

The Catholic Guardian

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ST. JOSEPH'S COLLEGE, TRICHINOPOLY CENTENARY CELEBRATION

Commenting on the centenary of St. Joseph's College, Trichinopoly, "The Hindu" of Madras writes editorially in its issue of Feb. 9:—

St. Joseph's College, Trichinopoly, which celebrates this week with festive gaiety and simple ceremony of the centenary of its founding, has left its stamp upon every aspect of education in South India. It has sent out into the world over 7,000 graduates who are to be found everywhere in India and in every walk of life. Its present strength is 4,000, of which nearly one half is accounted for by the College classes. And 1,500 students live on the College premises and under the direct supervision of the College authorities. If the mere numbers are impressive, the College may look back with equal pride on the quality of its achievement. Though it was started at Negapatam and remained there for nearly forty years, one instinctively thinks of it as Trichinopoly's most characteristic institution; it has profoundly influenced the city and has been unmistakably moulded by it. Deriving its strength mainly from the Tamil districts, and to a less extent from the Malayalam speaking area, the College has fostered a distinctive academic outlook from which a great

regional university might well have drawn its inspiration. Its backbone has been the intelligent and receptive middle class who has no superfluity of cash, who takes both his work and his play seriously, and the range of whose simple delights is defined by an environment unique in many ways—the ancient town thick with history, the superb rock with its magnificent panorama, the Cauvery with its cool waters and broad sands, ideal ground for moonlight picnics, and above all the great and venerable temples, the peaceful mosques and the beautiful chapels and churches all spelling out the one high message in a hundred unforgettable ways. St. Joseph's College led the way in South India in the matter of encouraging organised and friendly community life among students. The teachers were drawn from many different nationalities; they were affable and accessible; and in their own personal lives they set an example of simplicity, hard work and silent devotion to an ideal which could not but profoundly impress the plastic minds of the young. We are sure that in its second century the College will continue to display these great qualities in an ample measure as in the past, and we wish it many more years of usefulness and public service.

THE BISHOP OF MONTAUBAN AND THE COMMUNISTS

In view of the attempts made by Communists in France for collaboration with Catholics the following letter of Mgr. Theas to the Jeunesses Communistes of the Tarn et Garonne will be of interest:

"On September 29th you asked me for permission to use the church hall at Saint Orens for a meeting organized by the Jeunesses Communistes. I thought it my duty to refuse your request, and your messengers understood and accepted my reasons with perfect good grace. I am grateful to them.

"I have heard from all sides that many young Communists repudiate the Marxist materialism of their elders and adhere to a spiritual doctrine. At a time when Christians and Communists wish to organize a new and better world, would it not be opportune to discuss our respective programmes, in order to avoid all ambiguity and to do away with all confusion?

"In the eyes of the Church, the proletariat is a social sore, and must disappear. This regime unjustly denies to a multitude of workers the independence and dignity that is every man's due. It renders them the slaves of a capitalist dictatorship without mercy. The Church strongly supports the principle of private property, but she condemns its abuse. Private property which does not accept the social responsibilities incumbent on it is too often in opposition to divine law. Anxious to enhance the dignity and the prerogatives of labour (Pius XII), the Church demands the right of access to private property for all workers, and their participation in the benefits of culture, civilization and progress. In claiming for the worker a minimum of material good, we wish to enable him to realize his spiri-

tual progress, and above all his vocation as a child of God.

"God is the creator and sovereign Lord of all. We believe and we proclaim that there is not and that there never can be a true civilization without God.... That is why we are opposed to any social system based on atheism and materialism.... We do not accept any social system which makes the family or marriage a purely human institution, any more than we accept a system which takes away from parents the task of education in order to entrust it to the community. The Church will not employ any means to achieve an end, even though that end is good; and that is why she condemns the methods of calumny, violence and hatred. Such are the principal points in our Catholic programme which I think it opportune to explain to you....

"I should be very glad if, in answer to my letter, the responsible leaders were to give an official and faithful declaration of the position of the Communists with regard to Christianity. If the Christian and the Communist doctrines are incompatible in 1944, as they were in 1937, all collaboration between us will be impossible. Instead of working together hand in hand, there can only be a coincidence of attempts to find a just solution to the racial problem.

"Full of charity towards all, and above all towards those who suffer, I am glad to repeat what I said a few days ago at Castelsarrasin, with a sincerity of which everyone was aware: I love the Communists, and I shall always love them, whatever their position with regard to the Church, that Catholic Church without which it is impossible to construct a world where justice and brotherhood reign."—*The Tablet*.

MINISTER OF EDUCATION DENOUNCED BY ARCHBISHOP

Speaking on the occasion of the prize-giving of St. Anthony's Wattala, His Grace the Archbishop of Colombo declared that the Minister of Education was out to squeeze denominational schools out of the national system—to stifle them, to smother them, to throttle them, to destroy them somehow.

"Hasn't he himself told us that he would destroy these schools if he could at all do so? Is he not engaged in that nefarious work even today, helped, I must say with regret and surprise, by the silence and unconcern of the State Council and the indifference and laissez faire policy of the Board of Ministers?" asked Dr. Masson.

"Let us make no mistake about it: we are in the throes of a persecution, yes, a persecution more insidious and more subtle than was the Dutch persecution of a former era. The Minister, after enticing away from our schools some of our best teachers in order to strengthen his own pet Central Schools—and doing this by offering tempting baits—is now trying to buy the consci-

ence of Catholic children and Catholic parents by scattering free scholarships which are tenable only in the Minister's Central Schools.

