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

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## THE TRAVANCORE QUESTION

BY C. J. VARKEY, K.S.G., M.A.,  
FORMER MINISTER OF EDUCATION MADRAS GOVT.

(Concluded from last issue.)

### CLAIM FOR EXISTENCE & GRANTS

What, then, is the real purpose for which the Catholic Church opens and maintains Catholic schools? The answer is to satisfy a need which could be satisfied in no other way. A parent—Hindu or Muslim or Christian—has a natural duty to give a suitable education to his child, and he has, therefore, a corresponding right to choose the type of school for his child's education. A sound education must develop the complete man—the body, the mind and the soul, and must, therefore, provide for the child's physical, intellectual and spiritual or moral formation. If non-Catholics have not yet heartily joined the Catholics in fighting against the new revolutionary policy of the Travancore Government, it is perhaps due to the fact that they are satisfied with the one-sided education imparted in neutral schools like those run by Government or by Municipalities or District Boards. Catholics are not satisfied with a one-sided education; their idea of sound education is this: "To confine education to the cultivation of those faculties only, which subserve mere worldly purposes, and to make no account of that particular training which is indispensable to win success in the eternal life that is to follow, would be unreasonable and criminal. Education in order to be sound and to produce beneficent results must develop what is best in man, and make him not only clever but good."

Herein lies the fundamental reason for a Catholic parent to send his child to a Catholic school, wherein he can become clever in secular studies as in Government schools, and can also become good by getting a correct moral formation, to which Catholic schools and colleges pay great attention, and for which non-Catholic parents send their children in thousands to Catholic schools and colleges. Now, moral formation must rest on a moral code or a code of morality and morality to be effective must be based on a system of religion; and this the Catholic child gets in his Religious Instruction class outside the school hours. Thus the Catholic Church produces, through her numerous schools and colleges, men and women imbued with a sense of duty and devotion to the State, of obedience to law, and of respect to all lawful authority. Is this not a valuable service which the Christian schools and colleges render to the State; and is it statesmanship on the part of a Government to reject this offer of humanitarian social service as a co-partner with the State in the work of producing clever and good citizens for the State?

If a Christian school does this service, if it is as efficient as a State school and as well conducted by a stable Management as a Government school, has not that school a right to exist as well as to get aid from the State which it faithfully serves? As a matter of fact, out of 3,052 primary schools in the Travancore State, as many as 2,169, i.e. 71 per cent, are run by diverse private agencies; and out of 2,169 private schools, over 80 per cent are run by Christian educational agencies, educating 3,63,300 pupils as against 1,91,500 in Government schools! And these

Christian-owned schools are housed in approved buildings, built out of the funds of Christian Churches and associations; and they are following the courses of studies, curriculum and books prescribed by the Government; and it has been admitted by Government and very often on the floor of the Houses of Legislature by non-Christian members that in efficiency these Christian schools stand much higher than Government schools!

And yet the Travancore Government has now decided to wipe out this type of well-conducted Christian schools by starving them by denying them grants from their funds. If, over and above the courses of studies and curriculum prescribed by Government, these school buildings are utilised to impart a little religious instruction to Christian pupils attending them, and that outside the school hours, and without any expense to the Government, they are to be denounced as schools of "special religious education" and denied any grant! Is this justice; is this statesmanship? Is it not tantamount to the persecution of Christian subjects, because they are Christians?

### FALSE PROPAGANDA

As a result of my recent visits to several parts of Travancore, studying the situation on the spot, I discovered that thousands of Travancore Christians had already left the State and settled down in the British Districts of Malabar and South Kanara—a fact brought home to me when I visited Calicut last week. So, too, Christian students are leaving Travancore University to study in colleges outside Travancore under the Madras, Bombay and Calcutta Universities. They are escaping in this way what, they feel, is a wave of persecution of Christians in Travancore.

While such is the actual position, the world outside Travancore is made to believe that the Christians are demanding new claims that they must have a new freedom to teach and force their religion on others and that their schools must be given financial aid for this purpose. This is a false propaganda. In fact, the Christians want nothing new; they demand a mere continuance of their right to teach their own religion to their own pupils in their own schools, and outside the school hours. They too are nationalists. Like those outside Travancore, they too are not for sectarian schools open to any one community only. They believe in common schools, open to all castes and creeds, whoever conducts them—Government or stable, well-established educational agencies, like Ramakrishna Mission, Christian Missions, Nair Society, S. N. D. P., or Muslim Associations. And they are ready to co-operate with the State in working successfully the scheme for free and compulsory primary education, and for this, they have already better buildings and better equipment as well as men and women who have adopted education as their life-vocation. Outside Travancore, in other parts of India, it is with the co-operation of such good educational agencies that free and compulsory scheme is worked. Why should Travancore alone reject this offer of help and co-operation?

(Continued on Page 4)

## ALL-CEYLON TAMIL CONGRESS AT A GREAT PUBLIC MEETING DENOUNCE SOULBURY REPORT

"We admit that the Soulbury Report has gone against us", said Mr. S. J. V. Chelvanayagam who presided. "There is no use in hiding facts. We have had a severe defeat, but there is no disgrace in defeat. Disgrace can only follow the manner in which we take defeat. In deciding on this matter, we cannot think merely of the moment, we must look ahead and look back deep into the past."

"We represent a people whose history runs into thousands of years. In this country alone, our recorded history extends to much over two thousand years. We have to look into the future for centuries to come."

