

# The Catholic Guardian

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

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## MAGNIFICAT OR MARXISM?

### CATHOLIC SOCIAL MOVEMENT VS. COMMUNISM

The Very Rev. W. R. Inge, Protestant Dean of St. Paul's better known for his pessimistic approach to social problems as "the gloomy dean," declared once that of the two hymns, the *Magnificat* and the *Red Flag* it is the *Magnificat* which is the more revolutionary. The remark received special significance this year when the non-Catholic Christians are commemorating the fourth anniversary of the death of Martin Luther, the father, as he has been called, of "the modern spirit"; with all its social injustices, against which both Catholicism and Communism are set in stern opposition. Bismarck, who based his whole *Machtspolitik* idea on the "might is right" doctrine of the apostate monk, said that Christianity is a revolutionary force and, as such, to be controlled by the State. Ruthless, yet far-seeing statesman as he was, he saw in Christianity an active revolutionary force standing opposed to the economic and political Liberalism which was born of the Lutheran revolt. That force was to be shaped and guided by a fellow-countryman of his, Bishop Ketteler of Mainz, who founded the Catholic congress of social action in the same year that Marx published his *Communist Manifesto*.

The brutal and bloody Red Revolution was a sudden violent outburst of anger compared with the unbloody revolt of the Church against the injustices which, for four centuries, the Lutherans and the Liberals have piled upon the poor and the dispossessed. While the Marxists were shouting the *Red Flag* in demoniacal frenzy the Catholic Social Movement was co-ordinating its forces to bring its own revolution into effect, knowing that it had God on its side, Who "scattereth the proud in the conceit of their heart; Who casteth down the mighty from their seat and exalteth the lowly; Who filleth the hungry with good things, and the rich sendeth empty away." The course and logic of history indicate that, though the Bolsheviks were wiser in their generation than the children of light, and were quicker because ruthless and unscrupulous in seizing the opportunity of the hour, Communism will gradually fade out of Russia, its power-house because, as Pope Pius XI pointed out, it is a doctrine imposed by men who were in many cases alien to the true interests of the country. It was an imported doctrine based on Western materialism at its basest. The Catholic Social Movement, on the other hand, is working *ohne Hast und ohne Rast*, without haste and without rest, like the Church itself, which grew as from a tiny mustard seed.

Communism and the Catholic Social Movement of modern times, were, as we have said, both revolutions against the fruits of another revolution—the Protestant revolt—which was a rising of the rich against the poor. Luther himself gave the signal for that perverse and paradoxical revolt at the time of the Peasants' War. Prince and peasant stood somewhat in the same relation to each other in sixteenth century Germany as Capital and Labour in England at the end of the nineteenth century. The overtaxed, overworked and exploited peasants appealed to Luther to act as spokesman for them. He did not hesitate to assume the role of *pater pauperum*, and encouraged them to revolt against their harsh masters. The

result was the drastic "rising of the peasants" wherein 150,000 of them were slain. But almost on the eve of the rising Luther published a pamphlet *Against the Peasant Band of Robbers*, which so excellent and unprejudiced a critic as Funk-Brentano described as "a horrible document which it is impossible to read, not only without approval, but without disgust. The Reformer, who always had the Gospel on his lips, now talked of nothing but killing, torturing, burning, and murdering the very people whom his work had driven to rebel."

Thus the champion of the poor addressed the princes, their oppressors: "To kill a peasant is not murder; it is helping to extinguish the conflagration. Let there be no half measures. Crush them. Cut their throats. Transfix them. Leave no stone unturned. To kill a peasant is to destroy a mad dog. Our princes must in the circumstances regard themselves as the officers of the divine wrath which bids thee chastise such scoundrels. A prince who failed to do so would be sinning against God very badly. He would be failing in his mission." We have become accustomed to language such as this from the land of Lutheranism. The princes did not fail in their mission. Luther had attributed his pamphlet against the poor peasants to divine inspiration, and the princes, like Oliver Cromwell when he slaughtered the Irish, persuaded themselves that they were pleasing God by their carnage. Some of Luther's followers growing fearful of the consequences remonstrated with him, but they only drew down Lutheran blasphemies on themselves. He even added an appendix wherein he said: "Scripture speaking figuratively calls rulers, drivers, taskmasters and scourgers. Like the drivers of donkeys, who have to belabour the donkeys incessantly with rods and whips, or they will not obey, so must the ruler do with the people; they must drive, beat, throttle, hang, burn, behead and torture, so as to make themselves feared and the people in check."

