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

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THE AMERICAN HIERARCHY DENOUNCE POWER POLITICS

WANTS PEACE BASED ON "ATLANTIC CHARTER"

"We have no confidence in a peace which does not carry into effect, without reservations or equivocations, the principles of the Atlantic Charter."

This declaration was made in November last by the Hierarchy of the United States in an official statement commenting on Dumbarton Oaks and laying down the moral conditions of any international peace organisation. The principles which the American Bishops lay down include:

1. Assistance for prostrate nations.
2. Rejection of Power Politics.
3. Any international institution must be universal; no member in it may judge his own case; it must provide for revision of treaties.
4. The internal regime of every nation and the protection in it of essential human rights is the concern of all because tyranny anywhere threatens the peace of all.

The signatories of the statement on behalf of the American Hierarchy are the ten Bishops of the Administrative Board of the N.C.W.C.

We have met the challenge of war; Shall we meet the challenge of peace?—are the opening words of the statement.

Public opinion can exert a tremendous influence in making the peace and determining the manner of international collaboration for its maintenance.

It is imperative that all citizens recognise their responsibility in the making and maintenance of peace.

They must inform themselves on the issues and form their judgments in the light of sound reason and our Christian democratic conditions. They must free themselves from hatred, from distrust, from the spirit of mere expediency, from national greed and from indifference to right in the use of might, and they must form their judgments on the basis of stern objective realities.

GODLESS SCHOLARS

This war came largely from bad education. It was not brought on by primitives or unlettered peoples. The contemporary philosophy which asserts the right of aggression is the creation of scholars. Discarding moral principles and crowding God out of human life, scholars produced the monstrous philosophies which, embodied in political and social systems, enslave human reason and destroy the consciousness of innate human rights and duties.

We feel, too, that it should provide assistance for prostrate nations in reconstructing their economic, social and political institutions. If justice is compromised, if unreasonable concessions are made to might, grievances will rankle in the bosom of aggrieved nations to endanger the peace of the world. If prostrate nations are not assisted in giving to their peoples fair economic opportunities they will become the arena of civil strife and turmoil. No international organisation will be able to maintain a peace which is unfair and unjust.

We must repudiate absolutely the tragic fallacies of "Power Politics" with its balance of power, spheres of influence in a system of puppet Governments and

the resort to war as a means of setting international difficulties.

At the last world war an attempt was made to organise the international community. It failed, not because its objective was mistaken but because of inherent defects in its character and more especially perhaps because the nations were not disposed to recognise their duty to work together for the common good of the world. International law must govern international relations. Might must be subordinated to law.

THE INTERNATIONAL INSTITUTION

An international institution based on recognition of an objective moral obligation and not on the binding force of Covenant alone is needed. The international institution must be universal. It must seek to include with due regard to basic equality of right all the nations large and small, strong and weak. Its constitution must be democratic.

While it is reasonable to set up a security council with limited membership, this Council must not be an instrument for imperialistic domination by a few powerful nations. It must not allow any nation to sit in judgment in its own case. It must provide in its charter for the revision of treaties in the interest of justice and the common good of the international community as well as for the recognition of a people's coming-of-age in the family of nations. It is reasonable that the organisation have at its disposal resources for coercing outlaw nations even by military measures in fostering and promoting international co-operation.

It must seek to guarantee to the weak and poor nations economic opportunities which are necessary to give their peoples reasonable standards of living and it must seek to prevent selfish monopolistic control of raw materials.

No nation may view with unconcern conditions that permit millions of workers in any country to be without the opportunity to secure from their labour adequate family support.

Nations rich in natural resources must remember that ownership of property never dispenses from the social obligations of stewardship.

NATIONAL SOVEREIGNTY

There should be a world court to which justiciable disputes among nations must be submitted. Its authority should not be merely advisory but strictly judicial. Competent international authority must enact into positive law the principles of the moral law in their international references.

The international organisation nations which refuse to submit their international disputes which constitute a threat to the peace or the common good of the international community should be treated by the international organisation as outlaw nations.

The international organisation must never violate the rightful sovereignty of nations. Sovereignty is a right which comes from the judicial personality of a nation and which the international organisation must safeguard and defend. However, national sovereignty may not be interpreted as absolving a nation

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CATHOLIC UNION BEFORE REFORMS COMMISSION

ASKS SAFEGUARDS

A deputation from the Catholic Union of Ceylon, led by Dr. Lucian de Zilwa, appeared before the Soulbury Commission on Tuesday morning. The other members of the deputation were the Very Revd. Fr. Peter Pillai, O.M.I., Sir Gerard Wijeyekoon, Chevalier S. Arulantham, Dr. C. J. C. de Silva, Mr. S. J. K. Crowther, Mr. D. J. B. Kuruppu and Mr. C. H. Wickremanyake.

