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

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## HOLY FATHER ON THE CREATION OF NEW CARDINALS

As has been already announced, for the first time since the Lord, despite our unworthiness, willed to raise us to the pontificate, we decided to proceed, if it pleased God, to the appointment of new members to the Sacred College.

In our Allocution of last Christmas we hinted at the grave and manifold difficulties which then prevented us from filling the numerous vacancies which had occurred in the Roman Curia. How pleased we are therefore now to see ourselves here surrounded by such a considerable number of new Cardinals, who, by their eminent virtues and signal merits, appear to us particularly worthy of the Sacred purple. This exceptional event deserves, in our eyes, to be illustrated with special considerations.

We shall first of all note that with these promotions the Sacred College will be complete. As is known, our predecessor of happy memory, Sixtus V, with his constitution *Postquam Dedimus* on December 3, 1586, after pointing out that, while in the olden days the Sacred College had been kept too small, in recent times it had become too large, fixed the number of Cardinals at 70, in similarity with the seniors of Israel. He severely forbade that the number should ever be exceeded even for the most urgent reasons. Without doubt, the Roman Pontiffs who followed him would not be bound by such rules whenever they thought it opportune to increase or decrease the number of Cardinals, although it is not known that any of them ever altered that law.

The Sacred College was fairly often full in the 16th, 17th and 18th centuries, but it was never found so in the 19th and 20th centuries until to day. To recall one single example we shall mention the secret consistory of May 17, 1706, when Clement XI wanted to create as many Cardinals as were necessary to bring the number up to 70.

We have wished to revert to that ancient custom, and, while completing the full number, we have observed the limit laid down by Sixtus V. We regret that such a limit has prevented us from including in this first creation several other prelates and clerics, especially of the Roman curia and clergy, who, for the signal services rendered to the Holy See, might have been worthy of it.

It was the more necessary not to exceed the fixed number inasmuch as never before were so many Cardinals, namely 32, created in one single consistory. The two largest creations were those of Leo X and Pius VII. While Leo X, in the consistory of June 26, 1517, had proclaimed his intention of creating 27 Cardinals, he created 31 in the subsequent consistory of the same year. Pius VII, on his return to Rome, finding the Sacred College sadly depleted due to the adverse events of the time, created in the consistory of March 8, 1816, 31 Cardinals of whom 21 were published by him, while 10 were nominated *in pectore*.

### VARIETY OF NATIONALITIES

Another feature of this creation is the variety of nations to whom the future Cardinals belong. We have willed, in fact, that the greatest possible number of races of people should be represented

as a true reflection of the universality of the Church.\* In the recent years of our pontificate we have seen, despite the war and even because of the war, an influx from all nations and from the most distant lands into the Eternal City, so that now that the world conflict is ended we shall have the consolation, God willing, of seeing gathered around us new members of the Sacred College coming from the five corners of the world.

Rome thus really appears as an Eternal City, a universal city, the capital city of the world, the *urbs par excellence*, the city of which all are citizens, the city See of the Vicar of Christ towards which are turned the eyes of the whole Catholic world. Neither will Italy, the blessed land which gathers this Rome to her breast, suffer diminution. On the contrary she will share, in the eyes of all peoples, this grandeur and this universality. The Catholic Church, of which Rome is the centre, is supernatural by its very essence.

This has a two-fold meaning—one negative and one positive. The Church is mother, *Sancta Mater Ecclesia*, the real mother, the mother of all nations and of all people, not less than of all individual men and, precisely because of being a mother, belongs exclusively neither to this or that people, but to all equally. She is mother and therefore no stranger in any place. She lives and, by her nature, must live in all peoples.

### THE CHURCH SUPERNATIONAL

The Church is supernatural and indivisible as Christ Himself. The Church is undivided and indivisible because Christ is undivided and indivisible. To use a profound saying of St. Augustine, the Church is *Corpus Christi*, the whole Christ. This entirety of Christ, according to the great doctor, means the indivisible unity of the head and the body "*in plenitudine ecclesiae*," in that entirety of life in which the Church unites all the regions and all times, redeemed mankind without exception.

Thus firmly established with deep roots, the Church, placed in the midst of the history of the human race, in a field torn and disturbed by divergent energies and opposite tendencies despite any effort aimed against her indivisible unity, far from being shaken in her unity and entity, radiates and diffuses wholesome power among the lacerated and divided mankind.

Strong in the unifying spirit, hungered for by all, her ideals everywhere and at all times remains precious. From this it follows that every attempt to make the Church a prisoner and slave of this or that particular people to confine her within the restricted limits of a nation, or even of banning her from one of the nations, was a sacrilegious attempt against the *Totus Christus* and at the same time an attack against the unity of humanity.

But national and state individualism in these last centuries has not only attempted to injure the interests of the Church, to weaken and oppose her uniting and unifying forces, those forces which once had so prominent a part in forming the civilisation of western Europe, but to pronounce liberalism outside and against the Church, a lay culture

## SOVIET INFLUENCE DESTROYS CHRISTIAN PRINCIPLES

Soviet domination of the international scene was undoubtedly the cause of present day evils, asserted Dr. J. J. Doyle, the noted Vincentian, when speaking to 1,000 people at the annual rally of the Catholic Truth Society in the Bedford Cinema, Glasgow, on Sunday.

Dr. Doyle examined the causes of the failure of the world to solve its international and national problems, pointing out that the evils of our days are due to the rejection of the Church's teaching.

But the hope of a return to Christian principles has been destroyed by Soviet influences.

There was a period during the war when there was hope of a return to sound reason and Christian principles, and that was towards the end of the year 1940.

The prestige of the Papacy was high, it had grown considerably under the reign of Pope Leo XIII and his successors.

The world was waiting for a lead: all eyes were turned to the Vatican.

### THE HIGH PRICE OF ALLIANCE

The Five Peace Points of Pius XII had been before the nations for more than a year, and at the end of 1940 they were publicly accepted by the Christian leaders of Britain and recommended for adoption by the British Imperial and Allied Governments.

The acceptance took place in a letter to "The Times", dated Dec. 21, 1940.

What were the effects of this magnificent lead by the British Churchmen? asked Dr. Doyle. Examining the immediate happenings, he replied, "None whatever"!

Very soon the recognition of the Pope and the principles he stood for faded into the background.

The Soviet ascendancy was supreme and under its influence Britain and the United States trailed the path of materialism and opportunism.

Stalin must be secured and held as an ally.

His price was high—the rejection of the Vatican, "this relic of the Middle

and a secularised humanism. As a result of the disintegrating action of such a trend we have totalitarianism. What, after more than a century, was the result of all this striving without, and often against, the Church? Deep results indeed upon true human liberty.

