

The Catholic Guardian

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

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Sweet Heart of Mary, Be Thou My Salvation

When God Almighty was pleased to take upon Himself a human nature He seems to have felt that for the fullest development of that nature a mother's heart was absolutely necessary. Though in conceiving Him and bringing forth, Mary did not resemble any other human mother yet she resembled every mother in that her heart loved Her first born like any mother. Though Christ was as perfect before Incarnation as after it, yet it pleased Him to reveal to the world how grand a role Her heart was to play not only on His own human person but also on every soul He had come to save. Humanly putting it He had humbled himself to a point of showing His dependence on her Heart. The Immaculate Heart of Mary had from its very conception perfectly identified itself with the Divine Will, with the Divine Pleasure, that from the time she bore the new born Infant Jesus in her arms, there was throughout their whole earthly life, a mutual and generous outpouring of pure love. The Heart of Jesus was nurtured on this pure love, the love of a mother whom He had prepared for this great prerogative by adorning her with a profoundness of Divine abundance, not equalled by the love all angels and saints put together.

The generosity of Mary's love to Jesus caused to generate in her soul an intensity of love which one cannot understand. The infinitely loving Heart of Jesus could only have responded infinitely and only Mary's Immaculate Heart could have received that love in the measure Jesus was prepared to give. God, the master architect, took infinite delight in His Perfect masterpiece, the only one that He was pleased to shield from the destructive and unclean spirit. This complacency of God was in a sense ever on the increase because the odour of spiritual love emanating from the heart of Mary glorified God more than anything else. The Trinity was pleased to look upon her heart as a perfectly reflecting surface of the divine perfections. Therefore the Infinite power of the Godhead in which there wasn't a jot or a tittle of selfishness, poured out all its perfecting love into the heart of

Mary which becoming every moment a brighter and more powerful mirror through God's bounty reflected in an equal but humble and loving measure the perfections of God. Such is the love God gave His only son Jesus, though made man, in this valley of tears, by giving Him the heart of Mary which never left Him humanly putting it till He died on the cross.

From the crib to the cross Mary's ever vigilant and loving concern for Jesus was there. To her Jesus was life and there was nothing that could provide her with the life giving atmosphere of grace but a complete spiritual union with her Creator and Son. Bless the heart of Mary, all ye who know her, Bless the mercy of God all ye who believe, for He hath regarded the humility of His handmaid and raised one amongst us to a prerogative and glory that only Divine Bounty can bestow without losing. The soul of Mary is an eternal hymn of praise and glory to God's almighty power, wisdom and love. Hence the salvation of mankind, for which alone Jesus came on earth, was her chief concern. What stirred the heart of Jesus when he became man doth always intensely move the Heart of Mary because He was hers and therefore His scheme was her ambition. The tragedy of the Cross remains such only to those who cannot flank themselves on the side of Jesus, to sinners who are not prepared to abandon the camp of Satan and sin because the Resurrection of Christ proved to His executioners and the whole world that Calvary was the background and in the beautiful panorama that emphasized the glory and majesty of His triumph. Calvary was no less a victory to Jesus than to Mary for she had throughout so fully identified herself with His cause and His scheme of things. To us too, who are true lovers of Jesus and Mary nothing can be a failure or disappointment in life, no worldly setbacks need worry us, no anxieties, no physical ailments, nay, not even the very weakness of our fallen nature, provided that our hearts are in constant union with the hearts of Jesus and Mary, the fountains of peace and happiness.

Let us not be so unfortunate and blind as to fail to love the Heart of her who was the source of joy and Glory to God Almighty and let us always draw from this fountain inundated by God's abundant love all the graces for our salvation. Oh Mary, my sweet mother, thou didst accept me as thy child at the foot of the cross when Jesus commended to thy protection and concern the Apostle John, by the same earnestness of thy love with which Thy Immaculate Heart loved Jesus, I implore of thee to draw thy mantle of love and grace over me so that the onslaught of Satan may never reach me but that I may live to glorify thee and thy Son for ever and ever.—Amen.

CONVERSATIONS BETWEEN CHRISTIANS

With all its failings, the twentieth century can point to one good thing—the courtesy and restraint which now softens, mellows and mitigates, or at the least masks, the *odium theologicum*. Of the sixteenth century reformers, it was well said that they were angry because they had lost their home. If there are any matters on which men should feel strongly, theological questions are such matters, because out of religious doctrines, true or false, the largest conceivable consequences here and hereafter flow. That is the vindication for the extreme energy of reprobation which has marked Christian controversy as a general characteristic through all the centuries since the Church was founded. The last century saw a great improvement, a softening of theological manners in the universities, and Newman was not the solitary, only the most illustrious, exponent of the truth that nowhere are *fortiter in re* and *suaviter in modo* more appropriately, or with less difficulty, conjoined. Meaning can be made absolutely plain without the voice being raised, or any hot flush of temper driving out charity.

