

# The Catholic Guardian

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## RIGHTS BEGET RESPONSIBILITIES MUST I VOTE? FOR WHOM SHALL I VOTE?

The obligation to vote, where the right is given, arises from the relation of the individual citizen to the state. There is a certain kind of justice, called *legal*, which requires that every member of society do all that can reasonably be expected to conserve and promote the general welfare. Voting is such an act.

Voting is the best means we have of bettering our temporal welfare; we should guard this right most jealously, exercise it at every opportunity, use it discreetly.

Catholics have not only the state's welfare to keep in mind when they perform civic duties. The really vital issue they should be concerned about is the faith, and freedom to live according to its teachings. Free exercise of religion is indeed guaranteed Catholics in the Bill of Rights; but this will not prevent unscrupulous leaders from making conditions intolerable for the Church in an indirect way. It is not reasonable to expect men ignorant of Catholic principles to rule by them.

The Church is subject to attack not only as a juridical person enjoying certain rights but also as teacher and defender of truth and morality. In these capacities she is attacked by laws authorizing divorce, euthanasia, birth control and similar immoral practices; any law which would give free reign to the passions of man to the detriment of final destruction of body and soul is an attack on the Church. It is no exaggeration to say that the atmosphere in which American Catholicism must live is surcharged with almost every sort of liberal error and immorality. Against their deadly poison Catholics must wage constant warfare. Never can the Church countenance enshrining of "freedom" to sin in laws of the land. More keensighted than any legislature or statesman in regard to moral issues, she strives to oppose such evils, not only for her own good, but for the good of the entire nation. It is a sound maxim that what is good for the Catholic Church, the most perfect of societies, is good for every other legitimate society, because the Church is by God's authority official custodian of the moral order on earth.

Since the Church as a juridical being cannot influence the state directly in such matters, the duty falls upon individual members of the Church to use every *honest* political device to secure the general welfare of all citizens, and Catholic citizens in particular.

Popes Leo XIII and Pius X urged that Catholics avail themselves of whatever political means they have to defend the Church and keep politics in its proper limits. The outspokenness of Pius XII is still more emphatic. Time and again he reiterated the strict duty of the Italian people to vote and vote well in the important June, 1946, elections. He exhorted Italian women to make the most of the right of suffrage, which was granted them for the first time in the history of united Italy.

In general, American Catholics have an obligation to vote whenever the good of state or Church is at stake. Every election, national, state or local, has some effect on the common good. To determine whether that effect is good or bad, great or small, is certainly not an easy task; at most it is pure speculation on future events. Civic and Church interests should find the Catholic active

in all elections, even those which might appear insignificant. Filling of the lowest offices deserves the voter's attention since these are necessary to all well-flourishing communities.

What has been said suggests a still more basic obligation than casting the ballot, if this is to be a morally good act. To vote is to voice an opinion or preference, and on so important a thing as the common good this must be the product of serious thought. Consequently, everyone who has the duty of voting has the prior duty of studying closely the issues or candidates to be voted upon, and of reaching an intelligent, honest decision before entering the polls.

What should guide the voter in forming his opinion on matters or candidates to be voted on? He should become acquainted, to a reasonable degree, with political institutions, leaders, and principles. He must not act on motives of private gain, friendship or hatred, party prejudice, religion, race, or colour. The best interests of the common good must guide him. The candidate whom the voter selects for an office must answer uncompromising qualifications: he must be worthy in every sense, sound and farsighted in vision, responsible morally both to God and his fellow men, accepting an unchangeable moral code, disinterested, eager to spend himself completely for the common good. Over and above the moral uprightness of his private life, his political principles are to be closely scrutinized, for they will affect his policy in office. This applies *a fortiori* to candidates for legislative positions. At times it might be better to choose those having sound political standards and ideas, even though they are not morally all that they should be. A man of excellent character but with faulty policies will hardly foster the general welfare. Positions that are purely administrative require officials who are fair, honest, intelligent, and technically equipped.

The party system is based on competition. Each party depends solely on the popular vote for whatever power it has or desires to have. It is to their best interests to present to the voter only respectable candidates. Still, it has been said that for most Americans the problem to be solved during a campaign is not who is the better of two candidates, but who is less objectionable. Whether this be true or not, the time may come when the voter will be forced, with good reason, to be content with voting for one of two or more less undesirable candidates.