Terrible was the fate which befell the peasants at the hands of the princes. Historians assure us that captains and overlords vied with each other in the ferocity of the punishments they inflicted. Peasants and workpeople were made kneel down and then made targets for artillery. Others were mutilated and executed in public squares while their relatives were forced to look on. Others, again, were crowded into the cellars of castles where they died of suffocation in abominable stench. "The victorious landowners," adds one historian, "used to amuse themselves by playing bowls with their heads."

This revolt of the rich was given an ethical and philosophical basis when Luther promulgated his "Theory of Two Moralities," a theory which has brought our Christian civilization to the verge of collapse. According to this theory, which Luther invented to save himself from an awkward impasse, every Christian should lead a double life—one before God and his conscience, the other before the world. The right hand which might be "clinging heaven by the hairs," was not to know what the left was doing, particularly when it was clasping Mammon. To the rich

(Continued on Page 4.)

## TOO MUCH JUGGLING IN MODERN DIPLOMACY

Following a speech in which President Truman at the same gathering again warned the nations that atomic energy could be used to destroy the world, His Eminence added the further warning that if the growing cleavage between East and West widens, "a chasm is opening before us into which our civilisation will fall to destruction."

The present President and the Cardinal were taking part in the centenary celebrations of Fordham (Jesuit) University, at which they received honorary degrees.

In a nation-wide broadcast the following morning, the Cardinal speaking on "The Dignity of Labour," appealed for "a truce to the monstrous warfare between industry and the community."

While he insisted on the worker's right to fight injustice which would seek to victimise him, His Eminence pointed out too that "the worker, too, in his turn, may be guilty of injustice. There is a just price for work as well as for goods."

Continuing, the Cardinal said: "I feel that we ought to be on our guard against thinking that problems are solved by fine words."

"There is an ever-growing tendency for the leaders of nations to pretend, at all costs, to have reached agreement. There are experts who can find a formula for anything. I must confess that I have grown rather tired of these formulas...."

"I think that there are far more grounds of solid friendship among nations like the U.S.A. and Great Britain who are always ready to offer each other sharp criticism than between those nations who are soft in word but harsh in action. The English and Americans are, above all things, brothers. That is why they feel themselves at liberty to call each other names. At least we speak more or less the same language."

"When you and I use the word 'freedom' or even 'democracy' we have some common understanding of the terms we use."

"The most disturbing feature of modern statecraft is that we have not the slightest idea what many leaders mean by the terms they use and, not to put too fine a point on it, very little reason for believing that they mean anything at all."

"Nations do not become united by the mere creation of a United Nations Organisation. It is better to state facts bluntly. There is a deep and, I fear, growing cleavage between the East and the West."

"Nobody but a fool or an anarchist wants to see that cleavage widen. For, if it widens, a chasm is opening before us into which our civilisation will fall to destruction."

"There is far too much juggling in modern diplomacy."

"Warfare to-day is not, nor ever will be again, an affair of professional soldiers. The mistakes of statesmen are paid for with the blood of ordinary men, women and children. The days when soldiers stormed castles are over. Modern warfare turns the homes of working men into rubble."

"That is why it is more than ever necessary for us to work in harmony. We must not be tricked into selling our inheritance."

"If the American and British have certain values in common, let them make it abundantly clear to the world that they are unwilling to sell out in order to make comforting headlines for the newspapers."

"One of your spokesmen during the war described this as the age of the common man. May I say respectfully, that I disagree. If we are to preserve the decencies of this life this must become the age of the *uncommon* man."

"We must save the world for Christ. Christ was no common man. He was not only the Son of man but the Son of God. We, too, must become uncommon men if we are to be Christlike in deed and in truth."

"I lay no claim to be a visionary, but I see the struggle already upon us between materialism and Christianity."

"We, British and Americans, must not be hypocrites. We must not pretend that as nations we are shining examples of the Christian Way of Life. But at least we have given proof that we are willing to fight to preserve decency. As individuals and nations we must be resolved to make our Christianity practical."

"What we have won in arms let us preserve by the strength and splendour of our example."

## HARD FACTS IN EUROPE

Despite some early evidence of a common will to overcome difficulties in Paris, the hard facts of Europe's division have proved too much for the Great Powers. Russia is refusing the risk of yielding substantially to the West in the hope of conquering later through her fifth columns. And the French referendum is probably a sign that the psychological moment for Russia is past. She remains firm in her determination to make Poland, Eastern Germany and Yugoslavia into three impregnable bridgeheads into the West, while her hold, through fifth columns, over Persia and Manchuria, is not weakened by the withdrawal of her troops.

