

The Catholic Guardian

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THE QUICKENING SPIRIT: SACRIFICE

It is to be hoped that one of the enduring lessons this war will teach the world is that to challenge the highest in man rather than call on the lowest in him is to get the best out of him.

It seems a very simple truth, put down baldly, especially to members of the Church that has never acted on any other principle. Yet elementary though it appears, the history of the last few poignant decades proclaims the world's ignorance of it.

These decades saw the world marching under the bright banners of the very best intentions steadily downhill into the moral chaos that made 1938-40. These were the years dizzy with the promises of Progress, when science and social service, legislation and religion were all in process of adapting themselves solely to serve the satisfaction of man, solely to make life easier and more comfortable for him.

Religion—particularly the Catholic religion—was told it would have to adapt itself to modern conditions, or get out. It must water down its dogmas to be more in tune with those of Messrs. Laski and Wells, and make concessions all along the line to meet the comfort of man rather than the ordinances of God.

This accommodation of religion to the taste of the worshipper rather than the desires of the Worshipped which many pioneer pastors not only advocated but actually put into practice, is a key to the attitude of the time. Man from the pre-natal clinic to the crematorium was to have his way made smooth, his every wish met, his every instinct fulfilled, his every caprice gratified. That was what Progress meant. That was what science was for.

The world was to be a material Heaven in which man, with full and fulsome aid from mass production and the science laboratory, was to be God.

The whole Blue Print for the Perfect World in which men would have to do little and enjoy much, was thus definite.

ly laid down. And the whole point of it was that it was all for man. He was to be given all. Gratification without exertion, easy living without effort, these were the hinges upon which the whole scheme turned.

And yet while this apotheosis of man was in production, so to speak, there were certain warning writings on the wall.

One was religion. All those undoubtedly sincere pastors who, knowing that men cannot live without religion, tried to win him to religion by making it easy for his "modern mind," found their churches getting emptier instead of fuller. On the other hand, the Catholic Church that so obdurately refused to make any compromises, not only filled its churches but was finding it necessary to build new ones to meet its growing congregations. Man, it appeared, preferred dogmatic religion to a watered down one, after all.

Another warning was the state of the world.

The world in spite of science and progress and their promises was undoubtedly sick. Not merely politically and socially, but morally sick—sick with a mental despondency that made it slack, apathetic and despairing. Everybody who travelled in Europe before 1938 saw it, felt it and, in view of the promise of progress, was baffled by it.

But one trained world observer I met in the heart of Europe knew this sickness for what it was. It wasn't the prospect of war, he said, for given right thinking there need be no war. It was something worse, because it stifled right thinking.

"Mankind," he declared, "has been corrupted by a deadly modern heresy—the heresy that thinks a man can enjoy happiness even in this world without earning it."

Man had lost his soul under the promise of easy life. Everything was going

(Continued on Page 4.)

GOD AND MORAL LAW ONLY BASES OF SECURITY AND PEACE

"The security of each and every individual is guaranteed only by the belief that there is an eternal law of right and justice derived from the very nature of the Supreme Being that there is a Law not subject to any considerations of earthly grandeur of momentary convenience." Thus Alfred Noyes, poet and convert to the Faith, summed up the need for spiritual values in education in a radio address in New York sponsored by Education for Freedom, an association dedicated to the preservation of democracy through education.

"All the great charters of human liberty," Mr. Noyes said, "are based upon the idea of the brotherhood of man which is implied in the universal Fatherhood of God. Those charters appealed from the caprice of earthly tyrants to the eternal law of right and justice which is above the State, on the one hand, and is enshrined in the hearts and minds and consciences of the humblest individuals on the other."

Mr. Noyes referred to the present war as "the most appalling wickedness in human history," and ascribed its occur-

rence to a materialistic education that has given rise to "organized State-wickedness."

"Education for Freedom," he concluded "and other such organizations standing for the democratic doctrine of human equality and urging an education that will free and release the individual from the chains of his own unworthy instincts and impulses, are moving in the right direction in affirming anew the dignity and the value of each and every individual."

"No statement of peace aims can be more than a straw in the wind, unless it implies a radical change of heart and mind, something far deeper than glib lip-service to the shaken relatives of current ethics, which lead directly to the idea that anything which is convenient at the moment is right. . . . Let us then resolve, over the innumerable graves that we are digging for our own young, that this change of heart and souls shall come, with a new conviction of the eternal truth. . . . Seek ye first the kingdom of God and His righteousness and all these other things shall be added to you."—New Leader.

THE TRIAL OF WAR CRIMINALS ESSENTIAL UNDERLYING POSTULATE WANTING IN MODERN POLITICAL PHILOSOPHY

(Continued from our last issue.)

Modern political philosophy teaches a conception of sovereignty which perceives the nation as an end in itself, a supreme value; the sovereign State does not acknowledge any authority higher than itself. The source of national law is the nation, and no superior power can be acknowledged, nor any law which would overrule the national law. The sovereign State exclusively exercises its sovereignty, both by its legislation and its jurisdiction within its own boundaries.

Thus in the history of modern times a stage has been finally reached when the early medieval Christian European unity of nations has been completely split up into isolated fragments of self-regulative and self-contained "sovereign" nations, each of them the source of its own law. This modern system remained somehow tolerably workable so long as the common Christian heritage of the civilized peoples provided a certain general cultural and moral standard which was more or less tacitly acknowledged and respected among them, and found its expression in adequate national legislations and in rules and customs of international relations. When, however, the Nazis eventually, with truly Teutonic thoroughness, carried the modern principles of sovereignty to their logical conclusion, declaring that German law is whatever benefits the German people, and proclaiming themselves to be the *Herrenvolk*, they openly and bluntly discarded any remnant of Christian standards. Isolated sovereignty stands now against isolated sovereignty, and the civilized nations will not be able to tackle the German problem if they are satisfied to oppose the radical, though logical, German principles of nationalism with the self-same principles, only half-heartedly applied and somewhat watered down by some drops of "humanity." They are not even in a position to outlaw the Germans, because the act of outlawing presupposes in any case a "law" of which the Germans are to be "out."

