds of thousands. Italy seemed doomed.

The barber had an idea. He put it before his friends. Some rejected it, others thought it good. Many others were favourable, but would do nothing to help.

But the barber persisted and the idea spread.

Soon letters from men and women of Italian descent in America were pouring into Italian homes.

#### LETTER DAMAGE

The Americans told their Italian friends and relatives of the blessings of democracy, of the individual liberty that it gave and the justice and toleration that were its chief characteristics.

They warned the Italians that under Communist all these would be lost. They urged them to stand firm for Faith and country against Communist enticement and pressure.

The number of letters grew until in time they reached millions.

And they helped to halt Italy's Red menace.

It was the unknown barber who, working single handed and undeterred by rebuffs and apathy launched the "letter home" campaign.

An insignificant saloon in Long Island had pitted its strength against the Kremlin—and won.

The barber—his name has never been published—was a Christopher and his story is told by Fr. James Keller, the movement's founder and director.

The Christophers take their name from St. Christopher who, says the legend, bore Our Lord in his arms.

It is a movement without an organization. Among its 200,000 members are Protestants and Jews.

The aim of the movement is to fight materialism, in whatever guise it is found—by individual, personal effort.

Members are encouraged to turn their every-day lives into an apostolate, to use every contact as an opportunity.

"The true Christopher," says Father Keller, "goes into the educational field, the Government, labour-manager relations, the writing field (press, radio, television, motion-pictures, books and magazines).

#### IF ONLY FEW.....

"If just a small percentage of good people had possessed the ambition and courage to leave the narrow circle of their lives and work for the light, instead of leaving the field to those in the darkness the whole course of history might have been changed."

The Christophers welcome all people of good will, even though their circumstances might seem, superficially, to debar them from useful work.

There was the girl in hospital in such physical straits that she seemed powerless to perform any useful activity.

But she discovered in herself a gift for writing.

She obtained an editor's permission to write a column in his newspaper which kept before the people the good that exists all around them.

"Within three or four weeks after the first column appeared letters began pouring in thanking her, giving her a mental pat on the back..." says Father Keller.

#### BASEBALL BILL

Then there was Bill Daley. Baseball was Bill's life until an accident left him a permanent cripple.

Bill discovered a full life again when he became a Christopher.

From his bed he started writing to other bedridden people encouraging them, inspiring them with hope, suggesting to them the noble ideals which can be reached through suffering.

Bill is busy to-day answering letters from most parts of the world.

The Christophers do not insist on physical effort. They place in a higher category the much harder task—moral effort.

And so there is the girl in the "five and dime" store in Boston whose full-time apostolate is just "trying not to get mad with anyone."

The charwoman is another who has made a humble place for herself in the Christopher home. She is now adept at turning all kinds of conversations towards God.

Many Christophers have made heavy sacrifices for the sake of their apostolate.

The successful stockbroker, for example, He became alarmed at the materialist trends appearing in politics.

He gave up his New York office, settled in Washington and started to cultivate Congressmen.

"That ex-broker isn't bigtime any more—just a man in a Government office doing a job," says Fr. Keller.

It cannot be said that the German Churches—the Catholic, the Lutheran and the Calvinist—emerged triumphant from twelve years of tyranny and war. It would be an exaggeration to speak of a German religious revival. But, alone of all institutions in Germany, the Churches have not emerged broken and dishonoured. All secular faiths—even the faith in science and in "progress"—have, as it were, lost their relevance or their meaning. Only the transcendental faiths have not.

National Socialism made an irruption into the ranks of the Protestant Church and formed the sect known as the *German Christians*. But this sect was immediately attacked with theological weapons wielded with a vigour, a ruthlessness, a dogmatic precision and a singleness of purpose that made its

#### RADIANCE

"His wife doesn't dress so well now. But there is a radiance in her face that was never there when she was considered very much the fashion plate of style-conscious Manhattan."

The stockbroker is not the only one who has climbed down the social ladder to get himself—and others—nearer heaven.

There is the young Michigan man who left a good job for the less lucrative civil service and the four young people who dropped into the much smaller income brackets of United Nations staff posts so as to be able to promote good causes.

And the man who left comparative affluence for a local government office for the same reason.

The Christophers are encouraged to extend their influence to political and social life.

A recent Gallup poll showed that nearly seven in 10 American parents do not wish their children to enter politics, largely on the grounds that the whole field of politics is bad.

But, Fr. Keller points out, this defeatist policy leaves the field to the wrong elements.

#### MOTTO

So the Christopher goes in. The guiding principle of the Christopher is a simple one.

It is: "Live for your fellowmen." This is, after all, Our Lord's own precept: "Love your neighbour as yourself."

Translated into terms of action by Fr. Keller, the Christopher principle resolves itself into three directions: "Pray for them. Go to them. Teach them."

"Anyone who is fired with a Christ-like purpose will see the wisdom of using these three methods recommended by Our Lord."

One of Fr. Keller's maxims is pertinent to this country just now.

"The duty of a Christopher when he or she joins an organization is to participate personally in its activities.

"Go to meetings. Be alert. Know what goes on.

"Accept posts of responsibility. Vote in the elections."—*The Universe*.

position altogether untenable, despite the protecting hand of Hitler and of the Gestapo. The *German Christians* became objects of derision long before the collapse of the Third Realm. Today they no longer exist as a Church, but only as a few perplexed and scattered individuals.

From the *Confessional Church*, in which certain Lutherans and Calvinists had rallied for the fight against the common enemy, a religious impulse emanated. The power of this impulse is freely recognized by Catholics today. Above all, it clarified doctrine through the medium of a splendid theological literature. One of its incidental, though apparently final, effects was the annihilation of liberal theology—and that, too, in the land of Schleiermacher and Harnack.

National Socialism had been anti-Catholic from the beginning, but not consciously anti-Protestant. At times, National Socialist polemics against "Rome" and "the Jesuits" took on the ferocity of anti-semitic propaganda. Luther, on the other hand, was a "German hero." The National Socialists hardly attempted to play off Protestants against Catholics. They seem to have assumed that the followers of the "German hero" would, as a matter of course rally against "Rome."

The secular effect of the conflict on the German Protestant Church was to loosen its ties with the State and to give it a new prestige in the eyes of the nation. German Social Democrats were agnostics as a matter of course. They always regarded both the Protestant and Catholic Church as "reactionary," "obscurantist," and "unmodern." But when both Churches defied the National Socialist tyranny and were not to be silenced, as Socialists, Communists and others had been silenced, the whole religious atmosphere in Germany began to change.