Her position, it cannot be doubted, is immensely strong—indeed, thanks to Mr. Churchill and President Roosevelt, unprecedentedly strong. It will remain a menace to world peace of the first magnitude. She has only one weak-

ness to contend with: the menace that faces every inhuman tyrant. Can she absorb her own conquered peoples? The answer, we believe, depends on the Western Powers. If we make it perfectly clear to the world that our sympathies are with the people of the Baltic States, Poland, Yugoslavia, Central Europe and the Balkans, and that we shall never recognise any of the regimes of those countries as normal until elections under international supervision, before and after, are held, then Russia's hold on half Europe will never be solid. A firm policy of this character, backed by sufficient arms under Anglo-Franco-American direction, and ultimately under a U.N.O. majority, is the only hope. After that it will be a matter of "Wait and See." Compared with this issue which the Tories will not face the issue of Egypt and the Suez Canal is but a pin-prick.—C. H., London.

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## Church Calendar

JULY 1946

FRI. ...5 S. Ant. Mar. Zac.  
SAT. ...6 S. Palladius.  
SUN. ...7 4 P.—S. Cyril.  
MON. ...8 S. Elizabeth.  
TUES. ...9 S. Everildis.  
WED. ...10 7 Brothers MM.  
THURS. ...11 S. Pius I.  
FRI. ...12 S. John G.

## The Catholic Guardian

JULY 5TH 1946

## JAFFNA CIVIL HOSPITAL

A pleasant combined function took place in the afternoon of Saturday last when the foundation stone was laid of a building for the Out-Patients Department by the Hon. Mr. A. Mahadeva, Minister for Home Affairs and Member for Jaffna and a new Maternity Ward was declared opened by the Hon. Mr. George E. de Silva, Minister of Health. Due prominence was given to the function by the presence of a representative gathering of the elite of Jaffna and by the festive appearance added to the occasion by music and decorations. It goes without saying that the Hospital plays an important part in the life of the town and everyone must be interested in seeing that all the needs for its efficient working are supplied. The function that took place on Saturday last will serve as a second landmark in the history of that institution since the Government took it over. The first, which has transformed the Hospital, was the introduction of the Religious Nuns for nursing work. The want of a building to afford shelter for those who seek treatment for the eye, ear or teeth was keenly felt and it is hoped that the building operations will be taken in hand without delay and completed as speedily as possible. It is to cost about four lakhs and when finished it will be, we are told, the best building of the kind in the Island. Before the second item came off, the ceremonial opening of the Maternity Ward, a conference was held and the Medical Superintendent treated those present to a long and eloquent speech spiced with humour. He traced the history of the Jaffna Hospital from its inception. It was unique, he said, in the fact that it started its beneficent career not like other similar institutions as a government Hospital but as a people's Hospital. It was found-

ed and managed for many years by the Jaffna Friend-in-Need Society. Not only that; it was declared at the time to be the best Hospital in the Island by a noted visitor from abroad. Jaffna man takes pride in proclaiming it and he is right. However, it may be asked whether with all our boasted progress such a feat would be accomplished by the present generation. It is evident that the Friend-in-Need Society had not all the resources which Government had at its command. With the advance of medical science and the many requirements of the healing art, the cost of maintaining the Hospital mounted higher and higher every year and the Society felt it its duty to hand it over to Government in the hope that the people of Jaffna would derive greater benefit by its action. But disappointment was in store for them. It is only after 40 years that an adequate Maternity Ward has been opened for the use but it was already full on the day of its opening. The Ward is up-to-date in all its appointments but the building is a little too low and verandahs too narrow. Our P.W.D. must learn from the Dutch to plan buildings that are suitable for the tropics. The Minister promised two more two-storeyed buildings. The realisation of that promise in a short time depends on the interest taken by the people of Jaffna in their Hospital than on the Minister.

## EDITORIAL NOTES

"Morning Star's" Criticism.—The following paragraph appeared in the "Star's" column of Event & Comment:

"We were amused to note in the *Catholic Guardian* of the 14th inst. two leading articles bugging each other close, in one of which there is a crow of triumph about the Catholic parties triumphing at elections in countries of Western Europe of course by majority votes. In the other the decision by majority is condemned in the case of Italy becoming a republic. Where does our contemporary stand?"