It is, of course, exactly the same issue which becomes manifest as a stumbling block in all the big international problems with which we are confronted; but it seems that the nucleus of the problem becomes particularly clear in the popular question of the prosecution of war crimes. The general demand for justice originates from a natural common desire for fairness and equity, which has its roots not in modern poli-

tical philosophy nor in positivist conceptions, but in the ancient Christian heritage. However dimly the basic religious idea may still be alive in broad sections of the peoples, yet they have preserved the idea of a universal moral law which requires unconditional obedience and binds every human being and every nation, overriding any national law and sovereignty. This conflict between general public opinion and modern conceptions of sovereignty and positive law is irreconcilable.

In the many debates, articles and letters to the newspapers there has been much talk about "humanity," and yet there has been no reference whatsoever to be found to any law compelling and protecting that humanity, although the conception of "crime" necessarily presupposes some law to be violated by it: *nullum crimen sine lege*. Although the right to demand the prosecution and punishment of war criminals has not been questioned, but rather emphasized, yet neither the principle of national sovereignty, in the modern sense of the word, nor the exclusive validity of the national positive law, has been questioned.

We find ourselves confronted with a ponderous alternative. Either the idea of a universal objective moral law, binding mankind and superior to any national "positive" law is a mere illusion, an airy castle in the clouds, in which case we must stop vaguely talking about justice and humanity, and become bound to admit that there is neither right nor sense in prosecuting war crimes, because those crimes do not exist, and any prosecution of Germans, however solemnly staged as legal proceedings, is in fact nothing but retaliation and vengeance; or, a supreme, universal law exists and is a reality, in which case we have frankly to acknowledge it, to submit to it, and humbly to confess that our axiom of national sovereignty as an end in itself and our positivist conception of law have been tragic aberrations.

The acknowledgment of this universal objective law opens the only thinkable approach towards a legal and effective prosecution of war criminals, and offers the only basis of fair proceedings by international legal action. We cannot have it both ways, and no compromise or elaborate interpretation will offer a fair and satisfactory solution of the problem. It is for this generation to choose.—*Tablet*.

RESPONSIBLE PEOPLE AGREE WITH POPE

Anglican Archbishop Garbett, preaching in York Minister at the beginning of June, said:

"We are fighting against cruelty, tyranny and treachery in their most detestable forms. That is why we cannot agree with His Holiness the Pope when he couples those who started the war with those who prolong it, or when he suggests a negotiated peace."

The Anglican *Church Times* on Friday the 16th Jan. published this editorial note:

"We hold no special brief for His Holiness the Pope, but a good deal seems to have been read into the allusion which he delivered in Rome last week that a precise study of his actual text fails to substantiate."

"One good point which he made was that the war might be unnecessarily prolonged if the victors held out to the

vanquished no other prospect than that of utter annihilation. Most responsible people in the Allied camp are in agreement with this view; it is the virus of aggression, not the German nation, which is marked for destruction."

"Another plea put forward by the Pope was that the peace settlement should be framed on constructive Christian lines and that a worthy place in the post-war world should be assigned to the vanquished. This too is nothing more than common sense; it is quite impossible to sink without trace a political and economic entity as large as Germany."

"Nothing that the Pope said was in fact incompatible with condign punishment for those responsible for the unholy start and barbarous conduct of this most atrocious war."

Church

SEPTEMBER 1944

FRI. ...22 S. Thomas, V.
SAT. ...23 S. Lulus.
SUN. ...24 17th Sunday after Pentecost.
O. L. Ransom,
MON. ...25 S. Firmin,
TUES. ...26 S. Justina.
WED. ...27 S. Damian.
THURS. ...28 S. Wenseslaus.
FRI. ...29 S. Michael (deD).

The Catholic Guardian

SEPTEMBER 22ND 1944

MODERN MAJORITY RULE BASED ON FALSE PRINCIPLE

There is at present a Committee composed of a few State Councillors engaged in drafting a Constitution for this country. A novel feature connected with the business of this Committee is that it is being entertained to dinner by successive Ministers before it sets to work. In spite of its being thus fortified, whether it will produce an acceptable scheme remains to be seen. If the members of the Committee are wedded to the idea that absolute majority rule is a principle unchangeable in democracy they are bound to fail. This principle was, no doubt, accepted as sound till lately but recent events have forced political thinkers to revise their opinion and study the question afresh in the light of its historical development. What history on this question teaches is that if unanimity is not a practical proposition in democracy then at least a substantial, that is a real majority of three-fourths or two-thirds must be required for all important decisions. Even then only when common or collective interests were concerned should the minority be bound by the decision of the majority, but where sectional interests are affected the majority can carry its view only with the consent of the minority. And further, this form of government is possible only where there is political unity among a people who are harmoniously blended and united into one nation. These are the safeguards considered necessary in the use of the majority by the wisdom of the ages gone-by. The discarding of these safeguards for the modern false idea of a bare majority rule has been the cause of many a wrong and injustice. This worship of mere numbers dates from the radical writers like Hobbes and Rousseau. To them Authority was the outcome of an agreement between man with every other man who from his state of savagery came to live in civil society. This is the "Social Contract" of Rousseau and the body thus formed by it he called the State which in its oneness had all the rights of the citizens and by this very contract became omnipotent. This omnipotence resides in what Rousseau called the General Will by which he meant the will of the numerical majority of the Sovereign People. Such a General Will is ascertained by the simple process of counting heads. An example may make it clear. If in a State of 20,000