"These State Central Schools, so much favoured by the Minister, so lavishly provided for out of public funds, are useless to Catholics. Catholics are forbidden, by the law of the Church duly promulgated here by the Hierarchy, to send their children to other than Catholic schools. The Minister is tempting them to sin against that law. In the alternative, he is penalising them, subjecting them to disabilities by reason solely of the religion they profess.

"I appeal to you, Catholic parents, Catholic citizens, Catholic taxpayers, to stand up for your rights and your liberties. Do not allow yourselves and your children to be robbed of the rich patrimony you have inherited from your forefathers, the invaluable patrimony of Catholic education in Catholic schools. Remember that those who stand up for the rights of Catholic education, stand up for the rights of the Church, for the rights of God."

COMPOSITE CABINET

SOME DOUBTS ANSWERED

By DR. E. M. V. NAGANATHAN.

(Continued from our last issue.)

The Swiss are perhaps the most democratically minded and democratically conscious people in the world. They are a nation composed of three races and they have found as a result of years of democratic development that a composite system alone would function successfully in their country. Surely the Swiss heterogeneous makeup is more in tone with ours. Therefore, it seems but natural and necessary for us to develop on the Swiss lines of executive government rather than on the British model of responsible cabinet executive.

In the proposals for a composite cabinet forwarded by the All-Ceylon Tamil Congress there is an apparent (though not real) discrepancy in the idea of balance. It might outwardly appear that while the Congress demands a fully balanced Legislature it unreasonably asks for little more than the balance for the minorities in the executive! The proposals state that half or more of the members of the cabinet shall not belong to any one community. Therefore, in a Cabinet of nine Ministers, not more than four can possibly belong to the major community. A little examination would reveal that this is not due to greed, but is really a careful and constructive plan for the encouragement of the birth and development of the political party system in this Island. It is our contention and it is our sincere belief that the introduction of balanced representation into the Legislature would compel the members of council to give up communal considerations in the conduct of Government.

It would be apparent to all thinking minds that the beginning of a political party system must first of all arise in the majority community bloc in the Legislature. Unless the 50 members

of the Sinhalese community in the Legislature initiate the move by dividing along party lines it would be impossible and worthless for members of the minority groups to form political parties. A combination of one or more of the minority groups on political party lines would only result in another minority party—whatever political labels they may put on themselves! It is the solid Sinhalese bloc alone that can give the lead in splitting all the communal groups along political party lines. Once the solid bloc of 50 majority community members in Council begin to divide along party lines there will be no reason whatever, (nor would there be any common measure of agreement for the minorities) to combine together, they would also then immediately begin to split vertically along party principles. The only possible link that can bring the minorities together as one bloc in Parliament is the threat and/or attempt at domination by the Sinhalese group. There is no other common link which can possibly bind them together. Therefore, the minute the majority group in Council splits along party lines each minority group would also automatically split along party lines—the progressive and radicals on the one side and the conservatives and capitalists on the other.

It will therefore, be seen that some measure of compulsion would be necessary to force the Sinhalese bloc to divide. When the members of the Sinhalese community in Council discover that they could obtain no more than four Ministerships under the communal system, and when they further discover that it is not necessary for all 50 of them to combine together to obtain the four Ministerships but that a party of 25, 27, or 30 members could obtain just

(Continued on Page 4)

Church Calendar

MARCH 1945

FRI.	...16	S. Julian.
SAT.	...17	S. Patrick.
SUN.	...18	PASSION. S. Cyril.
MON.	...19	ST. JOSEPH.
TUES.	...20	S. Calbert.
WED.	...21	S. Benedict.
THURS.	...22	S. Catherine.
FRI.	...23	Seven Dolours.

The Catholic Guardian

MARCH 16TH 1945

THE THREAT TO CATHOLIC SCHOOLS

Speaking at a prize-giving in St. Anthony's School, Wattala, His Grace the Archbishop of Colombo is reported as saying that "the Minister of Education was out to squeeze denominational schools out of the national system—to stifle them, to smother them, to throttle them, to destroy them somehow." After such grave and measured words of His Grace, few will be prepared to dispute that a very serious danger is threatening Christian schools in this country. That the denominational system has been statutorily established and guaranteed is no safeguard for them with the present Minister of Education. He was described by a *Times* writer some time ago as a slippery kind of individual. His ways are elusive. He is resourceful with many an occult method. If you check him in one he will have recourse to another. The State Council, to all appearance, having become stale and used up allows him a free hand. With a majority of the Executive Committee of Education in his favour, he enjoys the position of a dictator. The result is that in this matter of handling Educational affairs there is a curious divorce between law and its administration. All these need not cause undue disquiet if the attitude of the Minister is sympathetic. But has he not shown himself a bitter enemy? In his speech when he introduced in the State Council the motion embodying the recommendations of the Special Committee on Education he declared war on Christian schools. He made a savage attack on them. The head and front of their offending was that through these schools the Christians were gaining much influence in the country. They, therefore, must be strangled. In this process of strangulation he has found two effective means: one, the free Central Schools, the other, free Training Schools. We inquired from some members of the State Council what these Central Schools were and what exactly was their purpose and they were not able to answer. Mr. Kannangara attempted a definition of these schools, but it cannot be applied to some of the Central Schools he has already started. In truth, these are rivals to Christian schools. Honest rivalry we would welcome but we must strongly protest against cowardly methods. If the Central Schools give free education at public expense, the nearby assisted schools should also be enabled by Government to impart free education.