We can mention several instances when a proportionately grave reason can warrant material co-operation in the election of unfit candidates.

One could vote for an unfit candidate also when by his election probable advantage will accrue to state or community. In what this advantage would consist depends upon particular circumstances; it must, however, be truly probable.

This obligation can readily be grave in local as well as national elections, for the gravity is measured by the good at stake. Further obligation of voting wisely and prudently imposes the duty of forming a true and honest conviction regarding who and what to approve by the ballot. Constant interest in public

## WHY RUSH EDUCATION AMENDMENTS?

### Dangerous Tyranny Feared by Schools

—TIMES OF CEYLON—

The Very Revd. Fr. Peter A. Pillai, O.M.I., Rector of St. Joseph's College, Colombo, is very surprised that the draft of the amendment to the Education Ordinance should be published just three or four months before the State Council is dissolved and the new Parliament ushered in.

"The draft bill cannot possibly be passed in that short time unless it is rushed through the State Council," he told "The Times of Ceylon" on Tuesday. "This would be highly improper in a matter of magnitude and importance."

"Moreover the measures contemplated in the new bill are not by any means urgent. Many of the more important clauses of the new bill relate to the power given to the Executive Committee to make regulations."

"Already in the Ordinance of 1939 very extensive powers of regulation were granted to the Committee, and in the present bill these powers are extended and amplified."

"As the Executive Committees are to suffer decrease, this can only mean that the powers of making regulations are all to be placed in the hands of the Minister."

"In my opinion such terrific concentration of power is highly dangerous in the hands of any Minister, leave alone our present Minister of Education."

"English public opinion is quite alive to the danger of this anti-democratic tendency (pointed out by Lord Hewart in his 'The New Despotism') and a careful watch is kept over the efforts of the Government to have recourse to what is called delegated legislation."

"But in Ceylon we have not woken up to the danger of the despotism exercised through ministerial rules and regulations. The present bill accentuates that danger."

The State Council, Fr. Peter Pillai said, had decided that there was to be a new order in education, and after a long debate some 25 resolutions were passed embodying the main points of the new order.

What was required, therefore, was a new and comprehensive ordinance containing these and other cognate proposals so that the new educational system would have statutory sanction after due and careful consideration by the legislature.

#### MAGNIFICENT EXAMPLE

"The long delay in the framing of the Ordinance," he continued, "led us to expect such a measure. We had before us a magnificent example in the Butler Act, which is a long and comprehensive ordinance covering every aspect of the new educational structure that the English nation has desired to establish."

"Every clause of that great act was before the country for a long enough time, was eagerly discussed by educa-

tionists, was debated in Parliament, was often amended in committee and adopted by the legislature in the full light of publicity.

tionists, was debated in Parliament, was often amended in committee and adopted by the legislature in the full light of publicity.

"Our own ordinance is a far different thing. It gives no picture of the new educational structure, and asks the legislature to allow the Minister to make Code Rules."

"Even though these Code Rules have to come before the legislature, since they are not in the form of an Ordinance with the customary three readings, they are nearly always passed automatically without the country or educational opinion knowing anything about what is happening."

"In the sense explained, the present bill is, in my opinion, thoroughly unsatisfactory. If our new Parliament, with its collective Cabinet responsibility, is to follow the traditions of British democracy a bill such as the present would not normally be introduced by the Cabinet. One wonders whether that is why an effort is being made to rush this through before the elections."

Turning to the various clauses of the bill itself, Fr. Peter Pillai said that one thing stood out very clearly—the omission of the Thirty Pupils Rule and of the obligation to be laid on the assisted denominational schools to teach all religions.

"I have often had occasion to criticise the policy of the Minister of Education," said Fr. Peter Pillai, "and I feel therefore a very great pleasure in being able to congratulate him on his wise statesmanship on these two points."

"The Christian denominations had stated categorically that teaching other religions besides their own would do violence to their conscience and that they could on no account accept such an obligation."

"They had also shown that the Thirty Pupils Rule would work great hardship on some very good and efficient schools. Accordingly the Ministry has left out these two obnoxious proposals from the Ordinance."

"Such splendid comprehension is not, unfortunately, shown in other respects and I must now point out those defects which appear at first glance."

The most objectionable feature in the bill, he said, was the power given to the Executive Committee to prohibit the registering of denominational schools after a prescribed date for the purpose of receiving grants from State funds.

