

# TRUTH ABOUT THE TRAVANCORE EDUCATIONAL POLICY

JOSEPH THALIATH, M. A., Bar-at-Law,  
Retired Chief Justice, Travancore

TRIVANDRUM  
14 OCTOBER 1945

# TRUTH ABOUT THE TRAVANCORE EDUCATIONAL POLICY

*Joseph Thaliath, M. A., Bar-at-Law,*  
*RETIRED CHIEF JUSTICE, TRAVANCORE*

TRIVANDRUM

14TH OCTOBER, 1945.

## FOREWORD

This booklet contains the full text of a speech delivered by Mr. Joseph Thaliath, M. A., Bar-at-Law, at a meeting of Catholics held at Trivandrum on 14th October, 1945. We recommend this to all who desire to get a correct view of the question involved in the controversy relating to the primary education in Travancore. The speech also reveals certain undesirable features connected with the agitation that is being carried on, in and outside Travancore against religious education.

Mr. Joseph Thaliath has been a judge and Chief Justice of the High Court of Travancore for over seventeen years. He was also a Judge of the High Court of Cochin for some time. In both the States he enjoys the highest reputation as a judicial officer. It may be doubted, if any man ever sat in these High Courts, whose judicial career answered more exactly to the conception of a "just and upright judge".

In what esteem he was being held by the Members of the Bar is evidenced by the fact that at the time of his retirement, the Members of the Advocates' Association of the Travancore High Court put up a portrait of his in their hall, an honour they have extended so far in their long existence to only one other Judge, viz., the late Mr. Karimpet Rama Menon, M. A., Bar-at-Law, another Chief Justice of the High Court of Travancore.

*Publishers.*

Appendix

## I

**GOVERNMENT'S NOTICE**

Issued to H. E. The Bishop of Changanacherry  
By The Government of Travancore

R. O. C. No. 3824/45/Edn.

Government of Travancore,  
HUZUR CUTCHERRY,  
Trivandrum, 6th September, 1945

From

The Secretary to Government.

To

The Rt. Rev. Mar-James Kalacherry, Ph. D., D. D.,  
Bishop of Changanacherry

*Rt. Rev. Sir,*

In the September and October issue of the *Vedapracharamadhyastan*, Book 18, Lekkams 3 & 4, a Pastoral letter No. 123, is published as having been issued on August 15, 1945, under your signature. The letter is published at pages 25 to 33 of the above magazine. You have also issued a command in that letter that it should be read in every church, after service, on the next two Sundays.

This letter is prefaced with a quotation from the Holy Scriptures (St. Luke XXII- 36, 38). It stated that you have yourself unsheathed one sword and that the necessity to use the remaining spiritual sword—atomic bomb—in your possession has arisen, as also the occasion for those who have purse to take them out. The letter goes on to state that if the primary rights of the individual are affected to the slightest extent, as a result of the socialistic policy of Government, nature will grow angry with the Government, rouse up all the forces under the sun, and enter the arena to wipe out from the face of the earth the unjust authors of nationalisation. You attack the Government both explicitly and implicitly, and compare the Government's alleged policy of nationalising schools of the State with Hitlerism, Nazism and Fascism.

The policy of the Government has been made absolutely clear more than once, both on the floor of the Legislature and elsewhere. That policy has been deliberately misinterpreted in the letter under reference. There is bitter attack on the members of the Legislature and imprecations on their heads for doing their duty. The name of

the Sovereign has been needlessly brought into the discussion in a most improper manner.

Government are advised that the whole of this objectionable letter is subversive and seditious, is calculated to bring into hatred the duly constituted Government of this State and to cause communal bitterness and strife leading to violence. Government, therefore, are constrained to ask you to withdraw this publication and to express open regret for having published it. If you do not do so within a fortnight after the receipt of this communication, Government will have no alternative but to take such action as they may be advised to adopt in the circumstances.

Yours faithfully,

Sd/ B. Paramu

*Secretary to Government*

## II

### BISHOP'S REPLY

Sent to The Government of Travancore  
By H. E. The Bishop of Changanacherry

CHANGANACHERRY,  
September 17, 1945

*From*

The Rt. Rev. Dr. James Kalacherry, Ph. D., D. D.,  
Bishop of Changanacherry

*To*

The Secretary to Government,  
Trivandrum

Ref. R. O. C. No. 3824/45/Edn, Dated

Huzur Cutcherry, Trivandrum, 6—9—'45

*Sir,*

I have the honour to acknowledge receipt of your letter quoted above, referring to my Pastoral No. 123.

Following the Apostles' example, Bishops send letters called pastorals to their flock, and these pastorals are always read to the Faithful in all the churches of their respective dioceses. I have issued on several occasions pastoral letters to my people, and I am bound to do so when necessity arises. The pastoral letter No. 123, of August 15, 1945, which is referred to in your letter cited above, is one of such

pastorals issued by me as Bishop of Changanacherry to the Faithful of my Diocese.

I am amazed at the interpretation given to the words in my Pastoral, and I reject such interpretation as wrong and fallacious. An unbiassed reading of my pastoral will show that I speak of spiritual sword, spiritual atomic bomb, and that the letter is a spiritual exhortation to prayer so that the dangers threatened may be warded off.

A perusal of the letter will show that there is absolutely no attack either explicitly or implicitly on the Government. If my observations are suggested by the resolutions passed by the peoples' representatives in the Legislature, that does not mean that they are suggested by the Government. It is the right of every individual to express his own opinion about the actions of popular representatives, and the reference to them in my letter is nothing but an honest evaluation of those actions.

The name of His Highness the Maharaja had to be mentioned, as I sincerely believe that the suggestions of the representatives of the people will be a stain on His Highness's good name, glorious reign and traditional policy of religious tolerance. Your observation that the name of the Sovereign has been needlessly brought into the discussion in an improper manner indicates that Government have failed to understand the spirit of the pastoral or the significance of the points discussed therein. I vehemently protest against your bringing in the name of the Sovereign as a handle for the unwarranted stand you have taken.

I take this opportunity to state that the advisers of Government are entirely mistaken if they have thought that the pastoral is objectionable, subversive or seditious. It is neither calculated to bring into hatred the duly constituted Government of the state nor to cause communal bitterness or strife leading to violence. I repudiate the charges mentioned in your letter. I may also point out that in pursuance of the principles of the Catholic Church, I have always inculcated in my pastorals respect for constituted authority and I have always stood against all movements tending towards disturbance of peace or tranquillity of the State.

I do not find any reason either for withdrawing my pastoral under reference or for expressing any regret for having issued the same.

Yours faithfully,

† James Kalacherry

*Bishop of Changanacherry*

---

THE MAR LOUIS MEMORIAL PRESS, ERNAKULAM