This is better understood today—perhaps because all Christians are on the defensive, and no longer imagine, like the more sanguine divines of the past, that, if they can prevail in their controversies, their doctrines will rule society; but also, in part, from a general growth of religious wooliness, a neglect of reason and the intellect, a fashion of treating religion as a matter of personal experience and intuition. The great popularity of the terms "insight" and "witness" reflects this subjectivism, and men are courteous to each other's beliefs on the misconceived ground that *de gustibus non est disputandum*. The greater courtesy of today, due to such various causes, some good and some not so good, does provide the first prerequisite for fruitful discussions on the nature of the Church, such as the Holy Office document envisages, and for which it outlines the necessary and appropriate safeguards.

The Archbishop of Canterbury has commented on this document, saying *inter alia*:

"Nothing could be better than that in charity and in quietness theologians of different Churches should give their respective accounts of God's truth as they see it, but this is far removed from any discussion or contemplation of reunion. It will take very many years before, on the side of the Roman Catholic Church and on ours, there has been such a degree of reassessment as to the meaning of the Kingship of Christ and His Church as to make discussion of reunion possible."

The Archbishop is no doubt right in deprecating elsewhere the term "reunion," which envisages too much, suggests almost a negotiation, and in fact inevitably prompts the theologians to restate their own positions, and then in anticlimax men deplore that the talks have been abortive because the implication has been that they were hoping to undo the work of centuries in a few months or years. But it is not a good thing that any theologians or divines should be under-informed or misinformed about

the doctrines that other Christians hold; and yet there is a constant temptation to be satisfied with succinct summaries of other men's beliefs. Catholics, at any rate, constantly have that impression from the way in which the Catholic doctrine of the Church and the Papacy are summarized before being firmly repudiated.

Dr. Visser t'Hooft, the General Secretary of the World Council of Churches, issued from Geneva a brief comment, treating the Holy Office document as a tribute to the impact of the Ecumenical Movement "among the clergy and laity of the Roman Catholic Church," and regarding it as designed to bring under close official control conversations which have begun to take place in many countries. There is little doubt that the large Congress which the World Council organized at Amsterdam last summer played an important part in producing the Holy Office rulings, for it brought up the question whether Catholics should do so. At the least official, but not at all the least fruitful, level, that of purely private conversation and intercourse, such as all well-educated men should maintain as a matter of course with friends and acquaintances representative of important elements in contemporary society, the decree has nothing to say. It is concerned with organized and advertised gatherings of a kind to which those Catholics are most keenly drawn who are often least representative in their views and feelings.

What many Catholics would like to see is very well brought out by the Abbot of Downside in the current *Dublin Review*, where he writes of *The Times* correspondence of last November, looks at the things now charged against the Church, and poses the question whether we could not fruitfully begin by looking again at the sixteenth century and asking whether the reformers were justified when they disrupted the unity of the Church. He writes:—

"Who does not see now that the true reformers were those who understood that reformation could only come from within? Who does not realize the appalling burden of responsibility, the staggering assumption of authority, that a heresiarch or a creator of schism takes upon himself? It may be argued, indeed, that it is of little use to spend time in recalling and lamenting these old, forgotten, far-off things and battles long ago; as the Special Correspondent put it, rather cryptically, the work of the Reformation 'can never be undone.' But when one is asking how reunion may be attained, these questions of origins are highly relevant. If Luther and his fellows were not, objectively speaking (and we are not reviewing their subjective moral guilt or innocence), justified in disrupting Western Christendom, then all that has been built upon their schismatical acts is without juridical foundation or objective moral justification. The Church maintains with St. Augustine that there is no just cause of schism; that since the time when Christ, who was God's Son and authorized Envoy, was rejected by Jewish officialdom

(Continued on Inner Page)

FATIMA BUREAU AT COLOMBO

The Publicity Section of the Colombo Fatima Committee is making arrangements to open a 'Fatima Bureau' in the City of Colombo.

The Bureau will be attached to the Catholic Book Stall, St. Philip Neri's Church, Pettah.

It will stock books, leaflets, prayercards, pictures (small and large), statues, rosaries and will supply all information on Fatima.

The Bureau will be formally opened by His Grace the Archbishop of Colombo on the 15th inst. at 5-15 p.m. It will be followed by a lecture at the Book Depot, by His Grace, on "The Message of Fatima."

Senator Chittampalam A. Gardiner, K.S.S. (Chairman of the Colombo Fatima Committee) will preside at the lecture.

I. V. FERDINANDUSZ,
Publicity Secretary,
Colombo Fatima Committee.

CHURCH CALENDAR

MAY 1950

THURS....11 Our Lady of Mercy.
FRI.12 S. Nereus.
SAT.13 S. Robert Bel.
SUN.14 S. E.—S. Boniface.
MON.15 S.J.B. de la Sal.
TUES.16 S. Ubald.
WED.17 S. Paschal Bay.
THURS....18 ASCENSION. (Obligation).