If our luminary had reflected a little it would not have been so easily amused. Superficial thinking often causes amusement where no real cause for it exists. We expressed satisfaction in the election-results in the countries of Western Europe where Catholic parties triumphed without making any reference to the method of election which was one of absolute majority, that is to say, if a candidate had even one vote more he won. This method, defective though it is, has been allowed by common consent to settle ordinary questions such as the election of candidates to different legislatures. It is a rough-and-ready method to get through business more quickly. There lies its sole merit. In saner times something more than a simple majority is insisted on when a far-reaching change has to be effected in the Constitution itself, such as a change from monarchy to republic in order to ensure stability and to prevent easy organic changes. For instance, to make a notable change in the Constitution of the United States of America, the

amendment has to be accepted by a two-thirds vote in each House of Congress and ratification by three-quarters of the State legislatures and this in spite of the fact that members for the legislature are chosen by the method of simple majority. Right reason demands a difference in the method employed in the election of members and in effecting important changes in the Constitution. Hence it was that while expressing satisfaction in the election results of certain countries of Western Europe we condemned the method employed in Italy to banish its king. The foregoing lines, let us hope, will enable the *Morning Star* to understand where the *Catholic Guardian* stands.

Cabinet Mission • Back in England.—After months' of patient and repeated endeavour to bring about an agreement between the two major powers in India in order to confer full self-government and finding their efforts fruitless the three Cabinet Ministers have returned apparently in good humour but in truth very much mortified. According to a cable they told pressmen in England they had done valuable piece of work for India and had made many good friends there who would not forget them. It is a pity that they could not say their mission has been a success. The first hitch was on Pakistan which the Muslim leader gave up under pressure but got instead modified Pakistans. The second hitch was on representation. Muslim League demanded parity to which the Congress objected. The Cabinet Mission's Award was the formation of an Interim Government and a Constituent Assembly, with parity in the former. The Muslim League accepted both but the Congress rejected Interim Government on account of parity but consented to take part in the Constituent Assembly. Whereupon Mr. Jinnah said that the Award included both the Interim Government and the Constituent Assembly and both must be accepted or rejected together and has accordingly written to the Viceroy to postpone the elections for the Constituent Assembly. The Viceroy has formed an Interim Government with officials two of whom are Indians. How it all going to end nobody can say. But as things are at present, with such a spirit of jealousy and mistrust and rivalry there seems little prospect of an Independent India being a United India. But an independent and disunited India is danger to itself. The mistake may be in giving to India a form of government not suited to the country. All serious writers on Democracy have said that a parliamentary form of democratic government of the British type is unsuited to a country of diverse races not united into an organic whole. Who is intelligent enough to devise a new form of Government for an Independent India which will at the same time make it a really United India?

## BOOK NOTICE

## Family Library

A series of tracts with this name was started many years ago by the Revd. Fr. S. GnanaPrakasas, O.M.I., and continued for several years by the late Revd. Fr. B. A. Marcellin, O.M.I., who evinced a lively interest in them. On his death Father GnanaPrakasas took over the task again of issuing them. This year the monthly tracts having become the Organ of The Catholic Writers Movement appear in a new cover with the motto in Tamil இருளில் ஒளி Lux in Tenebris or Light in the midst of darkness. The tracts are neatly printed but the types used are too small, owing perhaps to the scarcity of paper. These booklets supply monthly good instructive reading for a few cents. They deserve to be more widely known and read. The following is an appreciation of one of the tracts by S. A.

## "Lux in Tenebris" Series

One of the latest publications in Tamil, in this series is a little life of St. Joseph of Cupertino, by the Revd. Fr. Mariampillai. I read it with delight, and then read it again, this time slowly. Golden nectar, you know, must not be gulped down avidly. One must taste it, drop by drop, to take in all its exquisite charm. Being as it is, a sparkling little gem, a flower of undying fragrance, it will serve as a model for daintiness of style and expression for writers of little books, meant for the Tamil reading public at large. "Art lies in concealing art."

Our Pundits who delight to dwell with Thiruthakka Thevar and Villy and Kampar and Beschi, and other immortals, in the exalted, and sublime heights of Tamil Poetry—Oh! if they would only deign to come down, now and then, to the level of us ordinary mortals! Too often do they appear in the pomp and panoply of Parnassus. Surely to the majority of us,  
"The cooing of doves in immemorial elms  
And the murmuring of innumerable bees,"  
give greater profit and delight, than the roar and the tornado of  
"Kend with tremendous sound your ears asunder  
With gun, drum, trumpet, blunderbuss and thunder."

This is just a hint to say, why I love such books. Rarely, very rarely does one listen in Town, to that sweet and homely Tamil, that was one's Joy, while dwelling in country homes. Fr. M's book unconsciously transported me into the past. I could hear once more, the sweetest of the words of my own dear mother-tongue. My ears were filled with the voices and the honeyed tones of those nearest and dearest to me—alas! now hidden "in Death's dateless night." Balmy and fragrant, they came with the winds of heaven, from the confines of Paradise, where they dwell.....