citizens 10 vote on one side, that is the General Will, not merely the will of the majority but of the whole 20,000 together, for although 5,000 persons may detest that particular proposal such detestation lying only in the individual will mean nothing because the individual will has ceased to exist by the "Contract." And hence a minority was of no account and may be brushed aside. Such was the theory of Rousseau from which the modern principle of majority rule was derived. But its falsity is patent. Society is not a thing of convention in which individuals composing it surrender all their rights to a thing called the General Will of the people exercised by a numerical majority which may confer it on a single person. But that is what had happened in Fascist Italy and Nazi Germany. Both Hitler and Mussolini asserted that they were the embodiment of the General Will of the people conferred on them by their party majorities.

EDITORIAL NOTE

Jaffna Association.—A distorted version of what happened at the last meeting of the Jaffna Association published in the daily papers gave us an unpleasant surprise. But later we saw in the "Hindu Organ" a fuller account of the meeting which we believe to be the more correct one and are glad to reproduce in this paper for the benefit of our readers. The Association has taken Balanced Representation as its guiding principle and on that question it will stand no nonsense. We are sure it will follow the policy of the All-Ceylon Tamil Congress in the matter of the Reform of the Constitution. If the All-Ceylon Tamil Congress has roped in the Indian Tamils, the reason is they are Tamils actually living in the Island and they cannot be left out in a Congress embracing all Tamils. Their inclusion is not for their own benefit but to strengthen the claims of the Ceylon Tamils. The Indian Tamils living as most of them do in the southern provinces stand to gain by what the future Government will bestow on those provinces but it is the Northern and Eastern Provinces that may be left out in the cold unless the Tamils as a body make an impression by weight of numbers and succeed in getting their claims accepted.



OBLATE NECROLOGY

Died on 16th May, 1943 aged 29, Lay Brother George Junkuz of the Province of Germany (in Russia).
Died on 16th June 1943 aged 77, Bruen of the Province of Germany (in Russia).
Died on 24th November 1943, aged 26 Scholastic Brother Nicolas Liessem of the Province of Germany (in Russia).
Died on 11th December 1943, aged 27, Scholastic Brother Gualterius Bomkamp of the Province of Germany (in Russia).
Died on 6th January 1944, aged 71 Lay Brother Herman Hintzen of the Province of Germany (St. Nicholas).

CONSECRATION OF ST. MARY'S CHURCH, KAYTS

The Consecration of St. Mary's Church, Kayts was the occasion of a grandiose reception given to His Lordship the Bishop of Jaffna on the day previous to the ceremony. As soon as the Bishop was seen to alight from his car at Karaitivu, a stately barge to which had been adapted for the sake of the Bishop and his suite an ornamented platform, came alongside, and a few minutes later, to the strains of well known tunes from the Jaffna band, it headed for the Kayts harbour. A Government steam launch led the course and in few minutes the Kayts jetty was reached. Here a long procession organized in true oriental style, wended its leisurely way, along a well decorated route to St. Mary's Church, where the great function of the next day was to take place. By the time it reached its destination the procession had gathered within its lines half the town population so that an impressive sight struck the eye of the onlooker as he glanced at the magnificent pandal in front of the Church and the enormous crowd at the foot of it stretching out in a vast semi-circle. Songs of welcome rendered by the College choir under the direction of Revd. Fr. S. Joseph, O.M.I., Principal of the College, helped the Bishop to reach his lofty seat, under a beautiful canopy, assisted by the Very Revd. Fr. Emilianus Pillai, O.M.I., Vicar-General, and the Revd. Fr. J.A. Rajanayagam, O.M.I., Parish Priest of Kayts. Everything proceeded according to the well known ritual: garlanding, songs and general address from the public; the sprinkling with rose water being omitted, for which omission I suspect our Bishop must have felt thankful.

A pause. His Lordship rises and expresses his admiration for this grand display of Catholic solidarity and faith he had witnessed that evening. Kayts has been selected, he said, for the signal favour of the Consecration of one of its Churches, not only because it had a beautiful and completed Church, not only because it possessed a beautiful altar—the gift of one of her children—but especially because the faithful of Kayts could appreciate the value of the sacred character of a consecrated Church.

The Parish Priest interpreted His Lordship's address and followed up with a short account of the movement started several years ago, a movement which was accelerated by the generous gift of Mr. A. Bastian, one of the parishioners, in favour of the solemn Dedication of St. Mary's Church. He wound up by expressing his deep gratitude for the devoted co-operation he got from among the parishioners.

Following His Lordship's blessing, in less time than words could tell the stately pandal was suddenly turned into a beautiful altar with a profusion of candle lights illuminating it. Benediction of the Blessed Sacrament, imparted by the Very Revd. Fr. P. Monnier, O.M.I., Vicar of Missions, terminated the day's proceedings.

CONSECRATION OF ST. MARY'S

The next day, Sunday, September 17, the ritual of that wonderful ceremony called the Solemn Dedication of a Church was gone through in all its details. A splendid array of clergy, seminarists and altar boys in red cassocks, preceded or accompanied the Bishop in his movements. A well trained choir consisting of priests and seminarists gave that note of impressiveness to the ceremony which singing alone can convey. The movements and the various actions performed by the Bishop may have been something of a puzzle to outsiders or to Catholics not familiar with religious ceremonies but to the ordinary well informed Catholic they must have been full of meaning. The process of the purification and sanctification of a Church by means of prayer, the use of holy water and the sacred oils, the various blessings with the sign of the Cross, the repeated incensing of the altar and many other actions reminded them of the internal purification of their souls, of the dispositions with which they should appear before God and of

the sentiments of deep respect that should animate them in entering a consecrated Church.

