

# The Catholic Guardian

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## Making the Way of the Cross In Jerusalem

To-day is Friday, and as three o'clock approaches, we join a small band of the faithful, headed by Franciscan Friars, the Guardians of the Holy Land, and, in company with laymen and nuns of different Orders, we assemble at the ancient site of the Roman Governor's Palace, the Pretorium, to start on the Way of the Cross.

As we kneel in the ancient courtyard overlooking the Mosque of Omar, roses in hands and meditating on the beginning of that sorrowful journey, we think of the scourging of Our Lord by the Roman soldiers and the crowning with thorns as the crowd cheer wildly, demanding His Blood to satisfy their lust and ambition.

Leaving the courtyard, we make our way across the cobbled pavement to the Church of Condemnation, where Christ was condemned to the death of the Cross by Pilate and given His heavy burden to bear to Calvary.

Sharing that burden in our thoughts, we walk past the Convent of the Sisters of Zion and the Austrian Hospice. Passing an Arab cafe on our left we notice the colourful scene of Arabs in their traditional dress sipping their Turkish coffee, smoking their bubble-bubbles and discussing the affairs of the day.

At the Third Station there is an Armenian Catholic Church, bought by the Armenian community from the Turks, who used the place as a royal bath for the Sultans.

Kneeling on the pavement outside a small chapel we recollect how Christ fell for the first time under the weight of His Cross.

### JESUS MEETS HIS MOTHER

Continuing along the Way we turn into a small lane and halt at the traditional scene of the meeting of Jesus and His Mother after she had succeeded in forcing her way through the crowds in order to assist her Son.

At the beginning of a steep street on the right of the main road we come to a small oratory, built by the Franciscans in the 18th century, which marks the Fifth Station. Over the doorway an inscription reminds us of Simon the Cyrenian's part in the Way of the Cross.

Going up the street known as "Tarik el Alam," the Street of Sorrows, in the shade of the ancient stone arches supporting the houses which date back to the Crusades, we come to St. Veronica Street and the site of Veronica's home, on which a large house, belonging to the Greek Catholics now stands.

Tradition tells us that it was here that Veronica came forward to wipe the face of Jesus, whose image is reputed to have become imprinted on the cloth now kept in St. Peter's Cathedral in Rome.

To reach the Seventh Station we thread our way through the main market centre, one of the busiest parts of the Old City, and, to-day being Friday, the Moslem religious holiday, the road is thronged with people, some on foot and some on donkeys.

Directly opposite the lane we have just left is an iron gate, known by the Christians as the Gate of Judgment, which is the scene of the Second Fall, commemorated by a small Franciscan chapel.

The Greek Convent of St. Charalambous, nearby, is the next Station. Here, by a Latin cross let into the wall, the

women of Jerusalem expressed their sorrow to Our Lord as He passed by.

Returning to the market place past the rows of Moslem shops, we go up a flight of steps to the Coptic Patriarchate, where the Third Fall of Christ is marked by a shaft of a column enclosed in a pillar.

### THE FOOT OF CALVARY

After finishing our prayers, we go to the courtyard of the Holy Sepulchre. Passing through the massive doors which guard the entrance to the Holy Sepulchre, we come to the foot of Calvary.

The Church is divided into two naves. The chapel in which we stand is the right-hand nave and belongs to the Catholics. On the floor of the chapel, a few feet from the altar of Calvary, is a small circle. It was near here that Christ was stripped of His garments and drenched with gall before His crucifixion.

Under the mosaic in the vaulted ceiling, which depicts the crucifixion scene, we kneel in silent meditation, oblivious of the outside world.

Pausing at the place where Our Lord was nailed to the Cross, we come to the Greek Orthodox chapel for the Twelfth Station.

From the spot where we stand, gazing in sorrow, we see a Cross over the altar. It bears a life size figure of Christ with the three-fold inscription "Inri" over His head. Beneath the altar we see the great rent in the rock caused by the earthquake which shook Jerusalem at the time of Christ's death.

The chapel of the Twelfth Station is richly decorated and the many silver lamps are exquisitely wrought, their light casting shadows that flicker on walls and roof.

Turning half right we face a beautiful statue of Our Lady of Sorrows. Her face is laden with sorrow and suffering and, in the dim light, her eyes seem full of tears. The statue, a gift from Spain in the 17th century, is enriched with precious jewels given by pilgrims. It was here, between the two naves, that Our Lord, taken down from the Cross, was laid on the bosom of His Mother.

### THE SEPULCHRE

Descending from Calvary, we pause by the Stone of Anointing, where the lifeless body of Christ was placed for the customary washing and anointing.

We kiss the sacred stone and pass into the Rotunda where stands the most famous shrine of all—the Sepulchre of Christ.

The tomb is divided into two compartments, the inner chamber which was the actual resting place of Christ, and the outer chamber known as the Chapel of the Angel.

At the end of our journey, we enter, four at a time, to pay homage to the Saviour, kneeling in deep reverence and humility before the stone slab protecting the original resting place.