There appeared compulsory organisations, brutality and barbarism, destruction and ruin such as the world has never seen, and above all woeful disunion and lack of security. For her own and mankind's welfare, the Church must do her utmost to reaffirm her individual and undivided entirety. She must and more than ever be supernatural. This spirit must penetrate and permeate her visible head, the sacred college and the whole management of the Holy See on whom important duties nowadays devolve, duties concerned not only with the present but even more with the future. This is above all a spiritual matter, to have a just perception of the supernatural character and not to measure or determine on a mathematical or hard and fast tactical basis.

Ages; this corpse showing signs of life"! according to Russia.

### MEETINGS

The inner history of the meeting of the Three Allied Statesmen has yet to be written, continued Dr. Doyle, but sufficient evidence has leaked out to convince us that Soviet influences dominated the proceedings.

The 'Atlantic Charter' of 1941 was heralded as the great Charter of Liberty. The four freedoms—freedom from want, from fear, freedom of speech and freedom of religion—were guaranteed once Nazi terror was over.

Stalin later endorsed that Charter, binding himself to seek no aggrandisement, territorial or otherwise, out of the war.

The "Big Three" met at Yalta and the Atlantic Charter became officially a dead letter.

The Soviet loot of half the territory of Poland was approved of and legalised. Britain and the United States surrendered to Stalin, and betrayed a noble ally that was bled white in their services.

"Sombre, indeed," said Mr. Churchill, addressing the House of Commons after Yalta "would be the fortunes of mankind if some awful schism arose between the Western Democrats and the Russian people."

Fidelity to the pledges to Poland, honour, justice, the fundamental principles of natural law—all must go by the board to save us from that "awful schism."

The meeting at Potsdam was the last meeting of the Big Three.

There were new faces—death removed Roosevelt, and a something worse than death removed Churchill from the conference table, but the voice—the dominating voice was that of the Generalissimo.

The San Francisco Conference presented as the political volcano in a state of eruption; its lava has not yet cooled.

In conclusion, Dr. Doyle reiterated the call of Pope Pius XII for a crusade to bring Society back to the Divine Law.

In the exercise of his vote the ordinary Catholic has a duty—too often ignored—of supporting a candidate who is in favour of Christian principles.

Loyalty to a political party should be conditioned by the attitude of that party to the Catholic Church at home and abroad.

It is a matter of regret that the Catholic electorate is not more insistent and more virile in its demands for the freedoms essential to the Church's well-being.

Some intellectuals are now discussing the formation of a lay, Catholic organisation independent of party, to serve Catholic interests nationally and internationally.

If this organisation ever comes into being, and there is no reason why it should not, it would have a decisive effect in the reconstruction of society.

In the meantime, it is the duty of every Catholic to keep an independence of spirit within the party to which he belongs and to become vocal when the interests of religion are concerned.



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**Church Calendar**

JANUARY 1946

FRI. ...25 Conv. S. Paul.  
SAT. ...26 S. Polycarp.  
SUN. ...27 3 Ep.—S. John Chrys.  
MON. ...28 S. Peter Nol.  
TUES. ...29 S. Francis Sales.  
WED. ...30 S. Martina  
THURS. ...31 S. John Bosco.  
FRI. ...1 S. Ignatius.

**The Catholic Guardian**

JANUARY 25TH 1946

**"DAMNABLE SYSTEM OF DENOMINATIONAL SCHOOLS."**

"He cannot open his mouth without putting his foot in it" is an Irish bull that may well describe the unrestrained utterances of Minister Kannangara of 'free-education' fame. Referring to a number of secondary schools in Colombo which have not entered his fee-non-levying scheme he spoke of the damnable system of denominational education. So, too, did Hitler burst out whenever anything or anybody dared to thwart his will. But we will tell him what is really damnable. It is the system of government that could elevate by mere chance a man of no special qualification or knowledge to the position of a Minister of Education whose ambition is to be a dictator to destroy the laboriously built up work of a whole century. Let us take comfort in the thought that this damnable system will come to an end in about a year. Dr. Kannangara said that he was speaking with tears in his eyes thinking of the poor. This concern for the poor is a very late development in his life but it does not extend to the Catholic poor. If these are to benefit by his bounties they must go counter to their conscience. This gives some clue to his motive. Most people, we fear, are being misled in thinking that it is Minister Kannangara who has brought in 'free-education' for the sake of the poor of this country. He is garlanded and is praised to the skies as the greatest benefactor of Ceylon. But it is to the Christian schools that all this praise should go. Had it not been for the existence of these schools the Minister, in our opinion, would never have thought of urging the Special Committee to recommend free-education. As everybody knows this Committee continued their work for three years and held about 80 sessions. It was only in one of their very last sessions

that they recommended free-education. The reason is that when it was found that the Special Committee had not recommended anything that would effectively injure the Christian schools, recourse was had to free-education in the hope that by means of the so-called Central Schools, Christian schools could be crippled and their influence largely destroyed. This is our interpretation. And Dr. Sandeman has told us candidly that free-education is not educational reform but politics. It is the Christian schools, we repeat, that really deserve the credit for the introduction of free-education. Though it was aimed at them, they have heartily welcomed it. If a few of these schools without entering the scheme of 'free-education', stand out, they do so very reluctantly having to bear a heavy financial burden in order to keep up their present high standard. The Minister, naturally, does not like their keeping out because the high standard and efficiency of these schools would act as a reproach to his Central Schools on which he is ready to lavish State funds. A very enjoyable thing indeed, to be conducted in processions and garlanded and praised profusely and asked to open new schools. The Minister boasted that he had opened fifty Central Schools. He might open fifty more but opening schools by no means not constitutes education. We shall wait and see what is going to be the fate of these schools within the next few years.

**The Travancore Situation**

(COMMUNICATED)

On the decision of the Travancore Government to make the primary education of the country, a State monopoly, the Catholics there, for the last four months, have been struggling hard to defend their rights. Not only the Catholics, but all the other Christian communities are against the policy of the government. The Muslims of the State, en bloc, and even a good number of sensible Hindus, support the Christian stand. The State Congress, the foremost political organisation of the country, is deadly against the rash step taken by the government. Moreover, the Catholics of Travancore have the wholehearted support of all the Christians outside the State. They have conducted number of meetings, protested against the policy of the government and assured their co operation and sympathy to the Catholics of the State. The Christian papers all over India and Ceylon, fought with marvellous courage, for the cause of the Travancore Christians. Even unbiased non Christian papers were not blind to the legitimate claims of the Christians.

Become worse. The government have not yet realised their folly and they try to make the situation worse. Without any justification whatsoever on their part, recently, they have taken to very severe repressive measures. In this respect they are not better than the dictators of the West who brought about World War II. All the Christian activities are diligently watched by the 'gestapo.' Even in remote villages one cannot escape them. To certain towns, where Catholics live in large numbers, batches of reserved police are despatched.

Now, the Christians have met in more than hundred mass meetings all over the country to protest against the attitude of the government as well as to clarify their stand. The two Catholic

dailies of Travancore, are putting up a very hard fight, informing the government of the just Christian claims.