Dr. de Zilwa said that the Catholic population of the Island was about 450,000 persons. The Catholics were far from being reactionaries and wholeheartedly supported the claim for the political progress of the people of the Island. However, then felt that certain safeguards were necessary for the Catholic Church.

While they welcomed the guarantee of religious freedom enunciated in the Minister's scheme they were of opinion that it was not sufficiently comprehensive. It did not, for example, expressly include the guarantee of religious freedom in matters educational.

The deputation suggested that the following Article be substituted in place of Article 8 of the Ministers' Constitutional Scheme:—

In the exercise of its power under Article 7 Parliament shall not make any law:—(a) to prohibit or restrict the free profession, propagation and exercise of any religion; or (b) to make persons of any community or religion liable to disabilities or restrictions to which persons of other communities or religions are not made liable; or (c) to confer either directly or indirectly on persons of any community or religion any privileges or advantages which are not conferred on persons of other communities or religion; or (d) to oblige by direct or indirect means parents in violation of their conscience and reasonable preference to send their children to schools established by the State or to any particular type of schools designated by the State or to make any discrimination between schools under the management of different religious denominations or to subject denominational schools to financial disabilities because of their religious character, to affect prejudicially the right of any parent to send his child to a school receiving public money without the child being called upon to attend religious instruction at that school."

The Supreme Court of the Island should be explicitly vested with the right of declaring an act of the Ceylon Parliament to be invalid if it contravenes the provisions with regard to fundamental rights.

Dr. de Zilwa then referred to the question of education. He said that the trend of the policy of the Minister of Education in recent times had been towards the elimination of the assisted schools and the establishment of a State monopoly. The opposition to this had not been restricted to Catholics or other Christians. At a public meeting held at Ananda College, the leading Buddhist College in this city, a resolution was unanimously passed by Buddhists, Hindus, Christians and Muslims in opposition to the declared policy of the Minister of Education, which was an attempt to eliminate the denominational schools.

"The attack on denominational schools has not been a frontal attack but of an undermining character," he said.

As an instance he pointed out that it was suggested if a child of one denomination attended a school of another denomination no Government grant should be paid for the child. The parent would have to pay a sum equivalent to the grant which might have been earned. That obviously interfered with the right of the parent to decide to what school he should send his child.

Continuing Dr. de Zilwa said that the Buddhist priests were a tolerant set of people, but the members of the Buddhist laity were not so. He urged that in the event of measures being passed by the legislature which were not acceptable to some, the right should be granted to appeal to the Supreme Court, to test whether those measures were valid.

Questioned by Lord Soulbury in regard to the suggestion made in the State Council that the grant should be withheld in cases where children of one denomination attended a school of a different denomination, Father Peter Pillai said this amendment had been proposed by the Minister of Local Administration.

Lord Soulbury remarked that there was a possibility that that amendment would not be accepted.

Fr. Peter Pillai remarked that the State schools proposed to give education to children of every denomination.

In reply to questions by Mr. Burrows regarding the right of appeal to the Supreme Court, Fr. Pillai said that they also desired the ultimate right of appeal to the Privy Council.

ELECTORAL DEMARCATON

On the question of the demarcation of electorates under the Ministers' scheme, Fr. Pillai said that they would not demand representation on purely denominational grounds. The Catholics were anxious to merge with the rest of the community, but were anxious at the same time to have representatives who would safeguard their interests and the interests of all Christians.

He was referring, he said to problems which would crop up in areas where Christians were predominant. He expressed the fear that in such cases the Christian groups may be cut up in the process of demarcating the various electorates. An effort should be made wherever possible to allow these concentration of people of one faith to remain intact.

Lord Soulbury then questioned the deputation on their suggestion that in order further to facilitate the return of members representing minority interests, that the Delimitation Commission be directed to consider the question of multiple-member constituencies in areas where certain interests are likely to go unrepresented and to provide such constituencies where necessary.

Fr. Peter Pillai said that proportional representation in Ceylon was impossible and it was too complicated. The suggestion was a simpler way. It went a certain distance towards the possibility of minority members being elected.

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DISAPPOINTMENT.

