

Rates of Subscription
Eng. Guardian
 Yearly Rs. 6-50
 Half Yearly Rs. 3-50
Eng. & Tamil Guardian
 Yearly Rs. 10-50
 Half Yearly Rs. 5-50

The Catholic Guardian

ESTABLISHED AS A FORTNIGHTLY, 1876; ISSUED AS A WEEKLY, 1878.

REGISTERED AS A NEWSPAPER IN CEYLON.

Telegrams: "GUARDIAN", JAFFNA.

Telephone: NO. 100.

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

Rates of Advertisement
 Family Announcements
 Rs. 5-00 per insertion
 Order Nisi
 Rs. 5-00 per 2 insertions
 Trade Advertisements on Application.

Vol 72, No. 38.

JAFFNA, FRIDAY OCTOBER 3, 1947

PRICE: 10 CENTS.

"GREAT EMPIRES AND LITTLE MINDS?"

Viscount Montgomery has abandoned his Pacific journey, to return post-haste to London, in a way which looks as though the Government had notified him that once again they had changed their minds about the minimum size of the Armed Forces. No economy looks more tempting to a people whom the historian Napier characterized long ago as war-like but not military. The British always, as by some fatal inner law of their being, immediately after great exertions and valour have brought them decisive military victory, take their Army to pieces and reduce their defences to such a low level as to invite a new aggression. Yet the world has never lacked aggressive and expansive Powers, or foreign statesmen who, when they sit in council, gauge very exactly both the resources and the temper of Great Britain, as a Power which has been for so long the main champion of the orderly evolution of the world.

There are perhaps still some military economies that can be effected. In Palestine the time has surely come to work much more closely with the Arabs, and to enable the Arabs to take a much greater part in the defence and policing of what remains basically an Arab country, after our thirty years of a mistaken and disastrous experiment. The Jewish terrorists are not the most important people who will take advantage of any flagging or faltering, and the Government should clearly recognize that in the military field economies now will be paid for very dearly.

Lookers-on see most of the game, and it is salutary to read the comments on Britain in American newspapers that have always been friendly to this country, to see how clearly we appear from a distance as a people with admittedly serious material preoccupations, but primarily in danger of becoming enfeebled and losing our grip through weaknesses that are not material but moral. In the most famous story of decline in human history, the ancient Romans lost their early virtue and the Roman population became a byword as a people who only asked to be fed and amused while the weight of the State and the tasks of Empire were trans-

ferred to other shoulders. But that Roman population was the population of a single privileged city. It was not the population of Italy.

When we reflect how much we meant to the peoples of Europe through the years of the war, how we heartened them, told them to hold fast and endure, told them that we would break the apparently irresistible German might and how we would then, with our Allies, restore Europe, we must reject the more craven counsels which suggest that we should now throw in our hand, saying that our standard of living must come first, that we are sorry not to be able to play a bigger part in the world, but that our first preoccupation is how to live at a certain level without any undue exertions. This generation has been encouraged continually to raise its notions of what is a tolerable minimum and its demands at both ends of life and in the middle. The cult of the common man has claimed too much reward for merely existing.

If the progressive abandonment of our leading position in the world was merely the price that had to be paid for comfort and security at home, no doubt a great many people, especially in a phase of fatigue, would be in favour of paying it. That, however, is not at all the position. Power and comfort are not alternatives. What standard of living we enjoy, what security we know, depend directly upon what sort of world it is outside these shores. We have at long last learnt, as have also the Americans learnt, that we can find no safety in isolation or passivity. Our only future lies in taking the most active part in the politics and economics of the world, and we cannot do that if we bring nothing, have neither clear objectives and ideals to which we are genuinely faithful, nor Armed Forces, nor the ability to grant material aid. It will be much less dangerous to confront the psychological problem at home now than to try to buy a little more time by drawing in our horns and abandoning in instalments our imperial and foreign policy.—*Tablet*, Aug. 2nd, 1947.

PALESTINE

No part of the duties of occupation is more odious than the patrolling of Palestine. The honesty of British intentions in India and Burma is now admitted with some surprise, by those who had formerly been most confidently critical, but British conduct in Palestine is still grossly misrepresented and grossly misunderstood. This is partly the result of lavishly financed and unscrupulous propaganda, but partly the result of the fundamental falsity of the British position. The history of our commitments in Palestine is involved and tedious, but nothing can reconcile the promises that were given to the Arabs and the Jews. Equally, nothing can excuse the conduct of

the militant Jews. It is deeply regrettable that anti-Semitism should be rife among the occupying troops, but it is quite inevitable. Nothing could be more fatuous than the suggestion that an enlightened Army education would persuade soldiers to see the evil and folly of anti-Semitism. What the soldiers see is that the Jewish population of Palestine shelters an army of assassins, and that a proportion of Jews, the world over, finances a policy of defamation, bringing cruel suffering on wretched Jewish women and children for the base end of scoring a propaganda point. The trade in coffin ships to Palestine is as vile as the slave trade, and the fact that it is inspired by

The Constituent Assembly and the Question of Conversions

—Fr. J. D'Souza, S.J.

The Christian Community must have read with relief from the daily papers that Clause No. 17 in the Fundamental Rights concerning conversion by force or fraud or by undue influence, and conversions of minors, which had been the subject of long discussion in the Constituent Assembly at the end of the April Session has been dropped completely from the list of Fundamental Rights. I think a few details concerning this clause and the circumstances that led to its being dropped will interest your readers. The clause as it was drawn up originally by the Advisory Committee on Fundamental Rights stood thus: "Conversions from one religion to another by coercion or undue influence will not be recognized by Law." Many amendments to this were proposed during the April session. One amendment by Mr. Munshi was the addition of the words "and conversions of minors under the age of 18." The clause as presented to the Constituent Assembly in April ran thus:

"Conversions from one religion to another by coercion or fraud or by undue influence, as well as conversions of minors under the age of 18 will not be recognized by Law." The Christian Members of the Constituent Assembly added a further proviso so as to make the Clause read as follows: "Conversions from one religion to another by coercion or fraud or undue influence and conversions of minors under the age of 18 without the consent of the parents or guardians will not be recognized by law." As I said before this subject led to heated discussion in the Assembly and finally it was referred back to the Advisory Committee for further discussion and rewording.