That is fair and honest competition but it will not suit Mr. Kannangara's purpose. "These State Central Schools so lavishly provided for out of public funds are useless to Catholics, Catholics are forbidden by the law of the Church to send their children to these schools and the Minister is tempting them to sin against that law", complains the Archbishop. The Minister has a similar scheme for Teachers Training Schools which would empty ours. But it seems to us that we have in our hands the remedy. We must approach H. E. the Governor and ask him to intervene. Where the Governor may not assent to a Bill is stated in these terms in the Instructions issued to him by H. M. the King.

"Any Bill whereby persons of any particular community or religion are made liable to any disabilities or restrictions to which persons of other communities or religions are not also subjected or made liable, or are granted advantages not extended to persons of other communities or religions."

If the Governor may intervene in the case of discriminatory Bills he may do so in administrative acts of such nature.

EDITORIAL NOTES

St. Joseph's College, Trichinopoly.—This well-known Catholic College in South-India kept the centenary of its foundation a couple of weeks ago and there were grand doings on that happy occasion. Tributes of gratitude and praise for the immense services which the Institution has done to the country during the last hundred years came to the College authorities from every part of India from Hindus as well as Christians. We reproduce on our front page the editorial from *The Hindu* which commands great influence all over the country as a contrast to the narrow and begot views we so often hear in this Island regarding Catholic Institutions. *The Hindu* says that if the mere numbers are impressive—it has 4,000 students on its rolls—it may look with equal pride on the quality of its achievement; it has left its stamp upon every aspect of education in South India. The article breathes sympathy, interest and warm encouragement. The education given by the College is distinctly Catholic though thousands of Hindu students flock to it. Its greatest glory, as the Archbishop of Madras expressed it, is that it counts among its Old Boys one Archbishop, seven Bishops and 900 priests. The paper concludes with the hope that in its second century the College will continue to display its great qualities in as ample measure as in the past and wishes it many more years of usefulness and public service. We add: *Floreat amplissimis honoribus.*

The Jaffna Association Humiliated.—Led by Mr. Crossette G. Thanbyah Messrs. N. Chelvadurai and V. S. Karthigesu went before the Reforms Commissioners describing themselves as representatives of the Jaffna Association composed of the elite of Jaffna

to give evidence. Basing our remarks on the report in the *Times* we wonder how they came to represent the Jaffna Association when they plumped for 47:53. The *Daily News* makes their case still worse when it reports that they asked for the minorities 33 per cent. of the seats. The Jaffna Association protested again and again that it stood for the principle of Balanced Representation. In its memorandum, too, to the Commissioners it asked for balanced representation. This document states that Ceylon Tamils have never in their long history been under Sinhalese rule. For nearly a century they have had parity of representation. And to enforce this, it quotes the dictum of the Duke of Devonshire: "that no single community should be in a position to impose its will on the other communities." After all these protestations of the Association, the three who purported to represent that body asked for 47:53 ratio of representation or 33 per cent. according to another report. If they had suffered from any qualms of conscience they might have left it to the Commission to decide. This ignominious *volte-face* calls for an explanation.

Grievance of a Defeated Candidate.—According to the report appearing in the *Ceylon Daily News* Mr. Suntheralingam giving evidence before the Reforms Commission referred to the—

"Very 'unfair influence' that had been brought to bear on elections by Buddhist and Roman Catholic priests. Under the future constitution provision should be made to enable the police to interfere and prevent voters being thus unduly influenced."

The above paragraph calls for some remarks from us as it jumbles up Buddhist bonzes and Catholic priests in the same charge. As far as Catholic priests of Jaffna are concerned, to whom his complaint must refer, we are entitled to ask Mr. Suntheralingam why he qualifies their influence as very unfair and undue. It is because it was not exercised in his favour? Who is to judge of his fitness—Mr. Suntheralingam himself or the priests concerned? He may take it from us that the Catholic priests against whom he makes the undeserved charge honestly and deliberately came to the conclusion after mature reflection that his opponent was by far the better candidate and having come to that conclusion they were perfectly right to advise voters according to their convictions. The fact that they were priests did not deprive them of the rights which every citizen enjoys; on the contrary, it enhances more their duty to give the best advice in the interests of the country to the voters who would be guided by them. But where these priests stand apart and unassailable is that they do not ask the voters to vote for so-and-so because he is of their faith but he is the fittest man by reason of his sound views and general ability. No law or police regulations can take away this right from them. The Reforms Commissioners well know what Catholic priests

do in England. Even from the pulpits they warn Catholic voters not to vote for any candidate who will not do justice to their schools.

The Reforms Commission

The Commission concluded its public sittings on Tuesday last. Lord Soulbury thanked all who forwarded them Memoranda and came before them to give evidence.

Lord Soulbury replying to the words of appreciation of M. A. F. Molamure for their patience and geniality said: "What we shall recommend or what the outcome of our visit will be, I am not in a position to say at the moment..... But I would say that all of us want to come back, and no doubt see the working of the Constitution we produce."