The Catholic Guardian

MAY 11TH 1950

OUR LADY AND JAFFNA

Mary's month is always a particularly welcome one in Jaffna. In the natural order it means the end of the sultry and oppressive weather of April and the ushering in of the eagerly awaited South-West monsoon. In the spiritual order it means the release of so many forces that only the touch and the presence of the Mother can effect. It can be said with truth that we are better Catholics normally in the month of May; the good Mother brings us closer to Her Son so that the month of Mary is the best spiritual and psychological approach to the month of the Sacred Heart.

That is true of all Catholics and we might say that it is especially true of Jaffna for since the consecration of the Kingdom of Jaffna down to our own times whose most marked characteristic is the devotion to our Lady of Madhu, our devotion, the climate of our spiritual life has been pronouncedly Marian.

This year we celebrate the month of May with all our usual fervour and something more, for early next month the Pilgrim Virgin of Fatima is coming to our land. We know beforehand how our people, even those outside the Catholic fold, will react. We know the showers of grace that will be the concomitants of her visit. But we also know that this time she is coming with the peace plan from heaven: peace for the individual soul, peace for each parish and community, peace within and without our borders, peace for the nation, peace for the nations.

Our work of preparation has been detailed for us—there is no time to waste. If it is not individual preparation in each soul, her visit will result in empty display and pageantry. That and nothing more.

It will have been a grand opportunity missed and it will have been in effect, an act of social injustice. All those outside the Catholic fold, at least here in the North are prepared to honour the Mother, in some cases precisely because of her Son. It will be a thousand pities if her visit loses any of its effectiveness because of our coldness and want of individual preparation. Our prayers might usefully be offered for our separated brethren, who once saw in her a stumbling block, that they may now see her for what she is, the way, the only way to her Son and salvation. That realization will be no small step forward towards the reunion so ardently desiderated by all.

Fifth Sunday After Easter

THE MASS.

The *Introit* is taken from Isaiah, the sublimest of all prophets. It invites all the earth to celebrate the victory won by Jesus—a victory which has purchased our deliverance.

In the *Collect* the Church teaches us that our thoughts and actions, to be made deserving of eternal life, stand in need of grace; the former, that we may have the inspiration, the latter that we may have the will to do them.

The *Epistle*. St. James the Apostle whose instructions these are, had received them from our Risen Lord. Hence the authoritative tone wherewith he speaks. Our Saviour honoured him with a special visit. This proved that he was particularly dear to his divine Master, to whom he was related on his mother's side, whose name was Mary. This holy lady went on Easter morning to the Sepulchre with her sister Salome and Magdeline. St. James the Less, is indeed the Apostle of Paschal time. He is apostle of good works for he teaches that faith without works is a dead faith and will not save us. He also lays great stress on our being attentive to the truths we have been taught. Many will not persevere because they will allow the world to take up all their time and thoughts.

The two *Allulia Versicles* celebrate the glory of the Resurrection. But they also contain an allusion to the Ascension. Jesus was born eternally from the Father. He came down to us, but now in a few days He is to return to His Father.

The *Gospel*. When at His Last Supper, Our Saviour thus warned His apostles of His having soon to leave them, they were far from knowing Him thoroughly. Their faith was weak and they soon lost it. Now after the Resurrection they know Him better. He no longer speaks to them in proverbs. He teaches them to become teachers of the world. Their love for Him has

Faith in Fatima Rewarded

Crippled Nun Walks After 12 Years

The statue of Our Lady of Fatima, the "Pilgrim Virgin," now being taken from parish to parish in the diocese of Bombay is reported to have brought about the recovery of a crippled Nun, 39 years of age.

Sister Beatrice, of the Franciscan Hospitalier sisters, of the Dadar Convent, in the suburbs of Bombay, attended a special service to the sick, afflicted and crippled at St. Xavier's College last Thursday morning. Immediately after the service the nun walked away unaided, leaving the wheeled chair to which she has been confined for the past 12 years.

A spinal injury which she sustained after a fall had deprived Sister Beatrice of the use of her feet. She has been under treatment in St. George's Hospital for several years and recently as an invalid in the convent.

On Friday morning—the day after the "miracle"—Sister Beatrice walked to Mass in the Convent Chapel, a service which she used to attend daily in her wheeled chair.

The Bishop of Bangalore, the Right Rev. Thomas Pothacamary, addressing thousands of devout Catholics on Friday night, said that "the sudden and effective cure of Sister Beatrice, was something most remarkable and extraordinary."

He confessed, that before meeting Sister Beatrice that day, he himself had been an "unbeliever," but after a 45-minute conversation with the Sister he felt convinced. He was astonished to learn that she had been in hospital continuously for ten years.

A panel of five eminent doctors of St. George's Hospital had examined her while she was in hospital and concluded that her spinal injuries were incurable. Today she is hale and hearty.

increased and He is thankful for it. The Redeemer asks us to pray to the Father for everything we need in His Name. We should ask for perseverance in all earnestness.