As a countermove to these, the government encourage certain unworthy propaganda inside and outside the State. There are few pro-government Hindu leaders and papers inside the State. The former go about, conduct meetings especially in Catholic centres and insult the priests and bishops and in every way wound the sentiments of the Catholics. While the latter publish editorials and articles ridiculing the Catholic views and principles and extensively caricature the ecclesiastical heads. The government take no action against it. But see the irony! The president of the All-Kerala Catholic Congress and a number of the Congress Education Committee are arrested and the "Malabar Mail" a prominent Catholic daily from Cochin, the neighbouring State is banned, for 'trying to bring about communal strife', 'disturbing the peace of the State' and wounding the religious susceptibilities of other communities!!

To the outsiders, the government try to give a very bad picture about the aims and activities of the Catholics. Sir C. P. Ramaswami Iyer, the esteemed Dewan of Travancore, is an influential person all over India. He could easily get some of the leading Indian newspapers and great Hindu political leaders to come his help. But the statements made by these allies were based on false informations and gross misconceptions. They were promptly replied and corrected.

The following funny and irrational allegations are lately made against the Catholics of the State:—

(1) The Catholics are associating themselves with the Communists, who desire to upset the constitution of the State.

No body who knows the actual relation between Catholicism and Communism will bring such a foolish charge against them. Sir C. P. himself knows that there is no compromise between the two. He has said it. But the fact remains that, even Communists are wise enough to recognise the Catholic disposition (2) The Catholics are against free and compulsory education.

It has been repeatedly told to the government by the bishops and authoritative Catholic organisations, that the Catholics are the first to welcome and promote free compulsory education; but what they oppose is the abolition of private agencies. The government purposely ignore this fact.

(3) In the present agitation only the Catholics take part and it is started and conducted by "some misguided" clergymen.

First of all, the agitators are not Catholics alone. All the other Christian communities, like Catholics, have realised the danger and joined hands with the Catholics. Their religious heads and organisations have raised their voice against the mad drive of the government. They together with the Catholics, demand that their legitimate rights must be respected. Secondly, the present movement is not the invention of 'some misguided' clergymen. Every Catholic has realised the gravity of the present issue & since it is a question concerning their faith, it is no wonder that their religious heads are giving them lead.

(4) The Catholics never approached the government for a compromise.

Through the joint pastoral of all the bishops of Malabar, the government was informed of the Catholic view with regard to the education of their children. Even after the outbreak of the controversy, the three Archbishops of Malabar approached the government and apprised them of their stand. But the gov-

(Continued on Page 4)

**A Catholic 'Knight'**

We offer our hearty congratulations to Amatyasiromani Sir T. Thumboo Chetty, B.A., O.B.E., Private Secretary to His Highness the Maharaja of Mysore, on his being Knighted among the New Year Honours.

After serving as an Assistant Commissioner in different capacities since 1904, the late Maharaja selected him in

1915 to his personal staff as Assistant Secretary. He rose to the position of Huzur Secretary in 1924 and was given the status of a Minister in 1930. In 1942, he was appointed as Private Secretary. In the same year, His Highness was pleased to confer on him the special title of Amatyasiromani.

He has always been known as a loyal, honest and disinterested officer.

That a Christian in an Indian Hindu State should be in such high esteem and confidence of the late Maharaja as well as of the present young Maharaja for the past 30 years is a sure indication of his possessing rare qualities and merit.

He deserves congratulations also for his having kept the fair name of his father of revered memory—the late Rajadharma Pravina T. R. A. Thumboo Chetty, C. I. E., Chief Judge and Acting Dewan of Mysore.

The devotion to St. Philomena in Mysore so well known throughout India, Burma and Ceylon is also the result of his getting a relic of St. Philomena from Rome and erecting a shrine to St. Philomena in 1927 and subsequently advertising the several miracles that took place in Mysore. The result of it all is that the new and attractive Cathedral of St. Philomena in Mysore has become a famous pilgrimage place.

We wish him health and long life so that he may continue to serve His Highness and the Mysore State as loyally as ever and to shine as a star in the Catholic World.

**LOCAL & GENERAL**

**Our Lady of Miracles.**—Novenas preparatory to the Feast of the Purification of Our Lady, the Patronal Feast of Our Lady of Miracles, Jaffna, began on the 21st instant and the Feast will be celebrated on Saturday the 2nd of February with High Mass and blessing of Candles in the morning and Vespers, Procession and Benediction in the evening.

**S. V. P. Society, Jaffna.**—The fourth quarterly meeting of the Conferences of the Society of St. Vincent de Paul, Jaffna for the year 1945 was held in St. Charles' School Hall on Sunday 20th inst. at 5.30 p.m. with Mr. R. J. Paul, the President of the Particular Council in the chair. The quarterly reports and accounts of St. Joseph's, St. James', St. Nicholas' and Mount Carmel Conferences were submitted and adopted.

Mr. P. Saverinattu, the Secretary, Particular Council, urged the members to spread more Catholic literature among the poor and to go all out to get the maximum contributions for the poor from their benefactors.

Rev. Bro. N. N. Mariathas, S.S.J., delivered a well studied and instructive lecture on "Consolation to the Poor." He mentioned that social as well as religious principles demand charity from us towards our neighbours. Mr. L. Gratian proposed a vote of thanks to the lecturer on behalf of the members. After the chairman's remarks the meeting came to a close with the usual prayers.

**A Golden Jubilee.**—At the Holy Family Convent, Jaffna, was kept the Golden Jubilee of the Religious Profession of Rev. Mother Sebastian on Sunday last the feast of her patron St. Sebastian. The Very Rev. Fr. Administrator celebrated Holy Mass and the singing was well rendered by the Convent choir. There were several Fathers present in the Sanctuary. After the Mass "Te Deum" was sung and the Benediction of Blessed Sacrament imparted. Leaving the Chapel, the Fathers offered their congratulations and good wishes to the Rev. Mother and wished her many more years of service for God and her adopted country.

Mother Sebastian has come back once more as Superioress of the Holy Family Convent, Jaffna after having been at the head of the Convent at Bambalapitiya for nineteen years. Inspite of her 72 years, one is pleased to see that she does not look much changed and is as alive and active as before.

**Reception to D. P. W.**—A grand reception was accorded to Mr. & Mrs. Mahadeva by the people of Jaffna on their first visit after the appointment of Mr. S. Mahadeva as Director of Public



## Our Schools Have a Right to Exist

In order to have clear idea on the question whether denominational schools should continue to exist, we must keep before our minds the fact that there are three necessary societies, distinct from one another and yet harmoniously combined by GOD, into which man is born; two namely the family and civil society, belong to the natural order; the third, the Church, to the supernatural order. All the three societies are interested in the welfare and education of the child; all the three societies have rights over and obligations towards the child. But their rights and obligations are not equal.

