

# The Catholic Guardian

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

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## CATHOLIC UNION OF INDIA

PRESIDENTIAL ADDRESS OF MR. M. RUTHNASWAMY  
AT THE FIRST ANNUAL MEETING

For the promotion of unity among the Catholics of India in regard to public affairs, you will agree that the first step and a long step forward has been taken by the formation of the Catholic Union of India itself and more especially by the number of local associations which have joined it as institutional members.....

To realize the second object of the Union i.e., to spread the influence of the Catholic idea in Indian public life, not much I must confess, has been done. It must be left to the local Associations at their periodical meetings and through other activities of their own. May I begin to set the ball rolling at this general meeting of the Catholic Union? What is the Catholic idea in politics? For it is with that the Catholic Union is concerned, not with the political controversies of the day for which there are separate fora and each member of the Union is allowed to choose his forum for the discussion of these questions. What I am concerned about is the special contribution that Catholic political philosophy can make to Indian politics? First in regard to the political form and shape of India, the Catholic principle of historical continuity requires that the hard-won and, as recent events and movements have shown, the hardly-won political unity of India should be preserved. Unity is an essentially Catholic principle and the Catholic idea in politics will not allow any injury to that unity of India which has been in the process of making throughout its history. But unity out of variety and diversity is also an essentially Catholic idea. The unity based on cast iron uniformity, on concentrated centralization or undiluted nationality is neither required by the Catholic ideal nor endorsed by Catholic experience.

The maxim of a medieval king one of the great founders of States in the Catholic Middle Ages, St. Stephen of Hungary—*Unius lingue unusque moris regnum imbecille et fragile est*—a kingdom of one language and of one manner of life is puerile and brittle, is supported by the teaching of a modern liberal Catholic, the late Lord Acton, one of the greatest teachers of history and political science that England has known. In the famous Essay on Nationality, he emphasizes with the learning of the most learned man of his time, as Acton was called in his lifetime, the teaching of the medieval king. "The presence of different nations under the same sovereignty" he says, "is similar in its effect to the independence of the Church in the State. It provides against the servility which flourishes under the shadow of a single authority, by balancing interests, multiplying associations and giving to the subject the restraint and support of a combined opinion. In the same way it promotes independence by forming definite groups of public opinion, and affording a great source and centre of political sentiments and of notions of duty not derived from the sovereign will. Liberty provokes diversity and diversity preserves liberty by supplying the means of organization. All those portions of law which govern the relations of men with each other and regulate social life are the varying result of national custom and the creation of private society. In these things, therefore, the several nations will differ from each other, for they themselves have produced them and they do not owe them to the State which rules them all. This diversity in the same State is a firm barrier against the intrusion of the government beyond the political" (Continued on Page 4.)

## A LETTER FROM TOKYO

Although dated Sept. 1st of last year, the following notes by a German Jesuit in a private letter may interest readers: "Our Mission here has, thanks be to God, escaped the worst. None of our Fathers or Brothers have been killed in the terrible air-raids, even at Hiroshima, where two Fathers seriously injured are already on the way to recovery. We have lost several houses: our scholasticate here in Tokyo, the social work ('settlement') in the suburbs, our biggest churches in the vicariate, viz., Hiroshima and Okayama. The greatest miracle is that our University has only been slightly damaged; one building, the old part of the school, was razed to the ground in April. We managed to put the fire out at several places, as also in May when the rest of our neighbourhood was destroyed. Our University, and the buildings attached to it, is now standing alone in the midst of the ruins, a token of the miraculous way Providence has protected us. We are, of course, all exhausted and emaciated. Life, materially speaking, is miserable to a degree that is difficult to imagine. However, we are better off than the millions of poor people living miserably in their holes and slowly starving to death. Better, also, than the millions the victorious Nazi and Japanese armies have reduced to misery all over the world.

"We have, throughout these years, never been told the truth. But we have guessed. After all, we knew what the Nazis were like from personal experience, and from the Japanese military we have suffered enough during all these years. Anyway we have survived the worst. God has saved us and our work from the bombs of the B 29's, from the military police and the rationalists that were about, more than once, to devour us, from the Nazis in Japan that twice tried to confiscate our property and expel us Jesuits, and finally from a Communist revolution that we all saw coming and that, no doubt, would have occurred, if the Emperor had not stepped in and so wisely and courageously averted it.