In other words new denominational schools would not receive State grants. This was the denial of a fundamental right, the right of a parent to have his child educated in a denominational school of his choice.

With the Catholics, for example, it was a matter of conscience to send their children to Catholic schools. If new Catholic schools which were found to be necessary did not receive State funds to which the Catholics themselves contributed by their taxes, they would be penalised for the practice of their faith.

"This is nothing short of religious persecution," declared Fr. Peter Pillai. "It is impossible to believe that the

(Continued on Inner Page.)





## IN MEMORIAM

**HENRY, MARTYN**—Of your Charity  
Pray for the soul of HENRY MARTYN.  
Died 23rd December, 1945.  
"St. Zenos," Main Street, Jaffna.

## NOTICE

A Requiem High Mass will be sung for the repose of the soul of Mr. Henry Martyn at St. Mary's Cathedral on Monday 23rd inst. at 6-15 a.m.

## Church Calendar

DECEMBER 1946

FRI. ....20 S. Peter Can.,  
SAT. ....21 S. Thomas.  
SUN. ....22 S. Zeno.  
MON. ....23 4 A.—S. Victoria.  
TUES. ....24 S. Emilianaa.  
WED. ....25 CHRISTMAS. (Obligation)  
THURS. ....26 S. Stephen.  
FRI. ....27 S. John.

## The Catholic Guardian

DECEMBER 20TH 1946

## THE MEANING OF CHRISTMAS

The next issue of the *Guardian* will be on Friday after the great Festival of the Nativity of Our Lord Jesus Christ and in anticipation of it we wish all our readers a Happy and Holy Christmas. Christmas is often said to mean feasting, presents and good cheer. Christmas is indeed all that, a season of joy and feasting and good cheer but Christmas means something far deeper than these external trappings. To every professing Christian Christmas stands for three things: the historical fact, the doctrine behind the fact and the consequence of the doctrine and the fact. The historical fact is narrated with admirable simplicity by St. Luke in the second chapter of his Gospel. The doctrine behind the fact is the revealed dogma that the Eternal Son of God born of a Virgin Mother came into the world to redeem the human race. When the appointed time came the Second Person of the Godhead, the Son of God took man's nature in the womb of the Virgin Mary. He became truly Man without thereby ceasing to be truly God. It would have sufficed for Him to assume some high angelic nature if He had so willed. Yet He assumed a mortal, passible nature likened to our nature and fitted for the enduring of those sufferings and death which He willed to undergo for the atonement of man's sins. Such is the doctrine of the Incarnation. The consequence of this fact and the dogma is the renewed relation between man and God—God remaining unchanged but man being raised to a new dignity and relationship. For us men the Incarnation means the establishing of an inconceivably close relationship between ourselves and God whereby all mankind is ennobled. One of our race is God and He has given us in turn the privilege of becoming sons of God. Through His merits we have been enriched with that sanctifying grace which entitles us to be

called and actually to be the children of God. The goodness and love of God towards man were made manifest in Christ. His life on earth was spent in giving ever clearer and more unmistakable expression of this love. This is the meaning of Christmas and this is really the reason why Christmas is a season of joy. It is also a time of thanksgiving to Almighty God for His inestimable mercies to us and inspired with these sentiments let us prepare ourselves for this great Festival.

## The Late Chevalier Moses

It is with deep regret we record the death on the 17th inst. of Chevalier Philip Moses, Knight of St. Gregory the Great, Justice of the Peace and President Moopu of St. Mary's Cathedral. He passed away full of years and merits, honoured by Church and State and held in high esteem by the people at large. In his death we have lost a stalwart Catholic, a man full of faith and trust in God. He lived a selfless life living not for himself but for others. As a social worker, a host in himself, he was at the service of all without any distinction of race, caste or creed. The needy found in him at any hour of day or night a ready helper and sympathiser. At his funeral service in the Cathedral the Revd. Fr. S. GnanaPrakasara paid a well-deserved tribute to his memory. He said that Mr. Moses was a peace-maker before he was made a Justice of the Peace and a Chevalier before His Holiness the Pope conferred that high title on him. He brought the blessings of peace to many a family and the light of faith to not a few outside the fold. He was in the forefront of every healthy movement and Catholic undertakings found in him an ardent supporter. His life has been an inspiration to all. May his soul rest in peace.