The immense seductive and coercive powers of National Socialist propaganda and action upon the younger generation were probably decisive in making Hitler the master of Germany. These powers were brought to bear, often in the most immediate and intimate sense, upon Catholic youth, but without effect. It can be said that the whole of Catholic Germany retained its faith and its cohesion throughout the whole of the twelve years, and emerged not only intact but fortified.

Today, broadly speaking, all Germans who are not Christians are unbelievers in the sense that they do not believe anything at all. They may, it is true, owe a certain allegiance to Socialism, but if it can be called a belief, at all, it is a belief without depth or fervour. It is more in the nature of a habit or a convention. It is almost without dogma. German workmen no longer sing the *Internationale*. The doctrines of Karl Marx are criticized freely by Socialists in public meetings—a thing unheard of in the Weimar Republic. Socialism as a secular religion is dead in Germany. Indeed, all secular religions are dead in Germany.

(Continued on Page 6)

## CHURCH CALENDAR

APRIL 1950

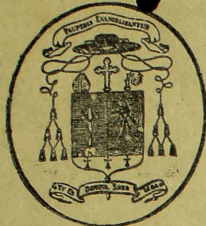
THURS....27 S. Peter Caris.  
 FRI. ....28 S. Paul of Cross.  
 SAT. ....29 S. Peter M.  
 SUN. ....30 3 E—S. Cath. Sien.

MAY 1950

MON. ... 1 S. Philip.  
 TUES. ... 2 S. Athanasius.  
 WED. ... 3 Finding of the Cross.  
 THURS... 4 S. Monica

## The Catholic Guardian

APRIL 27TH 1950



## The Coming of the Pilgrim Virgin

JOHN ALFRED GUYOMAR, O.M.I.

By the Grace of God and the  
 Favour of the Apostolic See  
 BISHOP OF JAFFNA.

TO THE CLERGY AND THE FAITHFUL  
 OF OUR JURISDICTION

DEAR REVEREND FATHERS AND  
 DEARLY BELOVED BRETHREN,

Though Our Lord Jesus Christ has left with his Church all the means necessary for the sanctification of men here below yet knowing their innate propensity for sin he has from time to time given them warnings to amend their ways in order that they may avoid the weight of Divine Justice ready to fall upon them. In our times, on several occasions, he has sent his mother on such errands of mercy.

The Pilgrim Virgin who is touring the world under the name of Our Lady of Fatima and will visit us in a few weeks brings with her a message, destined to the whole world, which she delivered in Portugal 33 years ago to three little shepherds.

## Fatima and the Apparitions

In 1917 towards the end of World War I, on May 13, appearing to 3 children at Fatima Our Blessed Mother said to them: "Would you like to offer yourselves to God to make sacrifices, and to accept willingly all the sufferings it may please Him to send you, in order to make reparation for so many sins which offend the Divine Majesty, to obtain the conversion of sinners and to make amends for all the blasphemies and offences committed against the Immaculate Heart?.....You will soon have to suffer much, but the grace of God will help you and give you the strength you need."

On June 13th 1917, Lucia asked the Blessed Mother to take her to heaven with her. She replied: "I shall come soon to take Jacinta and Francisco. But you must remain longer on earth. Jesus wishes

to use you in making me known and loved. He wishes to spread the world devotion to my Immaculate Heart.....I shall never abandon you." It was also on this visit that the Blessed Mother made the promise of the five Saturdays.

On July 13th, 1917, the Blessed Mother said to the children: "You must recite the Rosary every day in honour of the Blessed Virgin to obtain the end of the war through her intercession, for only she can help you.....Continue to come here on the 13th of each month and on October 13th I shall say who I am and what I want and I shall work a great miracle in order that all may believe." At this visit the Blessed Mother foretold World War II: "When you see the night illuminated by an unknown light, know that it is the great sign which God is giving you indicating that the world on account of its innumerable crimes, will soon be punished by war, famine and persecutions against the Church and the Holy Father.....In order to stop it, I shall ask for the consecration of the world to my Immaculate Heart, as well as communion of reparation on the first Saturdays of the month. If my requests are granted Russia will be converted and there will be peace. Otherwise an impious propaganda will spread its errors through the world raising up wars and persecutions against the Church. Many will be martyred, the Holy Father will have much to suffer; several nations will be wiped out.....My Immaculate Heart will finally triumph.....When you recite the Rosary say at the end of each decade: "O Jesus, forgive us our sins, save us from the fire of hell, lead all souls to Heaven, especially those who have most need of your mercy."

On the 19th of August the Blessed Mother said: "Pray, pray very much, make sacrifices for sinners. Remember that many souls are lost because there is no one to pray and make sacrifices for them."

On October 13th the beautiful Lady replied to Lucia when she asked her who she was: "I am Our Lady of the Rosary." And it was after this vision that the great solar prodigy took place, the miracle of Fatima. It was at this time that Lucia saw the Blessed Mother as Our Lady of Sorrows, and also dressed in a brown religious habit holding in her hand the scapular of Mount Carmel.

## The Message of Fatima

Such is in substance the message of Our Blessed Lady to the three little shepherds at Fatima and through them to the world. It contains 3 requests: a request for prayer, especially the recitation of the Rosary, a request for penance and reparation and a request for Consecration to the Immaculate Heart of Mary.

The Rosary recommended by more than fifty Popes and by so many Saints is proclaimed by the Blessed Virgin as the means by which we can appease God's anger and obtain the graces ne-

cessary for our salvation. Let us therefore do our best, dearly beloved Brethren, to adopt the practice of the daily recitation of the Rosary; let it form part of the family prayer in the home so that it may attract the blessings of God on all the members of the family. Let us pray for sinners and for the world at large that they may lead lives in conformity with their holy vocation.

In the second place penance is recommended as a means of expiating sins. Sin it is which destroys the image of God in ourselves and in others. Expiation is therefore necessary to restore order in ourselves and outside. Let us accept willingly and even practise voluntarily the penances that are part of our obligation of state or that come in our way. Remember that the words of Our Lord remain true for all times: unless you do penance you shall all perish.

In the third place the message of Fatima is a message of devotion to the Immaculate Heart of Mary. At the second Apparition on June 13th as mentioned above Our Lady of Fatima said to Lucy: "You must remain longer on earth. Jesus wishes to use you in making me known and loved. He wishes to spread in the world the devotion to my Immaculate Heart. I promise salvation to those who embrace this devotion. Their souls will be loved by God with a love of predilection like flowers placed by me before his throne!" On the third Apparition to the children she said: "I shall ask for the consecration of the world to my Immaculate Heart as well as communion of reparation on the first Saturday of the month. If my requests are granted Russia will be converted and there will be peace."