At the Dinner to the Commissioners Given by Mr. C. Ponnambalam, Chairman, Jaffna U.C. Proposing the Toast he said:

Lord Soulbury, Members of the Reform Commission, Ladies and Gentlemen,

It is my proud privilege to welcome you to this historic city of Yalpanam—City named after the minstrel who sang to the strains of Yazhl, the Tamilian Harp, the most ancient of all musical instruments. This city was a time honoured capital of the glory that was once the Tamil Kingdom and from this city our Kings of yore held sway as far as, and at some periods, beyond Central Ceylon—as far as Anuradhapura and even beyond Polonnaruwa.

Ceylon Tamils who have lived in this part of Ceylon are not immigrants of yesterday, but the lineal descendants of the people who inhabited Ceylon from the dim dawn of its history. Tamils inhabited this Island long before the advent of Buddhism and even before the arrival of Vijaya.

We are a people whose culture and civilization are coeval with that of the Tamilian civilization of South India. We are proud to tell you Sir, that the Indus Valley excavations have carried back the existence of this civilization to so far back as 3000 B.C.

But we are now living in the modern world, in the 20th century, and you will pardon me Sir, for the excursion into ancient history. We are happy that you, your colleagues and your staff have availed of the opportunity to see the Tamil Districts and the Tamil people as they are to-day. You have gone round the Peninsula. You have seen the bright spots of a country bearing the scars of constant and unequal struggle with disease and poverty. This Peninsula has been a haven of the Tamil people who have fled from the other parts of the Province for fear of Malaria and malnutrition. It is no exaggeration Sir, to state that this Province was once a rich and prosperous District. The mainland you will be visiting to-morrow was described by Sir Emmerson Tennent as the granary of Ceylon. Smiling paddy fields moistened and watered by a perennial supply from a network of tanks and irrigation channels studded with villages of people living in contentment and plenty formed the pleasing prospect of Wannu once upon a time as chronicled by unimpeachable historians. Mannar and Mullaitivu Districts are now the land of shrubby forest and vanishing villages of dying and diminishing humanity.

I may also mention Sir, that the people of this Province were not entirely agriculturists. They were equally enterprising in trade and commerce. They plyed a prosperous trade with South India. The ports of Parithithurai, Vavethithurai, Kankesanthurai, and Urkaveththurai which were centres of vast trade and traffic have now been closed and are mere place names. I am beginning to feel that I should not burden you much with a sad tale of a neglected Province. But I feel it my duty as Chairman of the premier Tamil Civic Body to ask you Sir, to think of the Tamils and the Tamil Districts in terms of this sad story of decadence and neglect.

We are proud that inspite of these adversities we have produced the intel-

lectuals and leaders of Ceylon. We are proud that we, Ceylon Tamils, are the only community that helped the British to administer Ceylon during the early period of their administration of this Island. We also feel proud that the Tamils of Jaffna helped the British in administering and developing the Federated Malay States and Straits Settlements.

But we feel sad and ashamed that we do not have political power or voice in the Government of the country so that we may raise the appalling low standard of living of our people, develop the resources of our country and provide the most elementary amenities of social life.

On behalf of the citizens of Jaffna I thank you Sir, and your colleagues for having spent a day in our midst and seen at first hand our people and our country. Our only regret is that you are unable to spare more time to see the conditions under which the real original inhabitants of this Island are living today.

I will be failing in my duty if I do not refer to the services rendered to the Tamil community of Ceylon by Mr. G. G. Ponnambalam. He has been sacrificing his time spending his money in fighting to secure for the Tamils their due place in the Government of the Island.

I must also thank Mr. Mahadeva, the only Tamil Minister, and other members of the State Council for their presence today.

I must also thank the Revd. Fathers, Ministers of religion, Mr. Justice Cannon, and all of you ladies and gentlemen who have graced this occasion to do honour to our worthy and distinguished guests. I feel confident Sir, that you and your colleagues will return to England with happy and pleasant memories of your visit to North-Ceylon.

Lord Soulbury Replies

Lord Soulbury, replying, said that the Commissioners had taken a kindly interest in the great history of the Tamil people. If they had gathered right Tamil civilization went back 3,000 years before Christ. He regretted saying he could not think of what they, the Englishmen, were doing three thousand years before Christ. There might have been a few Welshmen about (laughter) but what they were doing in the year 3,000 B.C. was still obscure.

Lord Soulbury added that Mr. Ponnambalam has referred very rightly to the glorious past of his people. That was very proper, but the past must not be allowed to obscure the prospects and hopes of the future.

He added: "No power on earth can keep down your intelligence and industry. The experience of myself and my fellow-Commissioners today make it quite clear that the people whom we saw in your fields and your villages are those to be admired. Our progress through the villages today reminded me of my electioneering days. I had never been received with such enthusiasm. I know nothing comparable to it. It is one of the happiest experiences of my life."

The Soulbury Commissioners at Mannar-Mullaitivu

The Soulbury Commissioners visited Mannar on Thursday the 8th instant. Mr. C. Sittampalam, A. G. A., Mannar, and Mr. X. B. Fernando, the Executive Engineer, Mannar met them at Vavuniya from where they were escorted in cars to Mannar, along with Messrs. G. G. Ponnambalam M.S.C. and J. Tyagarajah, M.S.C. Sharp at 9-30 p.m. the Commissioners arrived at the Mannar Bridge where the public of Mannar received them and they were led in procession with the accompaniment of music to the Residency.