"His Majesty's Government must be kept in the knowledge that the principles we have been fighting for were not adhered to by us as temporary expedients. The principle of non-domination goes to the very root of our existence. That the Tamil labourer on the estate should not be reduced to a new form of slavery by the deprivation of most elementary of human rights stands as a permanent demand for social justice. If it is the desire of his Majesty's Government, as it should be, to know what is the feeling of every section of the people of this country towards those proposals, then, as 'The Times' of London pointed out, the proposed constitution should be placed before somebody which is more representative of minority opinion than is the present State Council. To ask a Council which is overwhelmingly Sinhalese in character its opinion as to the necessity for safeguards against their own misuse of power is well nigh ridiculous."

"In thanking Mr. G. G. Ponnambalam, M. S. C., we must also thank the other members of the Deputation that went to England on our behalf and on behalf of the Indians: Mr. Motha, our Joint Secretary, Mr. Rajakulendran and Mr. Desai. Amongst others in our midst I must single out Dewan Bahadur I. X. Pereira, the Acting President of the A.C.T.C. A true Tamil, never wavering in the cause, he has been a source of immense strength to us. It is a matter for regret that the political correspondent of a morning paper should have indulged in a cowardly attack on him a fortnight ago. Mr. Pereira seeks no place or power for himself. If Mr. Pereira has been making representations or giving expression of views, they have all been as a servant of the Congress."

Mr. Chelvanayagam, concluded his address by expressing his gratitude to "The Times of Ceylon" for the "valiant fight it has put up on behalf of the minorities of this country" and called upon Mr. A. J. R. Vethavanam to propose the first resolution:—

"This Special Session of the All-Ceylon Tamil Congress emphatically condemns the Soulbury Commission's report for the following among other specific reasons:—

(a) The proposed introduction of the British Cabinet System which will result in the establishment of a permanent communal oligarchy.

(b) The proposed inequitable distribution of political power among the different communities as envisaged by the Scheme of Representation.

(c) The denial of the rights and status of Indians in Ceylon, who form a valuable unit of the body politic of this Island.

(d) The unsatisfactory nature of the recommendation relating to the Second Chamber as proposed by the Commissioners and as the report has failed completely to recognise and satisfy the just demands of the Tamils for an effective share in the Government of the country and to recommend a suitable constitution for Ceylon with its heterogeneous population, composed of several communities with diverse interests, cultures, creeds and with conflicting historical backgrounds."

Dr. E. M. V. Naganathan, seconding, said that they opposed the Soulbury Report not because it was adverse to them, but because it was a perverse report which was not worth speaking of. He administered "a little Free Education to the members of the Beira Lake Press on Cabinet System" and said that the implementation of the Soulbury Scheme would only result in the establishment of a permanent Sinhalese oligarchy.

Mr. V. Joseph, Advocate, proposed and Mr. V. S. Nadesapillai, Proctor, seconded the second resolution demanding in the name of the Tamil community that the Tamil members of the State Council should reject the motion to be introduced in the State Council by Mr. D. S. Senanayake recommending the acceptance of the White Paper proposal as such proposals were unjust and inequitable and totally unsuited to the existing political conditions in this country and highly detrimental to the social, economic and political interests of the Tamils in Ceylon. The resolution was passed.

Mr. R. Sivagurunathan, former Chairman, Jaffna Urban Council, proposed and Mr. S. Saravanamuttu seconded the following resolution:—

"This Special Session of the All-Ceylon Tamil Congress demands that as the present State Council has become stale and outworn and has no right to function since it is unrepresentative, it be dissolved immediately, and that, in view of the statement made by His Majesty's Government in the White Paper, that they will take into account the views expressed in the State Council and the number of those in that Council who vote in favour of adopting the new Constitution, an appeal be made forthwith to the country for a mandate on this vital issue."

Mr. J. Tyagarajah, M.S.C., supporting the resolution, said that he was there to listen to their views and he totally agreed with them that the present Council had become stale and could not arrogate to itself the right to decide the future constitution for this country. A matter like the new constitution, which affected the whole country, should be decided by a newly elected Council and the present one, whose life had been extended time and again by artificial respiration by repeated Order-in-Councils, thoroughly unqualified for the task. The resolution was passed unanimously.

Chev. S. Arulanandam, moved the following resolution and it was seconded

(Continued on Page 2)

**Jaffna Diocesan Union**

The Annual General Meeting of the J.D.U., has been postponed to Sunday the 18th Nov. at 10 a.m. and will be held at the Catholic Club.

**WANTED**

Wanted 2 qualified Tamil teachers, preferably with knowledge of English, for St. Xavier's College, N'Elhiya.  
MANAGER.

**Church Calendar**

NOVEMBER 1945

FRI. ...9 D. H. Red. Bas.  
SAT. ...10 S. Andrew.  
SUN. ...11 5 Ep.—S. Martin C.  
MON. ...12 S. Martin M.  
TUES. ...13 S. Didacus.  
WED. ...14 S. Josaphat.  
THURS. ...15 S. Albert G.  
FRI. ...16 S. Gertrude.

**The Catholic Guardian**

NOVEMBER 9TH 1945

**TAMILS REJECT SOULBURY REPORT**

The All-Ceylon Tamil Congress at its largely attended special meeting in the Town Hall, Colombo, unanimously condemned and rejected the Soulbury Commission Report as unsuitable to Ceylon and unjust to the Minority Communities. Whether its action will bear fruit or not that was the only honourable course the Congress could take. When the Donoughmore Report was made public ample time was allowed for the people concerned to discuss the report and express their views on it before it was accepted by the British Government. In the present instance there has almost been a breathless hurry on the part of the Colonial Office before the people of this country could give an opinion on it. This appears to show that the Report was written under the direction or inspiration of the Authorities at Whitehall. The Commission itself was in the nature of a stalking horse. Whether that is so or not the scheme put forth reflects the diplomacy of British Imperialism. In seeking to estimate, what we might term, the present constitutional crisis we must consider certain facts of history which have only to be set down in order that the question at issue may be understood in its proper perspective.