The reaction of the Christian Community to the proposed amendment of Mr. Munshi was quick and unhesitating. They looked upon this unconditional prohibition of the conversion of minors as a serious interference of the right already assured in Clause 13 "freely to profess, practice and propagate religion." Numerous protests and resolutions were sent to the Christian members of the Assembly and also to the President. The question was expected to come up in the July Session of the Assembly. To prepare for this, the Christian and Anglo-Indian members of the Assembly prepared a memorandum to be addressed to Sardar Patel, the Chairman of the Advisory Committee. They not only objected to the retention of Mr. Munshi's amendment without qualification, but also asked that the expression 'undue influence' should also be omitted as it was very vague and open to abusive interpretation so that even the most legitimate works of social amelioration could be declared to be an exercise of 'undue influence.' This memorandum was drawn up after a meeting of all the Christian members in the

room of Dr. H. C. Mukerjee, the acknowledged leader of the Christian Group and Vice-President of the Constituent Assembly. It was signed by all the Indian Christian members as well as by the Anglo-Indian members and given to the Secretary of the Assembly to be submitted to Sardar Patel. Copies of it were later given to all the members of the Advisory Committee.

The question however was not settled during the July session. Lawyers told us that it would be difficult to get the words 'undue influence' omitted as they were a recognized legal expression practically equivalent to 'coercion', in the law of contracts. Moreover there was a strong feeling among large sections of the House that conversions were made from political motives and that therefore legislation limiting them in some way was essential. Christian members had therefore serious misgivings as to the final outcome of the discussion when the matter was taken up in the August Session. Some of them went about among their friends explaining the logic of the stand taken by the Christian group. Dr. Mukerjee and Dr. Alban D'Souza were particularly active. In fairness to Mr. Munshi I must say that he showed himself sympathetic to the Christian point of view and promised to do his best to meet our wishes. When the Advisory Committee met, Sardar Patel himself proposed that the entire clause might be omitted as it contained a rather obvious doctrine since no one really had any difference of opinion concerning the illegality of forced conversions and as the present law was quite adequate to deal with the matter. The question of Mr. Munshi's amendment was not raised at all.

This decision had to be approved by the full House. There were dissentient voices and one or two provoking speeches were made. But Sardar Patel handled the situation with great tact and secured the practically unanimous approbation of the omission of the clause.

Fears have been expressed that the total omission of a ruling of this point might leave the field open to Provincial legislatures to pass restrictive measures and that it might have been more prudent to secure the explicit permission for the conversion of minors with the consent of parents or guardians. Eminent lawyers however are of opinion that this matter pertains to Fundamental Rights and must be tackled by the Centre alone and that in particular the discussions which preceded the decision to omit the clause express clearly the mind of the Assembly that no further legislation is necessary. If any Provincial Legislature should take this up, the Christian Community will have the right to appeal to the Federal Court for the protection of its rights.

I am aware that in some Indian States there is restrictive legislation in regard to the right to make converts. If these States accede to the Union as they have already done and others are likely to do, then they will have to accept the declaration of Fundamental Rights as part of the condition of accession and thus they too will have to come in line with federal law on this matter. I trust it may be possible for Missionaries concerned to approach the State authorities

(Continued on Page 4.)

racial fanaticism does nothing at all to excuse it. Hitler was also a racial fanatic.

"The villainy you teach me I shall execute. And it shall go hard but I will better the example."

—Round the World.

FINANCIAL NEWS

The Managing Committee of The Jaffna Diocesan Provident Society Ltd. beg to announce that they are prepared to lend money on property situated within the Urban Council limits at 6 per cent. per annum instead of 7 per cent. per annum as has hitherto been the rate.

For further particulars apply to :

THE HON. SECRETARY,
Jaffna Diocesan Provident Society Ltd.
Catholic Club, Jaffna.

Church Calendar

OCTOBER 1947

- FRI. ... 3 S. Theresa I. J.
- SAT. ... 4 S. Francis of Assisi.
- SUN. ... 5 19 P.—S. Placidus.
- MON. ... 6 S. Bruno.
- TUES. ... 7 HOLY ROSARY.
- WED. ... 8 S. Bridget.
- THURS. ... 9 S. John Leon.
- FRI. ... 10 S. Frnacis Bor.

The Catholic Guardian

OCTOBER 3RD 1947

THE JAFFNA AIR-SERVICE

A few months ago we started a campaign for a civilian air-service to Jaffna and we stated that we intended to keep up the campaign until final success should have crowned our efforts. That success is now within reach as by the middle of this month an inland service to Trincomalee and Colombo will be in operation and soon after a service to Madras. It is for us a source of happiness to be in the position to thank both the *Hindu Organ* and the *Morning Star* for the support they have given. All of us can rejoice.

We did not expect success so soon and we realize that had it not been for the floods the use of the Jaffna air-field for civilian purposes would still be mainly hypothetical. Even this statement calls for qualification as those of us who have made it a point to contact Mr. L. S. B. Perera, the Director of Civil Aviation, can testify. He has been on the job for months with only one concern, to provide the air-service as quickly, as cheaply as possible and to anticipate and obviate every snag. He is putting on the best planes and the most highly experienced pilots backed with the soundest of recommendations. It is a pleasant duty to voice our sincere thanks to him and in this public fashion.