On the following day the Commissioners visited Vidattativu and the adjoining villages and at noon they visited St. Xavier's College, Mannar and Lord Soulbury declared it holiday for the College in honour of the visit. Rev. Fr. A. J. B. Antoninus, O.M.I., Principal, entertained the Commissioners and their Secretaries to lunch. In the afternoon

the Commissioners visited other villages. There was a Garden Party in their honour in the evening held by the members of the Ladies' Guild at the Mannar Clinics Ground.

Accompanied by the two State Commissioners, the Commissioners then visited Mullaitivu and were enthusiastically welcomed by the residents. An address of welcome was read and presented by Mr. C. M. Tharmalingam.

Lord Soulbury replied that he was glad that he was able to learn at first hand the conditions of the district and thanked the gathering for the cordial welcome.

The A.G.A. of Vavuniya entertained the Commissioners and party to lunch. The party then inspected the Mullaitivu hospital and then visited Thannyuthu and Nedunkerni villages and Vavuniya.

Here a garden party was given by Mr. C. B. P. Perera, A.G.A., and Mrs. Perera, at which the leading residents of the district were introduced to the visitors.

Sir Frederick Rees accompanied by Mr. Tyagarajah, M.S.C., and Mr. Trafford Smith, visited Murungan in the afternoon, where they were given a cordial welcome by the people. Then they inspected Giant's Tank and returned to Mannar.

The Commissioners were quite impressed with what they saw and they left by train for Colombo.

St. Andrew's Welcomes Old Boy

The Revd. Fr. Joseph Anthonipillai, Mis. Ap. was accorded a reception by the Principal and Staff, and Old Boys of St. Andrew's School, Puttalam. There was a very large and representative gathering of Old Boys, who had gathered there to felicitate Father Anthonipillai, who returned to the Island a few weeks ago after a stay of nine years at the Vatican City.

On his arrival at the school premises, he was garlanded by the Principal, Mr. W.A.C.I. Fernando. Speeches were made by the Principal and the Chairman of the Urban Council, Mr. H. S. Ismail. Mr. Ismail, in the course of his speech, stressed the fact that the parents of Revd. Fr. Anthonipillai were residents of the Puttalam Parish for nearly half a century and that Puttalam should lay a protest at the foot of His Lordship the Bishop of Jaffna to permit Father Anthonipillai to work for Puttalam so that his native parish might benefit by his services.

The Revd. Fr. Anthonipillai, in his reply, thanked the Principal and Staff and those present for the great honour done to him and said that he was proud to call himself an Old Boy of St. Andrew's, as the foundations of his career had been well and truly laid at St. Andrew's.

"I am sorry to learn that St. Andrew's is in difficulties. But that should not damp our hopes for the future. I feel that St. Andrew's has a great future before her and that she should rise to greater heights than ever before," he said.

In the course of his remarks he said that the spiritual and moral bankruptcy of the West had brought about the present world crisis, and he very much deplored the tendency of the East to blindly ape the West in everything—chiefly in relation to the morals of the West.

"I am glad to say that the Ceylonese members of the Forces overseas have scented this danger and I am certain that on their return to the Island they would vigorously work against this tendency," he added.—Cor.

LOCAL & GENERAL

The Triduum of Intercession ordered by the Hierarchy of Ceylon has been fixed this year to take place from the 16th to the 18th of this month. The Intentions of the Triduum are: for the first day, Reparation for ourselves and others; second day, Conversion of Sinners; third day, Consolidation and Perseverance.

Lenten Retreats.—From the second week in Lent eight-day retreats are being held in the principal parishes of the town. The first was for women of the Cathedral parish preached by Revd. Fr. S. J. Stanislaus, O.M.I., the second for men and women of St. James' parish preached by Revd. Fr. Philip Ponniah and next week, retreats will be held at the Cathedral for men and at Our Lady of Refuge for men and women; the preachers will be Revd. Frs. M. J. Mariampillai and S. J. Stanislaus, O.M.I. Attendance so far has been very good.

Confraternity of the Sacred Heart, Senior Branch.—The monthly meeting of the members was held on Sunday the 11th inst. at 6.30 p.m. at the College Hall. Revd. Fr. B. A. John, O.M.I., Vice-Rector presided. Revd. Fr. B. Deogupillai, D.D., one of the new priests who recently arrived in Jaffna after a nine years' stay in Rome delivered a very detailed and vivid address on "Rome during the War Period." Mr. P. Saverimuttu, B.A. (Lond.) proposed a vote of thanks in an eloquent speech and it was seconded by Mr. J. A. Dominic.

News of Fr. Mateo.—In a letter from England dated 14-2-45 we call the following: The last news from Fr. Mateo was rather distressing. He has now been forbidden by the Doctors to preach to large congregations, and must be satisfied with the retreats to the clergy and the seminarists which are already enlisted for him. "My health is completely ruined" he said "and there is no hope of recovery."

Please ask the clergy to make this message widely known to their congregations so that the Sacred Heart of Jesus may not be able to resist our united supplications for his recovery.