"Now a new time will begin. We are hopeful and planning. We do not know yet whether the Allied Army of Occupation will allow German Missionaries to stay on. But we are optimistic. After all, it must be in their own interest to retain helpers for the spiritual re-education of the Japanese, for which there is now, for the first time in history since the time of St. Francis Xavier, a wonderful opportunity. Even during the war our Catholics, in spite of open and hidden persecution, have held out and I have had many converts (only since this year began we have had nine baptisms). The teaching, of course,

## CREATION OF NEW CARDINALS SPLENDID, HISTORIC CEREMONY

The "Universe" correspondent wrote:

We reached the doors of St. Peter's when 20,000 people were all trying to get through the doors at the same time. It was a pentecostal crowd, the human face in miniature, black, white and yellow. Bemedalled diplomats, khaki-clad privates and generals pressed or were pushed forward side by side to the doors, obliged by the throng to jostle with black-veiled women, First Communicants in white dresses, mothers with babies in arms, ladies wearing tiaras, poor women with broken shoes but correctly attired with a mantilla even if it were but a black shawl, and nuns and clergy. In the vast nave they were continually on the move, trying to stand on the tips of their toes, bending this way and that for fear of missing a single moment and movement of the splendid, historic ceremony. Batteries of arc lamps bathed St. Peter's in artificial sunlight. Yet even the brilliancy of these lights was lost in the dim vastness of the great dome above the Holy Father's throne, the golden light fading in the heights into a soft blue haze.

The Blessed Sacrament, removed for the occasion so that the people could freely express their emotions, had been taken into the chapel across the courtyard, and there the new Cardinals had assembled to take the oath of loyalty before going into St. Peter's.

Just before 9.30 the crowds were momentarily stilled by a voice on the loudspeakers. It told them that in a few minutes the Holy Father would enter. A sharp military command brought the Swiss Guards to attention as they shouldered their halberds. Thrilling notes of trumpeters in the high gallery over the main doors announced the procession.

First came 27 pre-Consistory members of the Sacred College, their long trains trailing on the marble floor. Then came the Holy Father.

A procession goes up to the throne: the pre-Consistory Cardinals, one by one, their violet trains rippling as they pass over the steps, are paying their homage. Each kisses the Pope's hand, and then embraces the Holy Father, who greets each with a smile. Meanwhile the Sistine choir sings polyphonic music.

Applause from the crowd greets some of the Cardinals as they approach the throne. There were cheers for Cardinal Griffin and for the American Cardinals. But the greatest cheers—second only to those given to the Holy Father—were reserved for Cardinal von Galen. The huge, genial "Lion of Munster" heroic opponent of Hitler and the Nazi regime,

had to be discontinued as all the boys were called up or drafted for labour service and the literary and press work we used to direct had to stop too on account of the severe anti-Christian censorship of the military, and for lack of paper cannot be resumed at once. Politically and economically speaking the future of this country is so dark that one might despair. Too much has been destroyed because of the stubbornness of leaders. However will they recover a tolerable standard of living or even escape the worse winter to come? Now would be the time for us Catholics to step in and help them, for they are riper, spiritually speaking, for the harvest than they have ever been."

is the hero of this Consistory. His name is shouted on every side.

"Even on this historic occasion the Holy Father insisted that the liturgical year should be strictly observed. Thus the colours we saw were those of Septuagesima, but nevertheless to eyes unaccustomed to Vatican splendour they were indeed magnificent. The mottled pink and grey marble floor was covered with an antique carpet whose large designs were brilliant with red, blue, white and green. Crimson damask and huge tapestry panels depicting scenes of the New Testament covered the walls. White silk curtains were drawn across the five long windows on the side overlooking the Tiber valley, to prevent anyone seeing, even if they could not hear, what was going on during the secret session."

### THE CARDINALS-DESIGNATE

As already known, Cardinal Saliege of Toulouse and Cardinal de Jong of Utrecht were ill and could not travel to Rome.

Cardinal Rodriguez, 79-year-old Archbishop of Santiago, Chile, was taken to hospital with pneumonia on the day of his nomination, Feb. 18th. A Vatican courier took his *biglietto* to his bedside.

Cardinal Mottas, Archbishop of Sao Paulo, Brazil, was in bed with influenza.