When the Europeans came to this country for purposes of trade they found it inhabited chiefly by two races of people, the Tamil and the Sinhalese each with their own rulers and each politically independent of the other. They might have waged wars, offensive and defensive, but as their normal condition, they both enjoyed autonomy, that is to say, neither the Sinhalese nor the Tamils were subject to each other. The European nations who came as traders gradually took possession of the Island and unified political power under one sovereign as in the case at present under the King of England. If the British

now want to relinquish their hold on Ceylon they may do so but in so doing they have no right whatever to subject to the rule of one community another that was politically its equal before the European advent. The mechanism of self-government, therefore should be so devised as to preclude any domination by any one community; otherwise it is manifest absurdity to speak of self-government for the people of Ceylon. It was with this end in view that a form of representation was drawn up known as balanced representation. It awarded half the number of seats to the community major in numbers and the other half was divided among the other communities—a very equitable distribution indeed. Thus, while the Constitution would save the self-respect of the other communities, the Sinhalese, if they wanted, with their strength of half the number of votes could carry on the day government of the country. But the Soulbury Commission has declined to consider it because it was not "made in England." That was the old-fashioned and astonishingly narrow view taken of the scheme. The Commission gives the impression that it knows nothing about matters Constitutional other than the British model which in the opinion of John Stuart Mill and other experts is thoroughly unsuited for a country with a population of several races not coalesced into a nation. It is sheer perversity to force it upon Ceylon. One thing is certain; the Soulbury award is not going to lead to Dominion Status and here then British diplomacy has been extremely clever. Those who welcome it do so for immediate and personal or communal benefit.

**Tamils Denounce Soulbury Report**

(Continued from Page 1)

by Mr. S. Ratnasingham, Proctor, Pt. Pedro :

(a) expresses its surprise and regret at the action of His Majesty's Government in issuing the White Paper dated 1st November, 1945, and at the contents thereof adopting the Soulbury commissioners' Report, and states that the White Paper is subject to the same defects which vitiate the report as enumerated in Resolution No. 1. and

(b) states that the White Paper has been issued without the public of Ceylon and the Tamil community being given a sufficient opportunity to express their reasons and objections in detail on such a vital matter and that a premature decision on the issues involved will irretrievably prejudice the future destiny of the people of this country and that the principles underlying the White Paper are inconsistent with and contrary to an undertaking given on behalf of His Majesty's Government by its official spokesman in Parliament in 1938 to the effect that in framing the future constitution of Ceylon the principles underlying the provisions of the Government of India Act would be borne in mind and that the treatment of the minority problem in Ceylon as indicated in the White Paper is entirely different from the principles recently adopted by His Majesty's Government and the British Parliament towards the solution of the similar communal problem in India, and

(c) further states that the importance of a matter like the future constitution of Ceylon requires the benefit of a Parliamentary debate in the interests of both Britain and Ceylon.

**Newman To-day and To-morrow**

FATHER B. DEOGUPILLAI.

"I write for the future" said Newman more than once. That was indeed a prophetic utterance. It is an undeniable fact that Newman never wrote for the mere sake of writing but always in response to definite occasions. Yet, much of what he wrote and propounded has an enduring value.

First of all Newman foresaw with prophetic vision that a time of widespread infidelity was coming. "The waters, he says, have in fact been rising as a deluge. I look for a time after my life, when only the tops of the mountains will be seen like islands in the waste of waters. I look with keen compassion on the next generation and with, I may say, awe." Need we point out that the world today is passing through the tragic era foreseen by Newman? "Remove heaven," said Newman once, "and man will put up with earth rather than honour nothing at all." That is what exactly has happened today. Having lost the heritage of Christianity through secularism the present-day world has turned to the base and ruinous religions of nationalism, racism and communism. Materialism and scientific atheism have become the enticing doctrines of the day. "For the first time in history, wrote Pope Pius XI of immortal memory, we are witnessing a struggle cold-blooded in purpose and mapped out to the least detail between man and 'all that is called God.' This modern revolution has actually broken out or threatens almost everywhere and it exceeds in amplitude and violence anything yet experienced... Entire peoples find themselves in danger of falling back into a barbarism worse than that which oppressed the greater part of the world at the coming of the Redeemer."

Now that the world is in danger of completely losing the very things for the defense of which Newman spent almost his whole life, his salutary message to the world is ever actual today, viz., the infallible Church is the sole "provision adapted by the mercy of the Creator to preserve religion in the world and to restrain that freedom of thought... and to rescue it from its own suicidal excesses." The history of our day pays ample witness to this semi-prophetic utterance of Cardinal Newman.

What power, what authority, in the world other than the Catholic Church has risen in recent times in defense of the dignity of the human mind against the aberrations and suicidal excesses of modern Rationalism or Agnosticism? What institution has raised its voice more frequently and more effectively than the Catholic Church to warn the world against the poison of Communism and to preserve religion, order and peace in the world?