Do not, please, complain that I am growing sentimental, and going into ecstasies over a little thing. However little, "A thing of beauty is a Joy for ever." You just "Take and Read."

## LOCAL &amp; GENERAL

Madhu July Festival.—According to bits of information received, there were at the Sanctuary of Our Lady of the Holy Rosary as many as 50,000 pilgrims, an unprecedented crowd. In spite of this enormous gathering from all parts of the Island everything went on smoothly. No scarcity of food stuffs; water was abundant and health of the camp very good. 40 priests from the dioceses of Galle, Colombo, Chilaw and Jaffna were there to attend to the spiritual wants of the pilgrims. The clergy included His Grace the Co-adjutor Archbishop of Colombo, the Administrator of the Jaffna Diocese and the Oblate Vicar of Missions. The usual religious services were held with the customary solemnity, the Archbishop officiating on the last day. The festival ended with the inspiring Procession with the miraculous statue of Our Lady of Madhu.

Visitors.—The Very Revd. Fr. P. Monnier, O.M.I., Vicar of Missions made a flying visit to Jaffna.

# SOME FUNDAMENTALS OF CO-OPERATION

By A. ARULAMBALAM.

The inequalities of wealth and want gave birth to the Co-operative Movement. Its outstanding characteristic is its simplicity. In its simplest forms co-operation is a way of life by which people live and work together for their mutual advantage. Co-operation is sometimes defined as a voluntary association of human beings united together on a basis of equality for the purpose of achieving some economic end. In England the Rochdale pioneers started what is known as the Consumer Co-operative Society in order to purchase their requirements of daily life at moderate prices. These societies were mutual supply associations. They commenced this movement at a time when there was an economic unrest caused as a result of the Industrial Revolution. These pioneers were not University graduates or men learned in the principles of economics. They had, however, sound common sense and honesty of purpose. Moreover, they were immensely earnest in their undertaking and loyal to the cause for which they worked. In order to make a success of the movement they adopted simple principles which had come to stay, after a century of growth, as the fundamentals of Co-operation.

The first great principle of co-operation is open membership. Any person can become a member of a co-operative society unless he is too young in years or is of unsound mind. Secondly, Co-operation, as a form of Society, does not compel anyone to join the movement. It is a voluntary association and therefore defers from many forms of aggressive "isms". The third principle of co-operation consists in the recognition of the equality of man. Accordingly, every member of a Co-operative Society has only one vote irrespective of the number of shares he or she possesses. It is for the above reasons that co-operation is sometimes aptly described as the purest form of democracy. The Rochdale pioneers further adopted the principle of no sales on credit, because, they knew that debt was the ruin of the common man. One of the disadvantages of purchasing articles on credit is that a person buys things which are not absolutely necessary when he does not pay for them immediately. For another reason the credit system is bad because it does not inculcate the qualities of thrift and wise economy among men. Rightly therefore articles are not sold on credit in a co-operative store society.

Another principle followed by the

Rochdale pioneers is to sell articles at market prices, or at prices slightly below the market rate in a case of a few commodities. The reason for this lies in the fact that competition with the ordinary shop-keeper would ruin the store society because the trader could always corner the market by buying up the entire store. To prevent such an eventuality the originators of the movement restricted the sale of articles to members only. However, to benefit the members and to promote the cause of loyalty among them the Rochdale pioneers introduced the renate system by which a portion of the profits earned by the Society is returned to the members in proportion to the value of the purchases made by each member. Consumer co-operation also did not forget the payment of a reasonable interest on the capital invested. However, it did not want capital to dominate. Last but not the least, co-operation recognizes the need and the value of home service. It is indeed fitting that those who are in a position to serve should always come forward to help those who are not equally fortunate as they are.

It would be seen from the above that the Co-operative movement is founded on sound principles and high ideals. In England the movement expanded from retail store keeping to nation-wide wholesale trading, from distribution to production and large scale manufacture. It has relieved poverty and given work to the unemployed. During the war, in many a country, the movement helped the people to tide over want and starvation. In peace time the movement is bound to bring permanent good to the people. Short supplies which are a cause for discontentment among members of consumer co-operative societies will soon disappear. When peacetime production comes to normal it is certain that there would be plentiful supply of the needs of life. If store societies would move with the times—and it is positive that they would—they are sure to make a splendid success. On Co-operators' Day—the sixth of July—let all Co-operators bestir themselves and give new life and strength to the movement by strictly adopting the basic principles enunciated by the Rochdale pioneers. These principles have stood the test of time and no substantial flow has been discovered in them. There is an ever expanding hope and task for co-operation. Peace and goodwill can be established among the nations through international co-operation.