## EDITORIAL NOTES

## Hindu Board Resolution.

At the annual meeting of this Board held recently our old friend Mr. S. Rajaratnam who figured as the Board's Secretary read a report in which he strongly advocated that denominational schools should continue to exist side by side with State schools. In the course of his report he said a few harsh things about Christians but one need not be worried by them coming as they do from the quondam General Manager of Hindu Schools but he should be the last person to speak of vested interests. He has apparently started his electioneering campaign but if he thought abusing Christians would enhance his chances at the polling booth he would be paying a very poor compliment to the Hindu voters of the electorate. At the end of the report the following resolution was passed unanimously:

"The Hindu Board of Education at the annual general meeting assembled resolves that in the present state of the country's progress it is necessary that denominational schools and State schools should continue, and in future each denominational should have unhampered rights to

start its own schools for providing the religious and secular education to children of its own denomination, and should get Government grant on behalf of its own children in such schools, and that the four main different religious denominations be requested to get such pledges from the candidates for the forthcoming Parliamentary elections."

*In cauda venenum* is a saying which means that poison is at the tail-end. And that is so with this harmless looking resolution. One can understand why Mr. Rajaratnam should be vitally interested in the existence of denominational schools. If they disappear both the Hindu Board and its Secretary are likely both to disappear. While vehemently desiring the continuance of denominational schools he seems not to understand how they came to be and what their objective. Historically, the denominational system is the outcome of the Catholic fight not only in Ceylon, but all over the world in defence of the right of parents to educate their children. It was as the result of that fight with the despotism of the State which denied that right we have denominational schools. The State must make provision for the education of children and see that they get the necessary amount of education to make them useful citizens but the primary and natural right to educate their children lies with the parents. In exercising that right parents may select the persons or institutions through which the education of their children shall be carried on. Only upon the failure of parents, the State may take over the responsibility. If, then, it is the parents' right to educate their children it is obvious that that right should include their right to choose the particular school to which they should send their children. And Government would act unjustly towards the managers of schools who meet the wishes of the parents in this matter, if it should refuse grant for those children since the parents of those children contribute to the general revenue out of which the grant is paid. The Hindu Board resolution wants that grant should not be paid to children who are not of the denomination of the school and wants further that we should insist on pledges to that effect from the candidates for the forthcoming Parliamentary election. 'This is fooling to the top of one's bent' as Hamlet would say. Mr. R. would be interested to learn that even at the worst stage of the Hindu-Muslim riots in Bombay both Hindu and Muslim parents were sending their children to Catholic schools fully assured that their children would be safe in these institutions free from any discrimination.

**Free Education.**—Minister Kannangara is again harping on his favourite topic of free-education as if he is the author of it. Free-education has been in vogue in Ceylon even before the doctor was born unless, of course, he dare assert that education is impossible through the vernaculars. The vernacular schools in this country have been imparting free-education for almost a hundred years. What the Minister has done is to make

English teaching free of tuition fees. But he is one of those who want that English should cease to be the official language from 1957. If English ceases to be the official language, 99 per cent. of the pupils of this country will not care to learn it or if they learnt it as a secondary language they would know just enough to murder it. Mr. Kannangara was not thinking so much about the poor as how he could injure the Christian schools by his free-education. Free-education as such, however, is a good thing and is a boon to the average parent. In a fine editorial commenting on the report of Fr. Long *The Times of Ceylon* says:

"Mr. Kannangara may lay to his soul the flattering unctious his scheme spells education for all. It does nothing of the kind. By placing old-established schools at a disadvantage vis-a-vis the new mushroom Government institutions it lays a premium on half-baked knowledge at the cost of progressive teaching. A little learning is a dangerous thing, and the products of Mr. Kannangara's misplaced enthusiasm are hardly likely to flatter the Island's educational system. Literacy, however attractively decked, is far removed from education. To foster the former at the cost of the latter may be good political tactics but it is bad educational practice."

Let us hope these lines full of good sense will catch the eye of Dr. Kannangara and make him wiser. The doctor was telling the people the other day that he received a letter from Dr. Ivor Jennings to say that the new entrants to the University were more advanced in education than those of the previous years and that it was due to the Free Education Scheme. This is more than nonsense. The Free-education scheme is hardly eighteen months old and how could it have affected University entrants? Likely Dr. Jennings wanted to pull the Minister's leg.