We are living in a turbulent and calamitous period of the world's history. Undoubtedly. Never-the-less let us not be frightened but rather, like Newman, view the events of our day with the spiritual eye. "The whole course of Christianity, Newman tells us, from the first... is but one series of troubles and disorders. Every century is like every other and to those who live in it... it seems worse than all times before it... Troubles have ever been; they ever shall be; they are our portion. "The floods are risen, the floods lift up their waves. The waves of the sea are mighty and rage horribly; but yet, the Lord who dwelleth on high is mightier." Christianity has been too often in what seemed deadly peril that we should fear for it the new trials of our day.

In the field of education too Cardinal Newman has a salutary message to the present and future generations. With the *Idea of a University*, which is a rare classic in the field of University education, Newman has won for himself universal fame as a great educationalist. The very reading of it is in itself an education. In it Newman vindicated a place for Theology too in the curriculum of a University; else, he showed, the education it imparts would be incomplete distorted and dangerous. Further, he determined with masterly skill and precision the true aim of a university education, which is, to fit men for

the world by imparting knowledge for its own sake, not in view of professionalism. A University training, wrote Newman, is the great ordinary means to a great but ordinary end; it aims at raising the intellectual tone of society, at cultivating the public mind, at purifying the national taste at supplying true principles to popular enthusiasm and fixed aims to popular aspirations, at giving enlargement and sobriety to the ideas of the age, at facilitating the exercise of political power and refining the intercourse of private life."

These very sound ideas of Cardinal Newman deserve to be better known. They must be brought home to the present-day world of lay education which is sorely in need of them. For, on the one hand it denies to theology the right of citizenship in Universities and on the other, it places the vocational or scientific formation of the pupil on the forefront and forgets, neglects or even goes so far as to ignore the real formation of the spirit.

Again, the world of today poisoned by secularist thought reckons that true moral character can be formed by purely secularist means, that is, through literature, science and history.

**Newman on His Anglican Death-Bed**

BY F. N. C. SAVERYMUTTU

In the long vacation of 1839, Newman began to study the history of the Monophysites. During this course of reading there dawned upon him the untenableness of Anglicanism and he grew alarmed. There was an awful resemblance between the principles of heretics then and those of Protestants in the 16th and 19th centuries. While the tenets of the Roman Church were ever one and the same. This conviction shook from the very foundations the structure of the creed to which he had clung so long; and the via media seemed to him like an exploded myth. The Arians and the Monophysites had many things in common with the Protestants. The Anglican bishops, one after another, were beginning to hamper him in a more determined manner. On top of all, his church authorities proposed to create an Anglican bishopric in Jerusalem—a step which confirmed the essentially protestant character of Anglicanism and its departure from the body of the Catholic Church. This Jerusalem bishopric was really the beginning of the end. From the end of 1841 Newman was on his death-bed as a member of the Anglican Communion. He had thought of falling back on lay communion; yet he would not still leave the Church of England. He desired union with Rome, but under certain conditions. Unconditional surrender? No! He even kept back those inclined to go Romewards.

Could not Rome be satisfied if the Anglican communion had upon it the mark of SANCTITY? This was a novel line of argument. Yet it appeared impossible to suppress that secret longing love of Rome, the Mother of English Christianity. He was too conscious of this bias, so aware indeed that he started preaching against being influenced by sympathy instead of by cold reason. His critics now construed his mental state into a manifestation of weakness. Nay, they went much further. They even suspected the honesty of his intentions. A conflict of reasons and a conflict of emotions represent a mental struggle distressing enough to the most stoical human nature. A conflict of ideas arrived at by close study and reflection with a conflicting ideas arising from feeling and sentiment intensifies the difficulty of choice perplexing the intellect by this intrinsic diversity. Newman's was a highly sensitive nature. "Cor ad cor loquitur" was the motto he chose as a Cardinal, and his choice betrayed the true nature of his own genius. He believed that the whole man should reason, his affections, his imagination, his conscience, and his actual experience all playing their part as well as logical powers. Other faculties supply the material for logic to work on. By July 1844 he was able to write to a friend confessing that the principle of development was "discernible from the first years of Catholic teaching up to the

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### Order Nisi

**IN THE DISTRICT COURT OF JAFFNA**  
In the matter of the intestate of **Kathiravelu Thevasahayam of Navaly.**  
Deceased.

**Tesimentary } No. 456**  
**Jurisdiction }**  
**Packiam widow of Thevasahayam of Navaly.**

**Alice Ponnammah daughter of Thevasahayam of Navaly.** Petitioner,  
Vs.

**This matter coming on for disposal before S. S. J. GOONESEKERA, Esquire, District Judge, Jaffna on the 6th day of September 1945 in the presence of Mr. S. Tirunavukarasu Proctor on the part of the Petitioner and the petition and affidavit of the Petitioner having been read:**

It is ordered that the abovenamed Petitioner be declared entitled to letters of Administration of the estate of the abovenamed deceased and that the same be issued to her accordingly unless the Respondent abovenamed or any other person shall on or before the 19th day of October 1945 appear before this Court and show sufficient cause to the contrary.

This 6th day of September 1945,  
Sgd. **S. S. J. GOONESEKERA,**  
District Judge.  
19.10.45  
Time to show cause extended till 28.11.45.  
Intd. S.S.J. G.  
D.J.

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present day.' He recognised that there was no mid-way between atheism and Catholicity and that a perfectly consistent mind must embrace either the one or the other. Now, no valid reasons could be assigned for continuing in the Anglican Church, and no valid exceptions could be taken to joining the Roman. He had already retracted the many harsh things that he had said against the Church of Rome. In the beginning of 1845 he began his Essay on the Development of Doctrine. Even before he got to the end he resolved to be received into the Catholic Church.