The Way of the Cross is ended here and, with all those who participated in this sorrowful journey, we are leaving the Holy Sepulchre for the outside world, knowing that our supplications have not been in vain, and remembering that the Way of the Cross is performed, in spite of wars and world-wide calamities, week after week, and year after year, until the Day of Judgment.—From *Catholic Herald* March 28th 1947.

## Is Dictatorship Always Wrong?

Catholics, many of them of no mean intellectual stature, have been misled on the Franco question. So many lies have been printed and reprinted, so much misinformation has been circulated over the airwaves, that in many cases the distorted data has led to distorted judgment. There are other Catholics, however, who have uncritically accepted leftist evaluation of political theories, and with these erroneous suppositions as their groundwork have come to false conclusions. For example, take the leftist dictum, "Dictatorship is intrinsically evil." Grant that with no distinction, and you are logically forced to admit that Franco's regime is a dictatorship and that therefore Franco's regime is intrinsically evil. Or take the unmonstrated assertion, "Any form of government that is not democratic is evil in itself." Grant that, and you are forced to admit that Franco's government is not democratic and is therefore evil in itself.

We Americans are so imbued with the greatness of our own democracy that we are apt to opine that no other form of government is tolerable, let alone good. For such Catholics who may so think, it is well to recall that in Catholic political thought down through the centuries no particular form of government have been canonized, no particular form condemned so long as the inviolable dignity and prerogatives of the individual citizens have been preserved.

Dictatorship is not in itself wrong. Only that form of dictator is evil who arrogates to himself the position of being the source of those rights we call inalienable, who usurps to himself the power to abrogate the rights to life, liberty, property, and the other basic freedoms. Hitler was that kind of dictator; Stalin is. However, a dictatorship that recognizes a law above the state, a society which we call religion, that transcends the state, a fortress of right within each individual that cannot be battered down, is not evil in itself. Franco is that sort of dictator. So is Salazar in Portugal. So in a kindred sense is the British Parliament.

The former sort of dictatorship is properly called totalitarian in that it refuses to recognize that man's natural rights are antecedent to and independent of the state. The latter sort of dictatorship is properly called authoritarian. We in a democracy may or may not like it, but we cannot condemn it for what it is. For neither the parliamentary nor congressional form of legislature is of such imperative nature that its absence demonstrates that the consent of the governed is absent too.

### What Think You of Franco?

Our position is rather simple and, we like to think, logical. Franco's type of authoritarian government is by no means evil in itself. It is not a Fascist dictatorship. If it must be condemned, then other reasons must be advanced. It came into power with the consent of the majority of the Spanish people—certainly the Spanish Civil War proved that to all but the Loyalists who so wantonly, brutally forfeited a sacred trust. Its record is one of friendliness to the United States in spite of much provocation. If it was hostile to our ally, the Soviet, in the recent war, the impartial mind will perceive ample grounds why this should have been so.

## Mgr. Tiso's Trial

Two Slovak Bishops took the witness stand as the trial of Mgr. Josef Tiso, former president of Slovakia, and two members of his wartime government was resumed before the Slovak National Court. The trial is based on a 212-page indictment embracing 113 separate charges each of which carries the death penalty. The two Bishops who gave testimony were Archbishop Karol Kmetko of Nitra, and Bishop Andrej Skrabik of Banska Bystrica. Archbishop Kmetko, whose testimony dealt principally with Church affairs under the Tiso regime, proved himself quick at repartee when the questioning turned to a statement attributed to Dr. Tiso in which he had predicted that Slovakia would "resemble hell if it ever came under Russian influence." The presiding judge, Dr. Igor, asked the Archbishop whether Slovakia had really become hell now, whereupon the Prelate promptly retorted: "Well, not exactly hell, but may be purgatory." There was also a sensation in the courtroom when the two Prelates, upon entering the judicial chamber walked over and shook hands with Mgr. Tiso. Dr. Daxner, the president of the court, immediately reprimanded them, stating that he considered it an unwarranted demonstration. Other witnesses heard at the trial so far include, besides Archbishop Kmetko and Bishop Skrabik, Jen Lichner, the present Slovak Secretary of State; Joseph Rozin, the director of the State College at Nitra; Eugene Leley, a Hungarian lawyer; Michael Kornam, the former head of the Socialist party; Dr. Ecer, the Czechoslovak General; Dr. Stann, the former Slovak Minister of Communications; and Dr. Teplanský, the Minister for Economic Affairs in the Tiso cabinet. The only one of these witnesses who so far has brought accusations against Dr. Tiso is General Ecer. All the others have spoken in favour of the defendant or have made very reserved statements on certain critical issues.—*Examiner*, April 5, 1947.

Its internal troubles are much more economic than political. Its citizens, even those with whom the regime is unpopular, resent long-distance advice from Lake Success, Downing Street, Warsaw, or Washington. Its errors, and there have been serious errors, are to be condemned—just as the serious errors the United States has made are to be condemned.

But we submit, justice demands that interference with the internal affairs of Spain be discontinued at once; that the complete truth be told and nothing but the truth; that Communist inspired hatred be unmasked for what it is; that whether and when Franco steps down be left to the Spaniards in Spain; that this nation, which suffered from Moscow's desire for "friendly and independent" countries in Europe, be admitted immediately to the family of nations; that hypocritical doubletalk cease in this country's official attitude toward a sovereign nation.