Cardinal Mindszenty, Primate of Hungary, did not arrive in Rome until Feb. 19th. The delay was caused by the Russians in giving a passport. This was applied for on Jan. 14th and only received on Feb. 18th. American persistence, says a "Universe" message from Rome, eventually secured His Eminence a through passage. He arrived with his suite in an American plane, accompanied by Major-General Key, American Chief of the Allied Control Commission in Hungary. The Chief Papal Master of Ceremonies, Mgr. Respighi, himself went to the Hungarian College on Wednesday to present him with his *biglietto*. At noon the same day His Eminence was received by the Holy Father.

Cardinal Frings of Cologne and Cardinal von Galen of Munster spent nine days in getting to Rome. On the journey they spent a night in a car on a flooded road, doubled back on their tracks to catch a train that never arrived, were temporarily stranded in Milan, were penniless and had to rely on fellow-travellers for food. They covered part of the last stage of their train journey sitting on a wooden plank.

In Rome Cardinal Griffin stayed with the R.A.F., with which he had served in the First World War.

### THE PRIVATE CONSISTORY

The Consistory ceremonies began with a procession of the already existing Cardinals into the Consistorial Hall. They had come from various parts of Rome by cars to the Courtyard of San Damaso and, after taking the lift to the first loggia of the Vatican, walked in twos, led by the venerable Dean, 94-year-old Cardinal Pignatelli di Belmonte, and took their seats on red-upholstered benches arranged in an open oblong in the middle of the hall before the throne.

While they awaited the Holy Father's coming, interest centred on the two intricately-carved doors beyond the

(Continued on Page 4)

## Church Calendar

MARCH 1946

FRI.	...22 S. Catherine.
SAT.	...23 S. Victorian.
SUN.	...24 3 L.—S. Gabriel Arc.
MON.	...25 ANNUNCIATION.
TUES.	...26 S. Thecla.
WED.	...27 S. John Damas.
THURS.	...28 S. John Cap.
FRI.	...29 S. Eustace.

## The Catholic Guardian

MARCH 22ND 1946

## GOVERNMENT'S GREAT FAILURE

The State Council stands adjourned till about the end of April. The members will have then time to think seriously, if only they will care to do so, of the ways and means of increasing the output of food crops. The discussion they had in the State Council on this subject before they dispersed was most disappointing. Every one who spoke expressed his great anxiety about the menace of starvation facing the country but no definite measures were determined upon to avert the danger. Of course, it was said that Sir Oliver was on a begging tour and the Minister of Agriculture and Lands indulged in a general exhortation to everybody to produce as much food as possible while he was himself eager to help. People have grown accustomed to speeches of this sort. They want to know what the Government is going to do to increase the food supply apart from exhortations. The country has been living patiently on meagre rations during the five years of war and expected that things would improve at the end of the conflict. But the people are now far worse. A Government that has not done the needful to feed and clothe a comparatively small population, when it could have done so to a large extent, must plead guilty to having failed in its primary duty. A country almost wholly dependent on foreign sources of supply for the very essentials of life, such as food and clothing, has no right to aspire to higher political status. But the great preoccupation of the present Government has been politics. To grab more and more power was its obsession. But what, after all, is power? In itself it is an abstraction. It cannot be seen or touched. It manifests itself only in action and its results. Not intended for one's self-glorification its object is the good of others. The present Government had enough power and resources to provide the people with the necessities of life but has allowed itself to be side-tracked by lesser affairs. It is high time to wake up and set about its primary task to justify its existence. This is a time of emergency, and individual efforts on the part of the people alone would not suffice. Government must start large-scale, mechanised production of rice. Sir Ben Smith, British Food Minister, thinks that we cannot expect pre-war quantities of food stuffs from abroad before 1950. In addition to the actual cultivation of paddy, Government has another urgent business to

attend to, namely, the restoration of a number of tanks and of raising the bunds of some of the tanks already restored to enable them to hold more water. The pressing cry of cultivators from every side is: water and more water. If Government will only make up its mind to engage a first class Irrigation Engineer from Holland a country well-known for its practical hydro-mechanics and put at his disposal a sufficient labour force this question will be solved to perfection and much of the rain water now going to waste will be conserved and used to very good purpose. Irrigation is at the root of paddy cultivation and that must be settled first. For instance, we are reliably informed that there are about 150,000 acres of land which were formerly under paddy cultivation in the Mannar Mantote District. Of these only some 15,000 acres are now being cultivated, the rest is lying fallow for want of water. But how are the major irrigation works going to be carried out without the hardy Indian labour? Here, again, politics bars the way.

