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TRUE PEACE RECEDES, SAYS HIS HOLINESS

'FIRST STEP NOT YET TAKEN'

Pope Pius XII on Saturday dwelt at length on the "uneasy peace" now reigning in the world which he said, was in fact no peace at all, in an address to the Sacred Court of Cardinals. He was replying to the good wishes of the Cardinals on the occasion of his feast day on Sunday.

One year after the end of hostilities "one gets the impression that true peace—peace corresponding to the needs and desires of the human and Christian conscience—is receding instead of getting nearer," he said.

"How premature, not to say illusionary, appears the hope that all men educated in the bloody school of war would show themselves filled with horror against ideas of despotism and attempts to dominate other nations by force.

"Upright behaviour of the powerful towards the weak is shown in sincere abandonment of the spirit of imperialism and domination and adherence to true principles of justice. But as long as a more or less veiled threat of recourse to violence conflicts with the dictates of what is right one must recognise that the first definite step towards a just peace has not yet been made.

How then can we be surprised if lack of security, and a state of uncertainty and doubt still weigh heavily on the soul of nations—if a general feeling of uneasiness, discontent and lack of faith permeates the atmosphere?"

In this "tidal wave of worldly competition and rivalry" it was doubly important that the beacon of the light of the Church should shine out to illuminate the path, said His Holiness.

France, Italy Must Decide

In reference to Sunday's general elections in France and Italy—the two major Catholic countries of Europe—the Pope said: "It is a question of whether these nations—these two Latin sisters, with thousands of years of Christian civilisation—will continue to stand in the firm rock of Christianity, of the recognition of a personal God, on belief in spiritual dignity and the eternal destiny of man, or whether they will commit their future to the impossible omnipotence of a materialistic state without religion and without God.

"Of these possibilities, one or other will become reality accord-

ing to who emerges victorious from the polling booths—the champions or destroyers of Christian civilisation. The reply is in the hands of the voters who bear a heavy responsibility.

Right-Wing Parties in Western Europe

A great belt of fundamentally Conservative and anti-Communist parties stretching across western continental Europe seems likely to emerge as a result of the French and Italian elections.

Except for Spain and Portugal where Catholic authoritarian regimes are in power, democratic and moderate rightist Catholic parties now dominate the scene.

One political observer commented in London on Monday: "It looks as if the famous 'Western Bloc' is becoming a reality after all—but with the Vatican as its centre instead of socialist Britain."

The Italian elections will not be known until Tuesday but on the basis of the recent municipal votes they are likely to go in favour of Catholic Christian democracy.

In that case—and with France's surprise swing away from the left on Sunday's elections—Catholic political organisations of varying descriptions will be the strongest parties in Holland, Belgium, France, Luxembourg, Austria, Southern Germany and Italy.

Much interest has been created by the active part played by the Roman Catholic hierarchy in the recent elections on the continent, culminating in the Pope's unique intervention on the eve of the French and Italian elections.

It is widely believed that his pronouncement that the choice of the electors lay between Christian civilisation and State absolutism was a powerful factor in the French result, bringing in the last reserves of politically indifferent Catholics.

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Ampitiya—Kandy.

INTERESTING STORY OF HOW THE SOCIETY OF MEDICAL MISSIONARIES CAME TO BE ESTABLISHED

BY KATHERINE BURTON IN "THE EXAMINER"

(Concluded from last issue.)

Dr. McLaren listened with shining eyes and felt that this was what all her work of years, all her work with women and for women, had led up to. And in 1908, when well over seventy, she prepared to visit India herself and see if she could be of any help.

It was a hard journey for a woman of her age, even one so full of Scotch ruggedness and Catholic spirit, but she went on until she had seen enough to make her as appalled as Monsignor Wagner had been. She also called on various bishops to see what they thought was the most needed help, and they were unanimous in saying it was a hospital and dispensary in as many dioceses as possible.

She saw that one very necessary thing to bring about success was to train native women as midwives, to have them learn at least the rudiments of cleanliness and hygiene, lack of which was causing a very high percentage of infant mortality. The mortality of young children ran as high, in some parts of India, as fifty per cent. The mothers, if they survived, often were left half invalids for the rest of their lives.

She would open, she decided, one small institution at Rawalpindi and see how it fared, and then others could follow. Women doctors would have to be found, of course, and nurses, and now she was to learn what difficulties she faced.

On her way home she stopped in Rome to tell her story to Pope Pius the Tenth and received his wholehearted approval and blessing. Then she went back to France and set to work to find doctors. After a long search she found one who was willing to go. Monsignor Wagner had meantime returned to India to arrange for a building, and he had also secured a promise from the Franciscan Missionaries of Mary that four sisters would go with the doctor.

For a while all went well, but at the end of one year the doctor departed and no one could be found to take her place. The sisters sent word they would stay until such time as they could be replaced. By this time, Dr. McLaren was certain that there was only one answer for this work: a sisterhood which contained doctors as members. Hired physicians would evidently never prove what was needed. Then she learned that Canon Law forbade nuns engaging in what was the most needed work of all in India—obstetrical, nor was the full scope of practising or even studying medicine allowed them either.

Obstacles, of course, never troubled Dr. McLaren. With letters from Indian bishops, expressing their sentiments strongly, she went to Rome to try to have the law changed. She found the Pope and other dignitaries very sympathetic, but that was all. She met with no refusal, but she had no encouragement about changing the law either. She made all-in-all five trips to Rome to further her hopes, and even the fifth—she was seventy five by that time—produced no results.

During these years she continued trying to interest young women—lay women—in studying medicine with the purpose of giving their lives to this sort

of work—serving the needs of the sick of India and also serving their souls. She tried to get religious orders interested in her idea, but found the majority opposed to it. Some said it would take women from the cloisters where they, with public vows, belonged, and she quoted heatedly Saint Vincent de Paul's answer to those who had in the same way objected to his projected work for dedicated women: "The Daughters of Charity will have the homes of the sick for their monastery, the parish church for their chapel, the wards of the hospital for a cloister, the fear of God as a grille, and holy modesty as their veil."

A number of superiors, however, expressed interest in her ideas, but they all wanted to know what the Holy See thought about it and especially what sort of permission would be granted, and of course Dr. McLaren could give no answer. All that she could do was to make another trip to Rome to further her cause, each time with a longer list of names of those who approved her idea. And each time she came away full of hope that this time her objective would be gained.

Then one day a letter came from Innsbruck in the Austrian Tyrol, from a young woman who lived there. A professor whom she had known when she was a college student at Lyons had told her about Dr. McLaren and this plan of hers for mission work. She offered her help. She wanted to be a doctor, she wrote; she was a Catholic; she was willing to devote her life to aiding the enclosed women of India with her doctor's skill and at the same time aid their souls through Christian truth. Dr. McLaren promptly wrote to her and suggested she study at the University of Cork: she would need a United Kingdom's degree in order to practise in India. And then, just before the two women could meet, Dr. McLaren died, on the eve of one more visit to Rome to plead her cause. She was buried in France, the land she loved so much, her second home. All that troubled her—and she wept about it to the Sister who was caring for her—was that she had not been able to help, as she had hoped to do, the sick poor of India.

Six years after Dr. McLaren's death Anna Dengel received her degree from Cork University, practised for a year in England, and then, in 1920, went as she had promised to do, to Rawalpindi, to take charge of the little hospital there. It had survived through the years, and mainly because the Franciscan Sisters, true to their promise, had stayed there for those ten long years.