Father Dominic came to Littlemore on October 8th and received him into the true Faith. Newman left Oxford for good on February 23rd, 1846. To Kettle this was the most painful event of his life. How Pusey felt the parting is among the most affecting records of a history. Lord Beaconsfield declared afterwards that "the secession of Mr. Newman dealt a blow to the Anglican Church under which it still reels." To the Catholic world however it was an epoch-making incident. It was the epilogue to a series of acts enacted in the chambers of the human heart in its experiments with Truth. Its echoes still reverberate with charming clarity in the pages of the APOLOGIA PRO VITA SUA, the most lucid and sincere religious biography in the English language.

### Joint Committee

An important step in the organization of Christians in India was taken in Bombay when representatives of the two All India Organizations, the Catholic Union of India and the All India Conference of Indian Christians, formed a joint Committee to deal with public matters of common interest. Mr. M. Ruthnaswamy, Vice-Chancellor of Annamalai University, was chosen Chairman of the Joint Committee, and Mr. B. N. Rallia Ram of Lahore, the Secretary.

The committee among other resolutions decided to send a deputation to H.E. the Viceroy in connection with the Indian Christian representation in the Central Assembly and the Council of State, and on the proposed Constituent Assembly, and other important matters affecting the community. The deputation will consist of Mr. M. Ruthnaswamy, Sir Maharaj Singh, Mr. S. Balasingam Satya, Mr. C. M. Lobo, Mr. Rallia Ram, and Mr. A. Soares.

The Committee declared that in the future constitution of India the free profession, practice, and propagation of religion be guaranteed, and that change of religion should not involve any civil or political disability. The Committee also appointed a sub-Committee to formulate proposals for the future constitution to be placed before the Constituent Assembly.

That the recruitment to the Indian Army in all ranks and all parts of India be open to Christians on the same terms as to the members of other communities, was urged in another resolution passed by the Committee.

On the recent Travancore educational policy, the Committee, while appreciating the Government desire of spreading education, held that this could be done without disturbing the long-established system of grants-in-aid to private schools and requested the Government of Travancore to receive a deputation of the Joint Committee with a view to arriving at a satisfactory settlement of a question which has deeply disturbed Christians in and outside the State.

The Committee in another resolution appealed to the Government of India to revise their recent decision to repatriate missionaries of ex-enemy countries who are yet in detention, and to allow those who have not been proved guilty of subversive activities to resume their spiritual and humanitarian work.

### LOCAL & GENERAL

**Jaffna Diocesan Union.**—A meeting of the Executive Committee of the Jaffna Diocesan Union will be held at the Catholic Club on Sunday the 10th at 5.30 p.m.

**Confraternity of the Sacred Heart.**—The monthly meeting of the

members of the Confraternity of the Sacred Heart, S.P.C. Branch, Senior Division was held on Sunday the 4th October at 6 p.m. at the College Hall. The Revd. Fr. S. Vanderkone, O.M.I., delivered an address on the Invocation "Heart of Jesus our Life and Resurrection Pray for Us." Mr. S. S. Edwards B.A., proposed a vote of thanks to the lecturer seconded by Mr. J. C. Segarajasinghe. Very Revd. Fr. B. A. John, O.M.I., who presided speaking at length on the subject highly complimented Fr. Vanderkone on his well studied and instructive address.

A Requiem Mass for the repose of the souls of the deceased members will be offered on Saturday the 10th inst. at 6.30 a.m. at the College Chapel.

**A Public Lecture.**—Under the auspices of the Literature Committee of the Jaffna Diocesan Union Revd. Fr. B. William Jesuhasan, O.M.I., will deliver a lecture on Sunday 11th November at 6.30 p.m. in the Jaffna Catholic Club on "The Seven Freedoms." All are welcome.—P. Saverimuttu, Hony. Sec., Litt. Com.

**Obituary.**—There passed away to his eternal reward Mr. M. Bastiampillai, the popular merchant of Main Street, Jaffna on the morning of the 8th inst. Death was sudden and has given a great shock to all the Catholics of the Town. An obituary notice will appear in the next issue.

**Another Riot at Ananda.**—Soon after the new principal of Ananda College, Mr. L. H. Mettananda, assumed duties on Tuesday morning rioting broke out in the School.

Boys began to run helter skelter with stones and other missiles in their hands and attacked some members of the staff. In the melee some of the students themselves and Mr. C. S. Seneviratne, a teacher was injured and taken to hospital.

The injured were removed to hospital while the Police took charge of the situation in the school. Mr. Carl Lourenz, A.S.P., together with a number of Inspectors and Police Constables were on the spot. Shortly before noon the disturbance was quelled.

**American Textiles.**—The profit to Government on the importation of American textiles from the commencement of the scheme until August 31st, 1945, was Rs. 3,632,294-42 cts., according to a summary of the trading account furnished by the Textile Controller to the Minister of Labour, Industry and Commerce.

**Fatal Grenade Explosion.**—A hand grenade which he picked up on his way from Kayts was examining exploded, killing Kartbigesu Marnickam, personal guard and chauffeur of Mr. Arunachalam Murugesu, Acting Superintendent of Excise. The tragedy occurred in the bungalow of Mr. Murugesu at Nallur.

**Tamil Shorthand.**—Mr. P. Q. Christian writes to say that Revd. Fr. C. Chovan, O.M.I., Professor, St. Patrick's College who possesses long experience in Shorthand has also devised a special system to suit the peculiar characteristics of the Tamil phonetics based on the famous Sloan Duployan method.