Each society must respect the rights of the other two by keeping within bounds of its own rights.

The question raised here concerns the mutual rights of the family and the State on the education of children. The extent of their rights must be determined by the end of each society. Now the family is the primary cell of civil society and is therefore prior to it. The family is "instituted directly by God for this peculiar purpose, the generation and formation of offspring." The child, is, therefore, naturally something of the father. The family, then, holds directly from the Creator the mission and hence the right to educate the offspring. Since the family is unequal to the task of fulfilling this mission by itself, especially as regards the intellectual education of its offspring, a number of families may join together and open a school for their children or choose a school run by private individuals or institutions.

Now what about the State? Has it no rights over the education of children? We do not say that it has no rights. We only say that its rights cannot go against the prior rights of the family. The rights of the State should be determined from its end. Now the end of the State is the common good, peace and prosperity of the nation or subjects, the defence of the rights of individuals and families, the enforcement of their duties and obligations etc. So it has the right to teach or train its soldiers in the art of war and defence, its police in the ways and methods of prevention and suppression of crime etc. As regards education of children it too can open schools. But it may not reserve to itself the right of opening schools, that would be violating the prior rights of the family. Since the children have to become active citizens one day, it can further demand of private schools that a certain amount of knowledge of civil rights, obligations or virtues given in schools. It has the exclusive right to fix the standard of learning or knowledge required for admission into the public services.

Nor can the States refuse to grant subsidies to denominational schools on the score of their being denominational schools. For the State should be impartial in the distribution of its benefits; and should help all the parents to fulfill their obligations towards their children. For in the case of the education of the children the rights of the state are complementary and auxiliary and not primary or absolute.

W. L. S. CANDAPPA.

## Catholic Youth Movement, Bombay

GREETINGS: By the time the Bulletin reaches our members the New Year will have passed into the womb of time. All the same we wish all Cymists a bright and happy New Year—bright from the point of view of material success and happy in the sense of contentment and freedom from care; and if we may say a word about ourselves we hope the New Year ushers in a period of greater activity in the CYM and greater good done to our members and the community at large.

At the Central Assembly election, only 50% of the Bombay Christian voters exercised their votes. In the democratic way of life, the vote is the sceptre of power whereby the people express their needs and opinions and elect the leader who will represent and carry out their will.

At the forthcoming Provincial election, every Cymist will not only go to the polls himself, but work hard to see that his family members, relatives, friends and neighbours use well their power to bring in a good and efficient Government. The Cymist will not commit the CYM to any political party or candidate. Individually the Cymist is free to vote for the candidate of his own choice. The CYM ideals prelude members voting for a candidate who does not uphold Catholic principles both in private and in public life.

CYM programmes have been orientated largely towards the economic well-being of members. The Leaders' Discussion Circle reflects this. Two of the monthly talks by the Cymists to the Christian Workers' Association, Matunga, on "Catholics and the Worker" have come off. The foundation of our first Workers' Local with rest room and recreational facilities will take place early in 1946. A donation towards this has been promised by one of our patrons. Brisk enrolment of workers to the CYM is observed—a happy trend indeed.

All members of the CYM who had applied for employment so far have been fixed up satisfactorily. Such happy results cannot be anticipated after the heavy retrenchment expected in the near future, unless all Cymists use their information and influence unceasingly.

A series of Socials are planned in 1946 for members only, the first being on January 12, from 5 to 8 p.m. at Headquarters. The programme consists of an Inaugural Address and Review of work done by Mr. J. P. Pinto and an address by Dr. A. C. Rebello, the Guest of Honour, tea and entertainment. There will be no charge; the expenses of about Rs. 50 will be met by sending the hat round. These social meetings are to develop friendship and solidarity in the CYM. They will provide opportunity for our youth to meet under the best auspices in a truly Catholic atmosphere.

Success of CYM social life depends on the goodwill and generous spirit of comradery the member brings to a social. Every member is expected to provide an item of entertainment at one or other of our socials. It is not so much as the high standard of the song or musical piece or elocution or dramatic item that will weigh towards CYM ideals, but the filial and generous spirit that each member brings to the social.

A series of Saturday noons will be devoted to the study of resolutions which the Bombay CYM will present to the All-India Catholic Youth Conference in April. Every member should study closely the leading controversies of the day to vote wisely on these resolutions. The following topics are suggested for private study with a view to crystallising them into resolutions:—

1. Theory of the modern state in regard to the education of the child.
2. Student Youth and Active Politics.
3. The CYM Press Organ.
4. The CYM and Politics.
5. The CYM and Catholic Action.
6. Spiritual Foundations of the CYM.
7. The CYM and the Struggle for Freedom.
8. The CYM and the Working Classes.
9. Reform of Indian Education.
10. The Constructive Programme.
11. The Framework of All India CYM.
12. Indianisation of the Clergy.

## School Inspector Answers the Dewan of Travancore

Fr. Joseph Naduvathamuriyil, Inspector of Schools of the Diocese of Cochin, writes in reference to a statement made by the Dewan of Travancore alleging neglect of some Catholics in the coastal region: "The Cochin Diocese has two territories in Travancore along the coast. There are 35 Parishes with resident Priests and over 102,500 Catholics. To cater for the educational needs of these people there are already 3 High Schools, 3 English Middle Schools, 6

Malayalam Middle Schools, 26 Primary schools, one Training School, 3 Technical schools and 15 unrecognized Primary Schools, with over 7,500 Catholic and 3,300 non-Catholic pupils. These schools are all founded by Catholics and towards their maintenance over Rs. 15,000 are spent every year from the Parishes. From the Government Examination results it is clear that most of these Schools are conducted more efficiently than the few Government Schools now existing in the State. Hundreds of children, including non-Catholics, are taught free in Middle Schools and High Schools. Many poor children are given clothing and books and in most of the Schools noonday meal is given to starving children and that too in places like Tope and Kannamthura in Trivandrum, and like Alleppey and Arthunkal, even before the Vanchi Poor Fund was organized. In all these places along the coast one will not find any Government school except at Valiathura where there are two Primary schools. But these two Schools too were founded by the Catholics; only in course of time these were made to be given over to the Government. It is without adverting to these facts that the Illustrious Dewan has stated 'No private agency could take up the responsibility of providing Mid-day meals and clothing to the poorer classes of children, not a small proportion of whom are Catholics, including many fisher folk and dwellers in the coastal tracts. With regard to the latter no serious educational efforts have been made by any Catholic agency for imparting any education.'

## U.S. Envoy says King Leopold 'Heroic'

When the true story of Belgium's capitulation in 1940 comes to be known, King Leopold will emerge not as a cowardly traitor "but rather as one of the great heroic figures of the war."

This view is expressed by Mr. Hugh Gibson, former American Ambassador to Belgium, in a letter to the "New York Times", in which he denounces charges that the King of the Belgians collaborated with the Nazis.