Let us consecrate ourselves dearly beloved Brethren to the Immaculate Heart and live our consecration in our daily lives; let us imitate the virtues of Our Blessed Mother and consider ourselves as entirely dedicated to Her.

## Visit of Our Lady

We shall soon have the Pilgrim Virgin in our midst. From the second of June to the thirteenth she will be in the diocese, visiting every place of importance according to a pre-arranged programme. In order that you may share with abundance the blessings she brings with her we make a few suggestions:

1. That you pray for the conversion of sinners and those outside the Fold in this country and in the world generally.

2. That you pray for the unity of the Churches so that there may be one Fold and one Shepherd.

## Preparation for the Visit

(a) A Triduum of intercession on the last three days of May shall precede the coming of the Pilgrim Virgin. On these days the faithful shall be exhorted to assist at Mass and to receive holy communion in reparation for the sins of our countrymen.

(b) Holy Hour with Benediction shall be held in all the Churches where a priest resides and in all Chapels where the Blessed Sacrament is reserved.

A spiritual bouquet of family rosaries, entrusted to the Parish Priest, should be offered to the Pilgrim Virgin. A general pardon is herewith accorded to the faithful in need and priests enjoy during the visit of the Blessed Virgin the same powers granted them during paschal duty.

## Conclusion

We hope, dearly beloved Brethren, that this visit of the Pilgrim Virgin will be marked by a renewal of spiritual life for all and, for some, a means of reconciliation with God. It is an unique opportunity that we should not miss, an occasion for a grant of special blessings upon ourselves, our families and our undertakings by the Mother of all graces.

Praying that you may really become devoted servants of Mary, I remain, dear Reverend Father, and dearly beloved Brethren,

Yours devotedly in Christ and Mary Immaculate.

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

Given at Jaffna on the 26th day of April, 1950.

This letter shall be read and explained on the Sunday following its reception.

## The Solemnity of St. Joseph

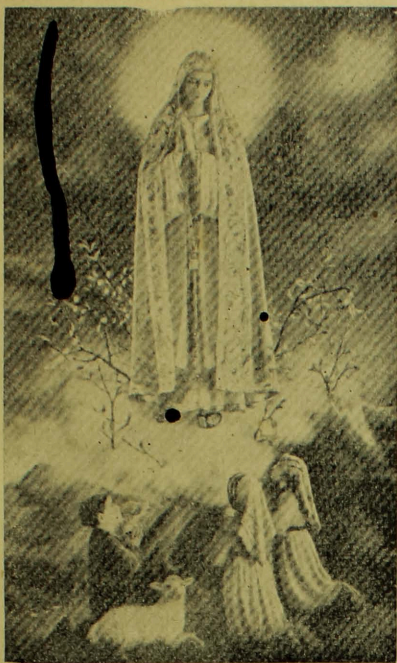
The Holy Church invites us to spend this day in honouring the spouse of Mary, the foster-father of the Son of God. This feast is a solemn expression of gratitude offered to St. Joseph, the protector of the faithful, the refuge and support of all that invoke him with confidence. Though based, on the Gospel, devotion to St. Joseph was reserved for these latter days. The East preceded the West, in the special cults of St. Joseph. In the 15th century, the whole Latin Church adopted it. With devotion to the Mother of God, which was revived in the 19th century, came also devotion to St. Joseph. Jesus deigned, to be subject to St. Joseph here below. Now that he is in heaven, Jesus has given him a power which we cannot imagine. If we invoke him with faith, we shall be protected. In all our necessities, whether of soul or body, in all our trials and anxieties we may have to go through—let us have recourse to St. Joseph and we shall not be disappointed. St. Theresa was instructed by heaven in the 16th century as to the efficacy of devotion to St. Joseph, and it is the Carmelite order which she reformed, that spread this devotion. The more we understand St. Joseph's office, the clearer will be our knowledge of the mystery of the Incarnation.

## THE MASS

The INTROIT of the Mass speaks to us of the confidence we should have in the protection of God. The Church uses the words of the Royal Prophet and would have us make them our own. Now, St. Joseph is the Minister of this divine protection, which God promises to us if we address ourselves, to this His servant.

(Continued on Page 5 Col. 1)

# PILGRIM VIRGIN'S VISIT TO JAFFNA DIOCESE



## PREPARE FOR HER ADVENT

Are You

Heeding Fatima's Message?  
 Spreading Fatima's Message?  
 Living Fatima's Message?  
 Making "FATIMA"  
 your watchword?

Remember :

She asks so little

Penance, Fulfilment of Duty,  
 The Daily Rosary,  
 Devotion to Her Immaculate Heart,  
 Reparation to Her on Five First  
 Saturdays.

She promises so much

The Triumph of Her Immaculate Heart,  
 The Conversion of Russia,  
 World Peace.

"OUR LADY OF FATIMA,

PRAY FOR US."

## PROGRAMME OF THE TOUR

A'pura :	Arrival	June 2nd	5-00 p.m.
	Departure	June 3rd	6-00 a.m.
Murunkan :	Arrival	June 3rd	8-00 a.m.
	Departure	June 3rd	4-00 p.m.
Mannar :	Arrival	June 3rd	5-00 p.m.
	Departure	June 4th	5-00 p.m.
Vavuniya :	Arrival	June 4th	8-00 p.m.
	Departure	June 5th	7-00 a.m.
Mankulam :	Arrival	June 5th	8-30 a.m.
	Departure	June 5th	10-00 a.m.
Kilinochchi :	Arrival	June 5th	11-00 a.m.
	Departure	June 5th	2-00 p.m.
Pallai :	Arrival	June 5th	2-30 p.m.
	Departure	June 5th	3-00 p.m.
Mirusuvil :	Arrival	June 5th	3-15 p.m.
	Departure	June 5th	4-00 p.m.
Vathiry :	Arrival	June 5th	5-00 p.m.
	Departure	June 5th	6-00 p.m.
Thumpalai :	Arrival	June 5th	6-30 p.m.
	Departure	June 6th	7-00 a.m.
Atchuvely :	Arrival	June 6th	8-00 a.m.
	Departure	June 6th	8-30 a.m.