His illustrations are clear and easy to learn and practise in a short space of time. In the event of Sinhalese and Tamil becoming official languages of the country Government will require the services of a large number of Sinhalese and Tamil Stenographers to be employed in different Departments and Courts.

**Jaffna V. C. Chairmen Confer with Minister.**—A Conference of V. C. Chairmen and other members of the Jaffna District V. C. Association presided over by the Hon. Mr. S. W. R. D. Bandaranaike, Minister for Local Administration was held at the Jaffna Kachcheri on Saturday the 27th inst.

Mr. C. Thiagarajah President of the Association in welcoming the Minister and Commissioner of Local Government paid a tribute to the Minister for his keen interest in developing local units.

Mr. C. Coomaraswamy, G.A., N.P., Mr. E. W. Kannangara, and the Hon. Mr. S. W. R. D. Bandaranaike addressed the Conference.

Among the many subjects discussed were: Stray Cattle Nuisance; Ways & means of increasing V. C. Revenue; Amendment of V. C. Ordinance Section 19 (6) clarifying word "contract"; Training of V. C. Clerks; Community Welfare Centres; Salvage Campaign; Jaffna

Lagoon Scheme; Uniformity in Taxation; Conservancy; Health; Charity Relief Committee; Kama Vidhans; Village Surveys; Government Cattle seizers.

Mr. A. T. Vethaparanam, Secretary, proposed a vote of thanks.

**Death of the Bishop of Dacca.**—The death of the Rt. Revd. Timothy John Crowley, C.S.C., occurred at Dacca on Oct. 2nd. The Bishop was 67, and had given 38 years of his life to the service of India. Born in Co Limerick, Ireland, in 1880, he went to America as a youth, and joined the Congregation of the Holy Cross. He taught for a time in the famous University of Notre Dame, Indiana, U.S. He was ordained in 1906 and came to India in 1907. Twenty years later he was made Coadjutor to Bishop Legrand, whom he succeeded in the See of Dacca in 1929. The Bishop's genial personality was expressed in the monthly articles he used to contribute to "The Bengalee." During the last three years he acted as Chaplain to the American Military Hospital at Dacca. In last year's Birthday Honours, the Bishop was awarded the Kaiser-i-Hind Gold Medal.

## CORRESPONDENCE

### Newman Centenary

Dear Sir,—This is to congratulate your paper on the 'special issue' of the 28th ultimo to mark the Newman Centenary.

The conversion of Newman is a great triumph to the Church of Rome, and Protestantism had a definite set-back as a result of the step taken by Newman Manning etc.

News have just reached us of the celebrations in England where several Prelates and high Church dignitaries took part. It is a pity that we had no such demonstration in this country!

However your paper did a distinct service by giving a wealth of information on the subject and an account of what was done in Jaffna and Colombo on the occasion of the Centenary.

I believe your paper is the only one in India or Ceylon to have a special edition.

Well done "Jaffna Guardian."  
Yours etc.,  
Wellawatta, A. S. Perera.

### A Blessing for the Little Crusade of the Sacred Heart

Several Bishops of Ceylon and India have already been pleased to bless and encourage the Little Crusade of the S. H. Its Director had lately the pleasure of receiving from Canada, from His Eminence, Cardinal Rodrigue Villeneuve, O.M.I., Archbishop of Quebec, a blessing for the Crusade with the following, very encouraging words: "In the company of the Bishops of the Missions, I bless, with all my heart the Little Crusade of the Sacred Heart and I earnestly hope and pray that it may spread all over the earth so that the reign of the Divine Heart may bring peace and blessings to all the people still seated in the shadow of spiritual death."

## OBITUARY

Mary Antoinette Evageline, only daughter of Mr. and Mrs. Thos. J. Savundranayagam, passed away to the realms of eternal bliss at 2 a.m. on Saturday the 3rd Nov. 1945 at "Aria Lodge", Jaffna. Only 16 months she lived in this transitory world and within this short time by her charm, affection and signs of piety she had won a high place in the hearts of her near and dear relatives. Just before her death she suffered much. She was destined for Heaven. Her loss means much to her parents and her two little brothers—whose only consolation is that she is now safe in Heaven and forever happy.

Her funeral was largely attended by her relatives from Naranthanai, Karamban, Mathagal and Jaffna. The Revd. Fr. T. A. Mathuranayagam, her paternal uncle officiated at home and at the Church of Our Lady of Refuge. Her grand uncle—Revd. Fr. P. J. Jeevaretnam, O.M.I., Rector, St. Henry's College, Ilavallai, officiated at the graveside, assisted by Very Revd. Fr. P. T. James, O.M.I., another paternal grand-uncle.—Fiat.

## The Karayoor Marriage Provident Society Ltd.

### TENTH ANNUAL REPORT FOR 1944

The Managing Committee of the Karayoor Marriage Provident Society Ltd., Jaffna, has much pleasure in presenting to the Members the Tenth Annual Report and Audited Accounts for 1944.

#### MEMBERSHIP:

On roll at 1-1-44.....	2020
Admitted during 1944.....	376
Less	2396
Members Paid off (Refunded) 49	
" " (Benefits paid) 76	
Defaulters.....	69 194
On roll on 31-12-44.....	2202

**BENEFITS & REFUNDS:** 76 members had the pleasure of receiving the Marriage Benefits which amounted to Rs. 12,014-48 and 49 members who have been either in arrears or on the untimely death of their nominees were refunded Rs. 2,413-76. Members who wish to have their Benefits must pay their subscriptions regularly. Those who are in arrears for three months and more will not be eligible for claims.