## EDITORIAL NOTE

**The Ceylon University.**—The "Times of Ceylon" has done an immense service to the country in calling attention to the corrupting influence at work in this Institution. The culprits have been severely whipped by the "Times" and the action taken by the University Authorities should have brought the evil-minded youth to their senses. But these misguided young men, we are told, are victims of contamination from some higher source in the Institution itself. If that is so, healthy public opinion should see to it that that source is eliminated forthwith. We remember reading a case in the United States of America. The Board of Studies of a well-known College wanted to appoint as lecturer on literature, a man who had openly advocated immorality in his books and speeches. The parents who sent their children to that institution protested against the appointment. But the Board replied that it was satisfied with the academic qualifications of the applicant and appointed him for the post. The parents took the matter to the Courts and an inquiry was held and the Judge cancelled the appointment on the ground that academic qualifications alone are not enough for one in the position of a teacher. We trust the Authorities of the University who have done well in taking proper measures against the guilty in this instance will be ever watchful so that the University of Ceylon does not become a curse to the country by turning out vicious young men.

## Letter of His Lordship the Bishop

Replying to a letter of the Local Director of A.P.F. His Lordship Dr. Guyomar writes:—

"Your letter of 11th Feb. reached me on the 26th Feb. It makes very pleasant reading both for its contents and the atmosphere it reflects. To have collected above ten thousand rupees in

one year in Jaffna for the Propagation of Faith is a record and a feat, something that gladdens me indeed and makes me proud of the diocese, as an index to the faith of our people and to the zeal of our missionaries which I hope to mention to the Holy Father when I go to Rome. Pesalai has made this record figure possible and Father Peter too has more than risen to the occasion.

I have in mind the collections as a whole: for the Cathedral and for other purposes. That is why we must see to it that the whole fabric rests on prayer, rosaries and more rosaries. Father Matthews realises it. The success he has had is quite gratifying as far as organisation has done, but prayer will crown the work by bringing about what our ingenuity cannot effect. Our Lady has done a lot for Jaffna but our faith in her power and in her mediation will cause her to do more still.

I am sorry to hear that Mr. M. Bastiampillai is no more and that Mr. P. Q. Christian has died in a motor cycle accident. These men were landmarks in Jaffna, not only on account of their status but more so in the profession of their faith. Will you convey the expression of my sympathy and assurance of prayers to their relatives. R.I.P.

May our Immaculate Mother watch over you all.

Apostolic Delegate  
On Newman

"Conversion, even if restricted to its ethical and theological sense, has a wide and varied meaning. In this case we simply refer to Newman's acceptance and profession of the Catholic Faith. Of such conversions there are, and have been, thousands every year, before and after Newman, all supremely important in the life of each convert, but without special resonance outside the immediate circle in place and time. There are, to use the expression of a contemporary writer, many "wrestlers with Christ," who happily give in to Christ, without the world at large hearing much about it. Among the comparatively few conversions of wider and permanent historical significance even fewer are of the first magnitude, and after the conversions of St. Paul, of Constantine and St. Augustine, that of Newman may be ranked among those fewer epoch-making individual conversions. This assertion seems borne out by the importance given to that conversion's centenary throughout the Catholic world, in commemorative meetings and celebrations, such as ours to-day. Those celebrations are not only an inspiration for us Catholics but also a most timely reminder and striking object-lesson for the world at large, which needs it indeed.

"Some years ago a European statesman boasted of having extinguished the stars, meaning Christian hopes and ideals, and that is still the aim of those who consider secularism and religious atrophy as the greatest achievement of mankind. But contemporary events are convincing proofs that religious atrophy not only means atrophy of the moral refinement of culture and civilization, but tends to provoke social explosions on a terrifying scale. The conversion of Newman is an object-lesson of the importance of religion in men's lives. Newman was a great master of thought and speech, one of the intellectual giants of mankind, well able to discern what matters most in life. What supremely mattered for him was religion and all that religion stands for. Religion meant for him not a vague religiosity, but Christian religion in its most authoritative form, the Catholic Church. Father Faber, a convert himself, remarks somewhere that conversion is often a lengthy process and sometimes whole years of life go into its preparation. That was the case with Newman, and if he accepted the Catholic claims, it was with the most mature and deliberate consideration of which a master mind is capable. Thus he became, in the words of Cardinal Manning 'our greatest witness for the Faith' and as the "Times" of London wrote in the Cardinal's obituary notice, 'the greatest name in that matter which most unites, most unites and most divides men.'"