Obituary.—We deeply regret to have to record the untimely death of Mr. A. S. Vanigasooriyar, Additional District Judge, Kurunegala. He died on the 13th inst. at Bandarawela where he had gone for a change ailing as he was for some months. Yesterday morning his body was brought to Jaffna and the funeral which was largely attended took place in the same evening. The Revd. Fr. E. Forzy, held a short service at the house and at the Cathedral assisted by several Fathers the Vicar-General and at the cemetery the Very Revd. Fr. Long officiated in turn. Our heartfelt sympathies go to the bereaved family. R.I.P.

Requiem Mass.—There will be a Requiem Mass said at the St. Aloysius' Confraternity Chapel for the repose of the soul of Mr. P.S.R. Casimir who passed away for his eternal reward on the 20th ult.

Personal.—Mr. X. M. Selvatbamboo, D.R.O., Pooneryn and Tunnakkai is transferred to Mantai in Mannar District with effect from 1st April, 1945. He is an old boy of St. Patrick's College.

Prisoners of War in India.—There are now 29,499 enemy prisoners in India, of whom only six are Germans.

Expenditure on their maintenance was borne by His Majesty's Government. The expenditure in 1940-41 was Rs. 70 lakhs, in 1941-42 Rs. 864 lakhs, in 1942-43 Rs. 578 lakhs and in 1943-44 Rs. 723 lakhs.

Nobel Prizes.—For the first time in history, Nobel Prizes have been presented in the United States. Wollmar F. Bostrom, Swedish Minister, presented the awards. One of the recipients was Dr. Edward A. Doisy, of the St. Louis University School of Medicine.

CORRESPONDENCE

Press Sunday

To The Editor,
"Catholic Guardian," Jaffna.

Sir,—Kindly grant me the courtesy of your columns to request all Parish Priests, Heads of Schools and Members of S.V.P. Conferences who have removed books from us for Press Sunday sale to send us the accounts and balance books (if any) before the 20th inst. as the settlement of the Press Sunday accounts has been unduly delayed.

Thanking you

P. SAVERIMUTTU,
Secretary Lit. Committee and
Particular Council, S.V.P.

Cathedral Building Fund

I acknowledge with thanks the following contributions:

	No. of Inst.	Rs. cts.
Mr. P. Guanapraggassam	87	5 00
Collection by Messrs. P.G. Gomez		3 50
Mr. C. Joseph	49	10 00
Mrs. Mary J. Berchmans	10	1 00
" M. Manuelpillai	12	1 00
Late Mrs. Susan Johnpillai	52	10 00
Mrs. Eliz. Joseph	52	1 00
Late Mr. M. T. Francis	15	1 00
Late Miss Ponnua Lysa Martyn	26	1 00
Chev. S. Arulanantham	36	5 00
Mr. Joachim Fernandez	23	1 50
Late Mr. Ben. David	21	5 00
Mr. D. Raymond	8	3 00
" P. Antonipillai	9	6 00
" V. N. Rasiah	9	10 00
Noel Gregory	56	5 00
Miss Margaret Gregory	62	5 00
Mrs. M. Manuelpillai	13	1 00
" M. J. Berchmans	11	1 00
Mr. M. Deopillai		1 00
Mrs. A. Nathan		1 00
" Elizabeth Joseph	53	1 00
Mr. A. S. Vanigasooriyar	11	20 00
" Joachim Fernandez	24	1 50
Dr. St. John Puvirajasinghe	72	25 00
Mrs. M. S. Lovel		6 50
Mr. A. Vincent		3 00
" S. Singarayar		6 31
" V. N. Nicholas		4 36
Mrs. J. Tharayappa		3 50
" C. Paul		6 50
Mr. K. S. Sabapathy		8 00
Mr. Norbert Nevins		5 68
Mrs. M. Iyampillai Pedrupillai		3 95
" Selvanathan		5 71
Mr. Nic. Sebastiampillai		5 01
Mrs. J. Mariapillai Mariampillai		2 30
" Mutukumar		40 00
Mr. C. Joseph	50	10 00
Mrs. G. A. Amirthanayagam	10	1 00
Mr. Joachim Fernandez	25	1 50
Interest on Rs. 3,000 loan		60 00
Mr. A. S. Vanigasooriyar	12	10 00
Mrs. Elizabeth Joseph	54	1 00
Late Mr. M. T. Francis	16	2 00
Late Mrs. Susan Johnpillai	53	10 00
Late Miss Ponnua Lysa Martyn	26	2 00
Mr. M. Manuelpillai	14	1 00
" M. J. Berchmans	12	1 00
Miss Margaret Gregory	63	5 00
Mr. James Christian		4 00
Mrs. Anandasy M. Pedrupillai		2 10
Mr. P. Antonipillai		8 18
Dr. St. John Puvirajasinghe	73	25 00
Mrs. M. J. Berchmans	13	1 00
" M. Manuelpillai	15	1 00
" Helen Pillainayagam	5	10 00
Mr. S. James		1 00
Mrs. Elizabeth Joseph	55	1 00
Chev. S. Arulanantham	37	5 00
Mr. A. S. Vanigasooriyar	13	10 00
Mr. Joachim Fernandez	26	1 50
Late Mrs. Susan Johnpillai	54	10 00
Late Mr. M. T. Francis	17	1 00

Amount previously acknowledged	1,645 38
Total	102,580 90
Total	104,226 28
S. G. HILARY, O.M.I., Parish Priest, St. Mary's Cathedral.	