If there be those who conceive this to be a reactionary espousal of Franco right or wrong, then surely we can be excused if we raise our eyebrows ever so slightly when these same crusaders for democracy murmur or protest over Tito in Yugoslavia, Groza in Rumania, Hoxha in Albania, Dimitrov in Bulgaria. And of course Stalin in Russia. If this be reactionary, then we fear we must confess to the virtue.—(*The Sign*, January '47).



## Church Calendar

MAY 1947

FRI.	...2	S. Athanasius.
SAT.	...3	Finding of the Cross.
SUN.	...4	4 E. S. Monica.
MON.	...5	S. Pius V.
TUES.	...6	S. John.
WED.	...7	S. Stanislaus B.
THURS.	...8	App. S. Michael.
FRI.	...9	S. Gregory Naz.

## The Catholic Guardian

MAY 2ND 1947

### THE MATHEMATICS OF DEMOCRACY

We are returning to the subject of democracy. In this issue we are concerned with how it works.

The ideal democracy—rule of the people, for the people, by the people—has been rarely realized except perhaps in the case of the Greek city-states, as the ideal would call for the rule of *all* the people.

The best that can be done with bigger units is by the election system of Parliamentary democracy. If we understand the mathematics of this system we shall see that it is at best but a makeshift and thus has implications as well as responsibilities all its own.

There is no question of *all* the people voting. In France the home of what is considered the modern phase of democracy, it was only in 1944 that women were given the vote: in other words at least half the population was refused any voice in public affairs.

Are we in anything better off in Ceylon? Let us see.

- (1) Only people 21 years of age or over are allowed to vote. Thus one third of the people is excluded.
- (2) If 75% of the remaining 66⅔% cast their votes it is considered the very optimum. Thus we depend on the votes of 75% of 66⅔% of the population.
- (3) If two candidates contest a seat, the winner needs only 51% of 75% of 66⅔% of the votes of the people concerned. If three or more candidates contest, the percentage is lower still.
- (4) When the successful candidates enter Parliament, they divide themselves into the Government and the Opposition. If the Government has a majority of one vote—a chancy procedure admittedly—it is possible to run the Government. Thus 51% of 75% of 66⅔% of the people is all that is needed behind the Government. It is on such a basis that popularly elected leaders can rule and claim to have the mandate of the people—by implication of *all* the people. 20% would be thus putting the *effective* voice of the people pretty high. And further refinements still are possible.

Is there any better means of giving the people a more effective voice? Proportional representation is the best solution so far proposed, but even the simplest form so far devised is beyond a people where such a

large proportion is illiterate. There is no question of introducing any form of Proportional Representation into this country.

Democratic decisions derive their value and are unchallenged on the ground that they are decisions 'by the people' i.e. by all the people. Decisions taken by a Government that has not the backing of *all* the people cannot claim the same sanctity. That is why the most perfect democratic instrument of Government—the Weimar constitution of post-war Germany was such—does not produce democratic results when worked by a people without the democratic spirit. The essence of the democratic spirit is tolerance from which derives moderation i.e., the restraint that denies itself the exacting of the last pound of flesh.

What would seem to emerge from all this? Quite a number of things but for the moment we shall content ourselves with two.

The first is what may be styled precautionary and results from the danger—for it is a real danger to the democratic spirit and method—attendant on any attempt to stamper the country by arousing mass-emotion, sometimes bordering even on hysteria. Examples are not wanting at the moment. The Eat-no-Meat campaign has behind it a large amount of genuine religious feeling, but this feeling does not affect *all* the people. If those whose convictions are in question should stop at the point where they persuade like-minded people to live up to their convictions, we should have nothing to say. But any attempt at forcing others into such a mould, and especially any attempt however remote at legislative forcing, is to be reprobated.

Another example is the religious-political agitation for what is rather suprisingly called the Free Education Bill. The words of the Member for Point Pedro in his speech on the Second Reading of what was then called the Amending Ordinance will explain the element of surprise. His words were: "If indeed Free Education in all its implications and meanings is the principle of the Bill, will it be too late for me to invite the Hon. Minister of Education to show us in one clause, in one paragraph, in one sentence, a reference to Free Education in the whole of this Amending Bill...." Yet this Amending Ordinance so very, very ambiguous about Free Education is being hawked about the country as *the* Free Education Bill.

The second thing that emerges is the need for stressing and developing the democratic spirit. We are still far from the solution of our communal and minorities' problems and the mass-movements we have discussed are not calculated to inspire us with confidence for the future. Mass-movements of such a nature, involving the penalizing of minorities and based on such questionable methods are utterly despicable: they induce despair. Are we to usher in the rule of *all* the people in such fashion? Are the pessimists after all in the right?