**MEETINGS:** The Managing Committee met 10 times during the year with an average attendance of 8 members. For the welfare of the Society strict adherence to the rules is carefully observed by the Committee.

**CONCLUSION:** The Society has gone through another year of useful work. The progress of it depends entirely on its Co operators i.e. the parish priest of the different missions, Teachers and other volunteer workers. To all these we tender our sincere thanks and implore God to bless them.

On behalf of the Managing Committee,  
L. S. Rajanayagam,  
Hony. Secretary.

#### BALANCE SHEET.

LIABILITIES	Rs. c.
To Suspense A/c No. 1 ...	878-99
" " " " No. 2 ...	1,287-07
" Credit Balance ...	42,358-85
P. & L. A/c ...	5,932-21
	50,457-12

ASSETS	Rs. c.
National Savings Fund ...	17,000-00
Cycle Allowance Fund ...	255-00
Loans on mortgages ...	9,100-00
Mercantile Bank ...	18,915-80
Rev. Fr. Pomykol O.M.I. ...	4,986-32
Penny Savings Fund ...	200-00
	50,457 12

A. P. Muttiah,  
Treasurer.

Audited and found correct.  
C. N. DevaRajan  
Public Auditor.  
Jaffna, 24th July 1945.

#### NOTICE

I hereby give notice to the Public that I intend closing down my business as Pawn Broker at an early date. I shall thank all those who have pledged jewels with me to redeem same as early as possible, preferably before the end of the year.

M. E. RASIAH,  
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## The Travancore Question

(Continued from page 1)

Another instance of false propaganda is the statement issued by the Travancore Government that they are merely carrying out the wishes of the Legislature. But the truth is otherwise: the Legislature carried out the wishes of the Government. The public outside Travancore have not understood the secret of the situation. The Education Reorganisation Committee recommended in their report that private educational agencies should be encouraged by a more liberal support, and this recommendation went contrary to the designs of the Government, viz., to suppress all private primary schools. Therefore, the Government issued a 'whip' to official members, nominated members, and the representatives of their 'pocket boroughs' in the Legislature, to vote for the unofficial motion asking for the introduction of State monopoly of primary education—a fact clearly proved by the voting in the Assembly; and this is the much-talked of majority in the Legislature asking the Government to take over the management of all private schools! Secondly, the ordinary constitutional procedure of a good government is to consult the opinion of interests and agencies that would be affected, if the Government were to carry out the Legislature's wishes. Instead the Government immediately came out with their proceedings, announcing that the Government had decided to introduce a policy of State monopoly, as recommended by the Legislature. This is the much-talked of popular government in Travancore! Is this democracy or autocracy? Let 'unprejudiced' men—outside Travancore—now realise the hollowness of the claim of popular support put forward by the Government.

### THE SOLUTION

If the Government were to turn round and say that, because teachers are not adequately paid by private schools, these schools must be wiped out of existence, the reply is that it is not statesmanship to cut off the nose to spite the face. During the Congress Ministry, I had to face a similar situation in the Province of Madras, and the solution I then introduced may well be prescribed for the Travancore State too.

Out of the total grant allotted to a school, 85 per cent was fixed as teachers' due and 15 per cent as the Manager's due for contingent expenses; and if any Manager failed to pay the teacher his due share of the grant, the Educational Officer was authorised to pay the teacher directly from the Government Treasury, and thus the teacher was protected from the tyranny of the Manager. Again, in spite of repeated warnings, the Manager of a school did not extend or improve the school building, or provide adequate equipment and playground, or appoint the required number of qualified teachers, or dismissed them at will, its recognition was withdrawn.

Such are the ways of improving and cleaning the field of primary education, and not killing all schools, good and bad, so that the State may enjoy a monopoly of primary education. Unless the Travancore Government re-examine the question, and allows good private schools under different stable agencies, to continue and receive adequate or reasonable grants, Catholics as a body will continue their present constitutional agitation, and many may die as martyrs for the cause of their children's education and their religious beliefs and convictions. I confidently hope that matters would not be pushed to such an extent, and that the time-honoured policy of toleration of the Travancore Royal Family will not be departed from and that the reputation of Sir C. P. Ramaswami Ayyar as one of the ablest administrators India has produced in modern days, will not be dimmed by unwise and unstatesmanlike actions as the uncrowned Raja of Travancore!

## Tamils Object to Lion Flag

The Working Committee of the All-Ceylon Tamil Congress has written to Sir Waitalingam Duraiswami, Speaker of the State Council, and as member

representing the Kayts constituency, regarding the intention of a certain section of the members of the State Council to implement the wish expressed by Mr. J. R. Jayawardene, member for Kelaniya that the Sinhalese lion flag should be stocked by the Government Storekeeper for the purpose of being displayed officially over all government buildings in general and the State Council in particular as the flag of the Government of Ceylon.

"From press reports it would appear that you have agreed to the principle of hoisting the Sinhalese flag over the State Council and that you were only awaiting the return of the Leader of the House, Mr. D. S. Senanayake, before deciding as to 'which of the three Sinhalese lion flags' was to be recognised as the official flag to be displayed over the State Council premises," states the letter.

"As you are aware the British flag, namely the Union Jack, has incorporated within it the national flags of all the countries of Great Britain. The flag of England alone (namely the Cross of St. George) does not fly proudly over the Houses of Parliament to the exclusion of all the others.