## Is Knowledge a Pledge of Progress?

If ignorance is the cause of evil, then every university professor should be a saint. Knowledge alone does not make anyone better; it can, in some instances, make a man worse, not only because it can make him a clever devil, instead of leaving him a stupid devil, but also because it enables him to rationalize his evil, gilding sin with the gold of paradise.

This is because knowledge and virtue reside in two different faculties of your soul. Your intellect is the seat of knowledge and your WILL is the seat of virtue. Your intellect sets up the targets; but your will shoots the arrows of your choice and your acts. Granted that you are given a perfect target, it does not follow that your will must necessarily shoot at that target. You can aim even at the ground. Truth can be taught, but goodness cannot be taught.....it must be practised. All the theoretical knowledge in the world about music will not make a good pianoplayer unless you practise

(FULTON J. SHEEN).

## Equality and Uniformity

In his broadcast on Democracy the Holy Father pointed out that "civilian equality" should not mean "a mechanical levelling and a monotonous uniformity." An interesting comment on this may be supplied from a recent essay by Bertrand Russell—who certainly does not take his ideas from the Pope—speaking of impressions gained in the United States:—

"With the tendency towards uniformity in America there goes, as it seems to me, a mistaken conception of democracy. It seems to be generally held in the United States that democracy requires all men to be alike, and that, if a man is in any way different from another, he is 'setting himself up' as superior to that other. France is quite as democratic as America, and yet this idea does not exist in France. The doctor, the lawyer, the priest, the public official are all different types in France; each profession has its own traditions and its own standards, although it does not set up to be superior to other professions. In America all professional men are assimilated in type to the business man. It is as though one should decree that an orchestra should consist only of violins. There does not seem to be an adequate understanding of the fact that society should be a pattern or an organism, in which different organs play different parts. Imagine the eye and the ear quarrelling as to whether it is better to see or to hear, and deciding that each would do neither since neither could do both. This, it seems to me, would be democracy as understood in America. There is a strange envy of any kind of excellence which cannot be universal, except, of course, in the sphere of athletics and sport, where aristocracy is enthusiastically acclaimed. It seems that the average American is more capable of humility in regard to his muscles than in regard to his brains; perhaps this is because his admiration for muscle is more profound and genuine than his admiration for brains. The flood of popular scientific books in America is inspired partly, though of course not wholly, by the unwillingness to admit that there is anything in science which only experts can understand. The idea that a special training may be necessary to understand, say, the theory of relativity, causes a sort of irritation, although nobody is irritated by the fact that a special training is necessary in order to be a first rate football player."

## LOCAL &amp; GENERAL

**St. Patrick's Feast & Old Boys' Day.**—The feast of St. Patrick was celebrated with great rejoicing by the students—both past and present—of St. Patrick's College on Sunday 17th inst. The feast was preceded by the usual triduum. The High Mass on the feast day was sung by Revd. Fr. B. A. John, O.M.I., Rector with Revd. Frs. H. S. David and S. Nicholapillai as Deacon and sub-Deacon. The singing rendered by the St. Martyn's Choir under the



## Catholic Union of India

(Continued from page 1)

sphere which is common to all into the social department which escapes legislation and is ruled by spontaneous laws—The co-existence of several nations under the same State is a test as well as the best security of its freedom. It is also one of the chief instruments of civilization: and as such it is in the natural and providential order and indicates a state of greater advancement than the national unity which is the ideal of modern liberalism." This view of Acton is based on Catholic experience whose characteristic creations are the Holy Roman Empire, the Austro-Hungarian monarchy, and Alsace-Lorraine in France. The latter part of this quotation from Lord Acton seems to be particularly directed to allaying the fears and suspicions of the Muslims in regard to the liberty and freedom of their religion and the preservation of their religion and culture. These would be much more secure in a multi-national State as the circumstances of India call for than in a Pakistan or Hindusthan pure and simple, granted that it is possible to have a Pakistan or a Hindusthan pure and simple—a supposition which is denied by all the facts of geography, population and history of these several parts of India. Federalism with the utmost autonomy given to the provinces and States of India and all the self government that the greatest measure of decentralization of governmental authority can give, with the minimum authority given to the Central Government required for the defence of India, the conduct of foreign affairs and the management of usefull all-India services like railways, posts and telegraphs and the principle of parity with Hindus in regard to the constitution of the Central Executive and Legislature, the continuance of separate electorates till such time as the Muslims will give them up and the incorporation of certain fundamental rights of minorities in the constitution ought to ensure Muslims against the possibility of the domination of a Hindu majority. This at any rate is the way of political reason.