Another visitor is the Revd. Fr. A. R. Brown, O.M.I., who has been serving as military chaplain. He has been given a holiday in England and will be leaving Ceylon shortly.

**Cement Factory.**—The laying of the corner-stone of the foundation of the cement factory at Kankasanturai will be performed by Mr. G.C.S. Corea, Minister of Labour, Industry and Commerce, on July 19.

The factory is to be geared to produce 100,000 tons of cement per year.

**The Jaffna District Mango Growers' Assn.**—Under the auspices of this Association a Mango Show will be held at the Jaffna Hindu College Carnival Grounds between 5th and 10th of July. Every variety of Mangoes grown in the district will be there and prizes will be awarded.

**Canonization Next Sunday.**—Mother Frances Xavier Cabrini, former New York nun and foundress of the Missionary Sisters of the Sacred Heart of Jesus will be canonized in St. Peter's on July 7.

Between 1891 and her death in Chicago in 1917, she established hospitals and other institutions from coast to coast as well as in South America, France, England, Spain, China and Italy; she made 40 trips abroad during these years in the interest of her work.

Her body reposes in a crystal-walled shrine built into the marble altar of Mother Cabrini Memorial High School Chapel, Fort Washington, in New York City.

It is learned that President Truman

intends to send a special message to His Holiness on the first American citizen to be raised to the Altar.

**President Truman and the Vatican.**—Announcing that Mr. Myron C. Taylor would resume his mission as the President's personal representative at the Vatican, President Truman said:

"I have asked Mr. Myron C. Taylor to return to Italy as my personal representative to His Holiness the Pope, with the rank of Ambassador."

"After the cessation of hostilities, Mr. Taylor came home for consultation and report. I have studied his report of his several audiences with the Pope with interest and with profit. I feel that he can continue to render helpful service to the cause of Christian civilization, if, at my instance, from time to time, he resumes his duties in Italy."

Eleven Protestant ministers in America, claiming to represent 30,000,000 Protestants, including Baptists, Congregationalists, Methodists, Presbyterians, Lutherans, etc., have sent a resolution to President Truman asking for the recall of Mr. Myron C. Taylor from the Vatican.

**Catholic Students' Congress.**—Catholic students from all the Scandinavian countries, together with the delegates from France, Holland, Belgium, and many other countries, attended an International Congress at Copenhagen at the beginning of June, the first of its kind in Denmark, on the occasion of the fifty years' Jubilee of the Danish *Academicum Catholicum*—the stud-

ents' University movement. Each delegation gave an account of the actual situation of the Church in its own country, and pooled suggestions for the future of Catholic student work through *Pax Romana*, which is shortly to hold two congresses in Salamanca and Friebourg. One of the Congress events was a Dialogue Mass, shared by all the delegates.

**President Truman, and Peace.**

—Taking notice of "the lamentable conflicts of principle and policy" in many quarters of the world to-day, President Truman declares it to be "as clear as the noon-day" that an enduring peace can only be built upon Christian principles. He therefore welcomes the counsel of religious leaders so that "the voice of conscience may be heard in the councils of nations as they seek a solution of the age-old problem: the government of men."

**Bouquet for Our Lady.**—Dutch Catholics sent six cwt. of roses and tulips by air for the national pilgrimage celebrations on Monday at Fatima, where Our Lady appeared in 1917 to three Portuguese children.

Half a million pilgrims attended the celebrations. Every village in Portugal was represented. Many walked from Spain.

The Papal Legate, Cardinal Masella, who crowned a statue of Our Lady, flew to Portugal in a Dakota sent to Rome by the Portuguese Government. His Eminence was greeted on his arrival by the Cardinal Patriarch of Lisbon and Premier Salazar.

**Doctors and the Crucifix.**—An edict of the municipality of Versailles calling for the removal of Crucifix from the rooms of the city hospital evoked a formal protest from a group of 24 surgeons and physicians among whom were non Catholics and agnostics, as well as Catholics. They said that sick and wounded in the hospital had informed them of the beneficial influence, both to the mind and body, which came from contemplation of the Cross.