"The Union Jack is hoisted over all government buildings in Ceylon not because it is the national flag of Ceylon but as the flag of the present suzerain. Are we to infer that its replacement by the Sinhalese communal flag is to signify that the Sinhalese are henceforth the rulers of this country and that the non-Sinhalese in the Island may therefore consider themselves the subjects of the Sinhalese rulers? If on the other hand it is proposed to fly both the Union Jack and the Sinhalese flag together over the State Council, are we to understand that the British and the Sinhalese would jointly rule over all the others in this Island?

"Your ruling as the Speaker of the House on the issues raised and your opinion as the member for Kayts on the grave consequences to the status and self-respect of the Tamil peoples of this Island involved in such a procedure are kindly requested.

"The need for a truly national flag for Ceylon which will help to unite all the citizens of this Island in the future Free Lanka is one which all freedom-loving nations would desire. We propose to take the necessary steps at the appropriate time to summon a few leaders from among the different communities, and a select few from among those conversant with the subject of heraldry to design a national flag for our common motherland—a truly national flag around which all the principal races of this Island can rally with self-respect and enthusiasm."

## Travancore Education Controversy

The recent statement made to the Associated Press of America by Sir C. P. Ramaswami Ayyar, though meant to clarify the position, leaves much to be explained.

It does not explain why the State must scrap all the present educational agencies to which Travancore owes its enviable record of literacy, and take charge of the whole of primary education. Why cannot the State integrate the denominational schools in their 10-year plan of free and compulsory education, as has been done notably in Great Britain, where the concept of democracy includes a real concern for the rights and feelings of the minority? Is there a special magic in schools run by official agencies? Is there not, on the contrary, a real danger of uniformity and standardization in a single-type school, which is fatal to the progress of education?

Nor does the Dewan explain why public moneys may be spent only on purely secularized education, and not on that all-round education which includes

spiritual and moral guidance to the youth. If he thinks that this kind of neutral school is modern and progressive, he is much mistaken. The purely secular education has been tried and found wanting, and statesmen and educationists alike are now concerned with the ways and means of re-introducing religion and ethics into even purely State schools. If circumstances do not permit other than purely secular education in State schools in Travancore, it is all the more reason why the State should favour, and not frown upon, these schools where it is possible to give integral education.

One would also like to know why the Dewan feels compelled to accept a resolution of the Legislature which went against the report of its own Reconstruction Committee and deals a death-blow to thousands of private schools which have deserved well of the State. Are we to understand that responsible government has begun to function in Travancore, and the local Assembly and Council have ceased to be purely advisory bodies?

The Dewan should realize that the trouble in Travancore is not a solitary instance, but a part of an age-long and world-wide conflict between the conflicting claims of the Catholic Church and the State over the education of Catholic children, and that statesmanship demands that the question should be lifted from the plane of polemics to that of negotiation. The problem can be solved to mutual satisfaction, if there is a spirit of good-will and reasonableness. We may say, however, that the example of America which the Dewan has cited, is not helpful. In America any church or other agency may run its own schools, colleges, or even universities at its own cost, and Catholics do run them, preferring to sacrifice wealth to their convictions. If Catholics in Travancore were in a position to finance their own schools, they would do so, under protest against the double taxation involved. The Dewan's gesture that Catholics may maintain their own Schools, if they please, at their own cost, is no contribution to the solution of the problem.

Sir C. P. R. Ayyar is, I am afraid, merely trying to create prejudice when he interprets the Catholic background to education, claimed by the Archbishop of Madras, as a subtle or insidious way of propagating Catholic ideas, a kind of indirect religious propaganda. If there was such a thing, the danger would have been noticed long ago, and people of other communities who are very sensitive in this matter, would not be as keen as they are to send their children to Catholic schools. Parents, rather than politicians, are the best judges in the matter. A Catholic background for Catholic children means something more than religious instruction in the narrow sense of the term. It means a culture and an outlook based on the Catholic philosophy of life and conduct. No one can possi-

bly object to it, unless it issues into anti-social activities, and not even our bitterest critics can bring this charge against us.

## Manipay

At a public reception by the residents of Manipay Parish on Saturday the 27th instant at Manipay in honour of Mr. C. Thiagarajah, on his being re-elected as Chairman V. C. Manipay, presided over by Dr. S. Subramaniam J. P., Mr. E. W. Kannangara Commissioner of Local Government, stated that progressive Village Committees should be converted into Town Councils. Any Village Committee which has attained a sufficient standard of efficiency in administration and interests itself in all activities for the promotion of the Village, he had no doubt would be converted into Town Councils.

The Hon. Mr. S. W. R. D. Bandaranaike in referring to M. Thiagarajah's varied activities stated that Manipay was definitely a most progressive V. C. Continuing he said that too many receptions would tend to bring about a sort of self-complacency in public spirited persons, but he was of opinion that certain receptions of that sort were necessary to indicate confidence of the people on the person honoured. Services of public spirited men do not always receive the gratitude of the people. This was a feature in Ceylon. Abuse or criticism to public spirited men would stimulate them for more active work. He was very pleased to participate in the function and offered his felicitations to the Chairman.

An Address placing confidence and unswerving loyalty and gratitude was read by Mr. R. Gnanasampanther, secretary of the Reception Committee. Among the others who addressed were Dr. S. C. Thurairajah M. O. H., Dr. S. G. C. Mills, Messrs T. Buell J. P., S. A. Nathan, K. Chornalingam, A. Chelliah, Chairman V. C. Pandaterripu. Among those accommodated in the platform was Mr. C. Coomaraswamy G. A., N. P.,

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