## 4th Sunday After Easter

### Epistle:

Beloved brethren, whatever gifts are worth having, whatever endowments are perfect of their kind, these come to us from above; they are sent down by the Father of all that gives light, with whom there can be no change, no swerving from his course; and it was his will to give us birth, through his true word, meaning us to be the first-fruits, as it were, of all his creation. You know this, my beloved brethren, well enough. It is for us men to be ready listeners, slow to speak our minds, slow to take offence; man's anger does not bear the fruit that is acceptable to God. Rid yourselves, then, of all defilement, of all ill will that remains in you; be patient, and cherish that word implanted in you which can bring salvation to your souls.

(James I, 17-21.)

### Gospel:

At that time Jesus said to his disciples: Now, I am going back to him who sent me. None of you is asking me, Where is it thou art going? so full are your hearts with sorrow at my telling you this. And yet I can say truly that it is better for you I should go away; he who is to befriend you will not come to you unless I do go, but if only I make my way there, I will send him to you. He will come, and it will be for him to prove the world wrong, about sin, and about rightness of heart, and about judging. About sin; they have not found belief in me. About rightness of heart; I am going back to my Father, and you are not to see me any more. About judging; he who rules this world has had sentence passed on him already. I have still much to say to you, but it is beyond your reach as yet. It will be for him, the truth-giving spirit, when he comes, to guide you into all truth. He will not utter a message of his own; he will utter the message that has been given to him; and he will make plain to you what is still to come. And he will bring honour to me, because it is from me that he will derive what he makes plain to you. (John 16: 5-14.)

(Mgr. Knox's Translation.)

## Fatima-Hill, Pandaterruppu

This year we will commemorate again at Fatima-Hill, Pandaterruppu, the anniversary of the first Apparition of the Blessed Virgin at Fatima, Portugal, in 1917, on the 13th of May.

To prepare our hearts to the worthy celebration of such a day, a triduum will be preached on the 10th, 11th and 12th of May by Revd. Fr. G. T. Balasunderam, O.M.I., Parish-Priest of Atchuvy.

Two sermons will be delivered every day: one in the morning during Holy Mass and one in the afternoon, before the Benediction of the Blessed Sacrament.

In the afternoon on Saturday 10th and Sunday 11th the ceremony will begin at 5-30 p.m. by the recitation of the Holy Rosary followed by the sermon and the Benediction of the Blessed Sacrament.

The programme of Monday 12th will be as follows:

At 6 p.m. Sermon.

After sermon: Exposition of the Blessed Sacrament till midnight.

Before the Blessed Sacrament exposed the Holy Rosary will be sang by all present and the decades explained and preached by the priests who will be present.

At midnight the Benediction of the Blessed Sacrament will be given.

After midnight a Solemn High Mass will be sang.

During the remaining hours of the night the adoration of the Blessed Sacrament will be privately conducted by those present.

Early in the morning (on the 13th) Masses will be celebrated. The last one will take place at 7 a.m. and will be sang for the intention of the benefactors of Fatima-Hill.

His Lordship the Bishop has promised to be with us for the occasion.

We hope that this night will be a night of fervent prayer and that many villages and families will be well represented at the feet of Our Lady of Fatima and before the statue of the Immaculate Heart of Mary at Fatima-Hill. Such will be a way to draw from God great blessings for our dear Tamil country.

HENRI GESLAND, O.M.I.,  
Parish-Priest.

## St. Joseph—Ham & Bacon

(Bishop Roche, S.J., Tuticorin)

Many are the stories told by the Little Sisters of the Poor to bring out the minute and tender care St. Joseph has of us all or to prove his great intercessory power with God. The following is one more story intended to augment our filial trust and childlike confidence in this great Saint. May its reading be an efficacious means of strengthening our devotion, piety and love towards St. Joseph.

In January 1943, I was invited by His Excellency Dr. Vismara, Bishop of Hyderabad, to give a mission in Tamil and the retreat to the Clergy in Secunderabad. On Monday the 20th January, I said Mass in the Chapel of the Little Sisters of the Poor and was allowed to take my chota (or breakfast) with my niece, Revd. Sr. Odile Teresa of the Child Jesus, (nee Emily Gomez). After breakfast, I made the rounds of the Home and at the end was taken to the kitchen. There I met the well known Sr. Felicie of Australia, the cook. On looking round the kitchen, to my surprise, I saw a tiny piece of bacon and ham at the foot of the statue of St. Joseph. I turned round in some wonder to Sr. Felicie and asked her the meaning of the ham and bacon. She only calmly replied: "Our inmates want ham and bacon." "Goodness, gracious," I exclaimed "we are now in time of war, everything is rationed and what we need most now is a good plate of rice and curry and not ham and bacon. Even the rich, at present cannot afford to get this luxury." "That we do not know," replied Sr. Felicie firmly, "all we know is that we need ham and bacon and we trust that the good St. Joseph will see to it." Later I met Revd. Fr. Moody, a Mill Hill Father and Military Chaplain and mentioned the needs of the Little Sisters of the Poor to him. He agreed with me that it was a very hard task the Little Sisters of the Poor had set St. Joseph to do! However he said he would try his best and promised to do what he could for them.