Dr. Dengel remained at the little hospital for three years. Dr. McLaren's letters had prepared her for what she would find in India, but it seemed much worse when one actually lived there. The hospital had only fifteen beds, rarely all filled, though the dispensary was crowded and with every manner of untended disease. The Hindu caste regulations made for trouble. There had to be separate kitchens for separate castes, and often relatives had to come to feed a patient who could not be fed by someone not of her own caste. "Eat plenty of eggs," said the doctor to one

(Continued on Page 6)

THANKSGIVING

Thanks to the following Saints, St. Antony, St. Joseph, Lady of Perpetual Succour, St. Expeditus, St. Philomena, Little Flower, St. James & St. Rita.

A. E.

Church Calendar

JUNE 1946

FRY. ...7 S. Robert.
SAT. ...8 S. William.
SUN. ...9 PENTECOST.
MON. ...10 S. Margaret.
TUES. ...11 S. Barnabas.
WED. ...12 S. John Sahagun.
THURS. ...13 S. Anthony.
FRI. ...14 S. Basil.

The Catholic Guardian

JUNE 7TH 1946

THE NEW SALARY SCHEME

Certain it was that the new Salary Scheme would pass in the State Council. But a stranger listening to or reading the many speeches made against it would have concluded that the scheme had not the ghost of a chance to get through. That is because he is a stranger to the "clever" ways of our Council members. To satisfy the general public, opposition to the scheme was necessary and a make-believe opposition was easily raised by the speeches made. But when the critical time approached to give reality to their speeches by voting against the motion, about half the members disappeared from the scene. Thus in a depleted House the motion passed by a majority of twenty and the ever-victorious Sir Oliver won his first great triumph in the State Council. It is said that the new salary scheme is itself an electioneering scheme and the Council members who disappeared were well aware of the danger of incurring the displeasure of the members of the Public Service who could play havoc, if so minded, during the elections. Whatever that be, the time was ill-chosen for a general salary increase. After the first world-war, too, salaries were revised but it was four years after the end of hostilities when things had become more or less normal. But the present situation is entirely different. Though the actual conflict is over, the state of war still continues, peace having not been concluded, and conditions economic have become very much worse. To meet the consequent hardships a temporary increase or other such financial adjustments would have served the purpose. But to base the increase of salaries on the present inflated income which cannot be permanent is an unwise and a short-sighted policy. Of course, taxation could be increased but there is a limit to just taxation. Again, it cannot be said that the members of the Public Service are worse off than 80 per cent. of the general public who are admitted to be by the present Ministry on the starvation line. How many of them suffer from insufficient food, from lack of drinkable water supply and of houses to live in. All these schemes have been put off until the new government is installed. Can it be honestly maintained that a general revision of salaries was

more urgent than the supply of these necessities of life for tens of thousands of the people of this country? It used to be said that Government existed for the people, but with our topsy-turvy democracy the people have come to be looked upon as existing for the Government. Apart from the awkward time chosen for the salary revision, there have been complaints against its many anomalies. But its darkest blot is its treatment of teachers. We do not believe in big salaries for any one, but the revising Committee should have considered the case of the teachers with greater sympathy than they have done. Teachers are doing an important public service and they can justly complain of the humiliating treatment they received. All the arguments Mr. Senanayake urged in favour of the members of the Public Service hold doubly good for the teachers. And strangely enough, they alone are asked to make a sacrifice for the sake of free education!!!

FATHER AUGUSTINE'S
SILVER JUBILEE

We learn with genuine pleasure that the Sacerdotal Silver Jubilee of Revd. Fr. L.J. Augustine, O.M.I., falls on the 13th of this month, the feast-day of St. Anthony and will be celebrated at St. Patrick's College where he has been working these many years. Many others besides, whose esteem and affection the Jubilarian has won by his priestly life, among whom we count ourselves, will gladly offer him their cordial congratulations upon his completion of twenty-five years of fruitful ministry in the sacred Priesthood and unite with him in thanking the Good God for the many graces he himself has received and the many graces to others for which he has been made the channel. At present Father Augustine is Warden of one of the Hostels at St. Patrick's and at the same time Principal of the lower department and Choirmaster of the College. It was his fine voice, distinction in singing and knowledge of music that called him away from his work on the missions where it was so much appreciated. But he makes good use of the opportunities which come his way to take part in parish work by preaching retreats during the holidays, hearing confessions and conducting Holy Hour services and by other ways helping his brother-priests, unmindful of the inconvenience in devoting himself to so much extra work.

Revd. Fr. Augustine comes of a leading family from the parish of St. Mary's at Kayts and was born in 1892. He made his religious profession in 1918 and was raised to the priesthood by Dr. Brault on the 13th of June, 1921. The same year he was sent to Mannar as assistant and the following year he was transferred to Mullattivu as principal, St. Patrick's school. After three years' work in the school he was appointed parish-priest, Vavuniya in 1925 and in 1928 took charge of the parish of Nanaddan. The following year he went to Ilavalai as assistant but he was

practically in charge of the parish owing to the poor health of the late Father Poulain. In January 1931 he came to St. Patrick's and has continued his good work there all these fifteen years giving his best to the cause of Catholic education. Father Augustine is popular with all and his work has been well appreciated. The secret of it all is his great capacity for sympathy and patience and his lack of prejudice. We heartily wish him *Ad Multos Annos*.

EDITOR FOR 25 YEARS

A letter appears elsewhere in this issue announcing the fact that Mr. A. Gnanapragasam has rounded off twenty-five years of work as Editor of the "Sathia Vetha Pathukavalan", a counterpart in Tamil to the "Catholic Guardian." Chevalier S. Arulanatham pays a glowing tribute to Mr. Gnanapragasam both as Editor and Catholic Activist and that saves us from writing at length and repeating all that has already been said so will. It remains for us to congratulate the Editor and we heartily do so upon his completing a quarter century of successful and hard work and still remaining hale and hearty. While we commend his journalistic work we must say we equally if not more value and appreciate his Catholic activities and his deep personal attachment to his Faith. We wish Mr. Gnanapragasam many more years to continue his good work with an abundance of God's choicest blessings.

TO ASSIST AT MASS
IN HONOUR OF ST. ANTHONY

O loving father, St. Anthony, who didst always assist at Mass with such fervour as to excite all present to devotion, I desire to bear this Mass in thy honour, and to offer it by the hands of my Guardian Angel to the Holy Trinity. Obtain for me, therefore, thy love, thy fervour and reverence, that through the merits of the Holy Sacrifice I may be cleansed from my faults and comforted in my necessities.

In the Editorial Chair
of the
"Sathia-Vetha-Pathukavalan" for 25 Years

Dear Father Editor,

Please allow me the hospitality of your paper to say a few words in appreciation of the Editor of *The Tamil Guardian*. All lovers of our mother-tongue in Ceylon and South-India, and in particular the Catholics living therein, have just cause to rejoice with the Editor, Mr. A. Gnanapragasam, on his completing the 25th year of the editorship of that esteemed paper, on this day, the first of June.

Certain it is that he did not hide from others the light that Heaven had granted him, but he has always been careful in hiding his person. Being a firm believer in "All noise is waste; all real power is silent," he went about his onerous task; his holy vocation, with calmness of mind and peace of soul, modestly, unostentatiously, making *The Pathukavalan* a valued friend, philosopher and guide to all its readers.