Tholagatty :	Arrival	June 6th	9-00 a.m.
	Departure	June 6th	10-30 a.m.
Myliddy :	Arrival	June 6th	11-00 a.m.
	Departure	June 6th	2-00 pm.
Oorany :	Arrival	June 6th	2-15 p.m.
	Departure	June 6th	3-00 p.m.
Ilavalai :	Arrival	June 6th	3-30 p.m.
	Departure	June 6th	4-30 p.m.
Fatima :	Arrival	June 6th	5-00 p.m.
	Departure	June 7th	6-00 p.m.
Manipay :	Arrival	June 7th	7-00 p.m.
	Departure	June 8th	3-30 p.m.
Kayts Port :	Arrival	June 8th	4-30 p.m.
Sinnamadhu	Arrival	June 8th	6-00 p.m.
	Departure via Pannai	June 9th	4-00 p.m.
Jaffna Esplanade :	Arrival	June 9th	5-30 p.m.
	Cathedral : Arrival	June 9th	6-30 p.m.
Lagoon: Stella Maris Procession		June 10th	3-00 p.m.
	Departure for Trincomalie	June 13th	6-00 a.m.

# Gleanings from the Annals of St. Patrick's

This brief history of St. Patrick's is the result of years of research in many archives by an assiduous scholar who insists on being anonymous but whose contribution is fascinating, certainly so to Patricians.

Let us betake ourselves for while to the year of grace 1849. Pius, ninth of the name, sits on the throne of St. Peter. Queen Victoria is in the 12th year of her reign. Sir Robert Peel is the Prime Minister of England. In our own green and pleasant land King Coffee is at the height of his glory; the Rt. Hon. Viscount Torrington is Governor; Sir Emeslan Tennent is Colonial Secretary; Percival Acland Dyke, for 38 years Rajah of the North, is in the 20th year of his Government Agency; Sanasagra Mudaliyar Saverimuttu Mudaliyar, Knight Chevalier of the Order of St. Gregory the Great, is premier native chief of Jaffna.

Dr. Orazio Bettachini, titular Bishop of Torona and first Vicar Apostolic of Jaffna, is back from his "ad linina" and has brought with him, as the result of an appeal made personally to their saintly founder, Bishop de Mazenod himself, the first group of four Oblates of Mary Immaculate ever to set foot on the soil of Ceylon. The Superior of this little mission band is Fr. John Stephen Semeria, shortly to be appointed Coadjutor to Bishop Bettachini and soon after to succeed him and become first Oblate Vicar Apostolic of the Northern Vicariate.

In the field of education, a "Central School Commission" set up in 1841 (and itself the successor of the "School Commission" appointed in 1834 on the recommendation of Colebrooke) superintends the working of the schools. On this Commission sits, representative of the Catholic population of the Island, Abbe Reinaud of Kandy, who has just taken the place of Dr. Caetano Antonio Perera, late Vicar Apostolic of Colombo, and is soon to be succeeded by Dr. Joseph Maria Bravi, when the latter assumes charge of the Southern Vicariate.

In this year of Our Lord 1849 was St. Patrick's College born. Dr. Bettachini, on taking charge of the Northern Vicariate, had set his heart on establishing two English Schools for Catholics—one for boys and the other for girls. This desire found fruition when in 1849 he started, in a very small way, a Catholic Boys' School with an Irish layman, Patrick Foy, as Principal and a Catholic Girls' School with an Irish laywoman, Mrs. Mary Ann O'Flanagan, in charge. The boys' school was housed, to begin with, within the grounds of the Church of Our Lady of Refuge; but it moved successively to a building facing Bishop's House; then to a house in Main Street opposite the last milestone on the Kandy-Jaffna Road; next to a site on the present St. Patrick's Road where class rooms now stand. The peregrinations of the school ended when the Bishop, who preferred the well-being of the school to his own convenience, handed over the building, which had been put up to serve as his residence, to house the school. This building stood where the administrative block now stands. We may very well presume, then, that Patrick Foy sat as Principal in the eighteen fifties at the very spot from which his worthy countrymen so ably guides the destinies of the school today.

That the school began in 1849 there can be little doubt. Year after year, the reports of the Central School Commission give the year of opening as 1849. This date was in all probability supplied by the school authorities themselves; and so, even though accepting the date may mean that we are a year late with the Centenary Celebrations, there is evidence that the school began in that year.

The first Manager of the School was Fr. Leon Charles Hector Mauroit, one of the second band of Oblates to arrive in the island, and one, who by his heroic endeavours over a period of 46 years, endeared himself to four generations of Catholics in Jaffna. The Oblate con-

nection with the school is thus as old as the school itself.

The first teachers included William Marsh, a proctor, who later practised his profession in Mannar, W. Santiago Pillai (a graduate of the Cotta Christian Institution and well known for his edition of the "Christian Psalmody"), G. S. Ariyanayagam Pillai, B.A., B.L., who was known at the time as Jaffna's "Boy Graduate" and was later to be a Judge of the Supreme Court in Travancore. Also on the staff were Paul, later employed in Hambantota, Veeravagu MacDonell (son of the renowned Tamil teacher and scholar, Kutty Moorpar), and a gentleman by the name of Francis Xavier, who was seven years later to be one of the first two Ceylonese priests ordained by Bishop Bettachini at Bolawatte.

For two years, from 1860 to 1862, Brother John Joseph Brown, (O.M.I. who, along with Brother Byrne, had been sent from England at the request of the Bishop to establish the school on a sound footing), was Principal of the school. His taking charge of the school coincided with Government recognition of the school in the shape of a grant. By this time, Dr. Stephen Semeria had succeeded Dr. Bettachini as Vicar Apostolic. The new Vicar's Secretary was Father Bonjean, who had been a missionary in India, but had heard of the work of the Oblates of Mary Immaculate in Ceylon; urged by a love of his Mother Mary to serve her in this country, he came to Jaffna and having undergone his Novitiate, became an Oblate, and, in course of time, perhaps the greatest of them all. His agitation was responsible for the school receiving its first grant—of the princely sum of £75 (or Rs. 750) a year! Incidentally, the school was known during these early years as the Jaffna Catholic English Male Day School. It was not till about 1862 that it came to be known as the Jaffna Boys' Seminary (a name conferred on it by Government); and it was not till 1880 that it assumed its present name of St. Patrick's College. In 1860, the school had three sections—a male day school with 81 pupils, a boarding school with 19 inmates and a High Tamil Male School with 32 students. The receipt of a Government grant made the school subject to inspection. This was a fortunate circumstance for us, because from then the Annual Inspectors' Reports make more than an occasional reference to the school. Mr. J. H. Marsh, for instance, reported in 1860 that the school had improved very considerably since his last visit; the staff of teachers had also increased. Mr. Marsh's report on the Convent for this year is very flattering indeed—but I will leave it to the historian of that institution to record it in due time!