The *Offertory* is taken from the Psalms. It is an act of thanksgiving, which the Christian united with the Risen Jesus offers to God, for having brought Him to the new light and made him the object of His choicest graces.

In the *Secret* the Church prays that this our earthly Pasch may introduce us to the feast of heavenly glory. The end of all mysteries achieved by God in the world is that we may be sanctified by them, and fitted for the eternal vision and possession of our Creator. It is this that the Church calls "Glory."

The *Communion Anthem* composed of the words of the Royal Prophet is a canticle of gladness, expressive of the ceaseless joy of our Easter.

In the *Post-Communion* the Church teaches us how we should pray to God. We must desire the right thing. Let us pray to have this desire and then continue our prayer till the right thing is granted. Grace will then be given to us. It will be our own fault if it be underproductive.

THE RED SEA

How the Red Sea is red I cannot say. It must be as red as the White Sea is white or the Black Sea is black or the Dead Sea is dead. I had been warned that the Red Sea would be stifling hot especially at this season of the year, that the glare from the sea would be

Describing the "miraculous" cure, Bishop Pothacamary said that Sister Beatrice had been taken by car in her wheeled chair to St. Xavier's College where the Statue had been exposed. She had been the first of the sick and afflicted to be carried to an enclosure reserved for them. She heard Mass and during the Benediction given by the Bishop-Auxiliary for Bombay was blessed by the Monstrance.

Immediately after the blessing, Sister Beatrice had experienced an excruciating pain in the injured region, which lasted for about ten minutes. After the Benediction she was carried back towards the car and as some boyscouts were about to lift her chair into the car, she said: "Do not touch me, I feel alright."

She then rose from the chair, walked towards the car, entered and sat down by herself.

The Bishop further stated, that his conversation with the Sister has established her great simplicity and candour! "No one could doubt a word of what she said."

Sister Beatrice told the Bishop, "I am perfectly normal and require no human aid." From then on she moved about without any aid or effort.

Concluding, Bishop Pothacamary declared that Bombay had been singularly privileged to witness such an occurrence. It was to him a token of the blessing Our Lady of Fatima had brought to the city.

It was learnt in ecclesiastical quarters in Bombay, late on Friday night that data was being collected to establish whether Sister Beatrice's recovery was a miraculous one. The Vatican requires that such instances should be thoroughly probed and supported by medical evidence.

An official inquiry into her sudden and miraculous recovery is pending.

unbearable etc., etc. Hence I like the other passengers, entered it with a sense of misgiving, even of fear. But contrary to expectations the Red Sea has been very benign. Perhaps it was aware that we were pilgrims on our way to Rome; perhaps it was aware that the season was the hottest of the year, the latter part of Holy Week. A steady breeze sometimes swelling into a strong wind was blowing across the ship on Holy Saturday evening. The wind was so strong that the public recitation of the Rosary arranged for the top deck had to be abandoned. Holy Saturday night was declared by all passengers as the chilliest night experienced since we left Colombo.

But what I am about, is to defend it against a still more insidious attack which has been levelled against it. Not that I am briefed to defend it hence my pleading should be the better heard. Some people have a knack of giving a dog a bad name and then of trying to hang it. I have watched this sea carefully for three days from the deck and cabin, from helm and stern, through port-holes and field glasses. Not once did I observe that it made any attempt to foment rebellion against lawfully constituted authority; not once did it try to mislead the guileless mob by promises of a millennium which [was] impossible of realization; not once did it extend hopes of land-grabbing to poor peasants and workers; not once did it speak of seizing power if it could not come into power; not once did it organize secret assemblies for discussing secret plots. Only once in its whole history did it assemble its waters to the right and to the left leaving a dry passage in the centre, but that was at the call of legitimate authority. It was a marvellous act of obedience at which all the world wondered and to which Red is not accustomed. Call it the Blue Sea or the Green Sea if you like. But I must say that I have not seen in it even the trace of a shadow of a suspicion of pink. Who then ever said it was red?

B. A. JOHN, O.M.I.

City Light Carnival— Anuradhapura

A Carnival in aid of the Anuradhapura Catholic Association was held at St. Joseph's College grounds on the 27th, 28th and 29th April, 1950.

His Lordship Rt. Rev. Dr. J. A. Guyomar, O.M.I., Bishop of Jaffna, declared the Carnival open on the 27th. On the arrival of His Lordship to the Carnival grounds he was garlanded by Mr. J. D. Slegers, Vice-President of the Association. In a short speech Rev. Fr. Swampillai, parish priest, welcomed His Lordship and requested him to declare the Carnival open by cutting a tape. After His Lordship made a speech and declared the Carnival open, he was taken round the different stalls by the Vice-President and Rev. Father Deogupillai, Principal of St. Joseph's College. On the 2nd and 3rd day the Carnival was opened by Mr. T. D. Mendis, Managing Director, Wijaya Bus Coy., Negombo, and Mr. Sarlis Silva, Landed Proprietor and General Merchant, Anuradhapura.