## BOOK NOTICE

**A History of Ceylon for Schools**  
PART II. BRITISH PERIOD 1796—1946  
By Revd. Fr. S. G. Perera, S.J.

A book that is in its fourth edition hardly needs further introduction to the schools. It may, however, be necessary to say that it has been revised, enlarged and brought up-to-date including the evolution of the Constitution, Local Administration and Social Improvement up to the present day. It is rare to find an historian writing of more than one period of history as a specialist. Father Perera's name is associated with the Portuguese period but he writes of the British period with equal mastery. His book falls into three important sections. The first section deals with the British occupation of the Maritime Provinces of Ceylon and their government by the English East India Company and as a Crown Colony. A special chapter describes the regime of Governor Sir Thomas Maitland and his Judicial and Constitutional reforms 1805-1812. The second section deals with the annexation of Kandy and the Kandyan Provinces and their separate form of Government. The third section deals with the union of the Maritime and Kandyan Provinces under one Government with their political, agricultural and social developments and with the evolution of the Constitution 1912-1946. The author takes his readers through all the changing scenes in a reliable and interesting narrative couched in clear simple language. The book is illustrated, has an alphabetical index and a glossary and a map of Ceylon of the British times. Printed at Lake House Press, Colombo. Price Rs. 3-25.



**JUST OUT**

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THE MANAGER,  
St. Joseph's Catholic Press, Jaffna.

**Why Rush Education Amendments?**

(Continued from Page 1)

legislature will deliberately pass a law which does violence to the Christian conscience."

**NOT INDEPENDENT**

In the amendment to Clause 43, the new Ordinance empowered the Director of Education to close unaided schools which he considered unsatisfactory. The proprietor of the school on whom such an order was served was allowed to appeal to a tribunal. A panel of ten persons was to be appointed by the Governor from which three would be chosen by the Minister of Education to form the Tribunal of Appeal.

"Now it is clear that the Tribunal of Appeal should be an independent body to whom the proprietor of the school can appeal against the order of the Director of Education," said Fr. Peter Pillai.

"As the Director is an officer who carries out the order of the Minister an appeal against the Director is practically an appeal against the Minister.

"But if the Minister appoints the Tribunal how can it be said to be independent?"

"One must suppose that the idea of the Schools Tribunal was taken from the English Act Nos. 71 to 75. But the English Tribunal is a truly independent Schools Tribunal. One is therefore led to the painful conclusion that the Ministry deliberately rejected the English model of an independent Schools Tribunal and put up this travesty of judicial form which they call a Tribunal of Appeal.

"Colour is lent to this suspicion by the proposal in Clause 11 that until the new Parliament is inaugurated there shall be no Tribunal of Appeal and that all appeals should be lodged with the Executive Committee of Education.

"In other words, the appeal is from Philip sober to Philip drunk. The Ministry of Education does not seem to realize that once the great Rule of Law is abandoned, there is only a short step to the Rule of Naked Tyranny."

In section 7, Fr. Peter Pillai went on, under the powers given to the Ministry of Education, there was now included the power to determine the language through the medium of which instruction should be given in any class in any school. In other words, not only in Government and assisted schools, but even in unaided (private) schools, the Ministry was going to impose the medium of instruction in every class. The unaided school was required to give efficient and suitable instruction.

**AN INTERFERENCE**

But the Ordinance wanted to compel the unaided school children to adopt in every class the medium of instruction which the Ministry desired.

This was a very considerable interference with the right of the individual. An unaided school was opened without any assistance from State funds in order that it might be free to have its own curriculum, its own way of life. The right of the State to inspect the school in order that for purposes of citizenship what reasonable opinion would consider efficient and suitable instruction, should be given.

But to impose for example, that in the fifth standard the boy should not study English, but that he should do so for one hour only in the 8th, was clearly an unwarrantable interference with the liberty of the parent who sent his child to an unaided school. A totalitarian odour hung about this.

"I have already commended the Minister for his having expunged the section of teaching all religions in the

Denominational Schools," said Fr. Peter Pillai. But there is a curious survival of that now abandoned policy. In 29 (2) we read the following:

The principal or any person for the time being in charge of a Government school or an assisted school shall not require or permit a pupil of the school to attend, in the school or in any chapel or place of worship situated within the premises of the school, any instruction in or any worship of observance connected with, a religion which is not the religion of the parent of the people."