That the people were deeply impressed with the ceremony was evident from their reverential attitude throughout, never disturbed by casual happenings near them or by the need of relaxation after hours of watching.

Solemn Pontifical High Mass brought the ceremonies to a close. The function had lasted five hours.

THE NEXT DAY

A general Confirmation Service was held the next day, in the course of which 363 candidates received the Sacrament of the strong. Among them were the children of the Karampan Parish. A few grown-ups were seen in their ranks, mostly women who were probably recent converts.

LOCAL & GENERAL

Tamil Lexicon.—Those interested in the Etymological and Comparative Lexicon of the Tamil language by the Revd. Fr. S. GnanaPrakasas, O.M.I. will be pleased to know that Part V. Volume I is out and can be had from the author. Needless to say it keeps to the high standard of scholarship of the previous issues but is thinner owing to the present-day difficulties of printing.

Jaffna Diocesan Union.—Under the auspices of the Jaffna Diocesan Union, a lecture will be delivered by Rev. Fr. B. Wm. Jesu Thasan, O.M.I., on "Catholic Influence in Politics," at the Catholic Club on Sunday the 24th inst., at 6 p.m.

Chairman of Reforms Commission.—Lord Soulbury has been appointed Chairman of the Reforms Commission whose terms of reference will be as follows:

"To visit Ceylon in order to examine and discuss any proposals for Constitutional Reform in the Island which have the object of giving effect to the declaration of His Majesty's Government on that subject dated 26th May, 1943, and, after consultation with various interests in the Island including minority communities concerned with the subject of Constitutional Reform, to advise His Majesty's Government on all measures necessary to attain that object."

"It is expected that the membership of the Commission will be completed and announced shortly."

State Council.—The State Council having passed the third reading of the Budget and transacted a few other business has adjourned up to the 14th of November.

New Governor of Ceylon.—The Colonial Office announces that His Majesty the King has been pleased to approve the appointment of Sir Henry Monck-Mason Moore, G.C.M.G., Governor and Commander-in-Chief, Kenya, as Governor and Commander-in-Chief Ceylon in succession to Sir Andrew Caldecott, G.C.M.G., C.B.E., who will shortly relinquish that post.

Note:—The special war-time appointment of Admiral Sir Geoffrey Layton, K.C.B., D.S.O., as Commander-in-Chief, Ceylon, (which was announced by the Colonial Office on 16th March, 1942) is not affected by the present announcement.—Press Communique.

Jaffna Railway Inquiry.—An inquiry which may last several days is being held in Jaffna into the alleged irregularities which occurred shortly after the raid on Colombo following which there was a very heavy demand all over the Island for railway wagons for the transport of goods.

It was alleged that in Jaffna wagons were supplied to those who paid a certain consideration while those who were not prepared to do so were not supplied with wagons or the supply was delayed. A large volume of goods, mostly perishables such as onions and potatoes were left behind at Jaffna by this process of delaying the supply of wagons and had to be thrown away.

Printing Trade Wages Board.—According to a notification in last Friday's gazette, the following have been appointed members of the Printing Trade Wages Board:—Mr. G. K. Stewart (to represent the employers in the trade) and Mr. George R. Motha (to represent the workers).

Duty on Local Medicinal Preparations.—A duty at the rate of Rs. 5 per imperial gallon of the strength of London proof on locally manufactured medicinal preparations containing spirit, will be levied from Aug. 1, 1944, according to a gazette notification under the Excise Ordinance. Medicated country spirits will, however, be exempt from such duty.

New Anuradhapura.—It is understood says the "Daily News" that the Ministry of Local Administration proposes to inaugurate the first stage of the work in connection with the building of the new Anuradhapura as early as possible.

Five Killed in a Fight.—In a fracas between labourers which occurred at Mattakuliya on Saturday night five men were killed and five others sustained serious injuries.

At the time of the affray there are said to have been nearly 1,400 Indian labourers at the place and ten Sinhalese. A dispute arose which led to a fight in the course of which the Sinhalese were severely handled. Four of them died on the spot and the fifth succumbed at the General Hospital the same night.

Legion Makes 200 Converts.—Since the Legion of Mary was established five years ago it has been responsible for 200 conversions, 172 marriages validated and 600 baptisms in the Archdiocese of Denver, Colorado, U.S. The legionaries, works include visiting homes, hospitals, jails, securing priests for the sick, taking individuals to Mass; getting children enrolled in Catholic schools; enrolling individuals in various societies, instructing converts, getting marriages contracted outside the Church put right and persuading the lapsed to return to the sacraments.

There are now 181 active members and 4,747 auxiliaries in the archdiocese.

International Security Conference.—Anglo-Russian Agreement is reported to have been reached at the International Security Conference in Washington that the proposed organisation for peace and security should provide "for an assembly composed of representatives of all peace-loving nations based on the principle of sovereign equality."

Chaplain in Italy now a Baronet.—Fr. Lewis Arthur Clifford, S.J., now serving as a military chaplain in Italy, has become a baronet by the death in New Zealand of Sir Walter Lovelace Clifford, fourth baronet of Fendalton, Christchurch, New Zealand.

U.S. Catholic General Honoured.—Major General Terry Allen, commanding officer of Camp Carson Denver, U.S., has been presented with the decoration of the Order of Commander of the Bath by Lord Halifax on behalf of King George VI for his part in the Tunisian campaign.