Many a Pundit has praised the Editor's Tamil as being chaste and elegant. The matter is always useful and valuable. His occasional contributions in verse are delightful. His defence of Catholic Faith and principles is ever masterly and forceful, so that it may

justly be said that he has occupied the editorial Chair with great skill and ability.

During these 25 years of his stewardship, he has taken only a fortnight's holiday. His activities, besides, have not been confined to the editorial sanctum alone. His flaming faith and the high rectitude of character, have worked as a secret leaven, effecting several conversions among his Hindu kinsmen. He has always taken a very active part in elections, especially so, when the Catholic position required such a stand. No important Catholic function conducted by Tamil speaking Catholics is complete without his presence.

As I think of all this, the words "Well done! good and faithful servant," rise unbidden to my lips. I am compelled to exclaim with young Tobias "Father what wages shall we give him? Or what can be worthy of his benefits?" I hope, that men who love to honour efficient and honourable service to the country, will soon come forward to express in a tangible manner, their appreciation of the Editor's valuable labours for our land.

Let me conclude by offering our felicitations to our revered Editor on the occasion of this Silver Jubilee. He is now 52 years young! May Heaven grant him at least another 25 years more, to work with even greater zeal and success for our Faith and Fatherland. *Ad Multos Annos*.

S. ARULANANTHAM.

Main Street, Jaffna,
1-6-1946.Salaries of Ministers &
Councillors in Madras

The following revised salaries and allowances to the Ministers, the Speaker of the Assembly, the President of the Council and members of the Legislature etc., are proposed in a Bill in Madras.

Ministers:—Salary Rs. 1,000 per mensem, house rent allowance Rs. 250 and conveyance allowance Rs. 250. But the house rent allowance is not to be paid to any Minister if he has been provided with a house by the Government free of rent.

Speaker:—Salary Rs. 1,000 per mensem, house rent allowance Rs. 250 with the same proviso as in the case of Ministers and conveyance allowance Rs. 250.

Deputy Speaker:—Salary Rs. 300 per mensem.

President of Council: Salary Rs. 500, house rent allowance of Rs. 250 on the same conditions as in the case of Ministers and conveyance allowance of Rs. 250.

Deputy President:—Salary Rs. 300.
Chief Parliamentary Secretary:—Salary Rs. 600.

Parliamentary Secretaries:—Salary Rs. 500.

The Chief Parliamentary Secretary and other Parliamentary Secretaries are to be paid a consolidated house rent and conveyance allowance of Rs. 250 per mensem.

M.L.A.'s and M.L.C.'s:—Rs. 150 per mensem.

The Bill provides for retrospective effect being given to it, from May 1, the date on which the Governor's Proclamation under Section 93 was revoked.

LOCAL & GENERAL

Farewell to Revd. Fr. A. S. Singarayer, O.M.I.—The Rector and the members of the staff of St. Patrick's College bade good-bye to Revd. Fr. A. S. Singarayer, O.M.I., at a Farewell Dinner given in his honour on the 15th ult.

Revd. Fr. Singarayer assumed duties as Bursar in 1938, and has very successfully and creditably managed the finances of the School and the two Hostels during the last eight difficult years. The War Years and the months following brought innumerable difficulties in the matter of food, labour, materials, etc. all of which he overcame by his foresight and tact. He was extremely careful about his work and has been one of the most successful Bursars the College has had. With the Boarders, Seminarists, servants, teachers and Priests he was always very kind and sympathetic.

He left us on the 17th ult. to take up his new duties as Parish Priest at Nanaddan.

All-Ceylon Tamil Congress Meeting Protest Against Order-in-Council 1946

A very largely attended Public Meeting was held under the auspices of the All-Ceylon Tamil Congress on Sunday, May 26th with Mr. G.G. Ponnambalam, in the Chair to "condemn" the Ceylon (Constitution) Order-in-Council 1946, to "protest" against the Civic disabilities imposed on Indians settled in Ceylon, and to "demand" complete parity for Tamil as one of the Official Languages in the Island.

Mr. K. Natesa Iyer moved the first Resolution:

"That this Public Meeting held under the auspices of the All-Ceylon Tamil Congress condemns The Ceylon (Constitution) Order-in-Council 1946 as detrimental to the true interests of Ceylon and of the Tamil people in as much as with the professed grant of "near Dominion Status" to this Island; complete economic and military domination of Ceylon has been secured for Imperial purposes and with much advertised grant of freedom to All the Peoples of Lanka large sections thereof have been placed under the possibility of a permanent Racial Domination by one section alone."

In doing so he said that the Constitution as promulgated by the Order-in-Council did not give true freedom to Ceylon. In internal affairs a certain amount of freedom was given to one section of the people but all foreign matters were in the hands of Britain. It is impossible for Ceylon to free itself from Great Britain, so long as they hold Ceylon for Imperial purposes. Under the Donoughmore Committee System it was at least possible for the Minorities to be aware of the "performances" of the Majority Councillors but according to the Soulbury Constitution the Majority could do what they please without any reference to and without the knowledge of the Minorities. In addition to the favourable provisions of the Constitution there was being formed a United National Party for the purpose of electing members for the next Parliament suitable to them. How can a Constitution which hands over sovereignty to one section only be accepted?

Mr. A. J. R. Vethavanam, seconding, said that they had to condemn the Order-in-Council as it promulgated a Constitution which was not one made by the people for the people, and though it was given by His Majesty the King in Council, it was in essence the Constitution drafted by the notorious homogeneous Board of Ministers in privacy. It could not be said that this Board of Ministers represented the people of Ceylon, much less the minorities, because, the mandate given to the present State Council by the people at the time of their election, had lapsed nearly seven years before!

One of the conditions, he added, for the stability of a political Society is that there should be *Something* to which loyalty and allegiance could be owed by the people. The Constitution must be such that it can be considered sacred and inviolable by the people and to which they could owe their allegiance. Is this Constitution such that every individual citizen could say that he is a partner?

Lt.-Col. S. Saravanamuttu, Advocate, spoke supporting the Resolution. He argued that a close study of the provisions of the Order-in Council will prove that what it gives Ceylon is a Fascist State in which there will be a dictator. And what is worse, in all vital matters, not concerned with purely internal affairs, the reins are still held by the Imperial Government and all the bargaining with the local leader, created by them ad hoc, was the preservation of Imperial interests in trade and world power.

The resolution was passed unanimously.

The second Resolution on the disabilities of Indians in Ceylon was moved by Dr. E. M. V. Naganathan:—

"That this Public Meeting held under the auspices of the All-Ceylon Tamil Congress considers the restrictions imposed, on the political and

economic rights of the Ceylonese-Indians, who are mainly Tamils, as a violation of civilised and humane standards of justice and equality, and declares that any further delay in removing what is so patently reactionary and undemocratic would bring discredit on this Island and endanger its essential friendship with Mother India."

Dr. Naganathan said that was a fact that all the inhabitants of Ceylon had come from India and, therefore, all were "Ceylonese-Indians." Present World Conditions and progressive thought was inexorably driving the nations and peoples of the World to seek friendship, security and economic prosperity by the regional grouping of contiguous countries in close and friendly associations. With the inevitability of destiny Ceylon's future lies with her Motherland India. Taken in this context the iniquitous discrimination perpetrated on Tamil workers upcountry was not only undemocratic but extremely foolish and shortsighted.