Quite frankly one of the main reasons perhaps why we did not get our air-service earlier was the reputation we have acquired for making a fetish of safety first and of being impervious to new ideas. In this connection it may be of use to record the official report on Civil Aviation in India for the first half of this year. We are quoting from last Tuesday's issue of the *Madras Hindu*. "The public demand for air-travel facilities is increasing.....the internal air-services maintained their clean accident-free record of operations and there were no accidents to any scheduled aircraft during the period under review."

The moral is that it depends entirely on ourselves whether the service is to continue. We understand that the scheme will be tried out for 6 months. If

public support is forthcoming as we anticipate, then Jaffna's place on the air-map is secure. In this we are confident that we shall confound our critics just as we confounded them by the way every section of the population took to the use of electricity when it was made available

19TH SUNDAY AFTER PENTECOST

Gospel

(St. Matthew : Ch. 22 : 1-14).

And Jesus once more spoke to them in parables; here is an image, He said, of the Kingdom of heaven; there was once a king, who held a marriage feast for his son, and sent out his servants with a summons to all those whom he had invited to the wedding; but they would not come. Then he sent other servants with a fresh summons, bidding them tell those who had been invited, By this, I have prepared my feast, the oxen have been killed, and the fatlings, all is ready now; come to the wedding. But still they paid no heed, and went off on other errands, one to his farm in the country, and another to his trading; and the rest laid hands upon his servants, and insulted and killed them. The king fell into a rage when he heard of it, and sent out his troops to put those murderers to death, and burn their city. After this he said to his servants, Here is the marriage feast all ready, and those who had been invited have proved unworthy of it. You must go out into the street corners, and invite all whom you find there to the wedding. And his servants went out into the streets, where they mustered all they could find, rogues and honest men together; and so the wedding had its full tale of guests. But when the king came in to look at the company, he saw a man there who had no wedding-garment on; My friend, he said, How didst thou come to be here without a wedding-garment? And he made no reply. Whereupon the king said to his servants, Bind him hand and foot, and cast him out into the darkness, where there shall be weeping, and gnashing of teeth. Many are called, but few are chosen,

Notes on the Gospel of the 19th Sunday After Pentecost
(Communicated.)

- (1) In this parable, the King is our heavenly Father, Who has espoused His Son to the Church. The marriage banquet is a symbol of the holy banquet, communion. The servants sent to invite the guests are our bishops and priests. The guests are all baptised Catholics. The choice morsel of the banquet is nothing less than the Body and Blood of Our Lord.
- (2) In His infinitely wise plan of creation, God gave each class of creature a form of nutrition, suitable to its nature. The Plant, through its roots sucks minerals and assimilates them; the animal, in turn lives on the plant; and man, finally lives through the assimilation of both plant and animal.
- (3) But the soul of man, which is made to the image of God must have a nutrition suitable to its nature also. The soul must feed on God. That is why Our Lord instituted the Holy Eucharist, and called it "The Bread of Life."
- (4) It was Our Lord's wish that we should receive Communion daily, as we gather from His comparison of the Eucharist to the manna, which was the daily sustenance of the Israelites; and from the words of the Our Father "give us this day our daily bread."

(5) The famous controversy, regarding the dispositions required for frequent and daily Communion was set at rest by the decree of the saintly Pope Pius X. According to it: "frequent and daily Communion, so earnestly desired by Christ and the Church should be open to all the faithful."

(6) The decree further states: "no one may be denied it, who is in a state of grace and approaches the Holy Table with a right and devout intention."

(7) A right intention consists in this: "that he should do so, not out of routine or vain glory or human respect, but for the purpose of pleasing God, of being more closely united with Him by charity, and of seeking this divine remedy for his weakness and defects."

(8) Invitations are marks of love and esteem. Their importance is measured in proportion to the rank of official standing of him, who extends the invitation. Did we but know the honour and blessings, which the King of Kings offers us, how ardently we would hasten to receive the Heavenly Gift!

(9) It is shocking to note, in today's Gospel, that many rejected the invitation. We have been among those invited guests. Have we responded cheerfully? How many times have we rejected the invitation!

(10) And worse still, one of the guests appeared without a wedding garment! He came to the Eucharistic Banquet with the stain of grievous sin upon his soul. A good confession would have restored to him the stainless garment of sanctifying grace. He was silent, when questioned, as there is no excuse for it.

St. Luke's Guild, Colombo

GOLD MASS 1947

The Feast of St. Luke, the Annual Reunion and Annual General Meeting of St. Luke's Guild, will take place on Sunday 12th October 1947, at St. Peter's House, General Hospital, Colombo. All Doctors and their families are invited.

PROGRAMME

1. 7-30 a.m. Mass and sermon at St. Peter's House, Chapel, by the Right Revd. Dr. Ignatius Glennie, S.J., Bishop of Trincomalee.
2. 8-30 a.m. Reunion and Breakfast in the Parlour of St. Peter's House.
3. 9-30 a.m. Annual General Meeting.
 - (a) Reading of minutes of last Annual General Meeting.
 - (b) Annual Report and statement of accounts.
 - (c) Presidential Address.
 - (a) Election of Office-Bearers for 1947-48.

Professor W.A.E. Karunaratne, M.D. (Lond.) Knight of St. Gregory, will preside.