"As Americans we are not properly concerned with the current Belgian controversy as to whether the King is to return to the throne," Mr. Gibson writes, "That is their affair. But we can recognise the infamy of seeking to discredit an honourable man by appealing to the veracity of that great exponent of truth and honour, the late Adolf Hitler."

"The charges of collaboration were recently revised by the publication of the memorandum seized in Germany on a conversation between Hitler and King Leopold in November, 1940. This memorandum, the substance of which had been denied by the King, was prepared by Hitler's interpreter Schmidt.

"Anybody with half an eye can see what Schmidt has done here," explains Mr. Gibson. "It is the familiar Nazi practice of putting into the mouth of another whatever Hitler wanted him to say."

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## CONDITIONS IN SINGAPORE

(Extracts from a Letter)

(Concluded from last issue.)

The Young Men's Christian Association buildings which housed hundreds of boys & girls in their commercial classes were also destroyed and converted into Japanese Gestapo Headquarters where thousands of innocent peoples of all races and both sexes were tortured to death. Churches and Schools were converted into stores factories and brothels. During the Japanese occupation of 3½ years many young, attractive and educated girls and women of respectable families went to serve the Japanese masters as waitresses, service girls and clerks. What happened to these girls is well understood. The demoralisation of Singapore womanhood is so bad that it will take years for them to regain their modesty not to mention virtue. Restaurants, cafes and amusement parks and dance halls are all again in full swing and Christians have again forgotten Sundays and their duties to God. These people have easily forgotten their reptile dishes and snail soups which they enjoyed during the 3½ years plus the barbaric Japanese atrocities details of which are far beyond to express.

Singapore is today full of moans and groans and the people are getting puzzled. Many feel that they have been most shably let down. We feel that we are now in the invidious position of being neither fish nor fowl. With our present day pay we are only selling our body and soul to the Black Marketeers. We have no price control and food prices have risen so high by four to five hundred per cent. No wage earner can have a decent meal. I do not wish to quote our prices here. So far we have not tested a piece of bread or a drop of milk. Snails, frogs and reptiles were once accounted a delicacy here but that fare definitely belonged to Co prosperity era and frogs thought that they may now croak in peace and snails perambulate with slow and unruffled dignity without fear of predatory humans but I am afraid that under the present day conditions they could not do so. The rice ration has been cut down and the Government cry today is "Grow more food once again." We are hopeless and helpless. Growers and sellers of tapioca and sweet potatoes are taking advantage of the rice situation to increase the prices and unless the Food Control gives this matter their immediate attention I am afraid the food situation will be worse. Many people attended last X'mas morning Service in their patched up trousers and dresses and I am very sorry to inform you that the very same many shall have to attend the midnight Service this year in their rags. During the Japanese occupation period we were given each person one yard of cloth only and you can well judge to yourself how our condition stands today.

Anyhow we have suffered enough and stood up the storm bravely. I am very glad that Ceylon was not invaded for which the Japanese were making heavy arrangements, you have been free and thanks to God. I have no more news. Except our beloved Bishop Devals died in February last year in up-country and the remains were removed to Singapore and interned here. No new Bishop has so far been elected.

## COUPON FREE

- \* Ladies' Vests and Panties Rs. 5-43 set.
- \* Ladies' Vests only woolen Rs. 8-00 each.
- \* English Silk Lace for Dainty Blouses Rs. 12-00 per yd.
- \* Benares Sarees suitable for all occasions Prices from Rs. 40-00 up.

DAYARAM'S

MAIN STREET,

JAFFNA.



Works. The reception took place at the Jaffna Town Hall and was largely attended. The Chairman U.C., Mr. C. Ponnambalam presided and speeches were made by him as well as by Hon. Messrs. A. Mahadeva, J. L. Kotalawala, Very Revd. Fr. A. Gurusamy, Advocate Kulasingham, all paying well-deserved tribute to the new Director. Mr. S. Mahadeva replied thanking the people of Jaffna for the reception and referred to some of the requests made by the speakers as to Jaffna's wants. After the function there was a fine display of fireworks on the Police Grounds.

**St. Mary's Cathedral Parish Council.**—A General Committee Meeting of St. Mary's Cathedral Parish Council will be held on Sunday 27th inst., at 5.30 p.m. in St. Charles' School Hall. All Members of Novenas and Presidents of Confraternities are requested to be present.

**Catholic Writers' Movement.**—Rev. Fr. B. Wm. Jesu Thasan O.M.I., has been appointed to be in charge of the Jaffna Cell of the C. W. M.

**A Reading Room at St. Antony's, Passaiyoor.**—Through the efforts of the Parish Priest Rev. Fr. Philip Ponniah and the repeated requests of the parishioners of St. Antony's Church, a beautiful Reading Room has been opened at Passaiyoor. On the 20th inst. Mr. & Mrs. C. E. Fonseka were taken in procession to the Reading Room to the accompaniment of native music. There they were garlanded by two school children. Accommodated with them on the platform were Very Rev. Fr. G. A. Gurusamy O.M.I., Mr. G. J. Sebastianpillai M.U.C. and Mr. L. Alexander besides the Parish Priest.

Mr. T. M. Ambrose delivered a useful lecture on "Good Reading" and Mr. G. J. Sebastianpillai explained to the audience the objects of a Reading Room.

Mr. C. E. Fonseka (Executive Engineer) addressed the audience on the use of such an institution and thanked those present for having given them the privilege of opening the Reading Room in their midst. Then Mrs. Fonseka declared the Reading Room open. Mas. B. A. Philipiah proposed a vote of thanks to Mr. & Mrs. Fonseka and it was seconded by Mas. B. Rayappu. A social brought the proceedings to a close.

**Permanent Labour Force—Forest Dept.**—Written applications will be received up to 15th February, 1946, for selecting a dozen suitable men for the Forestry Labour Service.

The terms and conditions of employment can be had from the Divisional Forest Officer, Northern Division.

**Personal.**—Mr. Christie Joseph, son of late Mr. J. A. Joseph and of Mrs. Agnes Joseph of Third Cross Street, Jaffna has been appointed Headquarters Inspector of Milk Feeding Centres with effect from 1st February, 1946.

**Malayan Relief Fund.**—The Private Secretary to His Excellency the Governor, while acknowledging receipt of a cheque for Rs. 200 being the proceeds of the sale of the book "Jesus Christ My Pilot", has informed Dr. N. M. Vanniasinghe that it has been forwarded to the Chief Secretary for necessary action.

**From Nuremberg.**—The Catholic Church in Germany figured honourably at the Nuremberg trial as one of the targets for Nazi attack.

In 1938 General von Fritsch wrote: "Soon after the first war I came to the conclusion that we should have to be victorious in three battles if Germany were to become powerful again: first, the battle against the working class—Hitler has won this; second, the battle against the Catholic Church, perhaps better expressed as against ultramontanism; and third, the battle against the Jews."