Some days later, to my greatest astonishment and wonder Fr. Moody pulled up in his car at my door with enormous quantities of bacon and ham in his car. There was just room enough left in his car to seat me, so I jumped in and we both drove off in the highest glee to the Little Sisters of the Poor with our trophies. "How did you manage to get the precious stuff?" I asked him "Oh! Bishop, wonderful, I just went to the barracks and there to my utter amazement I saw huge quantities of ham and bacon lying about. Just the things the Little Sisters of the Poor were praying for. I secured as much of the stuff as I could and have now brought it." "Capital," I said.

It was about 2-30 p.m. (Sat. 23rd) that we reached the Home for the Aged, all triumphant and exultant with our spoils. The Sisters were in the Chapel reciting their beads. I was so eager and anxious to communicate the good tidings that I sent for my niece at once. She quietly came from the Chapel, but when I showed her our trophies, she burst into the gladdest exclamation of joy and surprise. "Now go and call good Sr. Felicie" I said. Sr. Felicie came. I expected her also to go into great raptures and ecstasies of joy and wonder. But no. She just took the occurrence as a matter of course and said confidently: "We knew for sure that the good St. Joseph would hear our prayer and would not let us down."

A few days later Sr. Odile sprang a surprise when she prepared "Yellow Rice" a delicacy which the Paravars are very fond of—which is generally given on grand occasions. The old folks did good justice to the yellow rice, ham



and bacon. Little wonder, they sang lustily in their own fashion and thanked me most profusely in an affectionate address.

All honour and glory to St. Joseph!

## LOCAL & GENERAL

**St. Joseph's Feast.**—The Feast of the Refuge of St. Joseph will be celebrated with the usual solemnity at the St. Joseph's Institute, Colombogam on Sunday the 4th inst. A solemn High Mass will be sung at 7 in the morning and Vespers, Procession and the Benediction of the Blessed Sacrament will begin at 4-30 in the evening.

**Catholic Schools re-open.**—St. Patrick's College and the Holy Family Jaffna will re-open after the Easter Vacation on Wednesday 7th inst.

**Nomination and Elections to the New Parliament.**—The day for submitting the Nomination Papers by candidates to the new Parliament has been fixed for July 31. The polling will take place between August 30 and September 19. The date of the opening of the new Parliament will be announced later. The present State Council will be dissolved on July 10, as previously announced.

**The Co-adjutor Leaves for Rome.**—His Grace the Co-adjutor Archbishop of Colombo, the Rt. Revd. Dr. Thomas Cooray, O.M.I., left by air for Rome to take part in the General Chapter of the Oblates on May for the election of a Superior-General.

**Health Trip for St. Joseph's Rector.**—On the 24th inst. the Very Rev. Father Peter A. Pillai, O.M.I., Rector of St. Joseph's College, Colombo left for Europe on four months' medical leave. While in Europe Fr. Pillai will study the latest developments in the field of Education including the English type of Free Education. Fr. Nicholas Perera, O.M.I., the former Rector of St. Peter's College, will act for Fr. Pillai.

**Food Front.**—In addition to the 7,000 tons of rice from Burma received last week a further consignment of 20,000 tons is expected by the middle of May. The United Kingdom is expected to send us 6,000 tons of sugar and a further consignment is also awaited from Mauritius.

**Police and Elections.**—Hon'ble Mr. A. Mahadeva, Minister of Home Affairs has issued strict instructions to the Police Department to see that law and order are respected during the forthcoming parliamentary elections. Mr. P. I. M. Irwin has been appointed Supt. of Police (Elections). He will tour the Provinces before the nominations and submit a tentative programme to the various Election authorities to be ratified.

**Special Exam. for the S.S.C. Referred.**—Candidates who were referred in one subject and so failed to obtain exemption in the December exam. 1946 will be tested in that subject on July 26 instead of in December this year. The new arrangement will enable the referred candidates to sit for the London Inter Exams. at the same time as those who gained their exemption from the Matriculation in the normal examination.

**Return of Jaffnese-Malayan Residents.**—Messrs. P. J. Chrysostom and A. J. E. Joseph of Jaffna town and of the "Straits Times", Singapore arrived in Jaffna on the 25th inst and will be among us during their leave. Along with them Mr. and Mrs. S. Theogupillai and children and Mrs. S. Joseph and children arrived by the same boat "Felix Russoul" which brought about 500 passengers for Ceylon.

Mr. P. J. Chrysostom had been awarded an M.B.E. for his plucky work of disseminating cheery news among the Malayan subjects during the Japanese occupation. He carried on this work at immense personal risk without press or paper merely by word of mouth.

**Fifty per cent. Fall in Surplus Revenue.**—According to the latest Treasury returns the Island's revenue for the first six months exceeded expenditure by Rs. 27,182,173. This was, however, about fifty per cent. short of the revenue of the same period during the previous year. The excess then was Rs. 53,996,312.