(To be Continued)

## Creation of New Cardinals

(Continued from Page 1)

throne, one opening into the chapel where the Pope remains hidden during spiritual retreats for the Papal Court, though taking part in them, the other the entrance from the Papal apartments.

Beyond the doors near the throne footsteps are heard. A door is thrown open and the Papal procession enters—Monsignori, Noble Guards, Swiss Guards, Palatine Guards, and finally, behind this splendid mass of colour, the figure of His Holiness, in his white silk and the mozzetta, a short purple cape lined with ermine.

The Cardinals rise. His Holiness takes his seat on the throne—a golden throne hung with red silk and with a canopy of red silk. The scene is full of colour, framed overhead by a ceiling of elaborate bas-relief in blue and gold—the first gold brought to Europe from the New World.

For a moment there is silence, and then: "Extra omnes!—All out!" cries Mgr. Respighi. The Court departs, Mgr. Respighi and his assistants go out through the far doors. The bolts are shot. The Pope and his Cardinals are alone. The Consistory begins.

A description of the Secret Consistory was afterwards given to the Press. First came a change in the Sacred College. A new Camerlengo of the Sacred College (not to be confused with the Camerlengo of the Holy Roman Church) took office—the Cardinal who takes charge of the College's slender revenue. The office passes from Cardinal to Cardinal in the order of seniority, from Consistory to Consistory. This morning Cardinal Fumasoni-Biondi, Secretary of the S. Congregation of Propaganda Fide, handed a silk purse, his symbol of office, to Cardinal Tedeschi, Archbishop of St. Peter's.

After this ceremony came the Holy

Father's allocution. The war, said His Holiness, had impeded him from filling the vacancies in the Sacred College. Now, however, that the conflict had ceased, though anxious humanity had not yet seen fulfilled a perfect peace, the time had come to raise men who had merited of the Church and their countries. The presence of priests from all five continents, said His Holiness, sets in a new light the universality of the Church which belongs to no one place, one people, one nation, but in a motherly fashion to all races and peoples.

When His Holiness had ended, a sheet of paper was handed to him, bearing the names of the new Cardinals. His Holiness read the list and formally asked the Cardinals for their opinions. Each Cardinal in turn then rose, raised his scarlet skull-cap, bowed to the Holy Father, and said: "Placet"—Agreed.

Then the Pope pressed a small bell-push half hidden in the crimson silk draping of his throne, and an electric bell rang outside the hall. The doors were unlocked and thrown open, and Mgr. Respighi, Papal Master of Ceremonies, entered and walked up the 90 ft. hall to the Papal throne. As he ascended the five scarlet-carpeted steps to the throne, the Holy Father directed him to a table nearby, piled with the *biglietti* and commanded him to dispatch them to the new Cardinals.

Six couriers were waiting outside. As Mgr. Respighi came to distribute the *biglietti* among them the doors were closed again. The Secret Consistory was resumed. The Pope said that since the previous Consistory there had been 460 episcopal changes, 91 archbishops and 369 bishops. The Consistory then discussed the canonization of Bl. John de Britto and Bl. Bernardino Realini, both Jesuits, Bl. Jeanne-Elizabeth Bichier des Agnes, co-foundress of the French Daughters of the Cross, and Bl. Frances Xavier Cabrini.

### ARCHBISHOP GRIFFIN RECEIVES "BIGLIETTO"

Meanwhile the Cardinals designate were waiting with their friends at various places connected with their respective countries to receive the *biglietti*. Archbishops Griffin, McGuigan and Gilroy were at the Ven. English College, which re-echoed with English voices for the first time since 1941. This, in its English translation, is what Mgr. Griffin read when he opened his *biglietto*:

Secretary of State of His Holiness, The Vatican, Feb. 18, 1946.