Devotion to the Holy Rosary

The month of October is the month of the Holy Rosary. Hell, enraged against the Church, has at different times made fatal assaults on her. But our Lord, who is the head of the Church, has always come to her aid and has been pleased, through His Holy Mother, to crush the head of the infernal serpent. St. Dominic was pleading for the conversion of the Albigensian heretics, when Our Lady appeared to him, in the year 1206 and spoke these mysterious words: "this soil will always be barren, until rain falls upon it." This rain was the devotion of the Holy Rosary, which She taught him then, and which he preached far and wide. The feast of the Holy Rosary was instituted to commemorate the victory of Christianity at the battle of Lepanto on 7th October 1571. The victory was brought about through the recitation of the Rosary. In thanksgiving for another victory over the same foes, in Hungary in 1716, the feast was extended to the whole Church. On 11th February 1853, Our Lady appeared at Lourdes, holding a Rosary in her fingers; and her message to St. Bernadette and through her to the whole world was: "Pray the Rosary for the conversion of sinners."

Wherever the Rosary is cherished, the Catholic faith is still in its vigour. On the other hand, wherever the Rosary

is neglected, there the faith is gradually lost. One who recites the Rosary cannot forget the mysteries of the Redemption, for the Rosary prayers contain a summary of Catholic Doctrine, and embrace all that one should believe, hope for, love and practice. The Rosary is a perfect catechism. It teaches Christian truths exactly and completely. Truly we may say that the Rosary contains an infallible means for obtaining heaven. Our Lady made the following promises to St. Dominic and Bd. Alanus in favour of those devoted to Her Rosary:—

1. To all those who shall recite my Rosary devoutly, I promise my special protection and very great graces.
2. Those who shall persevere in the recitation of my Rosary will receive some signal graces.
3. The Rosary will be a very powerful armour against hell; it will destroy vice, deliver from sin and dispel heresy.
4. The Rosary will make virtue and good works flourish, and will obtain for souls the most abundant Divine mercies; it will substitute in hearts love of God for love of the world, and elevate them to desire heavenly and eternal goods. Oh, that souls would sanctify themselves by this means!
5. Those who trust themselves to me through the Rosary will not perish.
6. Those who shall recite my Rosary piously, considering its mysteries, will not be overwhelmed by misfortune, nor die a bad death. The sinner will be converted; the just will grow in grace and become worthy of eternal life.
7. Those truly devoted to my Rosary shall not die without the consolations of the Church or without grace.
8. Those who shall recite my Rosary will find during their life and at their death the light of God, the fulness of His grace and will share in the merits of the blessed.
9. I will deliver very promptly from purgatory the souls devoted to my Rosary.
10. The true children of my Rosary will enjoy great glory in heaven.
11. What you shall ask through my Rosary you shall obtain.
12. Those who propagate my Rosary will obtain through me aid in all their necessities.
13. I have obtained from my Son that all the members of the Rosary Confraternity shall have for their intercessors in life and death the saints of heaven.
15. Those who recite my Rosary faithfully are all my beloved children, the brothers and sisters of Jesus Christ.
15. Devotion to my Rosary is a special sign of predestination.

C.W.M. SERIES.

Mr. Senanayake's Cabinet Assume Power

After Mr. D. S. Senanayake and his Cabinet members were sworn-in at Queen's House, Colombo, a communique was issued from the Governor's Office formally announcing the Cabinet personnel and the eight Parliamentary Secretaries so far selected.

The following appointments, said the communique, have been made by His Excellency the Governor:—

- Mr. D. S. Senanayake to be Prime Minister.
- Mr. S. W. R. D. Bandaranaike to be Minister of Health and Local Government.
- Mr. George E. de Silva to be Minister of Industries, Industrial Research and Fisheries.
- Col. J. L. Kotelawala to be Minister of Transport and Works.
- Mr. J. R. Jayawardene to be Minister of Finance.
- Sir Oliver Goonetilleke to be Minister of Home Affairs & Rural Development.
- Mr. T. B. Jayah to be Minister of Labour and Social Service.
- Major E. A. Nugawela to be Minister of Education.
- Mr. Dudley Senanayake to be Minister of Agriculture and Lands.
- Mr. C. Suntheralingam to be Minister of Commerce and Trade.
- Mr. R.A.M. Ratnayake to be Minister of Food and Co-operative Undertakings.
- Mr. C. Sittampalam to be Minister of Posts and Telecommunications.
- Mr. R. S. S. Gunawardana to be Minister Without Portfolio.

Dr. L. A. Rajapakse to be Minister Without Portfolio.

The Parliamentary Secretaries

Mr. George R. de Silva to be Parliamentary Secretary, Ministry of Justice.
 Mr. M. S. Kariapper to be Parliamentary Secretary, Ministry of Home Affairs and Rural Development.
 Mr. A. E. Goonesinha to be Parliamentary Secretary, Ministry of Labour and Social Services.
 Mr. P. B. Bulankulame to be Parliamentary Secretary, Ministry of Agriculture and Lands.
 Mr. H. U. M. S. Ismail to be Parliamentary Secretary, Ministry of Food and Co-operative Undertaking.
 Mr. H. de Z. Siriwardane to be Parliamentary Secretary, Ministry of Industries, Industrial Research and Fisheries.
 Mr. Simon Abeyawickreme to be Parliamentary Secretary, Ministry of Transport and Works.
 Mr. A. P. Jayasooriya to be Parliamentary Secretary, Ministry of Posts and Telecommunication.
 Mr. V. Nalliah to be Parliamentary Secretary, Ministry of Health and Local Government.

LOCAL & GENERAL

The Third Order of St. Francis.