**Apostates Repent.**—Many Catholics who were led astray by Nazi ideology and repudiated their religion are now begging re-admission to the Church, states Vatican Radio. Bishop Rusch, Apostolic Administrator for Innsbruck, in French occupied Austrian Tyrol, has imposed as a condition attendance at three months' course of re-education.

**First Catholic in Japanese Cabinet.**—First Catholic to become a minister in Japanese history, Professor Kotaro Tanaka, has been appointed Minister of Education. Prof. Tanaka recently spent an hour and a half in the Imperial Palace explaining the Catholic religion to the Emperor Hirohito, the Empress, the Emperor's brothers, other members of the Imperial family and court officials, who put questions to him. Dr. Tanaka became a Catholic in 1926. A professor of law at the Imperial University for over 26 years, he speaks five European languages and has lectured in Rome, France, Belgium and South America.

**India.**—Vatican Radio recently announced that Catholics in India, according to the reports of the Apostolic Delegate, now number 5,000,000.

## Subscription Received for the Month of June 1946

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Very Revd. Fr. P. Monnier, O.M.I.		31-65



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**Order Nisi**  
IN THE DISTRICT COURT OF JAFFNA.

In the matter of the Last Will and Testament of the late Velu Kandar of Vannarponnai West. Deceased.

Testamentary Jurisdiction No. 535  
Ampalam Aiampillay of Vannarponnai West. Petitioner.

- Vs.  
1. Ponnu wife of Velu Kandar of Vannarponnai West.  
2. Arumugam Mariampillai of Karayoer. Respondents.

This matter coming on for disposal before R. R. Selvadurai Esq., District Judge of Jaffna on the 29th day of March 1946 in the presence of Mr. M. Somasutharam, Proctor on the part of the petitioner and the affidavit of the above-mentioned petitioner and of the witnesses having been read:

It is ordered that the Will of the above-named deceased dated 16th of November 1945 and numbered 483 be and the same is hereby declared proved unless the respondents or any other persons interested shall, on or before the 30th day of May, 1946 show sufficient cause to the satisfaction of this court to the contrary and that the said petitioner is the executor named in the said Will and that he is entitled to have Probate of the same issued to him accordingly unless the respondents or others interested shall appear before this court on or before the 30th day of May, 1946 and show sufficient cause to the satisfaction of this court to the contrary.

This 29th day of March, 1946.  
Sgd. R. R. SELVADURAI, District Judge.  
The date to show cause is extended for 25-7-46. Sgd. R.R.S. D.J. 30-5-46.

## Magnificat or Marxism?

(Continued from Page 1)

princes Luther announced the glad and welcome doctrine that what they thought as Christians, and what they did as men of the world and rulers were two entirely different matters. Thus began that fatal Dualism which has rent the whole fabric of our culture. Thus was initiated that dire process of secularization whereby the world was given over to the Prince of this World as his own. Here the "business-is-business" ideology began, with its implication that religion has no place in economics, politics or social affairs.

Out of the "private judgment" of Lutheranism came the "leave-us-alone" of Liberalism. Lutheranism denied the supremacy of the spiritual in ecclesiastical matters, and broke the great bond of religion by which the whole society of Europe had been bound "as with gold chains about the feet of God" and His Vicar. The Lutheran revolt from religious authority spread into economics and produced Calvin and the Puritan outlook that was destined to dominate English and American affairs. It spread to philosophy and produced the Cartesian philosophy and all its "isms" that separate mind from matter, body from soul, God from nature. It entered the political arena with Machiavelli, where it identified power with authority and produced the monstrous *Macht politik* that in its turn produced a line of dictators from Peter the Great to Hitler.—By Liam Brophy in the "Lourdes Messenger."

## Injustice to Tamils Must be Removed

By P. N. THIRUNAVUKKARASU

I am giving below an enumeration of the areas with a Moor population, say over 5,000. To me this very order according to population numbers indicates the solution of the representation.

1. Batticaloa District	82,691
2. Colombo "	58,261
3. Kandy "	46,903
4. Kalutara "	23,472
5. Trincomalie "	21,556
6. Kurunegala "	17,876
7. Kegalle "	13,640
8. Puttalam "	13,068
9. Anuradhapura,	12,208
10. Badulla "	9,591
11. Mannar "	9,300
12. Galle "	8,872

Jaffna District comes far behind with 4,925. On these figures it is not obvious that if representation of Ceylon Moors by 6 members is to be secured by multiple constituencies, then the first six areas where the Moor population is highest obtain the privilege of multiple constituencies. These districts or areas are 1. the Batticaloa II. the Colombo III. the Kandy IV. Kalutara V. the Trincomalie VI. the Kurunegala Districts. One remembers that the Delimitation Commission should revise the areas after every census. So the naturalness of selecting such areas is obvious.