**OLD CLAUSE**

The clause in the Ordinance of 1929 which is now replaced by the above reads as follows:

No child belonging to a religious denomination other than that to which the proprietor or manager of an assisted school belongs shall be permitted to attend any Sunday school or any place of worship or to attend any religious observance or any instruction in religious subjects in the school or elsewhere unless the parent of the child has expressly stated in writing his consent that his child shall attend such place of religious worship or receive instruction in religious subjects in the school.

In other words, the existing Ordinance what is called the Conscience Clause prevents any pressure being brought to bear on the child to change his religion, but permits the parents to allow his child to attend any religious instruction that the parent chooses.

"The new Ordinance does not give the parent the right to send his child to instruction or worship in another faith than that to which he himself belongs. The State takes away from the parent the right of choosing the form of religious education for his child. This is far more than the totalitarian odour. It is the very substance of totalitarianism."

The sections on the appointment of managers were also not satisfactory, Fr. Peter Pillai added. But in this the blame was not entirely with the present Committee which drafted the bill. The defect existed in the Ordinance of 1929 and had only been accentuated in the present draft.

Fr. Peter Pillai concluded: "In spite of the shortcomings I have detailed, I feel more hopeful than ever before, for what the Minister has done for the 30 Pupil Rule and for the teaching of religion he can do for the other causes of complaints also. May he rise to his full stature and achieve this triumph of state-manship."

**LOCAL & GENERAL**

**Catholic Student's Federation.**

The following is the programme of lectures to be delivered during the course of the Vacation Camp in Jaffna at St. Patrick's Hostel Hall:

- Saturday 21-12-46.
  - 11 00 a.m. Lecture.
  - 3 30 p.m. Lecture.
  - 5 30 p.m. Social by the Catholic Diocesan Union of Jaffna in St. Martin's Green. His Lordship the Bishop will preside.

- Sunday 22-12-46.
  - 9 00 a.m. Lecture.
  - 4-30 p.m. Lecture.

- SUBJECTS FOR THE LECTURES:**
- Buddhism* by Very Revd. Fr. Peter A. Pillai, O.M.I.
  - Hinduism* by Revd. Fr. S. GnanaPrakasari, O.M.I.
  - Marriage Laws* by Very Revd. Fr. G. A. Gurusamy, O.M.I.
  - Liturgical Question by Revd. Fr. J. Perera, Mis. Ap.

All are welcome at the lectures.

**Flour Ration to be Doubled.**

The flour ration to consumers is doubled from Monday Dec. 23rd states a Press Communique by the Food Commissioner.

**I. G. P. to Go.**—The Executive Committee of Home Affairs wants the immediate termination of the contracts of the Inspector-General of Police, Col. R. R. M. Bacoiz, and two Superintendents of Police, Mr. J. A. Waldron and Mr. P. E. Brodie.

A recommendation to this effect has been made by the Committee to the Acting Governor, Sir John Howard, to be submitted to the Secretary of State for the Colonies for his approval.

**Experts for Ceylon.**—Ceylon is shortly to have the exclusive services of Dr. A. J. E. Underwood, Adviser to the East African Government on all chemical industries. Dr. Underwood is coming to Ceylon as consultant on chemical industries and will formulate schemes in connection with industries like the carbonisation of coconut shell, and the production of acetic acid.

Besides Dr. Underwood, two other experts will also come to Ceylon to help in the five year industrial plan.

Mr. J. Mott, a textile specialist, will be Ceylon's textile consultant; in addition to these consultants, it had also been arranged for a representative of the patentees of D.D.T. to arrive to consider the question of establishing a D.D.T. factory in Ceylon.

**Conversions in Detroit.**—Adult conversion in the Archdiocese of Detroit exceeded 3,000 in the past 8 months, according to figures published recently when over 800 converts were confirmed at one mass ceremony.

**Catholic Business Men's Club.**

—Founded five years ago by a group of Catholic businessmen and professional men in Detroit, the First Friday Club now has close on 600 members. They are asked to receive Holy Communion on First Fridays in their own parish churches, and lately they attend a luncheon meeting for addresses by outstanding speakers.