Notice to Co-operative Societies

In connection with the re-organisation of the administration of Co-operative activities a new Department of Co-operative Development has been established. The Department of the Registrar of Co-operative Societies will exist side by side with the new Department.

The function of the new Department include, among others, the administration of the Co-operative Wholesale Establishment. The new Department will, therefore, be solely responsible in future for all supplies to Co-operative Stores throughout the Island.

In future all correspondence regarding supplies to Co-operative Societies should be addressed direct to the Commissioner of Co-operative Development, P.O. Box 444, Colombo. Matters relating to the organisation and registration of Co-operative Societies and their internal administration will continue to be dealt with by the Registrar of Co-operative Societies to whom correspondence upon such matters should be addressed,

G. DE SOYZA,
Commissioner of Co-operative
Development.
Colombo, 13th March, 1945.

GOVERNMENT TENDERS

TOLL RENT

TENDERS will be received by the Government Agent, N.P., at the Jaffna Kachcheri up to 12 noon on 4 April, 1945 for the purchase of the Kerativu-Pooneryn ferry toll rent for the period 1 May 1945 to 30 September 1946.

2. For further particulars please see Gazette of Friday, 16th instant.

C. COOMARASWAMY,
Government Agent, N.P.
The Kachcheri,
Jaffna, 10th March, 1945.

COMPOSITE CABINET

(Continued from Page 1)

as much (namely, four places in the executive) then they would realise that no purpose would be gained by their sticking together as a communal group. If on the other hand, they were offered as by right half the number of seats in the Executive there would be a very strong inducement for them to stick together as one communal bloc for all time.

The All-Ceylon Tamil Congress have expressed the wish that in the Royal Instructions to the Governor it should be stated that if at the end of the first or second term of parliamentary life a bona-fide party system has arisen then the composite cabinet may be abandoned in favour of the Unitary Cabinet System.

Another important reason for this apparent necessity to restrict the members of any community to less than half of the seats in the Cabinet is the fact that under our dictum that self-government in a heterogeneous country necessitates the giving of a share in the Government to all sections of the population, it becomes necessary to appoint at least a minor racial group to each of the lesser minorities. In a Council of 100 members a minor racial group may find itself generously treated with perhaps five per cent. of seats in the House. Unfortunately, however, it is impossible to award five per cent. Ministership in a Cabinet of ten Ministers since the minimum would have to be one Minister and one Minister is ten per cent! It will be found therefore, a practical impossibility to give the major community as much as half. It is absolutely necessary, if the intentions of self government is to be achieved and all racial groups in the Legislature are to have share in the Executive, that the rule proposed by the All-Ceylon Tamil Congress that no community should be apportioned half or more of the membership in the Cabinet should be adhered to. It will be found to be not only reasonable but a sound and practical solution of the needs of democracy (viz., self-government).

It will, therefore, on examination be apparent to all reasonable minds that a composite cabinet is the most natural and suitable form of Executive for a composite nation like ours which is made up of many races. It must be admitted that the government of all the people by all the people for all the people, in places like Ceylon and India, can be achieved only in a composite cabinet. It will be admitted that the rule that half or more of the members of the Cabinet shall not belong to one community is a necessary restriction imposed by the fact that the smaller races cannot be given a minimum of less than one member each in a Cabinet of ten, i.e. 10 per cent. representations in the Cabinet even though they may be considered generously treated with only five per cent. representation in the Council.

No thoughtful mind can fail to realise that in the interests of the future development of political party systems in this country it is essential to force the majority community to initiate the process whereby the communal groups in Council would split up along political party lines, and this can only be achieved by the rule that half or more members on the Cabinet shall not be members of the same community.

Finally, it needs no emphasis that once a bona-fide political party system has evolved in this country that the Composite Cabinet can be dispensed with and the Unitary Cabinet System installed in its place—unless like the people of Switzerland, we in the country decide as a result of the working of the Composite Cabinet for a decade that the system of compulsory Coalition Cabinet is the best suited for the attainment of True Self-Government and Real Good Government for this Island.

Cardinal Manning and the Christmas Pudding

Col. Walter a Beckett and his brother, when they were small boys, were trainbearers to Cardinal Manning, and he tells this story:

"At the close of a series of sermons in the Church of St. Mary Moorfields to a congregation composed largely of dockers and old-time costers, the Cardinal, world famed as an advocate of temperance, urged all who could to take the pledge, and to hold up their hands. His Eminence counted 87 and appeared to be delighted. At the end of the count, something was evidently happening behind the Cardinal to disturb the congregation. His Eminence, always a little uncertain about his young trainbearers, turned round to see what they were up to.

"This time he met us with a rather sharp countenance, but it quickly turned to one of genuine amusement when he saw the two of us, with our little arms raised high. The whole congregation roared with laughter; and strange to say, the Cardinal joined in.

"When the noise had died down—'That makes 89,' said the Cardinal, and so we took the pledge.

"This happened in June and we did not feel the trials of teetotalism until Christmas came round. Then someone remarked that we could not have Christmas pudding because there was wine in it. Calamity!

"What were we to do? My brother, who throughout his life always discovered solutions to all our joint difficulties, again found the way out.

"We must interview the Cardinal," he said, and off we went. We waited for some time—what a long time it seemed with so much in the balance!—but at length His Eminence appeared and we explained the trouble.