Martin Bormann, Hitler's secretary, was quoted as having said: "The people must be separated from churches and pastors," and: "if in the future our youth learns nothing more about Christianity, whose doctrine is inferior to ours, Christianity will disappear by itself."

Gestapo documents were introduced to show the continued enmity of the Nazis towards the Catholic Church and their unending search for grounds to trump up charges against it.

**Murdered Bishop.**—Mgr. Apor, Hungarian Bishop of Győr, killed by Russian marauders in April, died in pontifical vestments, his crozier in his right hand. He was sheltering some 300 women and girls in his residence. Russians tried to force an entrance into the house. The Bishop, in his vestments, stood at the main door refusing admission. A shot rang out and Mgr. Apor fell. His last words were: "It was worth dying." The Russians, appearing shocked, withdrew.

From Budapest it is reported that nine Franciscan missionary sisters were killed by Russian troops. Others who entered a convent at Zugliget while the nuns were at prayer in the chapel seemed to be impressed by the religious atmosphere and left quietly.

**The Cinema.**—An American writer has given his opinion that Hollywood's wave of religious pictures has come to an end. He says that in war people sought solace by the reaffirmation of faith in God. Hollywood "cashed in" on the wave of religious fervour; now Hollywood producers expect millions to forget religion once civilisation is 'safe again.'"

## CORRESPONDENCE

### The Present Political Situation

Dear Sir,—Reference has frequently been made to the "statesmanlike speech" of the Hon. Mr. Senanayake in which he is said to have offered the goodwill and friendship of the Sinhalese and called upon the Tamils to "come over and help us" as sufficient provocation for the Tamil Members in Council to have voted for his motion and for the Tamil Congress to cease activity.

There are one or two misconceptions that give rise to such a suggestion. First, the work of the Tamil Congress so far as I know, is too comprehensive and of a permanent nature for this incident in the political history of the people to be sufficient cause for it to cease to function or exist. It is the only Organization for all the Tamils of the Island to work for their welfare in the sphere of politics and in their cultural and economic life.

There is another misconception to which special reference should be made. The offer of "goodwill and friendship" by individuals is far from being a substitute for constitutional provision for a share in the Government by the Tamils and for necessary safeguards for the rights of minorities. Until and unless such provision is incorporated in the constitution it cannot be said that the position of the minorities is safe. It is not suspicion of the Sinhalese people—for there is nothing to fear from them as a people—but the insecurity of relying on "offers" of Sinhalese leaders that is to be feared. Therefore, it is very essential to note that even from the present Sinhalese leaders, what should be obtained by any proposed negotiation in response to the offer of goodwill, is a properly documented undertaking based on some definite and specific issues, to be implemented within a definite period. There should also be a guarantee that in any future constitutional change the principle of equality of all Ceylonese should be paid regard to, whatever form it might take. The suggestion is made that, if the Hon. Mr. Senanayake visits the Jaffna District and if any 'conversation' is attempted, this point of view should be kept in mind.

Yours faithfully,  
A. J. R. VETHAVANAM.

### The Correct Designation

Dear Rev. Editor,—I don't quite agree with Mr. Candappa's remarks in your issue of the 11th inst.

The term 'St. Joseph's Catholic Press' is quite correct. St. Joseph need not surely be in a Buddhist or Hindu Press but he can be in a Christian Press, not necessarily Catholic.

Has not Mr. Candappa heard of St. James' Church, Kotabena, St. Michael's, Colpetty, or St. Margaret's Home? They are not Catholic places of worship or institutions, and by the name alone it would be difficult to say whether they are Catholic or Protestant. So if the name 'Catholic' is dropped from the name of the Press, it does not definitely carry the meaning which it now does.

Neither do I find anything objection-

able in the title 'Good Pastor Press' in India.

Mr. Candappa argues 'Isn't a Pastor always good?' Who gave him this guarantee? Our Pastors are human agents and they have human weaknesses. Christ never vouched that His Pastors will be good. Addressing His Chief Apostle on a memorable occasion He said 'I pray that thy faith fail not etc.' He didn't pray that Peter will be a 'good man.' Chiniquy, Renan, McCabe are certainly bad pastors.

There was however One 'Good Pastor', and Mr. Candappa should please note the capital 'G.' The Press in India is dedicated to Him—surely this is quite clear.

This 'Good Pastor' is quite different from you, dear Fr. Editor, who is for instance only "a good pastor."!

Yours,  
I. V. F.

Colombo, 21-1-46.

### Water Supply Schemes for Urban Areas

Sir,—The Colombo Dailies announce that a separate Sub Department of the Public Works Department has been organised to deal with water supply schemes in Urban Areas. The time is, therefore, opportune to press for priority in the case of the Jaffna water supply scheme, which has been hanging fire since 1898, when Mr. Tomalin of the P. W. D. prepared the first scheme. His idea was to tap the Urelu well for a supply of water for the town of Jaffna. The second scheme was drawn up by Mr. R. W. Smith in 1904 for a supply from wells to be sunk at Tinnevely. This scheme was modified in 1908 at the suggestion of the Local Board to provide for a supply of water to a part of the Town only, on the ground of expense; and fresh estimates and plans were prepared. Sometime later another site was selected north of the Kondavil-Kopay D. R. C. road for sinking wells. Thence onward up to 1936 there was intermittent correspondence between the local authorities and Government Departments; estimates were re-cast several times; experimental borings made at the sites of the proposed wells; soil surveys and chemical and bacteriological tests made—all of which entailed considerable expenditure—but no finality was reached. In 1936 Mr. S. Mahadeva formulated another scheme and some preliminary work was done in this connection. And there the matter ended, and we are still where we were in 1898.

Procrastination, vacillation and lack of sustained action on the part of the local authorities and the Central Government appear to have contributed to the neglect to put through this most important measure.

2. It is the same with regard to a drainage scheme for Jaffna. The first scheme was drawn up in 1864 by Mr. A. Folkard, Civil Engineer and Commissioner of Roads, to cover the Town and outlying areas; and it was partly executed. The Cholera Commission of 1867 recommended the carrying out of the whole scheme for improving the sanitation and health conditions of the place. In 1874 Sir William Twynnam, the Government Agent, recommended Folkard's scheme being systematically carried out to completion by annual votes; but no progress was made. In 1915 the Local Board took up the question and employed a surveyor, Mr. H.C. Berwick, to draw up a Flood outlet scheme for the Town area. His scheme consisted of 8 distinct systems, but later it was increased to 10 systems when the P. W. D. took in hand the execution of the scheme. The first estimates were prepared in 1920 for 3 of these systems which, however, were not completed until 1926. Since then no work has been done on this scheme. The remaining 7 systems, for some of which plans and estimates were made, having been indefinitely shelved.