The success of the Carnival is greatly due to Mr. de Jonk, President of the Association, with the help of the Committee, and the ladies and gentlemen of Railway Town and Anuradhapura Town. The Contractor who agreed to bring a Merry-go-round failed to come—this was a great disappointment to the Committee, and the General Public.

Conversations Between Christians

(Continued from Page 1.)

and established a new covenant with His chosen society, no breach of unity has been legitimate."

Christians have of all men the least justification for acquiescing in history, for considering that they are not just as free today to act decisively as their forbears were; and nothing could be more appropriate or valuable than that those whom the Reformation sundered and fragmented should seek to disentangle how much in their present attitude is an historical legacy, a tradition of opposition, the unhappy fruit of the first rash and violently un-Christian decisions to oppose and separate, and how much is the continual, unabated vitality of the same conviction that the first reformers had when they repudiated the Church in which they had been born. Those reformers would certainly be very much astonished that their successors could find so much that was good in the whole of Babylon, and they might well wonder how successors who now take so restrained a view of the errors of Rome can maintain their separateness, while abandoning the extreme reasons which the first reformers advanced to justify their drastic action. Logical development and change do not explain how Catholic theologians, maintaining the same doctrine of the Church, hear today from Protestant theologians exceedingly different considerations from those they had to meet in the sixteenth century. Now the emphasis has moved from justification by faith to works, and from the rule of Scripture to the claims of scholarship or of personal witness. The Abbot of Downside, himself a convert, writes:—

"I can understand and sympathize with non-Catholic Christian who honestly sees in Rome the Scarlet Woman of the Apocalypse. For her claims are indeed such that they must be either tremendously true or abominably false. I am not sure that it is not harder to sympathize with the man who has 'a great respect' for the Catholic Church but will not accept the 'obedience of faith.'"

With such men he would like conversations.

When the Archbishop of Canterbury writes about the "very many years" that are going to have to pass before "the necessary degree of reassessment" has taken place, he is perhaps only using the courtesy of preachers, when they associate themselves with the failings they are describing. For the failings of other people, their slowness to make necessary reassessments, there is, often, indeed, nothing to do but to wait patiently; but it is, surely strange if men

believe a degree of reassessment to be necessary in their own beliefs and are yet content that it should not happen for very many years; for a man's belief at any particular time ought to be by definition the fullest and truest assessment he can make.

Only a few lines of the Holy Office document referred to those lesser gatherings where, without raising any questions of the nature of the Church and her teaching authority. Christians can combine for social or international ends. These are gatherings which are widely approved in principle, though it has to be recorded that, so far as English experience goes, the agreement disclosed proves on close examination to be much less than might have been expected. If there are always happily some of our fellow Christians, generally of the Church of England, to understand and champion the Catholic position, there are always others, in even the smallest mixed committees, anxious to qualify and dilute any resolution, because they are people who would really be more at home in very different kinds of humanist gatherings; and whether it is birth control or housing at home, or Communist Governments abroad, they will only go some small part of the way with the Catholics. It may well prove more fruitful to discuss doctrine itself.—*The Tablet*.

Local & General

The Feast of the Little Flower, Sandilipay

The Feast of St. Therese (Little Flower) will be celebrated on the 21st inst. at Sandilipay, in the first church dedicated to the Little Flower, in Jaffna. The Preparatory Novenas are being conducted and on the Feast day High Mass will be celebrated.

S. V. P. Jaffna

The first quarterly meeting of the Conferences of St. Vincent de Paul Society, Jaffna will be held on Sunday 21st inst. at 5-30 p.m. in St. Joseph's Confraternity Hall. Rev. Fr. J. Francis, O.M.I. will address the members on "Some Aspects of Christian Charity." Spiritual Directors, members and benefactors of all the Conferences are kindly requested to be present.

St. Patrick's College

St. Patrick's College re-opens for the Trinity Term on Tuesday the 16th inst. OLD BOYS' SUCCESSES: Mr. Valentine Joseph has been successful in the First Examination in Science of the University of Ceylon.

Mr. S. Ganeson has completed his Training in the Ceylon Technical College.

Mr. T. Rajaratnam has been appointed External Auditor in the Co-operative Department.

Five to be Sacked for Bribery

The first dismissals of public officers following the findings of the Keuneman Bribery Commission will be made known this week.

Five public servants in a government department in Colombo who appeared before the commission on allegations of bribery and corruption have been found guilty and have been recommended for dismissal.

U.N.P. Nominee Wins City By-Election

Dr. M. C. M. Kaleel, the United National Party candidate, was elected member of Parliament for Colombo Central in place of Mr. T. B. Jayab, who resigned his seat to assume duties as Ceylon's High Commissioner in Pakistan.

Two candidates, namely, Mr. M. S. Abu Bakr, the nominee of the L.S.S.P. and the B.S.P. and the Independent candidate, Mrs. Ayisha Rauf, lost their deposits.