But the Imperial Government for Imperial purposes was trying to join Ceylon as a third class member of the Anglo-Saxon family group by encouraging the idea of Dominion Status, which is both a delusion and a snare. Britain's only desire is to throw Ceylon as a spanner into the works of a progressive Southern Asia. Ceylon's role in the future will be that of Britain's catspaw.

There was unfortunately much ignorance and misrepresentation of the Indian question. No one in Ceylon—not the A.C.T.C. and not even the Ceylon Indian Congress—wished for unrestricted and unlimited immigration into Ceylon from India.

Ceylon has the right to determine the composition of its future population. It was perfectly competent for the future Government of Ceylon and the Government of India to come to terms on this subject. What we had insisted on, however, was that Indian workers in Ceylon should not be treated as less than human beings.

Mr. P. N. Thirunavukkarasu, seconded the resolution. He said that while the Sinhalese leaders were prepared to give the franchise to Indian traders, who, they said, were sucking the wealth of the country, they were not prepared to grant it to the worker, who is contributing to the prosperity of the Island.

Proctor V. S. Nadesapillai spoke in support. He suggested that the Tamils should all unite irrespective of the fact they live in Jaffna, Batticaloa or upcountry and work, each for all and all for each. They should aim at nothing short of Independence, when all these problems will be rationally solved. That is what the Tamil Congress will stand for.

The resolution was passed unanimously.

The third Resolution:—

"That this Public Meeting held under the auspices of the All-Ceylon Tamil Congress demands as a fundamental right that the Tamil Language be recognised as one of the official languages in every part of this country, in terms of absolute equality with other official language or languages and hereby registers the resolve of the Tamil people to resist to the utmost any attempt to reduce the importance and status of the Tamil language in Ceylon."

Mr. Chelvanayagam said that their worst fears were being justified by the threat to the status of their language in this country. Had there been anything like a balance of political power between the the Sinhalese-speaking and the Tamil-speaking people some of the proposals now being made to reduce Tamil to an inferior status would never have been dreamt of.

The Chairman, Mr. G. G. Ponnambalam, then addressed the gathering which had by that time overflowed even the garden. The installation of loud speakers helped to a large extent to solve the problem of the large audience following the proceedings.

He said that ever since he returned

School Clerks and Minor Employees Union

A Union of School Clerks and Minor Employees working in the schools of the North was formed on Friday 31st May, 1946, at a meeting held at Jaffna Central College. Mr. A. E. Tamber, B. Sc. (London) presided. The Chairman explained the objects of the meeting stated that at present the position of school clerks and minor employees was almost the same as domestic servants. Their employment was not recognised or regulated by Government. There was no salary scheme or regulations relating to their privileges. Under the Free Education Scheme there was danger of their position deteriorating as the schools income was reduced. There were instances of minor employees being discontinued and salary reduced. Further he said that the Government should recognise on the basis of attendance a certain number of minor employees as clerks, librarians, lab assistants, peons and coolies and they must be guaranteed a salary scale and privileges under the Education Code. Otherwise the minor employees will be denied a living wage and reasonable conditions of employment. In the modern world the State is expected to guarantee to all employees a reasonable wage and conditions of employment. By forming themselves into a Trade Union of workers they had a right to demand under the Wages Ordinance reasonable salary and conditions of employment but they cannot be certain of expecting these salaries from Assisted School Managers especially under the Free Education Scheme. They should therefore make representation to the Minister of Education and Government to secure a scale of salaries payable by Government as grant for essential minor employees on a basis similar to that of teachers. The meeting then proceeded to adopt the Constitution and elect Office-Bearers for the Union. Resolutions were passed expressing the wish to work in collaboration with the School Clerks Union of Colombo and to take steps to secure Government recognition on a grant-in-aid basis to school clerks and minor employees.

from England and for nearly four months he had most anxiously considered whether there was any possibility of Parliamentary parties emerging on purely socio economic lines. He found that there were no such signs and that it was necessary for the All-Ceylon Tamil Congress to function as a party till at any rate the next elections.

He for one stood there as an unrepentant sinner for what they had demanded. Fifty-Fifty would go down to history as the embodiment of a principle by which most of us are prepared to stand. Parity between the Muslims and Hindus in India, between Nationalists and Communists in China, between Arabs and Jews in Palestine when proposed or demanded is accepted as reasonable by the World. But parity when demanded here between all the minorities and the majority community is considered unreasonable.

The worst enemies of the Tamils are the Tamils themselves. If there had been a united demand, whether it was granted or not there would have been greater strength.

We cannot but condemn the Order-in-Council because it was a total denial of the three just and fundamental demands made by the Tamil Congress. First, adequate weightage for the minorities, in the legislature, the need for which was admitted by the Soulbury Commission in the fact-finding part of its report. But what is it that has now happened? The entire Tamil community, which consisted of one-fourth of the Island's population will have at most 18 or 19 seats, and the utmost that all the minorities would get was 30 seats, with the nominated members. Thus the numerical disparity between the minority and majority representation had increased not decreased under the new dispensation.

Second, that the same weightage should be reflected in the Executive and that statutory provision should be made for the appointment of minority Ministers in the Cabinet in the same proportion.....

ANURADHAPURA

The annual general meeting of the Anuradhapura Catholic Association was held on Sunday the 26th of May at the mission house. In the absence of a president, Revd. Fr. S. Emmanuel, O.M.I., was voted to the chair (pro tem). Besides the members there were present Revd. Frs. Forzy and Deogupillai.

The Secretary's report and the statement of accounts for the year 1945-46 were read and confirmed. The election of office bearers for the ensuing year took place.

The following were unanimously elected:—

President:—Mr. G. Poulter. Vice-Presidents: Messrs. C. Herat, Joseph Miranda and J. D. Sledgers. Hony. Secretary: Mr. R. Rajanayagam, Hony. Asst. Secy.: Mr. M. V. Louis.

A batch of ten members were elected to serve in the committee. They were: Messrs. J. A. V. Sylvester, Salvador Miranda, S. M. Vase, S. A. Mariampillai, L. A. Devasagayam, V. Rasiyah, E. B. Brainard, A. Sebastian, A. Lovel and D. M. Jayasooriya.

The next item was the fixing of a date for the Fancy Bazaar and Variety Entertainment in aid of the Association fund. After much discussion 8th of Sept. was finally decided upon.

June 23rd was fixed for the next monthly meeting when Revd. Fr. Deogupillai undertook to address the house.

With the usual prayers the meeting terminated.

The Meaning of Tolerance

"There is widespread misconception as to what tolerance really is," said Archbishop Downey in a recent speech. "It has been confused with inertia, with indifference, with indolence, and even with negligence. In reality, it is none of these negative things, but a positive manifestation of the virtue of charity; it is the active, deliberate suffering, within legitimate limits, of views and sentiments not held by oneself, and the acceptance in common friendship of those who hold them. Tolerance does not imply the waiving aside or watering down of one's own principles, but it does call for moral determination to leave unmolested those who do not subscribe to them. It is a great thing to be able to break a lance without breaking friendship..... In this age of conflicting ideologies, unless there be tolerance between the respective representatives, there will be a speedy return to barbarism. As heirs of the ages and trustees for posterity we are bound to strive might and main to safeguard that which has been bequeathed to us at so great a cost, the common heritage of our civilization."