**Convert Honoured.**—David Goldstein, native of London, convert-Communist, is to receive the 1946 Catholic Action Medal, conferred by the Franciscan College of St. Bonaventure upon lay persons outstanding in the field of Catholic Action. Former recipients are the late Governor of New York, A. E. Smith, and Mr. Jefferson Caffery, U. S. Ambassador to France.

**Women's Retreats.**—More than 46,500 women attended 720 closed retreats in the United States in 1945, as compared with 20,500 at 404 retreats in 1939.

**St. Joseph's Home for the Aged**

The Revd. Mother Superior and the Sisters at the Home for the Aged thank their benefactors and offer them their hearty greetings of the season.

**Do You Know Series IX of CATHOLIC DOCTRINE**

1. When is the Feast of our Lady of Lourdes?
  2. What Feast is celebrated on March 25th?
  3. What is the special devotion during the month of March?
  4. In what year was the Papal Seminary at Kandy founded?
  5. Name three parables which bring out the joy of God upon sinners becoming repentant?
  6. Who said 'Lord! to whom shall we go? Thou hast the words of eternal life...?'
  7. Who is the present Superior-General of the Jesuit Fathers?
  8. Who founded Jocism?
  9. What is an ostensorium?
  10. How many Sundays are there in the season of Advent?
- (For Answers See Below)

**Do You Know Series IX**

1. February 11th.
2. The Annunciation of Our Lady.
3. Devotion to St. Joseph.
4. 1893.
5. (i) The Prodigal Son.  
(ii) The Good Shepherd.  
(iii) The woman who had lost a goat.
6. St. Peter.
7. Very Revd. John Baptist Janssens, S.J.
8. Canon Cardijn.
9. Monstrance in which the Host is placed for adoration as at benediction.
10. Four.

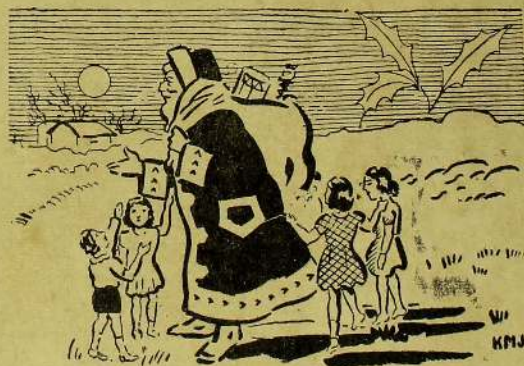
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**AFTER ALL IT WOULD NOT SEEM LIKE X'MAS WITHOUT MAKING MUCH ADO ABOUT THE KIDDIES.**

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**Order Nisi**

IN THE DISTRICT COURT OF JAFFNA

In the matter of the intestate estate of Princess Kirupaimalar wife of Asirwatham Selvanayagam of Chandikul, Deceased.

Testamentary } No. 607  
Jurisdiction }

Asirwatham Selvanayagam of Chandikul, Petitioner.

Vs.

1. Prince Selvanayagam a minor appearing by his Guardian ad litem.
2. Joseph Ananthanayagam of Chandikul, Respondents.

This matter coming on for disposal before R. R. Selvadurai Esq., District Judge of Jaffna on the 21st of Sep. 1946 in the presence of Mr. S. R. Ariyanayagam, Proctor for petitioner and his petition and affidavit dated 17th Sept. 1946 having been read it is hereby ordered that the 2nd named Respondent be and he is hereby appointed G-a-d. over the minor the said 1st Respt. unless the said Respondents or any person or persons interested in the estate shall on the 30th day of October 1946 show cause to the contrary. It is further ordered that the petitioner as husband of the deceased be declared entitled and he is hereby declared entitled to letters of administration to the estate of the deceased unless the Respondents or any persons interested shall show cause on the 30th of Oct. 1946 to the contrary.

The 21st day of Sept. 1946.  
Sgd. R. R. SELVADURAI,  
District Judge.

Extended for 8-1-47.  
Sgd. R. R. SELVADURAI,  
District Judge

**TENDER NOTICE**

The Government Agent, Northern Province, Jaffna will receive tenders up to 12 noon on Tuesday, January 7, 1947, for turfing the Sangupiddy Flood Bund. The work should be started by the middle of January, 1947. Tenders should be made on forms obtainable on application from the G.A., N.P., on a deposit of Rs 50 for each form. Further particulars can be obtained from him.

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