Mayor of Jaffna Accuses Government

"The Government of Ceylon was continuously making mistakes and committing blunders and the Ministers were helping their own kith and kin," said Mr. C. Ponnambalam, Mayor of Jaffna, in the course of his address at the first anniversary celebrations of the Sri Vigneswara Community Centre.

Blessing of the Grotto at Mantai

The Rt. Rev. Dr. J. Emilianus Pillai, O.M.I., Coadjutor Bishop of Jaffna will bless and declare open the Grotto at Mantai on Friday the 19th of May, 1950.

Clients of our Lady are cordially invited for the ceremony.

6-30 p.m. Blessing and Benediction

8-30 p.m. Mary's Night

1-00 a.m. Holy Mass.

Proceedings will be amplified.

BOOK REVIEW

We have received a copy of the "Fatima Pilgrim's Guide," in Tamil. This Manual is excellently got up in form and content and should be in the hands of every Catholic, young and old, during the visit of Our Lady of Fatima to our diocese. It contains all topical prayers, invocations, litanies and hymns. Going through the book itself is a pilgrimage. The fruit of the pilgrimage will be doubled with this manual in hand. Price per copy is 15 cts. and postage 05 cts.

Copies can be had from:

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

or from your Parish Priest.

CEYLON GOVERNMENT RAILWAY

LEVEL CROSSING REPAIRS

The level crossing at 251 miles 24 chains 17 links, (Railway mileage) between Jaffna and Chunnakam Stations, on Chunnakam-Puttur Road, will be closed for vehicular traffic from 10-00 p.m. on Saturday, 15-5-1950 till 12 Noon on Sunday, 14-5-1950.

During this period, traffic will be assisted over the crossing.

E. C. WIJEYSEKERA,
for General Manager, C.G.R.
P. O. Box No. 355, Colombo,
4th May, 1950.

Order Nisi Declaring Will Proved

IN THE DISTRICT COURT OF JAFFNA

In the matter of the last will and testament of the late Lily Elizabeth wife of A. Joachimpillai of Karampan Kayts.

Deceased.

Testamentary } No. 1157
Jurisdiction }

S. Joseph Nicholas Rajanayagam of Karampan.

Petitioner.

Vs.

Minor 1. Mary Margaret daughter of Joseph
2. Jasmine Thresa
3. Annammah widow of Arulanaadam
Minor 4. Joachimpillai George Washington
5. Anthonipillai Joachimpillai all of Karampan, Kayts.

Respondents.

The 1st and 2nd respondents are minors appearing by their guardian-ad-litem the 3rd respondent.

The 4th respondent is a minor appearing by his proposed guardian-ad-litem the 5th respondent.

This matter coming on for disposal before R. R. Selvadurai Esq., District Judge, Jaffna on the 6th day of March 1950 in the presence of Mr. A. Kanagasabai, Proctor on the part of the petitioner and the affidavit of the petitioner dated 27th February 1950 having been read:

It is ordered that the last will and testament dated 2nd January 1950 and attested by P. Ramalingam Notary Public under No. 5607 and now deposited in this court be and the same is hereby declared proved; that the 3rd respondent be appointed as guardian-ad-litem over the minors 1st and 2nd respondents and the 5th respondent be appointed as guardian-ad-litem over the minor the 4th respondent; that the petitioner is the executor named in the said will and that he is entitled to have probate of the same issued to him accordingly unless the respondents or others shall on or before the 18th of May 1950 appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the 3rd respondent do produce the 1st and 2nd minors respondents and the 5th respondent do produce the 4th minor respondent in court on the said date.

This 6th day of March 1950.

Sgd: R. R. SELVADURAI,
District Judge.

Drawn by
Sgd: A. Kanagasabai,
Proctor for Petitioner.

Increasing Japanese Competition

Japan is missing no chance in the Eastern markets, Mr. Maurice Watt (Federation of British Industries) told a London Press Conference on May 5.

He said there is "startling evidence" of the increasing Japanese competition which British industrialists are having to meet in India. In Pakistan "the competition is rapidly increasing."

Mr. Watt has just returned from a 27,000 miles tour of India, Pakistan Ceylon and Burma.

About Ceylon Mr. Watt said: "The prosperity of Ceylon depends very largely on the world prices of three commodities—tea, rubber and copra."

North-Ceylon Oriental Music Society

The Music Examination conducted by the North-Ceylon Oriental Music Society will be held this month at Stanley Government Central School, Jaffna. The Theory Examination will be held at 9 a.m. on Saturday 13th May and the Practical examination grade by grade from 1-30 p.m. on Monday the 15th inst. 253 candidates are sitting for the examination in the six grades. The Teachers Certificate awarded by this Society is recognized by the Education Department and the holders are entitled to be registered as certificated teachers. The examiner this year is Professor P. Sambamoorthy, B.A., B.L., Head of the Department of Carnatic Music in the University of Madras.