General Allen is a Catholic and a graduate of the Catholic University of America in Washington.

Holland Resumes Relations with Holy See.—After a break of eighteen years, the Netherlands Government has named Jonkheer M. W. van Weeks as Extraordinary Representative and Minister Plenipotentiary to the Holy See. Holland established diplomatic relations with the Vatican during the last war, but has not been represented at the Holy See since November, 1925.

Fifth Brother Joins Jesuits.—The youngest son, Peter, of Mr. and Mrs. Alex Fonseca of Karachi, has left to join the Jesuit Novitiate at Vinalaya Andheri, Bombay. This creates quite an exceptional record in India amongst the Jesuits, as Peter is the fifth son of the family to join the Order. All the sons of the family are now in training for the priesthood.

See and Hear Stethoscope.—Dr. G.E. Donovan, Catholic medical officer of Health for Gower, Swansea, South Wales, has devised an instrument which he calls the phono-electrocardiograph.

By its means a group of doctors can listen through headphones and at the same time see the sounds actually produced by the heart, including those not audible with the normal stethoscope. One of its advantages is that the doctors will have visible evidence of the correlation of the sounds heard with the pulsation recorded by the electrocardiograph.

Against Indecent Books and Magazines.—A campaign against suggestive and salacious literature has been inaugurated in Melbourne, Australia, at a conference of Australian news dealers, who have approved a resolution requesting distributing houses to institute a voluntary censorship campaign in an endeavour to eliminate indecent books and magazines.

Inactivity of the Vigilance Committee Deplored at Ampitiya Catholic Association Meeting

At the 5th Encyclical Day Meeting held on the 17th instant, Mr. D. John Codipilly who led the discussion on the encyclical "Vigilanti Cura" on cinema entertainments, deplored the attitude of the Vigilance Committees of the Diocesan Unions of the Island in not publishing prompt regular and frequent publications of classified lists of motion picture plays so that the Catholics may be informed which films are permitted to all, which are permitted with reservations and which are harmful or positively bad.

It is time, he said, that Catholics began to apply the methods of the Legion of Decency and compel the cinema houses to show only such films which influence good morals. The Hon. Secretary was authorised to bring to the notice of the Bishops of the Island to order their Vigilance Committees to sit to work on the principles of the Legion of Decency of America and arrest the present damage that is done to souls by bad motion pictures that seduce young people along the ways of evil by glorifying the passions, showing life under a false light, by clouding ideals, and by destroying pure love, respect for marriage and affection for the family.

Mr. D.D.V. Fernando condemned the attitude of the picture houses in publishing advertisements in the press of pictures embellished by every known art in a manner which is an additional source of corruption, especially to the young, and he called upon all Catholic Associations of this Island to forward their protests to the proper quarters. He warned especially the parents of the dangers surrounding their families.

The Karayoor Marriage Provident Society Ltd.

REPORT FOR 1942-1943

The Managing Committee of the Karayoor Marriage Provident Society Ltd. has pleasure in submitting their annual report and the audited accounts for the year 1942 and 1943. Owing to unavoidable circumstances the Committee regrets that it was unable to issue the report last year.

MEMBERSHIP: At the beginning of 1942 the number of members on the roll was 1,147. Admission for the two years is 1,199, making the total of 2,346. Claims were paid to 97 members and refunds to 39. Defaulting members numbered 190. The number of members at the end of 1943 was 2,020. From the above figures, it can be seen that the Society is progressing rapidly and it has evidenced the benefit it is rendering to the Catholic population of the Jaffna Diocese.

BENEFIT AND REFUNDS: The sum of Rs. 13,867-35 has been donated to 97 members and Rs. 1,222-32 was paid as refunds to members who have either not completed three years or otherwise infringed the rules of the Society. Many have realized the real usefulness of the Society.

MEETINGS: Eight Committee Meetings were held with an average attendance of nine. The Committee revised the rules of the Society and with the sanction of the Executive Committee of St. James' Conference, submitted same to the Registrar General who approved the Rules and the Society was registered under the Societies' Ordinance on 23-3-44.

CONCLUSION: It is gratifying to note in the accounts appended below that the subscriptions paid amount to Rs. 29,359-89 and the deposit and cash

in hand amount to Rs. 41,721-48. Effort is made by the Society to invest the funds of the Society in profitable and safe investments.

In conclusion the Managing Committee offers its sincere thanks to the Priests of the Diocese, Teachers and Collectors for their untiring services on behalf of the Society.

On behalf of the Managing Committee,

L. S. RAJANAYAGAM,
Hony. Secretary.

STATEMENTS OF RECEIPTS AND PAYMENTS FOR 1942 AND 1943.

RECEIPTS	Rs. cts
To balance on 1-1-42	24,461 87
" Subscriptions	29,359 89
" Admission Fees	357 00
" Fines	594 90
" Interest	2,620 00
" Working Expenses	1,747 97
	59,141 53

PAYMENTS	Rs. cts
By Benefits and Refunds	15,054 81
" Commission	531 04
" Stamps	43 65
" Travelling	42 39
" Salaries	1,024 00
" Printing and Stationery	724 26
" Balances:	
Cash in hand	1,712 48
With Penny	
Savings Fund	40,000 00
	41,721 48

59,141 63

PROFIT AND LOSS ACCOUNT FOR 1942 AND 1943

EXPENDITURE	Rs. cts
To Commission	531 04
" Stamps	43 65
" Travelling	42 39
" Salaries	1,024 00
" Printing and Stationery	724 26
" Balance	4,242 45
	6,607 79

INCOME	Rs. cts
By Balance	1,287 92
" Admission fees	357 00
" Fines	594 90
" Interest	2,620 00
" Working Expenses	1,747 97
	6,607 79

BALANCE SHEET ON 31-12-1943

LIABILITIES	Rs. cts
Credit Balance	36,746 67
Suspense A/c	732 36
P. & L. A/c Balance	4,242 45
	41,721 48

ASSETS	Rs. cts
Deposit with Penny	
Savings Fund	40,000 00
Cash in hand	1,721 48
	41,721 48

Sgd. A. P. MUTTIAH,
Hony. Treasurer.