The other group that loses seats by the scattered distribution of their numbers is the Tamils. Without weightage they are entitled to 22 or 23 seats. If the numbers allotted to the Northern and Eastern Province, nine and seven respectively, are, whether arbitrarily or not, allowed to return Ceylon Muslims by multiple constituency the number of Tamil members will be reduced to that extent. That would deprive the Tamils by 2 or 3 of even the reduced numbers possible for them.

## Telegraphic Summary of News

### ATOM BOMB TEST

At 3-30 a.m. on Monday (Ceylon time) Atom Bomb Test No. 1 exploded at Biniki. No one will be allowed into lagoon until it is positively safe, says Admiral Blandy. 2 ships sink. Others are ablaze: Trees survive. There was no tidal wave: all 30,000 personnel safe: planes return with data. Blandy: 'Nothing contrary to plan.'

Test Atom Bomb No. 1, dropped by a Super-Fortress, exploded at 10 p.m.

(3-30 a.m. Monday, Ceylon time) over the target fleet at the Bikini Atoll, in mid Pacific.

The first ship of the Atomic task force to close in on the target was Vice Admiral W.H. Blandy's ship the U.S.S. Mount McKinley, which—75 minutes after the explosion and, resulting chaos—started moving towards the entrance of the Bikini lagoon from its vantage point eight miles away.

The latest reports from the target area say that two ships have sunk, several vessels have capsized and 11 more are known to be damaged.

First radio reports flashed from Vice-Admiral W. H. Blandy's atomic task force, said that the Bikini Lagoon, with its target armada of nearly 80 ships, had disappeared in masses of cloud and water.

A towering column of flame and smoke rose to over 50,000 feet. An instant later the whole lagoon was blanketed in smoke, a core of bright orange and yellow flaming in the centre of the death cloud.

### 'BATTLESHIPS ARE NOT OBSOLETE'

New York, Sunday.—Atom bomb test has proved, at least to satisfaction of U.S. Navy chiefs, that battleships are not obsolete, said trans-radio correspondent on board U.S.S. Appalachian at Biniki.

Navy spokesmen declared that "Operations Crossroads" had debunked atomic bomb as a development which eliminated need for huge navies, big armies and pre-atomic weapons.

U.S.S. Nevada, 30-year-old 29,000-ton battleship which defied atom bomb, is a veteran of two wars.

### 'WORLD MUST STAKE ITS FUTURE NOW'

The Bikini experiment monopolises the headlines and provides much of the editorial comment and even material for cartoons in Monday morning's British newspapers, although the early editions had gone to press before the bomb dropped.

Such headlines as "Atom Bomb Plane Takes Off" blaze across the front pages in some of the newspapers and over several columns in the others.

"The News Chronicle" writes: "There is no solace for civilised man in the race between bigger and better bombs and deeper and darker shelters.

"Would that the full impact of the Bikini explosion could clarify the atmosphere in Paris and at the United Nations Organisation."

"Measured in terms of human existence on this planet, there is desperately little time to spare. Either nations contrive to sink their rivalries and suspicions and agree to the use of scientific knowledge for the general welfare of mankind, or they swiftly become committed to an armaments race of which the outcome this time will be annihilation."

### CABINET MISSION LEAVES INDIA

Lord Pethick Lawrence and Sir Stafford Cripps, two members of the British Cabinet Mission to India—the third member, Mr. A. V. Alexander, left on Monday from Karachi for the United Kingdom at 6-30 a.m. in a special flying-boat.

A press statement from the Viceroy's house, New Delhi states that the major political parties, having now accepted the recommendation contained in the statement of the Cabinet Mission's and the Viceroy dated May 16, arrangements are being made in the provinces for holding elections to the Constituent Assembly.

It is hoped that these elections will be concluded by the end of July and that the Constituent Assembly will be ready to meet at any time thereafter.

### GANDHI MYSTIFIED

Poona, Sun.—An attempt to wreck a special train, carrying Mr. Gandhi and party from Bombay to Poona early this morning, is suspected. Police investigations have been ordered into the accident.

Mr. Gandhi at a prayer meeting this evening, said: "I should never have reached here today but for the grace of

God. I woke up to find the train stopped about two miles from Neral. I was told that big boulders had been kept on the track and that the engine had dashed against them.

"Had it not been for the vigilance and skill of the driver we do not know what would have happened. We had come very near death. I do not understand why anybody should wish to do harm to me."—Reuter.

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