**Islands Village Committees Association to be Formed.**—A meeting of the Islands V. C. Chairmen convened by Mr. M. Ambalawana, Chairman V. C. Karainagar decided to form a separate Association of Village Committees, for the Islands. Mr. Suriyakumar Asst. Commissioner of Local Govt. presided and explained the objects of the meeting. Mr. C. Thiagarajah, President Jaffna District V. C.'s Association stressed the fact that the Village Committees should look beyond the normal rut of keeping the highways and byways clean and in good repair. They should also aim at improving the minds of the growing generation of villagers, wean them from extravagant habits and set them to take an intelligent interest in the world of affairs. It was also decided to take the necessary steps to have the Kays harbour opened. A Committee was appointed to draft the rules of the new Association.

**Kolonnawa Housing Scheme.**—Fifteen of the eighty houses planned to be built for the skilled and semi-skilled government employees at Kolonnawa will be finished by the end of May. Each house has two living rooms, a sitting room, verandah, a kitchen and appurtenances and costs about Rs. 4,750.

**Negombo Protests Against Education Bill.**—The Negombo Independent Young People's Association held a public meeting on Sunday April 20 in the Town Hall to protest against the Education Bill in its present form. Mr. H. de Z. Siriwardene, M.S.C., occupied the chair. Mr. M. B. Kurera in explaining the objects of the meeting said that the oft repeated statement of Dr. C. W. W. Kannangara that the Catholics were against free education was a downright untruth. Mr. Siriwardene said that he and Mr. Kularatne could not support the Education Bill in its present form as they thought it unsatisfactory and detrimental to the denominational schools.

**Film Stars Freed.**—Messrs. M. K. Thiagarajah Bagawathar and N. S. Krishnan who were sentenced to life imprisonment for complicity in the murder of one Lakshimikantham, a journalist have been acquitted and set free by the Appeal Court of Madras. The film stars had, however, served nearly two years in prison. Large crowds had gathered in the precincts of the Court and a certain section received the news with great cheers.

**Royal Family's South African Tour Ends.**—After spending 82 days of unsullied enjoyment among the loyal subjects of South Africa the British Royal Family embarked on their return journey on the 25th inst. in the battleship "H.M.S. Vanguard." General Smuts bade them farewell. As a parting message His Majesty, the King said: "We have now crossed and recrossed your vast Dominion, and today the curtain is being run down upon a visit that is almost unique in the history of the British Commonwealth, but I hope it will be less unusual in the future."

**His Holiness the Pope "the Hope of the World."**—Cardinal Michael Faulhaber, Archbishop of Munich and Frisinga declared in a recent speech, "The Pope is the hope of the world. If the world listens to him it can still be saved. The Pope makes powerful speeches, full of light and warmth in this difficult and dangerous period in history. The speeches shake the conscience of the world and point to the solution of social problems that the great men of the earth have not yet been able to find."

**The Royalty View Two Oceans.**—Their Majesties the King and Queen went up the Table Mountain in the Cape Province and saw both the Atlantic and the Indian Oceans at one glance. On the summit they were received by Field Marshall Smuts who was accompanied by Miss D. Moore, the daughter of the Governor of Ceylon.

**Costly Evasion of Military Service.**—Rubinstein, a 39 year-old Russian born financier was sentenced to two and a half-years' imprisonment and a fine of 50,000 dollars by the American Court for evading military service. Having gone to America nine years ago he had gained control of a score of companies during his short and meteoric

career. He was reputed to have been a brilliant Economics Student in the University of Cambridge, England.

**Two Red Sergeants Wildly Beaten.**—According to the "Tägliche Rundschau," the Berlin paper General Kotinov, Soviet Commander of Berlin made representations to the British Authorities in Germany that two Soviet N. C. O's were badly man-handled by the British Military Police-General Kotinov demanded that the guilty be found and handed over to court. He further asked for compensation. On inquiry by the British officials it was found that the Soviet sergeants were drunk and disorderly and they attempted to molest two German women in the British Zone. They sustained their injuries when they resisted and fought the British Military Police.

**Speed Limit and Civil War.**—During the Budget Debate in the House of Commons a pleasant diversion was created by a man in the Stranger's Gallery. He waved his arms and shouted, "There will be civil war in this country unless the speed limit of 30 miles per hour is applied to all roads of the country." He was seized by the attendants and escorted out of the House.

**Britain Conserves Her Coal.**—All space heating of factories, shops and offices between May 5 and the end of October has been banned. "This is the first part of the Government's summer plan to conserve fuel," said Mr. Emmanuel Shinwell, Minister of Fuel and Power.

**Pakistan in the Offing.**—As a result of the unbending attitude of the Muslim League the Congress has recognised that some form of Pakistan will have to be offered to the Muslim League by June 1948. "The Muslim League can have their Pakistan," stated Pandit Jawaharlal Nehru bluntly, "provided that they do not take more than they are strictly entitled to on a population basis." This means that the Punjab and Bengal will be partitioned and that Calcutta will not go to the Muslims. Mr. Jinnah's reaction to this proposal is eagerly awaited.

**A Man of Many Aliases.**—Sasratharya W. R. Perera against whom an open warrant had been issued by the Colombo Magistrate has been tracked down at Peradeniya by Police Sergeant H. D. P. Jayatilake of the C. I. D. Perera had several aliases with the degrees M. A. and B. A. after two of them. Once he called himself Mr. Band Aranaik M.S.C.