Drawn by
Sgd. C. N. DEVARAJAN,
Public Auditor, 15th June 1944.

CORRESPONDENCE

Question of Ethnology

The Editor, "Catholic Guardian," Jaffna.

Sir,—Will you be good enough to publish this letter in your esteemed paper for the consideration of those who, by virtue of their ethnological research and the study of International History, are qualified to make a pronouncement on this interesting subject.

The Italian Poet Vergil in the VIth Book of his Aeneid describes the funeral ceremonies that were performed by the Trojans more than 2,000 years ago, on the dead body of one of their companions. At the destruction of Troy by the Greeks, Aeneas and some of his companions escaped and fled in search of a new home and after long wandering and delays reached Italy and settled there. One of their companions was drowned and Vergil describes the ceremonies in connection with the funeral somewhat as follows:

Some of the Trojans cut wood and construct a funeral pile. Others prepare warm water to bathe the body and anoint it. Then amidst groans and lamentations the body is draped in purple and laid in state on a couch. Next it is removed and placed in the bier which some carry on their shoulders and place the body on the pile. Incense,

and oil are provided to be burnt with the body. They then set fire to the pile with averted faces. After the corpse had been burnt to ashes and the flame settled down, they wash the remains with wine, collect the bones and preserve them in a closed cask. The ceremonies are wound up by one of them sprinkling holy water thrice and purifying the bystanders who thereupon join in the cry of 'Vale'—(Farewell) and depart. It may here be incidentally noted that the Latin word 'Vale' is pronounced like the Tamil word *vaile* bears the same meaning and correspond in usage.

The similarity between the funeral rites of the ancient Trojans and those of the modern Dravidians (Hindus) is very striking and leads one to conclude that the modern Dravidians are the descendants of the ancient Trojans or at any rate that the 2 peoples descended from one common ancestral stock. That there was some relationship between the 2 peoples cannot be gainsaid. What that relationship was, will be an interesting study for the research student of Ethnology to investigate and determine and place his conclusions before the public. Perhaps the recent discoveries at the Mahenjo Daro excavations might help him in the matter.

Yours truly,

V. K. VELUPILLAI.

Anaipanthi, Jaffna, 17-9-43.

Constitution Making

Sir,—The Conference of State Councillors to arrive at an agreed settlement between the majority and minority communities regarding the future government of the country has naturally aroused a great deal of interest and speculation in the minds of the public. There are a few optimists who think that the non-Sinhalese member of the Board of Ministers could do something to get the rights of the minorities recognized by the Sinhalese leaders. May I be permitted to strike a note of caution.

As things are in Ceylon, it is not wise to expect Mr. Mahadeva or any other Tamil or Minority Leader to be able to persuade the Sinhalese to come to a just settlement with the other minorities in the Island. It is worthwhile remembering that people like Sir Ponnambalam Ramanathan and Sir Ponnambalam Arunachalam who had rendered much greater service to the Sinhalese community during their days and who had greater influence than among the Sinhalese than Mr. Mahadeva or any other Tamil or Minority Leader of the present time, were unable to persuade the Sinhalese to come to any settlement whatsoever with the Tamils and other Minorities. You would remember, Sir, that during those years, Sinhalese communalism, though strong, had not reached its present "high water-mark" and the government of the country had also not passed into the hands of a Sinhalese Oligarchy. Today the Sinhalese, to the exclusion of the other communities, have got power in their hands and are more communal than they were during the days Sir P. Ramanathan and Sir P. Arunachalam.

If these two eminent gentlemen with all their services and influences were unable to persuade the Sinhalese to arrive at a just settlement during better days, it is idle to expect Mr. Mahadeva to be able to induce the present Sinhalese leaders, headed by Mr. Senanayake, to see reason. It might also be remembered that the Sinhalese leader during the time of, Sir P. Ramanathan and Sir P. Arunachalam was Sir James Pieris who was definitely a more reasonable person than the present leader of the Sinhalese. Moreover most of the Sinhalese co-leagues of Sir James Pieris when compared with Mr. Senanayake's followers, were also less unreasonable. While we should all heartily wish the present conference success, in its endeavour to arrive at an agreed settlement, just to all parties, let us not be too sanguine about the chance of Mr. Mahadeva, or any other minority representatives being able to persuade the Sinhalese leaders to share power with the rest of Ceylon. To be fair to our representatives, it would be laying on their shoulders a very exacting burden.

If Mr. Mahadeva was actually influential with the Sinhalese leaders, Mr. Senanayake would have listened to him in 1938 when Mr. Mahadeva tried his

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CORRESPONDENCE

(Continued from Page 3)

best to bring about a settlement, without the mandate of his constituency, at the sacrifice of the principle of BALANCED REPRESENTATION which he espoused and to which he had subscribed. Further even so late as last year, if Mr. Senanayake and his Sinhalese colleagues had any real regard for Mr. Mahadeva's opinion, the latter would have been successful in making them agree to what he considered a just allocation of seats. Mr. Senanayake has his own opinion about Mr. Mahadeva and more seats for Jaffna. With regard to the former, he once expressed himself thus :

"Again my hon. friend, the Member for Jaffna said that his father had rendered great service to this country, that his grandfather had rendered great service and that his great grandfather also had rendered great service to this country. I have no doubt that all of them rendered service to this country and for that we are very grateful to his family. But in a democratic age, I believe, the services rendered by a father are not so much taken into account, when considering the merits of the son. It is not the grandfather or the great-grandfather who is coming into Council, but the individual who is here."