In 1862, Brother Patrick Joseph Conway, who along with Brother Robert Dowling, had accompanied Dr. Semeria when the latter returned from his *ad linina* visit to Rome, became Principal of the school. The staff at this time included, besides the two newcomers just mentioned, another Oblate Brother by the name of Albert Michael Bennet and the following laymen: A. Fletcher, Vairamuttu, John Bastian, J. J. Tisseverasinghe, G. Bastian and C. Theagar, a renowned Tamil scholar. Brother Conway continued to be in charge till 1870, when he was succeeded by Bro. Michael A. Murphy for two years, by Brother O'Flanagan, one of the earliest pupils of the school and son of the first lay Principal of the Convent, for a similar period, and then by a former Principal, Brother Brown, for a further period of six years.

The school started very well and as early as 1862, had had a success at the first "Local Examination" ever to be held in

Ceylon. The successful student was J. M. Kavanagh, who was later to be a teacher in the Catholic Boys' School in Trincomalee. The grant was raised in 1862 to £100—and considering that no more than £749 was being spent in all by the Government in grants to schools, the grant was not too small. Yet, it was quite inadequate for the needs of a growing institution. The report for 1863 states that there were 86 pupils on the roll, that Latin was being taught in the school, that the higher classes acquitted themselves very creditably in Mathematics and answered questions on Scripture in a ready and thoughtful manner. The copy-writing of the fourth class was clean and good. All this reflected great credit on the school. In 1866 Lopez Manuel, who was later to be a teacher and then an Inspector of Schools, made history by passing out first in order of merit, at the Local Examination. He obtained the highest marks in English and Geography and did brilliantly well in Euclid. W. J. Sendall, the Examiner, says that Manuel's work in Euclid would have done credit to any student at any University in England—which makes it clear that the school now barely sixteen years old, had already established its reputation as one of the best in the Island. Lopez Manuel was recommended for the Junior Queen's Scholarship of the year. At the preliminary examination, S. A. Benedict *alias* Asirwatham, passed out second. Another pupil at this time was S. Abraham who was later to be Headmaster of the school. Commenting on the work of the school in general, the report says that "there was ample evidence that the teachers and managers of the school are not a whit behind their contemporaries in steady unremitting endeavours to establish a sounder and more thorough system of education than had hitherto prevailed in the District." In 1867, Anthony Philip passed the Local Examination in the second division and S. A. Benedict in the third. Joseph Nicholas passed the preliminary part of the Examination, coming third in order of merit out of 92 and scoring the highest marks in English and Arithmetic.

The year 1867 will long be remembered in the annals of Ceylon educational history. For in this year it was finally decided that the denominational system was the only just and practicable system with which the Government could be associated. A Committee of Enquiry appointed in 1865 reported in this year and suggested a revision of the rules for grants in strict accordance with denominational principles. The hero of this struggle for denominational grant-aided schools was Father Charles Bonjean who was Superintendent of the Jaffna Boys' Seminary for some years and Manager of the Orphanage at Colombogam and who was determined to obtain for the school the benefits of government assistance which had so far been given in a most niggardly fashion or not at all. The decision of the Committee was that in future "grants should be given impartially to all schools

which impart a sound secular education." To carry out the new policy Sir Hercules Robinson inaugurated in 1869 the Department of Public Instruction; and the first Education Code, issued by the New Department, stated that as from January 1, 1870 "the only kind of grant to aided schools will depend on the ascertained results of secular instruction." This was indeed a great victory, because even at this time only 2 Catholic schools in Jaffna were in receipt of grant. The change encouraged the Church authorities to improve the school and make it conform to the requirements of the Department. Fr. Bonjean became Bishop in 1868 and took an even greater interest in education in general and in the Jaffna Boys' Seminary in particular. Not merely Catholics but all denominations hail him today with gratitude as the father of "Grants-in-aid."

At the beginning of 1870, Bro. Conway was Principal, but he died in the course of the year. Incidentally, Peterson's Ceylon Almanac for 1870 describes him as Head Teacher of the Catholic Seminary, Jaffna. The lay members of the staff at this time were Arthur Fletcher, Manuel Lopez, S. Abraham, who joined in 1867 and was to be later one of St. Patrick's most brilliant headmasters, Anthony Philip, Gabriel Bastian, Nicholas Tisseverasinghe, J. S. Puvimanasinghe, also a future headmaster and Saverimuttu Susaipillai. In 1874, we find Father Salaun as Manager of the institution. In this year, another Irish layman, a Mr. Mac Mahon of St. Peter's College, Agra, was specially got down in order to improve the general standard of the school. Father Charles Lytton joined the school in 1875 and one may presume that the staff was really very good at this time. The number on the roll now started increasing steadily until, in 1879, it had reached 192.

(To be Continued)

## IMPORTANT ANNOUNCEMENT

MESSRS. HOARE & Co. (ENGINEERS) LTD., announce that as from 1-5-50 their Representative Mr. K. A. Sanders will not be in attendance at the Jaffna Rest-house and any inquiries may be forwarded to P.O. Box 22, Colombo.

They wish to thank their numerous clients for the interest shown and hope for a continuation in the future.

## TODDY RENT SALES

1st July, 1950 to 30th June, 1951

Tenders are hereby invited for the purchase of the exclusive privilege of selling toddy by retail in the Toddy Taverns of Mannar District during the period 1st July, 1950 to 30th June, 1951. Tenders should reach the Assistant Government Agent, Mannar, not later than 9.30 A.M. on Friday the 12th May, 1950.

2. The conditions of sale and any other particulars can be obtained on application at the Mannar Kacheheri.

R. L. ARNOLDA,  
Assistant Government Agent,  
Mannar.

The Kacheheri,  
Mannar, 18th April, 1950.

(Continued from Page 2.)

# Local and General

In the COLLECT the Church lays stress upon God's choosing St. Joseph as the Spouse of Mary and teaches us that one of the consequences of this choice, was our having a protector who will be ready to assist us by his all powerful intercession as often as we pray to him.