—Saturday Oct. 4th being the Feast of our Holy Father St. Francis of Assisi all the Brothers are kindly invited to be present at the Holy Mass said for them at St. Joseph's Chapel at 6.30 a.m. There will be General Absolution after Mass. The usual monthly meeting will be held at St. Aloysius' Hall at 5.30 p.m. Finally the Feast will come to a close at 7 p.m. with the Benediction of the Blessed Sacrament. This month Plenary Indulgences can be gained on these dates:—2, 4, 5, (2), 6, (2), 9, 11, 12, 19, 26, 30 and 31 (2). Conditions:—Confession, Communion, Visit to the Cathedral and prayer for the Pope's Intentions.

The Return of a College Rector.

—The Very Revd. Fr. Peter A. Pillai, O.M.I., Rector of St. Joseph's College, Colombo, has returned to the Island by air on Wednesday Sept. 24. Father Pillai spent a three months' holiday touring the United Kingdom and the Continent.

G. S. S. C. (Eng.) Examination—July 1947.

—The pass list of Catholic Schools in the Peninsula. The following candidates have secured Exemption from the London Matric by obtaining credit passes in their referred subjects:

St. Patrick's College, Jaffna:—G. Alphonso, M. C. Francis, B. Rayappu, S. J. L. Stanislaus, J. T. Xavier, J. C. Christian.

Holy Family Convent, Jaffna:—C. R. Jobpillai.

The following candidates have completed the S.S.C. by passing in their referred subjects:

St. Patrick's College, Jaffna:—D. A. Masillamany, S. W. Perera, V. P. Sebastian, S. Saminathan.

St. Henry's College, Ilavai:—C. K. Thuraiyrenam, K. Punniyamoorthy, S. A. Peter.

Holy Family Convent, Ilavai:—S. Ponnampalam.

Rabies.—A notification dated Sept. 1, issued by the Government Agent, Northern Province and published in the Govt. Gazette of Sept. 26 proclaims the Jaffna District in the N.P. as an area within which rabies exists.

Any dog found in any public place or road or any other place other than a private building compound or garden within the limits of the said District and not being tied up or led is liable to be destroyed forthwith.

This proclamation will be in force for a period of six months from Sept. 1 1947.

Amalgamation of D.R.O's Divisions.

—By a notification dated 26th Sept., 1947 His Excellency the Governor has amalgamated the Divisional Revenue Divisions of Delft and of the Islands into one Divisional Revenue Officer's Division to be called and known as the Divisional Revenue Officer's Division of the Islands. The proclamation took effect on the first day of Oct. 1947.

Urban Council Gives a Civic Reception to Dr. Glennie.

Lordship the Right Revd. Dr. Ignatius Glennie, S.J., Bishop of Trincomalee, was accorded a Civic Reception by the Urban Council of Trincomalee. Mr. S. M. Manikkarajah, the Chairman, garlanded His Lordship and introduced him to the members of the Council and prominent residents of the town.

In his welcome address the Chairman rejoiced over the fact of His Lordship's elevation to the high office and especially over the consecration being performed in Trincomalee itself. He expressed his gratitude for what the Roman Catholic Church had done to Trincomalee for the last two centuries. He further solicited the Bishop's support to supply some of the towns pressing religious, educational and social needs like the provision of higher educational facilities for children, a home for the aged and ministrations to the sick at the Civil Hospital by nursing sisters.

His Lordship in his reply said that he had that day witnessed the truth of what he had heard from the visitors about the cordiality and hospitality of the people of Trincomalee. He promised to do all he could to better the social conditions of the people of Trincomalee and to achieve the other aims mentioned in the Chairman's address.

The Incorporated Law Society of Ceylon.

—The September Meeting of the Council of the Law Society of Ceylon was held at Hulftsdorp last Saturday. The President, Mr. Sam J. C. Kadrigamar, presided. Members from Colombo, Kandy, Kurunegalle, Gampola, Hatton, Matale, Avisawella, Panadura, Kalutara and Balapitiya were present.

Among the matters dealt with were the following:—

The Budget for the half year ending 31st December, 1947, was passed in terms of the recommendations of the Finance Committee subject to certain modifications. The President's proposals as to organising a system of Free Legal Assistance to poor persons was referred to the Standing Committee on Legislation and Procedure for report. Mr. Lyn Fernando's motion as to the erection of permanent Headquarters was referred to Standing Committee on Headquarters.

At the previous Meeting the announcement by the President of the Incorporation of the Law Society by Ordinance No. 33 of 1947 with Disciplinary and other powers and an annual grant of Rs. 50,000 was greeted with applause.

On the proposal of Mr. E.G. Jonklaas (Gampola) Vice-President, seconded by Mr. J. A. W. Kannangara (Kalutara) a vote of appreciation of the endeavours of the President Mr. S. J. C. Kadrigamar and the Secretary Mr. Valentine S. Perera in securing incorporation and finance was passed unanimously all standing.

The Annual General Meeting was fixed for 15th November, 1947, on which date it is also proposed to hold the Annual Dinner of the Society.

Ceylon's Negative Trade Balance.

—From the beginning of the current year a complete reversal of Ceylon's war-time favourable foreign trade position has taken place. With the exception of April, with a favourable trade balance of Rs. 6 millions every month of 1947 has registered an adverse balance. The position for the half year ending in June 1947, shows a negative balance of Rs. 99,619,894. Two reasons may be adduced to explain the deficit of Rs. 100 millions in our trading account. (a) the great drop in the price paid for rubber. (b) the dislocation caused by the strikes in June which have been estimated to have cost the Island Rs. 50 millions in exports.—"Ceylon Trade Journal."

Religion and Politics are Inseparable.

—In a stirring address on the Galle Face Green on Sept. 28 Dr. Donald Soper said, "The Christian religious programme has got to start in Politics." If anybody said that religion and politics should not be mixed, he asked them not to listen to him because the person who said so did not know what he was talking about. A Christian, if he were true to his faith, should practise his religion in his everyday life, in his social and his political activities as well. They could not separate the two.