There is Money in Coir

There was nothing demeaning or low about coir goods and no social stigma attached to those engaged in their manufacture, declared the Divisional Officer, Department of Industries, Jaffna, opening a coir centre at Ampalupulam, under the auspices of the East Karampan Rural Development Society. "It is the policy of the Government," he added, "to encourage cottage industries, and towards that end, whoever is certified by our demonstrators as trained rope-makers will be given free spinning-sets for use in their houses at their leisure."

Pope to See Play

The Holy Father is to see part of the play "L'Annonce faite a Marie" (the Annunciation) written in 1917 by the French Catholic poet, Paul Claudel. The last two acts will be performed in the Vatican palace during May. The 81-year-old poet will also be present. This is believed to be the first time that the Pope has authorized a play in the Vatican.

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.

(Concluded from the last issue.)

Let us take a look at St. Patrick's in 1900. There are 200 students on the roll with an average attendance of 200. Father Patrick Dunne is Principal and is assisted by as fine a set of men as any Principal can hope to have. There were Fathers Beaud, who was Science Master, P. M. Francis, K. Sebastian, John Aloysius and Bro. L. Rodrigo. The lay staff consisted of Messrs. J. S. Puvimanasingham, Head Master, F. J. Subavakiam Pillai, A. Saverimuttu (Master Editor), M. Cornelius and G. C. Patrick (future Headmasters), B. Swampillai, B. Benjamin, B. Manuel Pillai, B. Francis and S. Peter, an extraordinary good artist, who was Drawing Master.

In 1901 Fr. Dunne retired. His departure from Ceylon was sorely felt by hundreds of Old Boys to whom he had meant so much. It was not till four years later that Fr. Chas. S. Matthews, who joined the staff in 1903, took up the Rectorship of the College. During the interval Fathers Jules Collin and Beaud officiated for about two years each. The building of the Boarding House (part of the old "Students' Home") was completed in 1902. In 1904 the Old Boys' Association was started and a direct result of this, perhaps, was the starting of the school magazine in 1905. Fr. Beaud went home to France in 1905 for reasons of health. His contributions to the progress of the school were the science laboratory, the encouragement of science studies generally, and the addition of a set of class-rooms.

In Fr. Chas. S. Matthews, whose connection with the school is fortunately still unbroken, the school found a wise and energetic administrator. Stern disciplinarian though he was, his heart was full of kindness, and thousands of Patricians owe to him all they are today. The best of the old traditions were carefully preserved under him and new ones steadily built up. But what he built up more than anything else was a loyal and devoted staff; and therefore it is not surprising to find in the school today teachers who joined as far back as 1915. He himself joined in 1903 and is still in the active service of the school as Prefect of Studies and in a dozen other capacities. Evidence of the keen interest he took in the welfare of his teachers is the Teachers' Pension Scheme he started in 1911, years before Government considered a Pension Scheme for teachers in general.

In 1906 the Silver Jubilee of the inauguration of the "College" was celebrated. On the 1st of February, 1907 the Students' Home was started in the school premises, moving from the upstairs building in Main Street where occurred an event annually commemorated on St. Martin's Day. Between 1909 and 1912 St. Patrick's won the Lawyers' Shield for Cricket three years in succession and the shield consequently passed into the permanent possession of the school.

Closely associated with the Matthews regime are the names of Bro. Prygent and Father Chas. Chovan. The former joined the school in 1904 and rendered faithful service in the infirmary, book depot and as Prefect of Games. Fr. Chovan, still, thank God, hale and hearty, has been organist and music master since his arrival in 1907. Fr. Neville was a very popular teacher between 1906 and 1908. Fathers Lortie and Larose, both graduates, were teachers between 1908 and 1911. Though their connection with the College was brief, their contribution was great. The training they gave is typified in the personality of the editor of this review of a Century's Progress. Fr. Postgens joined in 1909 and Bro. Dohren as Science Demonstrator in 1911. The first great

war cut short their connection with the school, both being interned and then deported to Australia, where Bro. Dohren died soon after arrival.

A word now about the laymen who have played an important part in shaping the destinies of the school in the first quarter of the present century. Master David was connected with the school from 1902. Mr. J. James joined in 1904; Mr. D. Saverimuttu who was later to be Headmaster, 1905; Chevalier S. Arulanantham, an inspiration to generations of Patricians and a very painstaking teacher, in 1906. Mr. N. Stanislaus (Master Stany) in 1907; Mr. S. Augustine in 1909; Mr. B. Anthonipillai and Mr. D. S. Nicholas, B.A., in 1911. The latter was an institution at St. Patrick's. Though he is best remembered as Maths. Master, he taught many subjects besides in his early days and taught them with great success too. Fr. B. A. Thomas joined in 1912. He taught Tamil and Holy Scripture. But the example he gave and his influence for good can never be measured. There can be little doubt that St. Patrick's still gets a share of those blessings which the order he has established draws down on the diocese.