The EPISTLE. This Prophecy of the dying Jacob, wherein he makes known to his son Joseph the glorious destiny which awaits him and his children, is most appropriate to this feast. After prophesying what was to happen to his eldest sons, Jacob speaks with marked partiality concerning the son of Rachel. He speaks of the persecution he received from his brothers, and of the ways by which God delivered him out of their hands, and exalted him to glory and power. Jacob promised the most lavish blessings upon the first Joseph, and these blessings were to last till the Saviour came when the second Joseph would begin his ministry. The first Joseph is spoken of as one consecrated to God and as a Saint, the second Joseph fulfils the prediction still more literally.

In the first Allulia Versicle, we have St. Joseph speaking to us. He encourages us to have recourse to Him and promises us untiring protection. In the second, the Church prays for her children that they may have the grace to imitate the purity of Mary's Spouse. Her prayer is addressed to him.

The GOSPEL. "Being as it was supposed the son of Joseph." The filial affection of Jesus for His Mother, His jealousy for the honour of the purest of Virgins led Him to treat Joseph as His father, and to allow Himself to be called the son of Joseph. St. Joseph heard the Son of God calling him "Father." He had charge of, he laboured for the maintenance, of the son of the Eternal Father. He was the head of the Holy Family. Jesus, seated now at the right hand of God the Father, still retains the feeling He had when on earth for Mary and Joseph. No mortal was ever on such terms of intimacy and familiarity with Jesus, as St. Joseph was. Jesus was grateful for the paternal care he bestowed on Him and now repays him in Heaven.

The words of the OFFERTORY are taken from Psalm 147. Jerusalem, that is, the Church, is bidden to rejoice. Because of the means of defence, which God has given her against her enemies. One of the greatest of the blessings thus conferred upon her is the protection of St. Joseph.

In the SECRET the Church prays that we may imitate the carpenter of Nazareth in His detachment from earthly things.

The COMMUNION-ANTI-PHON is a sentence taken from the Gospel of St. Mathew, wherein we find the glorious title: "Joseph, the husband of Mary."

In the POST-COMMUNION the Church prays that St. Joseph, who is our protector during this present life may intercede for us in what concerns our eternal welfare.

## Television Set for Pope

Count Vladimir d'Ormesson, French Ambassador to the Holy See, on behalf of French Catholics presented the Holy Father with a television station. Electricians showed His Holiness how it worked. French engineers have installed television receiving sets in the Holy Father's apartments and at his villa at Castel Gandolfo.

## Knight will not Refuse Premiership

At the conclusion of the Bandarawela tennis tournament on April 23 Mr. P. K. Goonasekera, District Judge, Tangalle, a patron of the club, made reference to Sir John Kotelawala, who, he said, was likely to be the next Premier of Lanka.

Sir John in reply, said that if he were offered the Premiership, he would not be reluctant to accept it.

## Railway Losses Show Decline

For the third year in succession the Railway has incurred a loss of Rs. 16,167,275 at the end of the financial year 1948-49, and the total deficit, including the interest and annuities payable, is Rs. 21,074,515. The loss is, however, about two million rupees less than the deficit of the previous year, and about four million rupees less than the deficit in 1946-47. The decline in the losses of the Railway is due to the increase in its revenue.

It is a remarkable fact that while the revenue earned by the Railway in the last three years has been on the increase, the expenditure has also been mounting up, with the result that each year a loss has had to be recorded. The revenue of the Railway in 1948-49 was Rs. 55,078,331 and the expenditure, which is the highest on record, soared to Rs. 73,729,299.

## Teachers' Charter to Stop Victimisation

What is called a charter for the protection of teachers in Assisted Schools is being prepared by the Ministry of Education. This is expected to prevent them from being victimised by their managers.

For this purpose, it is proposed to give teachers in Assisted Schools the same amount of protection as is now enjoyed by teachers in Government schools.

It has been decided that before a teacher joins an Assisted School a contract should be entered into between the manager and the teacher. This contract is to be on the same basis as that which governs the appointment of teachers to Government schools.

The necessity to enact legislation to ensure security for teachers has been strongly urged by Dr. H. W. Howes, Director of Education, after his survey of the conditions of their appointment.

Legislation is calculated not only to safeguard teachers but also to give protection to managers.

Dr. Howes, has urged that managers guilty of such malpractices as making levies should not only be removed from their posts but that there should be provision to institute legal action against them.

## Rich who Raise Communal Cry

The common man lives in amity with his neighbours; it is the rich who raise the communal cry, said Mr. C. Sittampalam, Minister for Posts and Telecommunications, at a reception accorded to him and Mr. V. Coomaraswamy, M.P., by residents of Karachchy.

Mr. V. S. Karthigesu, Proctor, said that no Tamils had ever agitated for a Tamil kingdom before any commission. Leaders like Sir P. Ramanathan, Sir P. Arunachalam and Sir A. Kanagasabai had never dreamt of a Tamil Kingdom.

A few Colombo communal people, to wield power, had come to the north to misguide the masses.

Mr. Coomaraswamy, speaking from the chair, exhorted the rural workers to spread modern methods of agriculture. The farmers were, he said, the backbone of the country.

Mr. P. Velupillai, headmaster, read and presented an illuminated address to the Minister.

## Govt. Subsidy on Food to be cut by 6 Millions

The Government subsidy on food will, it is understood, be reduced by about another 6 million rupees for the year 1950-51.

The subsidy provided for in the 1947-48 Estimates was Rs. 95 millions but this was reduced to Rs. 36 millions last year.

## Land Gifted for Co-op. Hospital

A two and a half acre land in Tellipalai has been donated by Mr. S. Thambu Kanagaratnam of Ilavalai, a wealthy land-owner and former Village Committee Chairman, for the purpose of establishing a co-operative hospital.

The land, which is worth more than Rs. 30,000, is near the eighth mile post on the Jaffna-Kankesanthurai Road, and has been donated to the Tellipalai Co-operative Vaidyasalai Ltd.

A meeting of the Tellipalai Co-operative Vaidyasalai Ltd. was held to formally accept the gift.

Mr. S. J. V. Chelvanayagam, K. C., M. P., the President, in moving the resolution accepting the donation, said that it was rare to find men of the type of the donor. Such an instance of philanthropy, he hoped, would be an example to others.

The speaker announced that the donor had also promised to allow the use of the adjoining land of about four acres for further extension of the hospital.

## Fastest Flight in History

Britain's De Havilland Comet Jet Airliner on April 24 made the fastest London-Cairo flight in history.

King Farouk's brother-in-law, Colonel Ismail Sherine Bey, Egyptian War Minister Mustapha Nosrat Bey, British Ambassador Sir Ronald Campbell and a group of Egyptian Air Force officers greeted the pilot, Group Captain Cunningham at the aerodrome.