(Continued on Page 4)

## OBITUARY

### MRS. ELIZABETH THAMBIMUTTU

With tragic suddenness Elizabeth wife of Mr. A. Thambimuttu, Merchant, Hospital Road, Jaffna, was called to her Eternal Reward on the afternoon of 28th December 1945. The deceased lady was apparently in good health, when all of a sudden she developed an oppres-

sion in the chest and difficulty in breathing and passed away peacefully before any medical aid could be summoned. She belonged to an old and highly respected Catholic family in the Town. She captivated the hearts of all who came in contact with her by her genial disposition and unostentatious charity. Though suffering from a defect in vision for a considerable time, she never missed her First Friday Communion.

The funeral took place on the evening of 29th December and was largely attended. The Revd. Fathers Chas. S. Matthews, O.M.I., S. Hillary, O.M.I., and E. Forzy, O.M.I., officiated at the house and at St. Mary's Cathedral. As a mark of respect to the deceased lady, the coffin was shouldered by her kith and kin from St. Patrick's College side entrance to the Church and back. At the grave side Revd. Fathers Forzy, Hillary and Xavier officiated.

The deceased lady leaves behind her husband Mr. A. Thambimuttu, Mr. & Mrs. B. Manuel, Mr. & Mrs. B. J. Augustine, Mr. & Mrs. B. J. Emmanuel (Sons and daughters-in-law) Dr. & Mrs. Chrysostom Joseph, Mr. & Mrs. J. G. Rathnasingham (Sons-in-law and daughters) and Messrs. A. B. Antony, and A. B. Joseph (Sons) and a host of other relations to bemoan her loss. R. I. P.

## Death of Alfred Marianayagam Peter

By S. KANAGASUNDERAM

Alfred Peter is dead. The unseen hands of destiny have cruelly ended his lively career at the early age of nineteen. This sudden and untimely death of a promising young lad of superb physique, of keen intellect, noble bearing, pleasant ways and charming manners has caused the greatest dismay and disappointment to his many relations and friends, not to speak of his fond parents and his loving brothers and sisters. Many a heart had missed a beat when the death of Alfred was announced. Yes, Alfred was dear to us all and dearer still, when he is no more. Who would have thought that so mighty a stalwart could easily succumb to the wicked darts of fate? The demise of Alfred is the greatest tragedy so far recorded in the family history of Peters.

Many mourn the loss of this proud boy. Of what avail it is and why should we grieve over the inevitable? All the bewailings of the bereft ones have not the power to change the wheels of destiny. Mortality is man's lot on earth. If so, to bring all the world in to con-  
dele with us and bemoan it is ridiculous. With our birth begins life and with death it ends. The brief span of our existence is a twinkling of an eye. In the immortal words of the poet, "man is but a shadow and life a dream."

But his deeds live for ever. Every noble act of ours speaks well of us and enhances the reputation we enjoy. The short life of little Alfred is as perfect as a picture. He stands before us as an exemplar of goodness, probity and pure life: In his family gentle, generous, affectionate, self-denying, God-fearing; In society a delightful example of good upbringing. Who, of the many, whom he has known, does not love him?

Though Alfred is dead, his name ever lives. He has left behind him a legacy of noble deeds. Proud is the mother, who gave birth to such a noble son. Nothing better could he have done as a dutiful son to uphold the honour of the family.

Alfred is the second son Mr. Seemampillai Peter, Lecturer, at Ilavai Training College and of Mrs. Elizabeth Navamany Peter. Born of a respectable family, brought up on the lap of luxury, unspoiled by prosperity and educated in a Catholic institution, he proved himself worthy of all that he inherited and all that he acquired.

May the departed soul rest in peace! May we emulate the rich and worthy life he lived and try to be as useful to humanity as he!

## THANKS OFFERINGS

Mr. & Mrs. T. Bartholomew offer Rs. 5/- for enumerable favours received through the Sacred Heart of Jesus, by the intercession of the Immaculate Heart of Mary and St. Antony, for the distribution of bread to the poor.



## The Travancore Situation

(Continued from Inner Page)

ernment communique of 10th September 1945, said in clear terms that they have decided to take up for themselves, the responsibility and management of the primary education. After that, the Dewan on several occasions confirmed that whatever was decided on the part of the government was decided once for all, and at all events, translate the decision into practice. The Catholics also cannot have any change in their attitude, because of the mere fact that they cannot sacrifice their religious principles. The only compromise is that their just rights should be granted.

In short, the Travancore Catholics are undergoing a persecution. Many of the rights and liberties, a free citizen is entitled to, are questioned there. Of late, processions and the use of National flags are banned. In certain places, even the church flags (which cannot be called 'flags') used for festivals, were caught by the police. Leaders are arrested and locked up for the mere reason that they are leaders. Recently, Pandit Jawaharlal Nehru has severely criticised the rigorous repressive measures taken by the Travancore government.

**The Catholic stand.** The Catholics of Travancore are not alien people; they are born and brought up there. Their ancestors received Catholicism 2,000 years ago from St. Thomas, the Apostle. They lead a very unobtrusive life, working strenuously for the educational and economic development of the country. In loyalty the Catholics of the State are second to none. Many of the former rulers have publicly praised their undiminished loyalty to the royal family and the country. Even Sir C.P. Ramaswami Iyer is not unaware of the manifold benefits done by the Catholics to the State.

Now, when their fundamental religious rights are threatened, what they carry on is not an 'agitation' but only an 'appeal' to their Maharaja not to deprive them of their just rights. They have united in an unprecedented manner, clergy and laity, under the banner of the Catholic Congress. They are standing united, conscious of the justice of their cause and the strength of their demands. To the last they have decided to stand. "Tribulation or distress, or famine or nakedness, or danger or persecution or sword" (St. Paul. Rom. VIII 35) cannot stop them from fighting for their cause, which is as important as their eternal salvation.

P. A. VARKEY,  
St. Xavier's College, Mannar.

## CORRESPONDENCE

(Continued from page 3)

In the case of the 3 completed systems the Central Government paid a moiety of the expenditure. When estimates were being framed for the remaining systems, the question of finance was raised by the Local Government Board. The Urban Council applied to Government through the L. G. B. for a moiety of the expenditure as before; but the Board was very unhelpful and declined to recommend the application. It requested the Council to consider if it would not carry out the work at its own cost, spreading it over 12 years instead of 6 as proposed. As usual a great deal of correspondent passed, but the Board would not resile from the position it took up. In consequence of this unsympathetic attitude, the drainage scheme prepared in 1915 and partly executed remains incomplete to this day.

The Government with its over-flowing coffers should undertake these two schemes as Post-War Reconstruction measures for the welfare of this part of the Island; and it is the duty of the local press to direct the attention of Government to these vitally important questions and urge the claims of the Jaffna people to fair and impartial treatment.

P. M.

January 17, 1946.