Crowning of Our Lady Of Fatima

Half a million pilgrims, many of whom are said to have walked from the farthest parts of Portugal, and some from Spain, crowded to Fatima to attend the crowning of Our Lady of Fatima on May 13th, the 30th anniversary of the Apparitions. The crown was made of gold and jewels given by the women of Portugal.

The Pope broadcast to the assembled pilgrims, recalling the history of Portugal's love for Our Lady, who had shown Portugal many favours, not least that for which the present pilgrimage was a thanksgiving, the preservation of Portugal from the recent war.

"You have crowned her Queen of Peace, and of the World, that she may help it to find peace and deliverance from its ruins, and as that crown is a symbol of gratitude for the past and for the present, so let it be for the future a crown of loyalty and hope..... In this hour of history, the kingdom of evil employs all methods and all its power to destroy morality and faith in God. So the sons of light and the sons of God must employ every means in their power. You must practise the Catholic Faith in private and in public. Such was the motto proclaimed four years ago at Fatima by the Catholic youth: to be Catholic one hundred per cent."

Salaries Committee's Report

Wholesale Neglect of Teachers

Callous Treatment of Oriental Pundits

(By A. E. TAMBER, B. Sc.)

The Salaries Report professes among other things to have attempted to bridge "the discrepancy between the highest and the lowest salaries in Ceylon" which at present "is rather large." They have, therefore, recommended "increases" of considerably more than a third in the case of the very lowest salaries. In the case of the salaries at the top they assure that the increase is only one twentieth or less. But what are the facts? Under the plea of what they describe as "a deliberate up-grading either as a correction of a past error or because of an alteration in the importance of a post or grade" the salaries of a number of posts have been raised to dizzy heights. In the case of several such posts the minimum proposed is higher than the present "new-entrant" maximum salary. The following table gives a few select instances:—

Post	New-entrant Salary	Proposed Salary
Registrar, Supreme Court	8,400—12,000	13,800—16,600
Private Secretary to Chief Justice	5 of 720 3,600/-	3 of 600 3,600—5,520
Chief Audit Examiners	5,500—7,500	8 of 180 & 2 of 240 8,400—9,840
Clerical Special Grade	5 of 400 3,750—4,200	1 of 360 & 3 of 480 5,280—6,240
Clerical Grade I	3 of 150 2,568—3,528	4 of 240 3,600—5,040
V. T. Presidents	8 of 120 2,200—3,000	8 of 180 3,600—7,680
Investigating Officers	2 of 400 2,568—3,528	8 of 120; 2 of 240 & 6 of 360 3,600—6,240
Customs Chief Clerk	8 of 120 4,200/-	8 of 180 & 5 of 240 5,040—6,600
Police Chief Inspectors	4,500/-	4 of 240 5,760—6,480
		3 of 240

The above items indicate a policy of lavish increments wherever the heads of departments pleaded special importance.

But in contrast to this lavish policy comes the salary scale for school principals and assistants. The position of the principal of a secondary school, say of St. Thomas, St. Joseph's or Ananda does not seem to have been duly appreciated. The Principal of Royal College is provided a scale of 13,200—15,000. But strangely enough the salary for the other principals cannot exceed Special Post Grade I 4,500—6,480. The Royal College Principal is graded with the First Assistant Director, while other school principals are graded with School Inspectors Grade I. It must be pointed out that prior to 1934 the salary scale of principals was at par with that of District Inspectors of Schools, 4,500—6,000. But the Principals reached their maximum quicker by one year. It must also be remembered that the older salary scales for English teachers had to be drawn with due consideration to the ability of the managers to pay their share towards salaries called the managers' contribution. But now under the Free Education Scheme, Government pays the entire salaries and one would have expected an equitable placing of the principal in the scheme of salaries. But the secondary school principal appears to have been down-graded and brought to the level of clerical servants, Head-guards and Inspectors in other departments.

The Trained graduate is the highest and most professionally qualified class of assistant teachers. The Committee profess "That a fully professionally qualified officer ought to be able to count on reaching a considerably higher salary than Rs. 6,360 before being called upon to await the occurrence of vacancies in a higher grade". In the old entrant A Scale his salary was 2,200—4,800. His maximum before 1934 exceeded that of Police Inspectors, School Inspectors, and Clerical Servants Grade I. The salary proposed for him now is 10 of 120 & 7 of 180. Thus there has been only a 10-rupee per mensem increase on his minimum salary and a 5 rupee per mensem increment on his maximum. He is now

down-graded and his maximum is less than that of School Inspectors, Police Inspectors and Clerical Servants Grade I. Is this fair by the most professionally qualified teacher who would have spent nearly six years both at the University and Training College?

Next let us take the salary of the generally top rank assistant teacher of the Secondary School—the graduate and the trained teacher. These teachers had a salary scale of 1,920—4,200 prior to 1934. Their salary scale then compared favourably with that of Clerical Servants Grade I and was better than that of School Inspectors Grade I. The salary scale for this class of teachers is now 1,680—4,200. Their minimum is lowered by Rs. 20/- and the maximum untouched. Why this injustice? School Inspectors now go up to 540/- per mensem and clerical servants grade I to 420/- per mensem. Even the Excise and Sanitary Inspectors, Clerical Servants, Railway Guards and Apothecaries are now better off than this class of teachers. The Excise Inspectors now go up to a maximum of 460/- per mensem. At a time when there is a dearth of graduate teachers and a demand for a larger number of trained teachers is it fair to make their maximum salary less than that of Sanitary Assistants? Is this type of down-grading in the interest of education. Will not graduates and others prefer any other profession to teaching?

The teachers with Ceylon Teachers' Certificate (English) qualification have in recent years been loudly complaining that they were not getting a living wage on the existing scale of salaries. Their scale prior to 1934 on A Scale was 840—960 for third class and 1,080—1,800 for the second class. These teachers complain that they were compelled to vegetate at a lower maximum though they did very nearly the same duties as a trained teacher whose maximum went up to 4,200 per annum. These teachers and on their behalf the Associations made representations to the Minister of Education and to the Board of Ministers. But, in spite of all their grievances, the salary scale proposed for them is 864—2,100. They get a Rs. 2 per mensem increase on their minimum

while their increment at their second class stage is cut down from Rs. 10/- to Rs. 6/- per mensem. At 1,440 they are expected to qualify for first class. The conditions for first class are not yet incorporated in the code and one wonders whether it will continue to be a fiction or ever become a fact.

The Tamil and Sinhalese teachers comprising of over 25,000 men and women constitute the most aggrieved professional class in Ceylon. The rank and file—all but Head Teachers—draw a maximum salary of Rs. 100 or less per mensem. Certain snobs considered them as unworthy of a bigger salary. Mr. R. L. Pereira as Chairman of a Retrenchment Commission labelled them as having been recruited from the ranks of cooks and appus. These men and women put up with ignominious position with commendable fortitude. They hoped for justice sooner or later. Ministers and State Councillors professed lip-service on their behalf. What has the Salaries Commission done? The salary of the trained teacher will illustrate the gross injustice. He had a scale of 43/- 100/- per mensem in 1927 when the third class clerk drew a salary of Rs. 40—100/- per mensem. The third class clerk has justice meted out to him. His salary scale is now 840—2,244

while the Tamil and Sinhalese trained teacher are given a scale of 786—1,578. His minimum, his increments and the last his maximum is considerably less than that of the lowest grade of clerical servants. The vernacular trained teacher is the top-ranked teacher in the primary department. They have all passed the S. S. C. and have undergone three years special training. What an unfair deal in regard to their salaries!