His Holiness in the Secret Consistory of this morning designed to elevate to Cardinalial dignity His Excellency the Most Revd. Mgr. Bernard Griffin, Archbishop of Westminster.

This gracious act on the part of the Holy Father is conveyed to Bernard Cardinal Griffin in recognition of his enlightened zeal.

(Sgd.) GIOVANNI BATTISTA MONTINI, Acting Secretary.

It is customary for the recipient of the *biglietto* to make a speech to the company present. Speaking in Italian, Cardinal Griffin thanked the Holy Father for his interest in Westminster and in Britain. Then, in English, he paid tribute to Cardinal Hinsley, under whom he had worked in the English College.

### NOTICE

The G.A., N.P., will receive tenders up to 12 noon on 29-3-46 for the service of transporting salt from Tondaimanar Salt Stores to Mullaitivu Salt Stores commencing from 1-5-46.

Tenders should be on prescribed forms which may be obtained either at the Jaffna or Vavuniya Kachcheries on payment of a tender deposit of Rs. 50.

Further particulars may be obtained from the Jaffna or Vavuniya Kachcheries.

### Order Nisi

IN THE DISTRICT COURT OF JAFFNA

In the matter of the Last Will and Testament of the late Mohamed Nachchia wife of Sahul Hameed Mohamed Abdulcader Lebbe of Vannarponnai West.

Tesimentary } No. 432T  
Jurisdiction }  
Mohamed Pathumnah Nachchi widow of

Mohamed Sultan Abdulcader of Vannarponnai West, Jaffna.

Petitioner.

Vs.

1. Neyna Mohamed Lebbe Mohideen Kandudu
2. Neyna Mohamed Lebbe Mohamed Abdulcader
3. Neyna Mohamed Lebbe Mohamed Cassim
4. Neyna Mohamed Lebbe Seyed Ahamed
5. Mohamed Sathakkathumamah widow of Mohamed Abdulcader Lebbe Aliin
6. Sahul Hameed Mohamed Abdulcader Lebbe all of do.

Respondents.

This matter coming on for disposal before S. S. J. Goonasekara Esq., District Judge, Jaffna on the 24th day of August 1945 in the presence of Messrs. Aboobucker & Sultan Proctors on the part of the petitioner and the affidavit of the petitioner dated 4th June 1945 having been read and the affidavit of the Notary and witnesses having been read:

It is ordered that the Will of the above-named deceased dated 16th October 1942 and attested by S. M. Aboobucker Notary

Public under No. 4043 be and the same is hereby declared proved unless the Respondents or any other person or persons shall on or before the 21st day of September 1945 show sufficient cause to the satisfaction of this court to the contrary.

It is further declared that the abovenamed Petitioner is the executrix named in the said Will and that she is entitled to have Probate of the same issued to her accordingly unless the Respondents or any other person or persons shall on or before the 21st day of Sept. 1945 show sufficient cause to the satisfaction of this court to the contrary.

This 24th day of August 1945.

Sgd. S. S. J. GOONESEKARA, District Judge.

21-9-45—Time to show cause extended till 26-10-45. Intd. S.S.J.G. D.J.

26-10-45—Time to show cause extended till 21-12-45. Intd. S.S.J.G. D.J.

21-12-45—Time to show cause extended till 19-2-46. Intd. R.R.S. D.J.

19-2-46—Extended till 26-3-46. Intd. R.R.S. D.J.

# Astounding Values In Groceries.

Corned Mutton 12 oz. tin	Rs. 1-20	Beef Sausage 1 lb. tin	Re. 1-00
Corned Beef 6 lb. tin	Rs. 7-75	Hampe 12 oz. tin	Rs. 1-85
Lamb Tongue 12 oz. tin	Rs. 1-50	Bacon Rashers 1 lb. tin	Rs. 2-50
Sheep Tongue 12 oz. tin	Rs. 1-50	Herrings in Tomato Sauce	
Lunch Tongue 12 oz. tin	Rs. 1-50	1 lb. tin	Rs. 1-40
Steak & Kidney Pudding		Salmon 1 lb. tin	Rs. 1-50
1 lb. tin	Re. 1-00	Chinchards in Olive oil	
		4½ oz. tin	cts. -/50

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