Concerning the latter Mr. Senanayake's opinion has been stated by him thus :—

".....an increase in the number of seats for Jaffna will be a great mistake. If the number of seats for Jaffna is increased, then there will be an additional cause for grievance and we will never be friendly."

Taking all the circumstances into account, let us not bank too much on any minority representative being able to persuade Sinhalese leaders to agree to a just settlement, however much we might wish for it. The Tamils have again and again reiterated their faith in the principle of communal or sectional non-domination as an indispensable item in the future constitution and national politics of Ceylon. The All-Ceylon Tamil Congress meeting which was held recently, has declared its adherence to this principle and stated that no Constitution would be acceptable to the Tamils unless it is approved by the Congress. It is trusted that those engaged in the present negotiations and the public would remember these facts, and see that effect is given thereto if the proposed agreed Constitution is to be accepted by the Tamils.

Colombo, Yours truly,
17-9-44. S.SIVASUBRAMANIAM.

The Ministers and Heads of Departments

Sir,—The recent budget speeches in the State Council have let some light into the relations subsisting between the Board of Ministers and the Heads of Departments. Dr. A. P. de Zoysa in a speech marked by candour and strength of conviction has testified to the existence of racial antipathy and discrimination.

The public have for some years past complained of decline of the quality of the Service and deterioration of morale in the Public Services.

The Donoughmore Commissioners found that the Finance Committee of the old Legislative Council had given a "dangerous twist" to the Constitution then functioning. Its distempers were noted. "It has become the practice," they said, "of the heads of departments to be treated as hostile witnesses against whom it was permissible to employ all the forensic arts of cross-examination.....Under the constant fire of cross-examination subjected to grave discourtesy, if not, on occasion, to general insult, and denied the protection that is their due, it is not surprising that these officers find the treatment extended to them painful and humiliating.....The methods of the Finance Committee have contributed to its own aggrandisement."

With the facts before them, they proceeded to prescribe the remedy to cure the ill, on the assumption that the cause of it was conferment of power without responsibility. Portfolios were the outcome. It seems that it did not

then, that responsibility connected with character that it was a sense which could not sprout overnight like the prophet's gourd.

It has been said over and over again that "the business of the Board of Ministers should be supervising and co-ordinative rather than administrative and that they should not as a rule act as political chiefs of departments." If the Ministers were sensible people, they should be aware of their own limitations. They are the products of universal franchise in the country where the level of education is low and majority of the people are illiterate.

But yet, what do we see? Heads of departments who hold their appointments by virtue of merit, of higher general education, technical training, long experience and high character have become targets for insults and abuse of the Ministers. Several excellent officers have left the service rather than put up with bad treatment.

The Director of Medical and Sanitary Services has had the offensive title of "pocket-dictator" thrown at him by the Health Minister. He was charged with having obstructed the grant of an honorarium in cash to Dr. Dassanaike. The truth was that the Director merely endorsed the opinion of his predecessor in office, Dr. Gunasekera viz., that the thesis submitted by Dr. D. was not deserving of an honorarium. There was a suggestion of racial antipathy in the unfounded charge probably with design to undermine the influence of the Head of Department over his colleagues.

It was reported the other day that when a man at the Kandy Hospital was asked by the doctor in attendance to follow the rule on the principle "first-come first served," he left the hospital and immediately returned with the Minister who ordered the doctor to attend to his man first, declaring that his orders should have precedence over the Hospital regulations.

It should pain one to read the account of how the Principal of the Technical College had been maligned. Instead of assistance, he has received insults and humiliations. On the showing of Dr. Zoysa M.S.C., the extent of good work Mr. Bartlam has done, should deserve recognition. Instead he has been yelled out with insults to leave the College.

The Head of the Veterinary Department could not stand the insults of the relevant Minister and the Island has lost an excellent officer whom it should be difficult to replace.

The Agricultural Department has come to be put in charge of two laymen in succession. The administration of the Department is going on, on the line of 'the blind leading the blind' with wasteful expenditure of millions by the hundred. How long can the country stand this dance of death?

It is the special responsibility of the Governor to protect the Heads of Department. May he exercise his powers on their behalf at least till the Royal Commission arrives.

*Yours truly,
R.C.P.

Jaffna, 18-9-44.

The Jaffna Association

No Change of Opinion On Balanced Representation

A meeting of the Committee of the Jaffna Association was held on the 13th inst. with Mr. A.R. Subramaniam, Vice-President, in the chair.

Arising out of the minutes of the previous meeting, Mr. V. S. Karthigesu, the Secretary, announced that Mr. A. Mahadeva had consented to address the Association after the release of the Ministers' Draft Constitution.

Mr. A. Sambandan, Advocate, suggested that the Association should re-affirm its demand for Balanced Representation. Mr. A. Arulambalam, Proctor and Mr. R. Sivagurunathar, Proctor supported. The house felt that there was no need for re-affirmation now as it had been done so often and there was no change of opinion in the house. Mr. V.S. Karthigesu, Proctor said that it was not necessary as there was unanimity on the question that Balanced Representation was the principle which the Association stood for.

Mr. R.C. Proctor said that Mr. Mahadeva had recently said at a meeting of the All-Ceylon Tamil Congress that he signed the documents relating to Balanced Representation with mental reservation and therefore, he did not now agree with the Jaffna Association, and the majority community also did not care for the Jaffna Association's views. He added that they should not do anything to undermine the work of the Royal Commission.