The Comet, the world's first four-jet liner, reached Farouk Airfield 5 hours, 8 minutes and 46-57 seconds averaging 430 miles per hour for the 2,210-mile trip.

## Nearly 2,000 Indians Registered as Ceylon Citizens

The number of Ceylon Indians registered as Ceylonese citizens under the Indian and Pakistani Residents (Citizenship) Act is nearing the two thousand mark. In spite of the boycott proclaimed by the Ceylon Indian Congress, applications for registration under this Act are reaching the office of the Commissioner of Registration of Indian and Pakistani Residents in large numbers.

## Holiday on 5 Shillings a Day

Ceylonese army officer cadets on a month's leave, from the Royal Military Academy, Sandhurst, are faced with the problem of having to spend a holiday with only five shillings a day each to cover the cost of food, lodging and entertainment.

While they were told, when signing on that they would have to fend for themselves during their leave, they are only now discovering what this entails in practice in a country where their daily pay is equivalent to the usual price of one good meal.

They cannot stay at the Academy; the building is closed down as the staff are also on leave.

## Pilgrim Walked from Alsace

All the way from Alsace, France, to Rome, walked a Holy Year pilgrim, pushing a bulky metal contraption mounted on two bicycle wheels—it contained his bed and a few clothes.

In Rome he refused to give his name to reporters.

"I am nothing, I know nothing, I am content with nothing," he said.

"I am Christian come to Rome in penitence and that is all there is to it."

## Teacher for 72 Years

Bro. Dange-Francois, a French Brother of the Christian Schools (De la congregation), has retired from teaching at the age of 90 after 72 years' service. He encouraged 12 pupils to become priests and seven to become religious.

## Cardinal Mindszenty Seriously Ill

When Archbishop Czapik of Eger, at the request of the Hungarian Hierarchy, tried to get official information about Cardinal Mindszenty's health and his place of confinement, the authorities refused to say anything beyond the fact that the Cardinal's health "can be considered satisfactory," reports Vatican Radio. Earlier reports said that the Cardinal's health had so deteriorated last autumn that the Government sent him to the Slovak mountains to convalesce. This consideration for His Eminence was, it is believed, actuated by fear that the Cardinal's death in prison would increase world denunciation of the regime. Cardinal Mindszenty was said at the time to be suffering from lung trouble and Basedow's disease (a form of goitre resulting in nervous symptoms).

## Action Against Priests

Priests are being arrested in Czechoslovakia at the rate of one a day. Trials and sentences are mostly kept secret. At least 200 priests are in prison or in forced labour camps. A Government propaganda drive is trying to make a national hero of Fr. John Dechet, excommunicated by the Holy See for accepting from the regime the post of administrator apostolic of Byanska, Bistrica. Catholic theological professors have been expelled from their posts by the Minister of Education. The official excuse was an allegation that they had an "anti-working class" attitude.

## BOOK REVIEW

We have received a copy of a Hand book entitled "Fatima and the Rosary" in Tamil. It is an elegantly got up Manual divided into twelve little chapters dealing with various aspects of the 20th century apparition of Our Lady. This Manual is of topical interest in view of the arrival of the statue of Our Lady of Fatima in our diocese on June 2. We recommend it to all devotees of Our Lady.

Price 25 cts.

Copies can be had from:

REV. FR. T. A. MATHURANAYAGAM, Bishop's House, Jaffna.

## United Kingdom's High Commissioner in Jaffna

### Visits Gurnagar Community Centre

Cmdr. Wall, the High Commissioner for Great Britain in Ceylon, accompanied by Messrs. W. D. Rajendra, the A. C. L. G., Mudr. C. Thiagarajah, the President of the Jaffna District Community Centres Union, E. P. Rasiab, the secretary and Mr. S. Paranjoti, the Supervisor of Community Centres, paid a visit to the Gurnagar Community Centre on 18-4-50.

In introducing Cmdr. Wall to the large crowd that thronged the hall of the Gurnagar Community Centre, Mr. P. M. John, M.M.C. the President of the Centre said that the visit not only displayed the keen interest evinced by Cmdr. Wall in Community Centres, but and it also marked his interest in the sea-going people of the locality.

Mudr. C. Thiagarajah and Mr. W. D. Rajendra spoke of the rapid progress of the Gurnagar Community Centre and of the marked change in the life of the people. They also said that the President of the Centre was guiding the destiny of the people on correct lines.

Speaking next, Cmdr. Wall expressed his gratitude for the opportunity afforded him on his first visit to Jaffna to speak first to the sea-going people of Jaffna. This reminded him of his long experience in the sea; he outlined to his audience the many good aspects of the work of Community Centres in Great Britain. Since the Community Centre was a Union of families, he exhorted all present to take a keen interest in the activities of the Centre.

Mr. S. N. Pius, secretary protem of the Gurnagar Community Centre, thanked all those who were present and paid a glowing tribute to Cmdr. Wall and other Officers.

# The Collapse of the Utopias

(Continued from Page 1)

Relations between German Catholics and Protestants are today based on their common Christianity. These relations are the closer because doctrinal differences between the two are clearly recognized. They are accepted as unalterable by Catholics and as alterable, if at all, only by a long process of inward and intimate reflection—of *Einkehr*—by Protestants.

For the first time since the rise of secularism in Germany, Protestantism is respected by the German working class. It is no longer politically suspect. For the first time, large numbers of Protestants vote for the Social Democratic Party. Two Social Democratic members of the *Bundestag* are Protestant Pastors. It is hard to imagine that Pastors of any Christian Church will have sat on the Social Democratic benches in the former Reichstag.

The former Centre was a denominational Party which arose out of the *Kulturkampf*. But the *Kulturkampf* is a distant memory. Although the present Christian Democratic Union is predominantly Catholic, nearly a fifth of its voters are Protestants. The present Minister of the Interior in the Federal Government is a member of the Christian Democratic Union and a Protestant.

As many of the leading industrialists in the Ruhr and Rhineland are Catholics, there is a tendency among non-Catholic workmen to associate Catholicism with "capitalism" and to see in a possible Franco-German industrial union a "capitalist" and "Roman" ascendancy in Western Europe. Politics, therefore, impinge upon the Catholic Church in Germany as they no longer do on the Protestant. Many German Catholics are aware of this, but they point out that the Christian Trade Unions are as hostile to "capitalism" as the Socialist Trade Unions, and perhaps more so. In this respect, the *Koelnische Volkszeitung* is as radical as any Socialist newspaper. Today there is no name more honoured in Germany—where few, very few, names are honoured—than the name of Bishop von Ketteler, the great Catholic reformer, who sat in the Frankfurt Parliament in 1848.