Sapling to Greet Hoary Veteran.

—The 600th birthday of the University of Prague is coming off on July 7,

1940. Our six-year old University of Ceylon will send her greetings to the 600 year old veteran in the form of two addresses. One will be in Sanskrit elaborately inserted on ola and the other in Latin which will be artistically mounted.

Pakistan Gets Anti-Cholera Vaccine from Ceylon.

—At the request of Mr. Liaquat Ali Khan, the Premier of Pakistan for 2½ lakhs of anti-Cholera vaccine bulbs the Ceylon Government through the Ministry of Health has despatched 5,000 bulbs by air and has promised to send 5,000 bulbs per week till the demand for them in Pakistan eases. It would appear that all the available supply of anti-Cholera vaccine in India and Pakistan is insufficient to cope with the requirements for mass inoculation to check the disease.

Nobel Prize Nominees.

—Mahatma Gandhi, President Edward Benes of Czechoslovakia and Sir John Boyd Orr, British Director General of the World Food and Agriculture Organisation are among the likely candidates for this year's Nobel Peace Prize named in the Oslo evening newspaper "Dagbladet" of Sept 19. Gandhi is named first by the paper which mentions a number of other "possibles."

Churchill The Writer.

—Most people are familiar with the spoken word of Winston Churchill and will remember his stirring speeches during the late war. But what of Churchill as a writer? Guy Eden gave his impressions of Mr. Churchill's works in the B.B.C.'s Overseas Service.

"His writings", said Eden, "are fine and vivid. They say with great precision just what they set out to say..... They are finely phrased, full of learning, and they contain great beauty of expression..... Mr. Churchill has a reputation for using rather unusual words. This, it seems to me, is founded on the fact that he has a rich vocabulary on which he draws from time to time—but only when no simple and everyday word will accurately and precisely express his meaning. Some of the most memorable..... of his writings are composed of the simplest, most everyday words and expressed in the most straightforward manner..... Churchill uses humour, dramatic phrase, the stark expression, the long sentence, the short sentence, to weave a pattern..... that expresses just what he wants to convey to the reader or the listener. And that surely is the supreme test of the great use of words, whether spoken or written.

"His humour flashes out at unexpected moments..... For instance at the end of that most dramatic of all his wartime speeches, in which he used the phrase about fighting on Britain's beaches, and so on, against invasion, he sat down, and as he did so, there was a little ripple of what seemed completely incongruous laughter..... he said to those around him; 'All the same, I don't know what we shall fight with—choppers and broken bottles, I suppose.'

"You must not think..... that Churchill uses the grand and rounded phrase all the time. He's a master of good robust, direct English too. And even the slang phrase and the colloquialism..... His writing..... is very much like his speaking—rich and varied. And behind it all lies great learning, painstaking research and deep sympathy with human nature....."—Observer, Sept. 25.

Professor Einstein's Warning.

—Professor Albert Einstein, the famous mathematician and scientist, warned on Sept. 22 the chiefs of delegations to the United Nations that "the threat of extinction hangs over humanity."

The peace-loving countries had a potential instrument to prevent a war of extinction, provided the General Assembly of the United Nations become a World Parliament and had the final say over the "veto-paralysed Security Council," he declared in a letter published in the *United Nations' World*.

He proposed that the General Assembly should increase its authority and subordinate the Security Council to it, that delegates should be chosen by popular election rather than by Government appointment, and that the General Assembly should remain in permanent session during the present "crisis."

According to Einstein the world faced "the gravest crisis in the history of mankind" and the General Assembly was the only body capable of ending the threat to the human race.

"Mechanical Brain" Pilots a Plane.

—On Sunday the 22nd of Sept., the miracle of pilotless flying was performed by a United States C-54 Skymaster plane. Taking off from Stephenville, Newfoundland at 11 a.m. the plane landed at Bridgenorton, England, covering about 2,400 miles in about ten hours and fifteen minutes. Throughout the entire flight no human hand touched the controls. The Skymaster was guided by a "mechanical brain."

Letters to the Editor

Mr. Sittampalam's Stand

Sir,—I wish to inform the public that as soon as I arrived in Colombo after my election Mr. Senanayake invited me to join his Government in the event of his being called upon to form a Government. I have accepted his offer. My acceptance is strictly in accordance with my election pledges which I renewed most emphatically on the day before the poll.

I remain an Independent and I have no intention of joining any party.

I am, Sir,
 Yours Obediently,
 C. SITTAMPALAM,
 M. P. Mannar.

98, Cotta Road,
 Borella, 26th Sept., 1947.

TENDER NOTICE

The Deputy Food Controller, Jaffna will receive tenders up to 12 noon on Tuesday, 7th October 1947 for transport, rebagging etc., of foodstuffs at the various supply stations in the Jaffna District for the period 1-11-47 to 30-9-48.

2. Tenders should be made on form obtainable on application from the Deputy Food Controller (up to 12 noon on 6th Oct. 1947) from whom all particulars on the subject can be obtained.

3. A deposit of Rs. 100 will be required to be made either at the General Treasury, Colombo or at any Kachcheri and a receipt produced for same before any form of tender is issued.

4. Tenders received in pursuance of my Gazette notification dated 3-7-47 and appearing in Government Gazette No. 9734 of 11-1-47 have been rejected. Previous tenders can make use of the deposit they have already made.