The Oriental Pundit is a graduate in the Oriental Languages. While the English graduate is given parity of salary with the trained teacher, the Oriental Pundit is awarded a paltry salary of 18 of 18. Does it not suggest a definite inclination to treat Oriental Pundits as a joke in regard to salary? The English trained teacher when he obtains a degree is regarded as a trained graduate on a special salary but the vernacular teacher is not benefited by qualifying as a Pundit. Why this discrimination?

The writer has in the foregoing paragraphs given instances of gross injustice perpetrated on the various grades of teachers. It is passing strange that, in spite of the numerous representations received by the Salaries Committee, the Committee should have perpetrated such grave anomalies. Is it because their profession has not organised itself effectively to intimidate the Government with threats of various sanctions? The Minister and the Director of Education are answerable to the country and to the teachers as to why they have been unable to influence the Salaries Committee and the Board of Ministers in the cause of justice to teachers, and safeguarding the best interest of education.

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Order Nisi

IN THE DISTRICT COURT OF JAFFNA.

In the matter of the Estate of the late Bernardpillai Joachimpillai of Cathedral Street in Jaffna.

Deceased.

Testamentary } No. 122
Jurisdiction }

(Dead) Victoriapillai widow of Bernardpillai Joachimpillai of Cathedral Street in Jaffna.

Original Petitioner.
Joachimpillai Arulnayakam Dominic of Cathedral Street in Jaffna.

Petitioner.

Vs.

1. Joachimpillai Francis Benedict
2. Joachimpillai Simon Joseph and
3. Joachimpillai Benjamin Victor, all of Cathedral Street in Jaffna.

Respondents.

This matter coming on for disposal before R. R. Selvadurai Esq. District Judge of Jaffna on the 3rd of May 1946 in the presence of Mr. Vital A. Moses, Proctor on the part of the petitioner abovenamed and the affidavit of the petitioner dated 12th day of March 1946 having been read:

It is ordered that the petitioner be and he is hereby declared entitled as the eldest son and one of the heirs of the deceased abovenamed to have Letters of Administration to the estate of the said deceased be issued to him unless the Respondents abovenamed or any other person or persons interested all on or before the 21st day of June 1946 show sufficient cause to the satisfaction of Court to the contrary.

Sgd. R. R. SELVADURAI,
District Judge.

Order Absolute at the First Instance

IN THE DISTRICT COURT OF JAFFNA

In the matter of the Last Will and Testament of Elizabeth Muttamma wife of Antonipillai Bastiampillai of Chundikuly Jaffna.

Deceased.

Testamentary } No. 549
Jurisdiction }

Antonipillai Bastiampillai of Chundikuly Jaffna.

Petitioner.

This matter coming on for disposal before R. R. Selvadurai Esq., District Judge of Jaffna on the 30th day of April 1946 in the presence of Mr. Vital A. Moses, Proctor on the part of the Petitioner abovenamed and the affidavit of the Petitioner and that of the attesting Notary and witnesses both dated 30th April 1946 having been read:

It is ordered that the Last Will of the deceased abovenamed dated 11th September 1943 now deposited in this Court be and the same is hereby declared proved and that the Petitioner is the Executor named in the said Will and that Probate thereof will accordingly be issued to him.

Sgd. R. R. SELVADURAI,
District Judge.

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Rev. Fr. J. C. Selvaratnam, O.M.I., has succeeded Rev. Fr. Singarayer as Bursar.

Sacerdotal Silver Jubilee.

Rev. Fr. L. J. Augustine, O.M.I., Principal of the Primary Department at St. Patrick's College and Warden of St. Martin's Hostel will be celebrating his Sacerdotal Silver Jubilee on Thursday the 13th inst.

PROGRAMME :

7 a.m. High Mass and Benediction at the College Chapel.
3-30 p.m. Sports Meet (Semin. Grounds)
6 p.m. Garden Party
6-30 p.m. Public Reception "

Feast of Christ the King.

The fourth annual festival of the Kingship of Christ was celebrated at Maakulam on the 2nd inst., at the Chapel dedicated to Christ the King. Rev. Fr. S. Swampillai celebrated Mass and preached an inspiring sermon. Vespers were sung on the eve of the feast. This year only a few devotees took part in the celebrations owing to the decampment of the military and labour units. There were a few pilgrims from Jaffna town.

Worst Food Situation.

Broadcasting on Tuesday night, H. E. the Governor announced that the stocks of rice now in hand are sufficient to last till June 10th only, and the stocks of flour till June 7th only—an unprecedented situation and added: "I telephoned to London this afternoon to the Permanent Under-Secretary of the Colonial Office, and he has promised that the Colonial Office will make every effort to help us."

The plain fact, however, is that the present crisis in the world's food supplies is such that no one can rely with certainty on any regularity in the flow of promised supplies. This is a situation of particular concern to us, who have to live a ship-to-mouth existence.

Method of Voting.

Abolishing the coloured ballot-box the Board of Ministers has decided to recommend to His Majesty's Government that the method of voting at the first General Election for the new Parliament should be as follows:—

"Each voter is to register his vote by making a cross on a ballot paper which will contain only names of candidates set out in alphabetical order in English, Sinhalese and Tamil. After marking his paper in secret and folding it so as to conceal his vote, he shall then put the ballot paper into the ballot-box in the presence of the presiding officer. Provision should also be made for a procedure by which the votes of illiterate voters can be marked by the presiding officer on the request of the voter in secret according to the voter's wish.

"In the case of multi-member constituencies, that is to say, a constituency returning more than one member, if any are created by the decisions of the Delimitation Commission, the Board will recommend that in such constituencies each voter shall have the right, if he wishes, to cast in favour of one candidate all the votes to which he is entitled."

Teachers to Form Trade Union.

The Northern Province Teachers' Association resolved to register themselves as a Trade Union to press their claims according to law. This decision was taken at an emergency meeting of the Association held at the Jaffna Central College Hall on Monday 27th May.

An animated discussion took place over the resolution. A few suggested that they should wait for guidance from the All-Ceylon Union of Teachers, but, finally, the resolution was adopted by an overwhelming majority.

A resolution was also passed supporting the registration of the All-Ceylon Union of Teachers as a Trade Union.

Opposition to New Method of Voting.

In the State Council Mr. B. H. Aluwihare gave notice of the following motion on May 28th: "This Council opposes the violation, under any excuse, of the present secrecy of the ballot in State Council or Parliamentary elections."

Germany.—Hitler's private cinema in his mountain residence at Obersalzberg, near Berchtesgaden, is to be converted into a Catholic Church. This was decided by the U.S. military authorities.

Expansion of Catholic Church in China.—An obscure paragraph in

last Saturday's papers contained what would have been front-page news if the daily news were always assessed at its true value. A Reuter message, dated: Vatican City, May 23rd, said:

"The setting-up of a Catholic Hierarchy in China was announced here today by the Congregation for the Propagation of the Faith. China has been divided into 20 ecclesiastical provinces, each with a metropolitan archbishop, according to a decree promulgated on April 11th and published to-day. These archbishops will be assisted by 79 auxiliary [suffragan] bishops.