"Dear me," said the Cardinal, when he had perused our mother's list of the pudding's ingredients, 'there certainly is wine in it, isn't there? But,' he continued, as if struck by a sudden idea, 'as the pudding will be boiling for so long, the wine will have been boiled out of it. You may eat the pudding.'

"We were about to hurry happily away when—'Just wait a minute,' said the Cardinal, and he began to write something down on a piece of paper. For a moment we thought that he might have revoked his permission. We were soon reassured. 'Tell your mother,' said His Eminence, 'that I have copied the recipe and intend eating a similar pudding on Christmas Day.'"
—The Examiner.

Mr. Ruthnaswami on Hindu Culture

Catholic Vice-Chancellor of Annamalai University

"To know the history of ancient India one should study the history of the religion, caste and social organization of the Hindus, and the history of Indian culture," said Mr. M. Ruthnaswami, speaking on "A View of Indian History," in connexion with the Indian Programme of the Fort Y. M. C. A. Hut, Madras, to interpret Indian culture to Allied servicemen.

He said there was no reliable history of ancient India, and books written by scholars like Vincent Smith were dry. The reason was that in ancient India religion played the part that reason played in other countries, India, unlike Western countries, never concentrated on the making of the State, but caste, influenced by religion, gave what the State provided in other countries.

Again, in ancient Hindu polity, there was nothing new or spectacular to be written, and the influence of the doctrine of maya or illusion made people believe that even the greatest events were of no more importance than ordinary common happenings. Because of the ravages of time and the destruction of available documents, much information was denied to historians.

Tracing the invasion of India by the Aryans, he remarked that the superiority of Aryans was a myth. The Dravidians were not inferior. Though in the long struggle the Aryans won, they still dreaded the Dravidians. The Vedas were merely prayers invoking the gods to help them against the 'barbarians.' Regular history of India began only with the Invasions. It was under the British that the whole of India came under a single Sovereign. The speaker added that the caste system

had the greatest influence in India, and it was seen even among the Muslims.

Concluding, Mr. Ruthnaswami said that any people could feel satisfied with what Hindus had achieved in the field of spiritual life and culture and even in regard to the development of their social order.

Order Absolute

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction } No. 354

In the matter of the Last Will and Testament of the late Emmanuel Joseph of Jaffna Town.

Deceased.

Antony Wilfred Joseph of Jaffna now at Colombo. Petitioner.

This matter coming on for final disposal before H. A. de Silva, Esquire, District Judge, Jaffna on the 3rd February, 1945 in the presence of Mr. W. B. Canagaratna, Proctor on the part of the petitioner and the affidavit of the Petitioner and the witnesses to the Last Will having been read, it is ordered that the petitioner as sole Legatee of the abovenamed deceased be declared entitled to have probate of the Last Will & Testament of the abovenamed deceased and directing that such probate be and it is hereby issued to the petitioner accordingly.

Sgd. A. V. KULASINGAM, Acting District Judge.

2-2-45.



Order Nisi

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction } No. 343

In the matter of the estate of the late Kanthar Supramaniam of Karainagar North.

Deceased.

Supramaniam Nalliah of Karainagar North. Petitioner.

Vs.

- 1. S. Nadarajah of F.M.S.
- Minor 2. S. Rasiah, Manager, Sittampalam Theatre, Anuradhapura.
- 3. Thangamuthu widow of Ambalavanar Kasinather of Karainagar North.

Respondents.

This matter coming on for disposal before H. A. de Silva, Esquire, District Judge, Jaffna on the 21st day of Nov. 1944 in the presence of Mr. W.B. Canagaratna, Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read. It is ordered that the abovenamed 3rd respondent be appointed guardian-ad-litum over the minor the 2nd respondent and that Letters of Administration to the estate of the abovenamed deceased be granted to the petitioner unless the respondents shall appear before this Court on the 22nd day of January 1945 and shew cause to the contrary to the satisfaction of this Court.

The 21st day of November 1944. (Sgd.) H. A. DE SILVA, District Judge.

Order Nisi extended to 20-3-45.

Sgd. H. A. DE SILVA, District Judge.

NOTICE

DISTRIBUTION OF TEXTILE CARDS—JAFFNA DISTRICT

Textile cards will be distributed in Jaffna District between 19-3-45 and 25-3-45. Distribution will be done from house to house by the Kirama Vidane. Rice Ration books must be produced at the time of issuing the Textile Cards.

House holds which do not receive textile cards by 25-3-45 can obtain them on application at the Kirama Vidane's office before 28-3-45.

E. GOONARATNE, Asst. Govt. Agent (E), Jaffna. Jaffna 10th March, 1945.

Which is the most fashionable Drink

Some say Claretta

Others cocktails.....but lately there has been a definite revival of that old favourite VITTO FRUIT WINE SYRUP it is zestful appetising drink—and it is good for you

THE VITTO PRODUCTS Co

Telegrams: "VITPRO" Dehiwala

RETAIL DEALER:—L. S. RAJANAYAGAM, No. 13, SAVERIMUTTU MUDALIYAR ROAD, JAFFNA.

ANNOUNCEMENT:—

BOON TO THE CUSTOMERS

Expected Shortly—Large Stocks OF **CHEAP TEXTILES**

SUITINGS, SHIRTINGS, SAREES, SARONGS, DRESS-MATERIALS, VESTIES, SHAWLS Etc.

AT **DAYARAM'S**

54, MAIN STREET, JAFFNA.

Watch for the Date