The Catholic Guardian

FEBRUARY 2ND 1945

DEBATE ON
EDUCATIONAL REFORM

According to the *Ceylon Observer* the continuation of this debate has been postponed indefinitely. When it will be resumed is not known. It would have been better had the debate continued to a finish and then we can know where we are. The discussion of this subject in the State Council did not evoke any general enthusiasm. Instead of listening to the speeches members preferred to go out of the Chamber and indulge in small talk and several times bell had to be rung to call in some of them in order to carry on the debate with a quorum. It must be said for these members that speeches, on the whole, were not worth listening to. There was much repetition with a great deal of anti-Christian animus. The theme on which most of the speakers harped on was that denominational schools, that is to say, Christian schools must go and State schools must take their places. They dared not say that the present State schools were more efficient or less expensive. The only argument they kept on repeating one after another was that since the State paid for the schools the State must control them. Nobody denies the right of the State to exercise control but that control must not go beyond reasonable limits. When this very argument was trotted out in the British Parliament during the debate on the English New Education Bill, one of the members met it saying that if the State claims the right to control education because of its money contribution, have not the parents greater right of control who contribute, so to say their children. Without children schools are impossible and it is the parents who render them possible by sending to them their children. The greatest amount of harm may be done to them by a wrong kind of education as one may see in the Hitler youth. The chief responsibility of educating their children therefore rests with the parents and hence their right of control. It is impossible to defend State monopoly of education with any show of reason without making one's own the principles of extreme totalitarianism. Hitler may be defeated but not Hitlerism and as a proof of it one may point to many of the speeches made in the State Council during this debate by men who pass for champions of democracy. Again, the strange

thing is that these members spoke as if there is now no State control of education in this country. The truth is there is as much of it in denominational schools as in Government schools without the former enjoying all the advantages enjoyed by the latter. All the freedom granted to assisted schools lies in the appointment of teachers and even in this a prior sanction must be obtained from the Head of the Department of Education. The Managers of assisted schools have in reality become public servants under the Department but unpaid public servants.

REPORT MADE PUBLIC
UNDER PRESSURE

We have read with very great satisfaction the Report on Rural Reconstruction in Ceylon by Mr. G. de Soyza, C.C.S., Acting Registrar of Co-operative Societies. This Report was prepared for the information of the sub-Committee of the Board of Ministers appointed to formulate a scheme of Rural Reconstruction and submitted to the sub-Committee in May, 1942. It was made available to the public only some three weeks ago and that after being forced to do so. The pressure for its publication came this way. The Minister of Agriculture moved a supplementary vote to give a bonus to the officer who produced the Report but the members of Council refused to pass it on the ground that they had not seen the Report. A proposal was made to circulate it among the members but they insisted on its publication. All the art of sweet persuasion on the part of Mr. Senanayake proved unavailing and he had to promise its publication without further delay. That is how this very useful and valuable document was made available to the public of this country after having remained pigeon-holed for almost three years. This reluctance to give it publicity arose from the fact that the report was a conscientious, honest and intelligent piece of work which criticized when criticism was considered necessary. Instead of extolling the Rural Reconstruction that was being carried on, it pointed out its defects, many of which were fundamental. The bonus given to Mr. Soyza was only a sum of Rs. 1,000 but he has by his intervention saved for the country lakhs of rupees which would have otherwise been wasted on Reconstruction that had badly gone amiss. Government were well advised to order a survey of the Rural Reconstruction work carried on by their Departments and other agencies in the country and they were most happy in the selection of the officer. He was not only to conduct the survey but also to submit proposals for a scheme of Rural Reconstruction which might be adopted universally throughout the country. The task entrusted to this officer was a difficult one but he has accomplished it very well indeed. He visited the centres where Rural Reconstruction was being carried on under different Government Departments and private agencies

not only in Ceylon but also in India and made personal investigations into what was being done from the officers concerned and others and has produced a Report with his own observations and recommendation which in our opinion will prove extremely useful to the Board of Ministers if they contemplate on launching out on any Rural Reconstruction Scheme. But Mr. de Soyza does not like the word Reconstruction. He feels, and rightly so, that it is too ambitious and pretentious and would prefer instead the term Development. Our special interest in this matter is due to the fact that we ourselves after reading the highly coloured reports sent out from a Rural Reconstruction centre wrote in praise of the work done but on visiting it were much disappointed. We cannot now go further into the particulars of this voluminous Report but we must say that we read it with increasing appreciation of the writer's sound judgment and his masterly grasp of the subject.

Small Pox and Its
Prevention

(COMMUNICATED).

Small Pox is a dangerous disease but it is preventable. The disease is caused by a very minute germ which is passed from the sick person to the healthy by close contact. The germ is not passed from the sick to the healthy through the air to persons at a distance from the sick person.