**Twice Easier to Get Dinner date with Stalin than True Picture of Post-war Russia.**—Getting a true picture of post-war conditions in Russia is about twice as hard as arranging a dinner date with Stalin, according to William Henry Chamberlain, reporter and news analyst, who addressed some 800 members of the Charles Carroll forum in Chicago. Mr. Chamberlain, who has travelled Russia from one end to the other, has been a close student of Soviet developments since 1932.

The speaker suggested four fundamental facts which help to understand the dealings of the Kremlin:—the Soviet belief that their philosophy must be supreme in the world; their bad faith in foreign relations, evidenced in the breaking of treaties and promises; the communist belief that any means, fair or foul, are justifiable to attain their ends; their opposition to freedom of speech and freedom of religion.—(N.C.)

**Keeping the Sabbath.**—Five year old William had been taught that Sunday is not a day to play. One Sunday morning his mother found him sailing his toy boat in a bath tub.

"William," she said, "don't you know it is wicked to sail boats on a Sunday?" "Don't get excited, mother," replied William calmly. "This isn't a pleasure trip. This is a missionary boat going to Africa."—The Guardian.

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## Letters to the Editor

### Mullaitivu Town Council

Sir,—Long neglected Mullaitivu which coveted the eyes of Lord Soulbury and his colleagues is again in the news. With the introduction of the Town Council administration and the election of a benevolent gentleman as Chairman we hoped for better and more progressive days. But our hopes have been shattered by recent events. The Budget Meeting of the Council was held on 1-2-47 and after that the Council had not met for want of a quorum though the Chairman had made several attempts to hold Meetings. It has unfortunately become a regular feature in our country's local politics for members of local bodies to keep away from Meetings for selfish and personal purposes forgetting their great responsibilities and duties towards those who elected them. The most honourable course open to those members who cannot co-operate with the rest is to resign their seats and make room for others, instead of obstructing the holding of Meetings and being a stumbling block for the progress of the Town. The Rate-payers of the Mullaitivu Town Council are greatly disturbed by the conduct of the members who are obstructing the Council by absenting themselves from Meetings, and at a Public Meeting held yesterday, the following Resolutions were unanimously passed:—

1. "This Meeting strongly condemns the obstructionist attitude of the two members who are absenting themselves from attending the Meetings of the Council and calls upon them to resign their seats immediately as they have failed in their duties towards the rate-payers."
2. "This Meeting appreciates the services rendered by the Chairman within this short period of his election and appeals to him to seek the assistance of the Minister and the Commissioner to hold Meetings and continue his good work."
3. "This Meeting appeals to the Executive Committee to intervene in the present deadlock and to reduce the quorum so that Meetings may be held and work carried on smoothly."

On behalf of the long oppressed and neglected rate-payers of this area, we appeal to the Minister and Commissioner to take early action and grant us redress.

Mullaitivu, 25-4-47. RATE PAYER.

## Do You Know Series XXV of CATHOLIC DOCTRINE

1. What are the five qualities of the Risen Body?
2. When is the Feast of the Miraculous Medal?
3. Who wrote "God stoops to man that man may rise to God"?
4. Name one of the greatest privileges conferred on us by Baptism?
5. What do we lose by mortal sin?
6. Can you mention a Biblical event when one fourth of the human race as mentioned in Scripture was murdered?
7. What is the testimony of the Fathers from which Cardinal Newman draws the argument in favour of the Immaculate Conception?
8. What day of the month is dedicated to the Immaculate Heart of Mary?
9. How many times did the Apparitions at Fatima take place?
10. What do you mean by secretarium? (For Answers See Below)

## Do You Know Series XXV

1. Lucidity, Immortality, Impassibility, Spirituality, Agility.
2. November 27th.
3. St. Augustine.
4. We become temples of the Blessed Trinity
5. Sanctifying grace, Virtues and merits already acquired and even the power to merit.
6. When Cain killed Abel.
7. Mary was Second Eve.
8. The First Sunday of the month.
9. Six times.
10. Room or chapel where the Bishop vests for Pontifical Mass.



# HISTORY BEHIND THE NEWS

## DEMOCRACY AT BAY

'At one and the same time,' wrote John Gunther in 1936, 'England, a puzzling nation, is the world's firmest democracy, strongest oligarchy, and freest democracy and its Empire the only one which survived the War.' England has not ceased to puzzle both friends and foes. The second world war was expected to see the disintegration of the Empire, and as the country had swung too far to the Left during the war, it was feared that it would go Red at the close but both the hopes and fears did not materialise thanks to the British commonsense in dealing with the nations of the British Commonwealth, and the tenacity with which every Britisher, regardless of his party labels, clings to the British brand of democracy. To him democracy is less a political theory and more a free way of life. Defects and drawbacks there are as in all human organizations, to be removed and adjusted but 'the way of life' is sound and no substitute can replace it.