In 1912 there also joined the staff, Messrs. E. A. Niles (1st in Arts, Calcutta), E. J. Brownson (son of the famous American convert to Catholicism, Orestes Brownson), Mr. T. M. Antony and Misses Josephine Puvimanasingham and Anne Puvirajasinghe. In 1913 St. Patrick's had on its staff the first product of the Government Training College (started in 1909) to join its ranks. This was no other than Mr. A. Gnanapragasam, who served his Alma Mater for a time. He later graduated and became in turn Vice-Principal of the Training College, an experimental psychologist and a Civil Advocate of no ordinary calibre. In 1913 Fr. F. M. Bizien and Messrs. P. Saverimuttu and S. Alagaratnam joined the staff, each to render very valuable service. In this year too one of the brightest stars appeared on the Patrician horizon in the person of Fr. John A. Guyomar, O.M.I., a Cambridge graduate, who served the school as a teacher from 1913 to 1921, as Rector from 1921 to 1925 and has since looked after the interests of the school most diligently as Bishop of the Diocese. In 1915 Mr. R. C. Reginald, the 2nd Trained Teacher to serve on the staff joined the school; as also did Messrs. T. Saravanamuttu, B.Sc., F. X. R. Bastiampillai, J. C. Kiel and A. J. Selvadurai, the present Headmaster. In this year too Mr. D. James, who still serves the school as clerk, started work. In 1916, Mr. C. W. D. Alwines started teaching. In this year too Maniagar J. N. Sandrasagra, a loyal Old Boy, became honorary Auditor of the school and served in that capacity till his untimely death in 1928. In 1917 Fr. B. A. John, who was one of the first Ceylonese to be trained as a Science Master and who passed the qualifying examination in the 1st Class, joined the staff. His superintendence of the school laboratories during the last 33 years and his devoted work as teacher of Physics, Chemistry and Mathematics in the highest forms of the school are services that can never be adequately repaid. Additions to the staff this year also included Messrs. M. Jacob and S. Mailvaganam. The latter more familiarly known today as Swami Vipulananda was Science Master of the school for a few years. It was later that his love of the Tamil language made him pursue research studies in that direction and at the time of his death (in 1946) he was Professor of Tamil in the University of Ceylon. 1918 saw Miss Violet Toussaint and Messrs. F. J. Armstrong and S. Peter on the staff, 1919 Messrs. S. E. Alfred, T. Arunasalam

and T. B. V. Abeyagunawardana who was Scout Master for a time; 1920 Frs. Edward Collin and P. Nicholas and Messrs. W. B. Canagaratna and P. Ignatius.

It was in 1920 that the foundation for the school's latest era was laid when Fr. T. M. F. Long, the present Rector, hand-picked by Fr. Matthews, joined the staff. He taught for 3 years and then spent 3 years at Cambridge, returning in 1926 to serve the school, as teacher first and then as Rector. In 1921, Messrs. A. R. Ramapillai, R. Anthonipillai and N. Arulpragasam became teachers; in 1922 Fr. Nalliah; in 1923 Mr. S. Francis; in 1924 Mr. S. Joseph, who taught drawing; in 1925 Mr. P. Pancras, Miss Asirwatham and Fathers P. Sorel and Wm. Jesuthasan. At the beginning of the next year the school population reached 700 and the present writer distinctly remembers vociferously demanding—and to his utter surprise obtaining—a full holiday. This year Fr. Mariasunderam joined the staff. In 1927 the school celebrated in right royal style Fr. Matthews' Sacerdotal Silver Jubilee and welcomed Governor Herbert Stanley and Archbishop Mooney, Delegate Apostolic. Frs. Walmsley, Brown, Navaratnam, Augustine and Daniel Long came on the staff about this time.

No reference has so far been made to the long line of Bursars who have husbanded the resources of the school and made expansion and progress possible. Frs. Favril (1909), Perussel (1910), J.

F. Xavier (1913-1920), S. Emmanuel (1921-1926), N. Joseph (1926-1930), S. Martyn (1931-1936), Singarayyer (1937-1946) and Selvaratnam (1946) have served the school most devotedly.

Here the story of the school must end. We have come so close already to our own times that it may not be prudent to proceed. The school's successes at examinations since 1900 have not been referred to at all. Yet one cannot fail to remember the phenomenal feat of 1922 when the school came first in the London Matriculation in the whole Empire with several successes in the Honours division. It is hoped some member of the present staff will collect the necessary details for inclusion in the Centenary Number of the College Magazine.

Perhaps the most striking feature of the school's progress in recent times is her ambitious building programme. The unflagging energy with which the Rector rallies Old Boys and friends alike round the flag in an effort to give the school a worthy home, augurs well for the future. Combining as he does the enthusiasm of the reformer with the sobriety of the statesman, the Rector, the depositary of a century's traditions, spends himself and is spent in order that the school may grow in wisdom and knowledge. May his efforts be crowned with success and may the school flourish and be a beacon light to many, many more generations of the Sons of Jaffna. —By courtesy: The Century of Progress Journal.

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