According to another decree of May 10th, also published to-day, Cardinal Thomas Tien, who was made a cardinal at the consistory last February has been nominated Metropolitan Archbishop of Peiping. The Apostolic Vicariate of Tsingtao, which was formerly held by Cardinal Tien, is to be filled by Fr. Faustino Tissot."

In other words, China has been territorially divided into 99 dioceses, of which 20 are archdioceses. An archdiocese and its suffragan dioceses constitute an ecclesiastical province.

Stikers Train Communicants.

Although still on strike, Dublin teachers continue to prepare children for first Holy Communion and Confirmation.

The teachers made this promise when the strike began. They have been preparing 400-500 children. They also attend at church on the day to guide and assist the children.

'Father of Pariahs'.—"Father of the Pariahs" is the title that Fr. Avrillon, S.F.S., who has died in India earned for himself by 40 years' work for the Hindu "Untouchables."

During a cholera epidemic, which was claiming victims by the hundred, the British military segregated the sick in a fenced-in camp and placed sentries to see that no one went in or out.

Fr. Avrillon came hurrying to tend the victims. The sentry barred the way: "You cannot pass here. Here is death." "I am a priest and where death is I must be," replied the priest.

"My orders are to shoot," said the soldier. "Then do your duty, for I must do mine," answered Fr. Avrillon.

While the sentry hesitated, the priest walked through. For 15 days he stayed in the camp ministering to his 'children.'

When Fr. Avrillon came out he learned that he had been cited in regimental orders for devotion to duty. The sentry had been reprimanded for not shooting him.

OBITUARY

Mr. Martyn Joseph

"Last year James, this year Martyn. Two elder brothers in one year, what a terrific blow to the family." And yet I could discern in the bowed heads and anguished and resigned expression on the faces of his dear and near ones, the prayer, "May God's will be done", as I kept vigil with them by the side of all that remained of Martyn Joseph during the night of Friday 24-5-46. Earlier in the day at 10.30 a. m. at the General Hospital Colombo, fortified and strengthened by the Sacraments of Penance, Communion and Extreme Unction, and surrounded by his wife, children, brothers, and sisters, and some nuns of the Hospital, reciting prayers for the dying, he breathed peacefully his last at the age of 54.

His remains were removed to his residence, No. 19 Silversmith Street, Colombo, where there was a constant stream of callers to pay respect to their departed friend. The bell of St. Sebastian's Church, Silversmith Street, where the deceased had worshipped for over a quarter of century and of which he was a staunch and devoted member tolled every hour.

The funeral took place on Saturday 25-5-46, at 5 p. m. The service in the house was performed by the Rev. Fr. Vincent Wperakody O. M. I., Parish Priest of St. Sebastian's. The coffin was then placed in the motor hearse provided by A. F. Raymond & Co., and the cortege left for the General cemetery, Kanatte, where the following acted as pall bearers. Messrs. Valentine S. Perera, J. N. C. Thiruchelvam, S. Ratnakaram, S. Somasundaram, Proct-

ors, M. Somasundaram, Advocate and D. James, Broker. Rev. Fr. Weerakody O. M. I. assisted by Rev. Frs. Felician Fernando O. M. I., and Claude Lawrence O. M. I., and the choir of St. Sebastian's, conducted the Service at the Mortuary Chapel. From the Chapel, the friends and relations of Martyn, as evidence of their undying respect and love for him, shouldered his remains to the grave side, where the same Rev. Frs. officiated. As the choir intoned, "Nearer my God, nearer to Thee", the coffin was lowered to its last resting place.

Mr. Martyn Joseph was born in Jaffna and was the second son of the late Mr. K. Murgesa Pillai Joseph one of the leading merchants of the Town. He had his early education at St. Patrick's College Jaffna and then came to St. Joseph's College, Colombo, and was under the influence of the late Rev. Frs. C. H. Lytton O. M. I., and G. Macdonald O. M. I., from St. Joseph's he entered the Law College and passed out as a Proctor S. C. and Notary Public more than 25 years ago. He had a lucrative practice in the Court of Requests and District Court Colombo, and won the respect, regard, and esteem of all he came in contact with, by his unassuming ways, buoyant spirit, sweet reasonableness, and unruffled temper. He was a loyal Patrician and used to be in the forefront of all activities of the old College. The last years of his life were clouded with a dire malady and yet he fought the battle of life struggled and laboured with grim determination, Christian fortitude, and in the true Patrician spirit. His clientele bemoan the loss of a lawyer of high rectitude and character.

He leaves behind, besides his aged mother and his widow, a daughter Claribelle, a son Leonard, Mr. James Joseph sister-in-law, Mrs. E. B. Sattukalsinghe, sister, Dr. and Mrs. Chrysostom Joseph brother and sister-in-law, Mr. and Mrs. A. Maria Dason brother-in-law and sister, Mr. and Mrs. Emmanuel Joseph brother and sister-in-law and many nephews and nieces to grieve for him. R. I. P.

CORRESPONDENCE

To the Eye of the City Fathers

Dear Very Rev. Fr. Editor,

The Adappan Road, Karaiyur appears to be one of the roads selected for eternal neglect by the powers that be. The road has not been metalled for years and the sanitation on this road is abominable. The big drain on the Odakkarai section is never cleaned. The other drains of the Odakkarai and Adappan roads have not been maintained for years. Refuse and water from neighbouring compounds make a vexatious combination offensive to passersby. Can't something be done for the convenience of a large number of human folk including the ratepayers who dwell on these "hellish" roads.

Jaffna RATE-PAYER.

5-6-46.

Examination for the Selection of Candidates for Training Colleges & Probationary Teachers July, 1946

Admission to the Two-Year Course at the Government Training College, Colombo

Revised Conditions of Eligibility. A candidate should be not less than seventeen years of age on the first day of the Examination and should have passed: (a) Higher School Certificate or English Teachers' Certificate, or an intermediate Examination of the University of London;

Or (b) Sinhalese or Tamil Trained Teachers' Certificate together with either Senior School Certificate (English) or London Matriculation Certificate.

Note:—Candidates admitted under 1 (a) above will be required to take only an Intelligence Test and a language paper in Sinhalese or Tamil at the Entrance Examination.

2. If the number of applicants who have these qualifications and who reach the required standard is inadequate, the remaining vacancies will be made up from those who hold only the S.S.C.

English or the London Matriculation Certificate. If any candidate obtains the London Intermediate qualification in the meantime he will be given preference to those who hold only the London Matriculation or Senior School Certificate English.

3. Entries for the English Examination will be accepted without late fee up to June 14th, 1946. No late entries will be accepted after this date.

The above examination will be conducted in English.

IAN SANDEMAN,
Director of Education.
Education Office,
Colombo, 29th May, 1946.

Order Nisi Declaring Will Proved

IN THE DISTRICT COURT OF JAFFNA

In the matter of the Last will and Testament of the late Haiathambay Kandiah Hyppolyte, of Elalai. Deceased.

Testamentary } No. 533
Jurisdiction }
Rev. Father S. S. Villavarasingham of Chunnakam presently of Jaffna Town. Petitioner.

Vs.
1. Haiathambay Rasiah
2. Haiathambay Rasiaratnam
3. Anne Ponnammah wife of
4. Immanuel Muttutambay and
5. Haiathambay Thambiah all of Elalai. Respondents.