Although the Protestant Church has conceded nothing to the Catholic in point of dogma, it is no longer *par excellence* the anti-Catholic force in Germany. Polemics between the two Churches have ceased. The Reformation is being studied afresh. Luther's attitude changed in the course of his spiritual growth, and German Protestant emphasis is, today, upon his earlier rather than his later stages. There is amongst Protestants a more critical attitude towards Luther's *fide sola* and the right of the individual conscience to be the sole judge of divine truth.

Peter Lortz's work on the Reformation, which was published in two volumes last year, is exercising a considerable influence on German religious thought. This masterpiece of Catholic historical writings gives an impressive picture of Luther's tremendous personality. It is trenchant, and yet completely fair in its analysis of its doctrine. No work has done so much to lift the bitter controversies of Reformation to a serenely critic level.

The influence of Theodor Haecker, surely one of the greatest writers of our time, is wide and deep. Protestant theologians like Schuetz, Gogarten and Asmussen place Germany far ahead of all other countries in the Protestant apologetics.

It would seem that the ascendancy of German Paganism has been brought to an end. In no country of Christendom has the preponderance of Pagan over Christian writers been so great as in Germany. I am not using the word "Pagan" in a derogatory sense, but am referring to writers of genius like Goethe and Schiller, Kleist, Hoelderlin, Hebbel, Nietzsche, Theodor Storm, Stefan George, Ernst Juenger and others, who far out-number Christian writers like Novalis, Meiericke, and Eichendorff.

When Mierendorff, the ardent Socialist, turned towards Christianity shortly before his death, he made a deep impression. To the Socialists of an older generation he would have been suspected of softening of the brain. The attitude of the conspirators who vainly attempted to bring the war to an end, save Europe by the assassination of Hitler and the overthrow of the National Socialist State, was permeated by Christian piety. Their dominant motive in the end—that is to say, on June 20th 1944—was ethical, rather than political. This conspiracy, in which Catholics and Protestants worked together, has been greatly misjudged by a world which only thinks in political and ideological terms. Amid the black dishonour that engulfed the German nation it saved at least a spark of German—and European—honour, as it was meant to do.

Ernst Juenger's rupture with Paganism is revealed in his *Friedensschrift* which recalls Novalis' great vision of a future Europe united in the Catholic Faith. It is hard to understand why Juenger's noble contribution to the European idea was at first suppressed by the military authorities in Western Germany, where it was not published until it had appeared in France and in the United States.

Amongst German Liberals, Bernhard Guttman, who was the Berlin Editor of the *Frankfurter Zeitung* in its greatest days, has turned to Christianity in his old age. The recent work of the psychologist Weizsaecker (a brother of the diplomat) is characteristic of the ascendancy of a sceptical attitude in science, which is accompanied by a positive attitude in religion. Weizsaecker is not a member of a Christian Church, but this makes his assertion that amongst the ruins of our European civilization, two pillars remain erect—the human heart and theology—only the more striking.

In no country were the claims of science prouder than they were in Germany—and in none have they been so deeply humbled. Science has begun to lose its popular appeal. But theology is discussed by "ordinary people," and many German families say Grace before meals who did not do so before.

What will be the outcome of this strange, unprecedented Germany?

It is impossible to tell, for the Germans appear to be without a national purpose. It is true that they are all in favour of national unity, but it is not an ideal that inspires them with any fervour. Amongst the *debris* of the broken Utopias, they are, of course, tags, phrases and slogans, of which some inevitably have a nationalist character and are used because they happen to be available. In any case, it was not possible to give the Germans "democracy" without giving them the freedom of employing nationalist phrases. Neither nationalism nor "democracy" has any appeal to the younger generation. Only amongst the refugees, as I have pointed out, is there explosive sentiment which might be characterized as "nationalist," and become the more dangerous because these refugees represent millions of votes to existing German parties and force which could be exploited by a foreign Power.

It is hard to believe that Germany will ever again be a great Power, and there is no sign that she wishes to be so—not even amongst her "nationalists." It would seem that the political future of Germany will be determined by forces beyond her own control.

On the other hand, it may be that she will exercise a great spiritual influence. It may be, that just as secular religions radiated from Germany—and long before Hitler was ever heard of—the cold breath of theological realism, blowing from Germany will contribute powerfully towards the undoing of the Utopias everywhere and, therefore, towards the ending of the revolutionary era.—*The Tablet*.

## Reason for Conversion

A study of Church history which he began last year in preparation for a new film is believed to have been responsible for the death-bed conversion of Emil Jannings, the winner of Hollywood's first "Oscar." The film was "The Holy Year," produced in Rome by an English-Italian society, Mr.

Jannings' research dealt with the life of Pope Boniface VIII, who proclaimed the first Holy Year in 1300 and on whom the film centres. For most of his life Jannings was a free thinking Protestant, but he came in close contact with the Church after the war, when he went to live at his estate at Sanct Wolfgang, in Upper Austria. Jannings made his name in "The Patriot" and "The Way of All Flesh." It was his performance in the latter that earned him, in 1927, the first Oscar award.

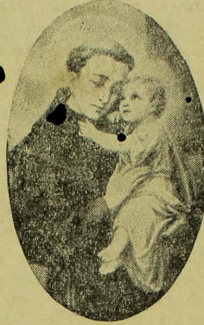
The Nazis decorated him several times for his film work and he was reputed to be a favourite of Hitler. He was nevertheless, after the war, found not guilty of being a Nazi by a denazification court.

## THANKSGIVING

My grateful thanks to good St. Joseph.

T. A. J. M.

# ST. ANTONY'S CHURCH, PERIAKADDU.



Periakaddu Church of St. Antony is well known throughout North Ceylon. As it is in a dilapidated condition, erecting a new church is a necessity. This August is the 25th anniversary of the feast, that has been annually attracting increasing numbers of pilgrims.

I appeal to the devotees of St. Antony to help me to put up a decent building in honour of St. Antony. The old church will provide shelter to the pilgrims.

S. P. Alfred, Mis. Ap.,  
Parish Priest, Vavuniya.

✠ J. A. Guyomar, O.M.I.,  
14-2-50. Bishop of Jaffna.

# Mother's Choice Lactogen



If baby G.S.P. of Nugegoda, aged one year, were able to express himself in words, he would surely tell you that he was glad Mother chose LACTOGEN to give him such a good start in life.



# "LACTOGEN"

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