M. SRIKHANTA,
 for Deputy Food Controller,
 The Kachcheri,
 Jaffna, 24th Sept. 1947.

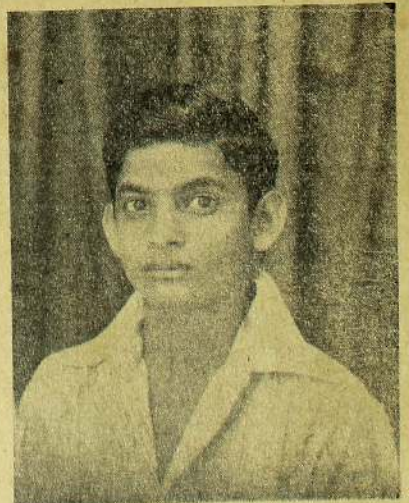
In Memoriam
 OF
Clarence Alagaraja Singhanayagam

who departed this life on 4th Oct. 1946

Requiem High Mass at St. Sebastian's Church, Karampan.

Kindly pray for the repose of his soul.

2-10-1947.



Story of a Negro Parish

BY A PARISHIONER

The former pastor of our Negro parish never ended a sermon or catechism class without bringing in the importance of singing. "If a man had a violin," he would say, "and the strings refused to give out music, he would surely tear them off and throw them away. My children, the Church is the violin and you are the strings. God made you for the purpose of singing to Him and making sweet melodies to the Lord. That is the main reason why He gave you your tongue and voice, that you might sing to Him in Church as the angels do in heaven. You are to take the place of the angels on earth. If you do not use your tongue and voice to praise and bless the Lord, He will become very angry and tear you off from His holy Church and cast you away."

Our pastor had about a dozen such comparisons, which he used year after year. He made so profound an impression on us children that we actually felt he could not get along without us. I remember coming home one afternoon and announcing to mother that there would be a High Mass at 6-15 next morning. This meant she would have to wake us around 5-30. But the next morning it rained heavily, and she did not call us. When we discovered we had missed a High Mass, we cried and raised such a disturbance that she had to whip the three of us to restore peace. Mother at that time was still a Protestant and could not realize what Mass meant to us.

At the age of nine I got the surprise of my life. I decided to go to the big white Catholic church one Sunday morning to hear the white people sing. I thought to myself, "It must sound like heaven when so many people sing together." I went happily down the long aisle to a corner pew reserved for coloured. But to my deep bewilderment, when the priest entered the sanctuary and intoned the *Asperges*, the large congregation did not answer him with that mighty peal of heavenly voices I had expected. The response came thinly from the loft in the rear of the church. Confused by the turn of events, I began looking around to see what had happened. Everyone was busy telling his beads or reading from a prayer book. All seemed completely indifferent to what was going on between the priest in the sanctuary and the singers in the loft.

"Why don't they sing?" I asked myself. Then I began to wonder if this were really a Catholic church. "It can't be," I reasoned with myself. "If it were, people would have to sing and offer their sacrifice with the priest. It must be a Protestant church. No, it can't be that, either, because they don't have Mass. And besides, Protestants always sing." Then the thought came to me, "It must be that 'skizmatic' church that Sister told us about in school. She said we would commit a grave sin if we went to it." And with that thought in mind, I got up and rushed out.

Since mother was not yet a Catholic, she could not help me with such a difficult problem. I went to our old neighbour, Aunt Martha, from whom everybody in the neighbourhood asked advice. When I asked her if the church I had been to was Catholic, she said Yes.

"Then why don't they sing?" I asked in astonishment.

"Child," was her reply, "the white folks done lost the spirit. That's why they don't sing no more."

Well, I didn't quite understand, but I saw that the loss of the "spirit" had something to do with not being able to sing. In years to come I was to discover the full meaning of that loss of spirit.

The reader will perhaps wonder how a whole congregation learned to sing High Mass. Our pastor started the parish with five adults, about 20 children, and two Sisters who taught school in the church basement. When he discovered one of the Sisters was a music teacher, he arranged the curriculum so that the children would have a half-hour three times weekly for choir practice. He also invited adult parishioners to attend. In a surprisingly short time they had

memorized the Mass of the Angels and were having High Mass every Sunday. Fortunately both Sisters had good voices. They sang the Proper of the Mass and acted as a *schola*.

As the congregation and school grew, so did the number of Sisters, and of course that meant a few more voices for the *schola*. All children, whether in grade or high school, were obliged to attend the singing classes.

When I started school the whole parish knew three Masses by heart, besides the Requiem, and the Sisters had built up a *schola* from the best voices in the parish. On Sundays so many white Catholics began to come to our church that they were crowding us out of our pews. To complicate matters, some of the visitors would refuse to sit in a pew with us. They would even sit at the end of a pew and refuse to let us in. When my pastor heard of this he called up the pastors of several of the white churches and complained of such conduct. Soon public announcements were made in the churches, asking members not to crowd us out of our own church. Some of the pastors also started inquiring why their parishioners went to the Negro church when they had Mass in their own church at the same hour. The usual answer given, rumour had it, was the beauty of the singing in the coloured church. They had never heard anything like it. Some of the visitors event went as far as to ask our pastor to put a few chairs in the back of the church for them.

Neither were the coloured Methodists and Baptists strangers to our church, for they soon discovered that our congregational singing was far more beautiful than theirs. Although they could not understand the Latin, the beauty of the Gregorian melodies enchanted them. It was no usual sight to see a dozen or two Protestants, including deacons and other officials, attending our High Mass on Sundays and holidays. In fact, some of them would attend our church first and their own afterwards.

Finally one of the preachers heard about this, and decided to stop such disloyalty by giving a blistering sermon about people being lured away by the wiles of popery. But he made a fatal blunder at the very start by asking one of his old "sisters" how she could be so blind as to let the Pope of Rome slip the shackles of slavery on her. She happened to be one of those characters who is never at a loss for an answer, never bashful in voicing opinions on any matter. She got up and looked around to see whether she was being supported by the companions of her "guilt." Several "Amen's" and nods reassured her. They were encouraging her, for they knew that not even the preacher could out-talk "sister" Jones.