### Kankasanturai Military Hospital

Sir,—Having read a lengthy letter by Mr. Thambirajah appearing in the

"Daily News" of the 9th instant, we beg to request you to be so good as to spare us a little space in your esteemed journal, and kindly publish the following:—

True "there is no place in the Island which is more beneficial for the tired and weary" than Kankasanturai. That is all the more reason why it should be held in 'sanctity' and no stone left unturned to preserve its fame as a health resort. This importance will be lost in the desert sands if a T. B. Hospital were to be established there. That is why eminent and learned Councillors like Sir Ponnambalam Ramanathan and Sir Ambalavanar Kanagasabai—Grandest Old Men of Jaffna—at the time of erecting the present Sanatorium, were opposed to its establishment in the premises of the present Military Hospital and got it built where it now is; that is about 1½ miles east of Kankasanturai.

What Mr. Thambirajah says that a labourer told him is true—true not on the face meaning of it but on the actual sense thereof. The foundations may have been dug neck-deep. But are there not places where foundations have had to be dug deeper still? If cement had been "poured without any thought" this weakens the structures, because we have heard building experts say that cement must be proportionately mixed with sand and clay to give a sound mixture, while in most cases metal is used for clay. Did that labourer—who we think should prove a good local consulting engineer as much as the so-called "oorprackirasy" who devoid of legal knowledge gives such advice to his neighbours—not tell Mr. Thambirajah that the bricks used are of 2½ inches manufactured size (which after wear and tear gives only 1 to 1½ or 2 inches) and imported in haste for an emergency and that, too, half burnt and burnt in India where firewood was then controlled? Did this labourer also not tell Mr. Thambirajah that sea breeze rots the clay bricks? We wonder what he told him about the rafters and timbers. Surely they are not of teak. As such the statement that the buildings would last for the end of time is utterly wrong.

Surely the Military authorities are always courteous enough to allow desiring visitors to go in and see the premises. It is a pity that Mr. Thambirajah did not take the opportunity to do so which should have been better than writing on hearsay. If the arrangements of the military hospital are "utterly useless as a Civil Hospital," we wonder what the Military did with it. Did they also bring in T.B. patients from war theatres and treat them there? The villagers, if any, who told Mr. Thambirajah that they know not of any objection must be one or two who know not of the outside world. Mr. Thambirajah goes further and says that "the agitation against the establishment of a Sanatorium was artificially boosted to represent wholesale opposition...." This is a deliberate misrepresentation or an ignorance of facts, as can be seen by a reference to the "Hindu Organ," "Catholic Guardian," "Eelakesari" and "Inthusathanam" all which know of the local position as things actually are. These reference will also outrun Mr. Thambirajah's statement that only two are opposed to the T. B. hospital. But it depends entirely on how many Mr. Thambirajah met. Mr. Thambirajah is trying to twist politics into those controversies. The members for Jaffna, Kankasanturai and Kayts represented the grievances of the people and this they did in conscience of their duty and not to seek seats in the next elections. Mr. Thambirajah also says that as far as eye could see there are two habitations. Standing in front of the main gate of this hospital and looking north, we do not see the sea. Then are we to say that there is no sea near the hospital? We can unhesitatingly say that there are about 130 houses within a radius of about quarter of a mile from this hospital.

The Military Hospital is just in front of the cement factory site, the premises of which are going to be a "Garden City" on the models of Port Sunlight and Bourneville Cocoa Factory, as is to be gathered from the "Observer" of 12-1-46. When this garden city is completed there are going to be 200 families in it. And then surely a T. B. Hospital through which would blow the North East Monsoon is undoubtedly a detrimental one.

Another fact which is being misrepresented is the proximity of the proposed cement factory to this Military Hospital. It has been argued that the cement factory is far removed from the Hospital. This is erroneous. We must point out that the distance between the proposed cement factory premises from its Northern boundary to the Southern Boundary of the Hospital is just about ten yards. Only the Kankasanturai-Keerimalai Road separates the factory site from the hospital, as otherwise both would form one block. We therefore say with certainty that the Hospital is in the closest proximity with the Cement Factory site.

Finally we would like to state that we are prepared to place our services to enlighten Mr. Thambirajah on the actual position of the matter, should he next happen to visit this place, and he will then be convinced of the naturally agitated protests of the people against the conversion of this Military Hospital into a T. B. one.

Yours truly,

PRESIDENT,  
Paraspara Nanmai Viruthi Sangam,  
Kankasanturai, 19-1-46.

## WANTED

A Manager for a store with previous experience, knowledge of accounts and typewriting. Applicant should apply in his own handwriting and if selected should furnish cash security in a sum of Rs. 1,000/-. The security will carry 3% interest per annum. The Manager will be paid a salary of Rs. 75/- per mensem. He will also provide a clerk, who will be his Assistant the salary attached to the post of assistant is Rs. 50/- per mensem. Cash security in a sum of Rs. 500/- to be provided by the clerk. Interest at 3% per annum on the security. Applications close on the 31st inst. Apply immediately with testimonials to:

SECRETARY,  
North Ceylon Master Bakers Asso.  
No. 79 Bankshall Street, Jaffna.  
Jaffna,  
17th January 1946.

## Order Nisi

IN THE DISTRICT COURT OF JAFFNA

In the matter of the intestate estate of the late Arumugam Visuvalingam of Karainagar North.

Deceased

Tesamentary Jurisdiction } No. 474

Valliammai widow of Arumugam Visuvalingam of Karainagar North.

Petitioner.

Vs.

1. Annammah wife of Arumugam of Karainagar East.
2. A. S. Arumugam of Palodai Karainagar East.
- minor 3. Visuvalingam Sivasubramaniam of Karainagar North.
4. Parameshwary daughter of Visuvalingam of do.
5. Visuvalingam Ponnambalam of do.
6. Saraswathy daughter of Visuvalingam of do.
7. Velupillai Sanmugam of Karainagar East.

Respondents.

The 3rd, 4th, 5th and 6th respondents are minors appearing by their guardian-ad-litem the 7th respondent.

This matter coming on for disposal before S.S.J. Goonesekera Esq., District Judge, Jaffna on the 11th day of October 1945 in the presence of Mr. P. Casipillai, Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read:

It is ordered that the abovenamed 7th Respondent be appointed Guardian-ad-litem over the minors the 3rd, 4th, 5th and 6th Respondents abovenamed for the purpose of representing them and watching their interest in the matter of this testamentary proceedings and that the Petitioner abovenamed is entitled to have Letters of Administration over the estate of the abovenamed deceased and the same be issued to her accordingly, unless the Respondents or any others shall on or before the 9th day of November 1945 at 10 o'clock in the forenoon show sufficient cause to the satisfaction of this court to the contrary.

This 11th day of October 1945.

Sgd. S. S. J. GOONESEKERA,  
District Judge.

9-11-45.—Time to show cause is extended to 17-12-45.

Sgd. R. R. SELVADURAI,  
District Judge.

7-1-46.—Time to show cause is extended to 1-2-46.

Sgd. R. R. SELVADURAI,  
District Judge.

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