This matter coming on for disposal before R. R. Selvadurai Esqr., District Judge, Jaffna, on the 15th day of March 1946 in the presence of Mr. W. B. Canagaratna Proctor on the part of the petitioner and the affidavit of the petitioner abovenamed and of the witnesses dated respectively 11th day of March 1946 having been read:

It is ordered that the Will of the abovenamed deceased dated 31st December 1940 and attested by S. T. Rajaratnam Notary Public under No. 581 be and the same is hereby declared proved unless the Respondents shall appear before this Court on the 20th day of June 1946 and show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the petitioner is the Executor and one of the legatees named in the said Will and as such he is entitled to have Probate thereof unless the Respondents shall appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

The 20th day of May 1946,
Sgd. R. R. SELVADURAI,
District Judge

NOTICE

All persons having any claim against the Estate of the late P. Q. Christian of "Leo Lodge" 3rd Cross Street, Jaffna, or who owe money to the said Estate of the said P. Q. Christian, are hereby requested to notify such claims or pay any such moneys to me the undersigned on or before the 30th June 1946 after which date no claims will be entertained.

W. B. CANAGARATNA,
Proctor for Administratrix, the
Widow of the late P. Q. Christian.
Jaffna, 4th June 1946.

FOOD CONTROL JAFFNA

Delivery of New Rice Ration Books

Sixth series Ration books will be distributed at the Offices of the Kirama Vidanes during the early part of June 1946. Consumers residing in the Jaffna District are kindly requested to call for their new books on surrendering their 5th series Ration Books covers at the respective Kirama Vidanes' office and in addition they should sign the House Holders Lists.

Those who have failed to obtain their books by the 14th instant are requested to call over with the 5th series books at the respective offices of the Divisional Revenue Officers.

M. SRIKHANTA
Asst. Govt. Agent (E)
Jaffna.

The Kachcheri
Jaffna, 3rd June 1946

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Wellawatta.

Society of Medical Missionaries

(Continued from Page 1)

patient, and the woman shook her head: "In my caste we may not eat eggs after we are married."

Sometimes Dr. Dengel found the time to visit other hospitals, those run by the Government and some Protestant ones. The latter was doing good work she learned. In 1923 there were three hundred and fifty-two hospitals in their charge throughout India. The Catholics had six.

Meantime Dr. Dengel longed more and more for some permanent institution that need not depend on doctors and nurses going and coming at will. At the same time she found herself more and more drawn to the religious life. But whenever she planned to give up her work and enter some community, she thought of the women and children she had promised to help and she stayed where she was.

In 1924 she went to the United States in the interests of medical missions and found many of the clergy interested in her work. One especially, Father Mathias, had just returned himself from India, where he had been studying the work of the mission in Bengal of his own Congregation, that of Holy Cross. After considerable study he came home firmly convinced that the only answer to successful work there was a religious community of women with doctors among them.

Together they co-operated, he and Dr. Dengel, and as a result established the Society of Medical Missionaries in Sept., 1925. It was canonically erected as a community with a public mission and private vows, and began its life in Washington, under the approval of the Archbishop of Baltimore. They rented first a small house in Washington; then property was leased from the Franciscans. Next they bought their own property near the Sisters' College; and finally, in 1938, they bought as mother house a fine old property on the outskirts of Philadelphia.

Meantime the work in India went on. The first four members of the Community had been, besides Dr. Dengel herself, Dr. Joanna Lyons and two trained nurses. These three went to India and opened a new hospital in 1927, thanks to many offerings. At present there are two other hospitals under their care, one at Dacca in Bengal, where the Sisters are in charge of a large municipal hospital, a training school for native nurses and a maternity and child welfare centre, and the other a smaller hospital at Patna. In 1932 a postulate of the Society was established in London, and in 1939 a novitiate in Heerlem, Holland. In 1940 an Indian bishop allowed them to open in his diocese an Indian congregation of women devoted to their apostolate. Requests for hospitals and training schools have been numerous—over fifty in India and China and Africa.

The Society, now some fifteen years old, numbers to-day over a hundred members. It is a pioneer institution in that it is the first Catholic sisterhood to combine the practice of medicine with full scope in a religious community. As the years went on individual nuns of various congregations were permitted to become doctors, but not until 1936 was the hope of Dr. McLaren's heart fulfilled, the hope all those weary pilgrimages to Rome. In that year word came from the Sacred Congregation of Propaganda that it would like to see new religious institutes of women founded which would dedicate themselves principally to health work. It would likewise be pleased "to see the already existing congregations of women start special branches of the work." The Sisters were to "attend Catholic universities and hospitals to obtain the required certification." If that proved impossible they might with special permission take courses in hospitals under lay management. The Congregation spoke of the new work as a "charitable work destined to ease bodily misery and to open the way to the grace of redemption." And it added that it was well to remember the saying of Saint Francis de Sales, that "charity safeguards chastity."

The dream of the indomitable Scots-woman had at last been made fact. And

though there were other communities which would also be happy over this privilege, so long desired, it brought special joy to Dr. Anna Dengel and her group of women.

In 1941, Cardinal Dougherty heard the Sisters pronounce their public vows. Now a recognized religious institution, they pledged themselves to the medical apostolate of the missions. It was the complete fulfilment of Agnes McLaren's dream. Pope Pius the Eleventh told Mother Dengel in an audience: "Your society responds to our thoughts and desires." And it does so equally to men and women everywhere who know that those who help the body will later be able to help the soul and who realize that, among the many ways in which the kingdom of God is to be brought about, the work of these Sisters will not be the least among them.

WANTED

Wanted immediately a well qualified dispenser of medicines, preferably a retired Apothecary of middle age, apply with testimonials to President, Jaffna Town Co-operative Stores, Ltd., Main Street, Jaffna.

PUBLIC MEETING

A Public Meeting will be held on SATURDAY, 8th JUNE, 1946, at 10 a.m. in the JAFFNA TOWN HALL to protest against the inequitable scale of salaries proposed for teachers. Speakers:— Messrs. J.C. Amerasingham, B.A., S. Rajaratnam, Advocate and S. R. Kanaganayagam, Advocate & others.

Teachers and friends are kindly requested to attend in numbers.

T. T. JAYARATNAM,
Secretary, N.P.T.A.

N. THAMBIRATNAM,
Secretary, N.C.T.T.A.

Vacancies—Land Development D 10. Karachchi.

Applications for the following posts close with the undersigned on 10th June, 1946. For details please see Govt. Gazette of the 31st May, 1946:—
(i) Overseers. (ii) Sub-Overseers.
(iii) Storekeepers. (iv) Salesman.
(v) Lorry Driver. (vi) Lorry Cleaner.
(vii) Temporary Clerks.
M. SRIKHANDA,
Asst. Govt. Agent (Emergency).
The Kachcheri, Jaffna.
Jaffna, 28th May, 1946.

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Use Crown Brand Tiles, for they are the best in the market, and remember that they are Gold Medalist.

English Portland Cement available in packets of 112 lbs.

E. TIRUCHELVAM,

Main Street, Jaffna. Phone 52.

The Oriental Bank of Malaya Ltd., Jaffna Change of Premises

We, the Oriental Bank of Malaya Ltd., Jaffna, and Joseph & Co., have the pleasure to announce to our Clients and the General Public that, owing to exigencies of accommodation, our offices will be removed from our present premises to No. 9, Chapel Street, 1st Cross Street Junction, Jaffna, as from the 1st June, 1946.

Jaffna, 15th May, 1946.
S. P. JOSEPH,
Manager.



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MAIN STREET, JAFFNA.