"Reverend," she said, "I goes down dere to hear dat beautiful singing. And my eyes sure leak water just from hearin' 'em sing. You should go down, too, sometime, Reverend, and just hum some of dem melodies. It sho, would improve your voice."

At the remark about his voice, there were muffled sounds of laughter, and several not so muffled "Amen's" of approval. Incidentally, "sister" Jones and about 20 of that group joined the Church before they died. Most of them asked on their deathbeds for a priest. When we inquired why they wanted to become Catholic, the answer was always the same, "Because that beautiful singing taught me to love Jesus."

By the time my mother decided to join the Church, we children had taught her the catechism, her prayers, and how to sing two Masses and a number of hymns. Many other children likewise trained their parents to enter the Church. When the parents began going to church they felt right at home; for they were able to sing and pray with the congregation as if they had belonged to it all their lives. The union of song with the Mass enkindled vigorous and lively faith that could easily ignite the hearts of others.

When our pastor died, a younger priest took his place. But his interests lay in directions other than singing.

Soon he eliminated the weekday high Masses. Next he dropped those on holidays, and finally he reduced the Sunday High Masses. Then he decided to do away with the choir practice in school, for the time could be used more profitably.

Just recently I revisited my old parish church. It was a Sunday morning and the pastor was saying a low Mass. The church was half empty; there was not even a Mass server (and how we used to fight for that privilege!). Those few elderly parishioners who tenaciously hung on seemed listless and subdued. The life bond that in days past had united priest and people to the altar had been severed. There came to my mind the words of Aunt Matwa: "Child, they done lost the spirit." Yes, we had lost the "spirit," but through no fault of our own. Where once there were crowded pews and proud, happy voices filling the church, there now were empty seats and an unnatural silence hanging like a dense fog over the scattered congregation. I have been told that our congregation is now wandering from one white church to another, where they are not wanted, like sheep without a shepherd. —*Orate Fratres.*

The Constituent Assembly & Conversions

(Continued from Page 1.)

and show them the trend of events in the Union of India and to get them to correct their attitude without trouble or agitation.

There remains still one more point that affects the Christian Community which has again been referred back to a special committee. That is Clause 16 which states that in Government aided institutions religious instruction shall not be compulsorily imposed on any section. This has been again referred back because it seemed to certain members that the wording left room for doubt regarding Government's adhesion to the principle of strict religious neutrality. However this may be, I may state at once that the intention of the framers of this is not to prevent the imparting of religious instruction in denominational schools to members of the faith that conducts the school. To members of the Faith, the question of *compulsion* does not arise. But it is clear that religious instruction may not be imposed upon those of another faith. In conclusion I should like to pay a

tribute of warm appreciation for the manner in which the Christian members of the Constituent Assembly worked together to secure satisfactory decisions on so many controverted points. In particular I trust I shall not be understood if I pay a special tribute to Dr. Mukerjee whose firm stand on fundamentals and great prestige among Congressmen of all ranks was mainly responsible for overcoming possible opposition. He was ably seconded in his efforts by Dr. Alban D'Souza of Bombay and Mr. Wilson of Madras. Our gratitude is also due to Mr. Munshi who kept an open mind on the matter and finally put the weight of his influence in favour of the omission of the clause. Lastly we must pay unstinted tribute to the tact, firmness and fairness with which Sardar Patel managed these questions of the cultural and religious rights of the minorities. It was only by the method of friendly personal contact that the Christian group was able to gain sympathy for their point of view. I can only trust that this experience will further stimulate the spirit of co-operation between the majority community and minorities whose future prosperity depends upon their friendliness. It is expected that the final session of the Assembly for completing the task of constitution-making will be called sometime in November.—*The New Leader.*

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA.
In the matter of the estate of the late Nagaratnamma wife of Eliathamby Kasippillai of Kaithady. Deceased.
Testamentary } No. 764
Jurisdiction }
Eliathamby Kasippillai of Achchelu.

Vs. Petitioner.
Minor 1. Kasippillai Pararajasingham of Achchelu.
2. Kasinathar Velupillai of Kaithady.
3. Sinnachepillai widow of Velupillai of do. Respondents.

This matter coming on for disposal before R. R. Selvadurai Esqr., District Judge Jaffna on the 12th day of September 1947, in the presence of Mr. P. Casipillai Proctor on the part of the petitioner and the affidavit of the abovenamed petitioner dated 7th September having been read:

It is declared that the said 2nd respondent be appointed guardian-ad-litem over the said 1st respondent and that letters of administration over the estate of the said deceased be issued to the petitioner unless the respondents or others shall on or before the 15th day of October 1947 show sufficient cause to the satisfaction of this court to the contrary. It is further ordered that the petitioner do produce the minor 1st respondent in court on the said date and the 2nd respondent the proposed guardian-ad-litem do appear in court in person on the said date.

The 12th day of Sept. 1947.
Sgd. R. R. SELVADURAI,
District Judge

For all Building Works

Consult

M. SOOSAPILLAI & Co.,

BUILDERS & HOUSE DECORATORS

44/19 Vauxhall Street, Colombo 2.

SPECIFY 'UMBRELLA MARK'

De-Aired Calicut Tiles for your new building

The weight of Tiles has been reduced without impairing their strength, so that our tiles have now the largest covering area to weight ratio of any one in the market.

The Tiles meet the requirements of those who need full protection from wind and rain, and have satisfactorily passed all tests made on them.

PLEASE BOOK YOUR REQUIREMENTS EARLY

Sole Agents :- J. CHERUBIM & BROTHER,
MAIN STREET, JAFFNA.