Every country planning its Constitution has paid Britain the compliment of modelling it on her's. In the years preceding the Revolution the French philosophers who attacked and exposed the injustice and oppression of the Old society extolled the British way of life. Montesquieu in *L'Esprit des lois* showed the evils of absolute Government and held up the English Constitution as the model of freedom. In 1848 was the year of Revolutions. The German people rose to overthrow despotism and establish Parliamentary Government, freedom of the Press, Social Equality and the right to control their own destinies. In Hungary the freedom movement forced Mettrich to escape in a laundry cart and the Emperor Ferdinand to grant a Constitution. The heaven of Democracy had begun its work. The new nations—Germany, Italy, Japan and the South American Republics—all had Parliaments which copied the British system. After the War waged to make the world safe for democracy, with the exception of Russia, all the Great Powers and the little nations which appeared in Central Europe—Poland, Lithuania, Estonia, Finland, Czechoslovakia, Yugoslavia, Turkey, Latvia, Rumania, Austria, Germany—adopted or elaborated democratic forms of Government but some like Turkey with a new bias towards republicanism. In Russia the Tzarist despotism was supplanted by a Communist dictatorship.

### THE REACTION AGAINST DEMOCRACY

set in after the same war. During the nineteenth century peace was thought to be synonymous with democracy which flourished, buttressed and protected by British Naval strength and economic hardship. It is significant that the Royal Navy fought no fleet action between 1805-1916, so completely was Britain Mistress of the seas and so effectively did she police the Oceans of the globe. Riots, disturbances and rebellions produced a British man-of-war to watch British interests. All the weight of the City of London was brought to bear on making "the way of life" secure. British loans were made available for peaceful purposes and in support of democratic movements in other lands. The nineteenth century was the hey-day of democracy. But the war destroyed this illusion. It produced the crop of Dictatorship which exposed the incompetence and inadequacy of democratic institutions to face the new problems which confronted them. The slow and long drawn out methods of settling claims and disputes did not appeal to the impatient dictators like Hitler and Mussolini who felt that their countries had not received their due share of the economic advantages of the world which had become the monopoly of the Allies. The menace of Russian Communism helped in the disintegration of the democratic institutions on the continent which lacking the democratic traditions which obtained in Britain, could not withstand the onslaught of Totalitarianism. Democracy is a "torch case without a battery in it."

The Dictators showed their contempt for democracy by abolishing representative governments. Senor Bilbao, speaking as the President of the new Spanish Cortes at its opening session on March 16th 1943 spoke of "all liberal regimes, stupid Parliaments, fatal instruments of Spain's decadence, the empty rhetoric of pharisaical democrats....."

All parties opposed to the dictators were ruthlessly eliminated. It is normally agreed, outside the dictatorships, that political parties are essential to the working of representative government. 'Party', Burke said "is a body of men united for promoting by their joint endeavours the national interest upon some particular principle upon which they are agreed." But when parties are associated with sectional rather than national interests they cease to conform to Burke's definition. There was a growing feeling during the war, not without justification that the Conservative and Labour Parties were tending to be less and less 'national parties' and more and more 'particular interest' parties. It was true that they were in the National Government formed by Churchill in 1940 based on a Union supposedly temporary in character but nevertheless they were particular interest parties with vested interests and still under the control of their party machines. The recent 'rebellions' of the back-benchers of the Labour Government indicate that youth is not in the least impressed by the political party organizations which cramp their liberty. It is true that unless there is debate and criticism the parliamentary machine cannot operate as the true interpreter of democracy but that this can be only obtained by the two-Party system which in practice in Britain from the nineteenth century is seriously challenged. Stephen King-Hall, the Independent National Member of Parliament thought that the greatest need of the country was a National Party supporting a National Government—composed probably of the rebels in both parties. Young progressively minded Conservatives who resent the domination of the Conservative Party by big business and the young Socialists equally hostile to the narrow-minded Conservatism and class sectional attitude of the Trade Unionists. The Conservative debacle in the last General Election was a surprise to the Labour Party as well, but who knows that circumstances will bring it into existence meritorily yet. The Labour triumph showed that while man may not live by bread alone, if the bread is not forthcoming no utopian political theory will appeal to the electorates. It meant that the social changes which the people were led to believe were in the offing during the war, were to be achieved more rapidly. But whether the Labour Government will be able to reach all their objections without serious set backs is to be seen, for in the case of Britain the economic welfare of the people is inevitably closely affected by the state of the world economic activity and she must solve external problems first. The prospects are not gloomy considering the statesman-like manner in which the problem of India is being tackled. If Britain solves her world and domestic problems within the framework of her democracy her success will rub the gilt off Communism which poses today as the only solution for the world's ills.

### TENDER NOTICE

Tenders will be received by the Government Agent, N.P., up to 12 noon on Tuesday, May 13, 1947, for strengthening and raising the bund of Perinthampiran Kulam in Eralai Kirama Vidan's Division in Valligamam North, N.P.

Tenders should be made on forms obtainable on application from the Kacheri, Jaffna, where all particulars can be obtained. Tender forms will be issued up to 12 noon on Saturday, May 10, 1947, only on production of receipt for Rs. 50.00 deposited for each form at the Jaffna Kacheri.

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