Mr. P. Chinnadurai, Organising Secretary, said that all these years the Sinhalese leaders knocked at the Whitehall doors for the future constitution of the Island, but now finding that the minorities were united they thought it wise to summon an all-parties conference.

Mr. C. T. Navaretnam, Proctor, said that it was a pity that the Sinhalese leaders did not co-operate with the minorities all these years. He trusted the Tamil representatives in the Council and they should ask their Sinhalese friends to place all the cards on the table and agree upon a constitution.

Mr. V. Veerasingham, Principal, Manipal Hindu College, said that their representatives should not commit themselves to any form of representation without consulting the Jaffna Association. He was of opinion that fifty-fifty alone would not be sufficient under a cabinet form of government and they must, in addition, ask for further safeguards within the cabinet. He feared that the Prime Minister might have one Tamil only among his ministers. Further, if the majority community would not agree to fifty-fifty ratio, a cabinet system of government with necessary checks would be desirable. Mr. Veerasingham then moved the following resolution which was seconded by Mr. T. Arumainayagam, Proctor.

"This Association demands that any agreed constitution formulated for Ceylon should be placed before an extraordinary general meeting of the Jaffna Association for ratification." The resolution was unanimously passed.

Mr. A. Arulambalam said that Mr. Veerasingham, need not entertain any misgivings about the possibility of the Prime Minister nominating only one Tamil to his Cabinet, as under a fifty-fifty ratio in Council it would always be possible to pass a vote of "No confidence" and make the Cabinet resign should any grave injustice be done.

The Chairman at that stage said that all their Councillors could be depended on to safeguard the interests of the Tamils.

Mr. S. Coomarasuriar, Proctor, said that there might be mental reservations.

The following resolution moved by Mr. V. Veerasingham was unanimously passed :

"This Committee resolves that the Tamil representatives of the Northern Province be requested to meet the Committee and discuss the various aspects of the future constitution before they commit themselves in any way."

Mr. C.K. Swaminathan, retired Vice-Principal, Ramanathan College, said that it was not proper to ask the Councillors to meet the Committee when they were busy with the Committee appointed by the State Council.

Mr. K.V. Balasingham, Proctor, said all the Councillors of the North should be invited. We should give one mandate to all.

Mr. V. S. Karthigesu said that the Jaffna Association always worked for the cause of the Ceylon Tamils. The A.C.T.C. embraced Indians also in their fold.

Mr. Sambandan said that for his part he felt that the Indians should be included in the fold. They were all Tamils and had the same language, culture etc. They should not object to the existence of the A.C.T.C.

Mr. Karalasingham said that their Association could not speak for all Ceylon Tamils in the absence in the Association of Tamils from Batticaloa, Trincomalee and other districts.

About 25 new members were admitted.

The annual general meeting was fixed for tomorrow at 3 p.m.

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THE QUICKENING SPIRIT : SACRIFICE

(Continued from Page 1)

to be done for him and he had lost the will to do for himself. Everywhere his need to exercise his own energy, to make sacrifices, to make personal efforts were being superseded and supplanted. He was coming to look upon ease and easy living as his birthright.

And he wasn't happy. He was apathetic, discontented, without spirit. To what deadly lengths his apathy and spiritlessness went we learnt in the days of 1940.

Yet the spirit of man was not yet dead, though the well-meant intentions of the modern had nearly killed it.

"I promise you nothing but blood and sweat," said Mr. Churchill, and men who had felt dead and indifferent even in the face of defeat leapt alive to the challenge.

"I call you to prayer in the face of a supreme need," said the King, the Cardinal and the Bishops, and the whole nation awoke to a prayer so fervent that we verily believe that they saved the nation and themselves by their ardour.

In those flashing moments we surely were taught a lesson we must never forget. It is that the nature of man responds to something higher than the satisfaction of self, that difficulties inspire rather than depress him, that a call to the highest effort, to sacrifice and selflessness quickens and stimulates him, where the promise of mere material contentment only deadens; above all, that in his heart he believes in prayer and the miracles wrought by prayer with a faith that rises superior to mere material dogmas.

And it is this quick, this living, this inspiring spirit of man that we can and must call up and use if we are to win the challenge of the future.—Universe.

ANOTHER !

NEW CONSIGNMENT

OF

Best Benares Sarees

SELECT EARLY

AND AVOID

DISAPPOINTMENT AT

YOUR FAVOURITE SHOP

DAYARAM'S

Main Street, Jaffna.

Notice to Karachchi Farmers—Sirupokam 1944

By virtue of the powers vested in me by Regulation 37 of the Defence (Miscellaneous) Regulations and also by the (Purchase of foodstuffs) Regulations and Defence (Paddy Cultivation) Regulations, all proprietors and cultivators of paddy fields situated within the Karachchi area of Pachchilaipali-Karachchi division in Jaffna district, are hereby required to inform the Land Officer, Kilinochchi, in writing on the prescribed form (obtainable from the Land Officer) of the quantity of paddy harvested and other particulars (as required therein) relating to the present "Sirupokam" before removing paddy to the barns or stores within this area.

2. All proprietors and cultivators are also informed that they should not dispose of any paddy in any manner until the surplus had been duly assessed by the Land Officer and other officers duly appointed for the purpose.

3. Any proprietor or cultivator wishing to remove any paddy outside this area should apply in writing on the prescribed form (which is also obtainable from the Land Officer) and obtain a permit from him.

E.B. TISSEVERASINGHE,
A.G.A. (E), Jaffna.

Jaffna, 9th Sept., 1944.