Usual symptoms are high fever, headache, and a severe persistent backache. On the 3rd day of illness the fever disappears and a rash appears usually on the face and spreading to the remainder of the body.

THE METHODS OF PREVENTION

1. Vaccination.
2. Keeping at a distance from the sick persons.

Vaccination, is a sure means of avoiding an attack of small pox, provided it is done before or immediately after exposure to infection or contact with a case. The reactions after vaccination are of three types:—

1. Primary 'Take'. This reaction is observed in persons vaccinated for the first time in their lives. There is redness and swelling at the site of vaccination, followed by the appearance of a vesicle (Blister) in which pus (matter) later forms. The pus then dries forming a crust which falls off about the 21st day after vaccination.

2. An accelerated reaction is one in which all the stages of the 'primary take' develop and are completed in 10-12 days.

3. An immediate reaction is one in which there is only redness and elevation of the skin followed by drying without passing through the stages of vesicle and pus formation in about 5 days.

The first two reactions produce protection against small pox while the third reaction indicates that the person already possesses resistance to the disease.

During a Small Pox epidemic if any vaccinated person does not have either of the first two reactions he should be vaccinated every sixth day until he is vaccinated three times.

Vaccination is the most important measure in the prevention of small pox. It is the unvaccinated who continue to spread the disease in the course of an epidemic of small pox by falling victims to the disease. In the interests of the community it is the duty of all people to get vaccinated and re-vaccinated as soon as an outbreak occurs. It is to be regretted that many people do not get vaccinated but treat this gift as if it is a punishment. It is tragic to find that infants and children who got small pox and died are those whose parents had

refused to get them vaccinated. In any condition of health it is better to be vaccinated than to risk getting small pox.

Contacts. People who come in close contact with a case of small pox are called contacts. They are generally those who live in the house of a patient or those who visit such a patient when he is ill.

Period of infection. The disease can be passed from the sick to the healthy from the time of onset of the fever until the rash has completely healed, and the skin is clear.

Contacts cannot spread the disease until they are actually ill with small pox.

The co-operation of the public is earnestly solicited in bringing all suspected or actual cases to the notice of the Medical Officer of Health and in assisting the Sanitary Assistants and vaccinators to get persons of all ages and all conditions of health vaccinated immediately. This measure will help to rid the town of this dangerous disease.

Catholic Union Before
Reforms Commission

(Continued from Page 1)

Lord Soulbury requested for more information about the proposal to withdraw the grant in the case of children of one denomination attending schools of another denomination.

Regarding electoral areas, the Ministerial scheme was that electoral areas should, as far as possible, be demarcated according to consideration of the numbers of people, transport facilities and a community of interests. The deputation submitted that a very large number of Catholics had been practically deprived of the vote by being merged together with others of different persuasions and interests or where such people were in the majority. They should have certain electorates either of a chiefly Christian character or giving a chance for Christians to elect candidate they preferred.

Mr. F. J. Burrows inquired whether children of one denomination attending a school of another denomination were compelled to attend the classes in religious instruction.

Fr. Pillai replied in the negative, and said that there was the Conscience Clause. He added that the new proposal was that religious instruction should be introduced in the proposed State schools.

Fr. Pillai, answering further questions, said that it was the voluntary denominational schools that had in the past done almost all the education in the country. The State was just beginning to do so now.

Lord Soulbury asked whether the demarcation of electoral areas, in the manner proposed by the deputation, would not be tantamount to introducing special representation on religious grounds, when there had been already considerable criticism of representation on racial grounds. Would they not be introducing another principle which might be objected to in various quarters?

Fr. Pillai said that it was not on purely denominational grounds that they wanted such representation. The Catholics were anxious to merge with the rest of the community, but were at the same time anxious to have representatives who would safeguard the interests of all Christians, particularly in areas where Christians were predominant.

Lord Soulbury: You are not asking for religious representation as such?—No.

Mr. F. J. Burrows: I am still a bit puzzled. What is it that you actually want?

Fr. Pillai: We have, for instance, a Christian population along the coastline. It is possible to demarcate electoral areas so that they would be in a majority. If we demarcate the coastline areas in that way there is a better chance of representatives of Christians, who are actually in a majority in those areas being returned.

Lord Soulbury: Don't you think it might be a dangerous principle to introduce—the demarcation of electoral areas and their delimitation on the basis of the proportion of the Christian population?

Fr. Pillai: There is a community of interest which the Ministers have

accepted in principle and we are applying this to religion.

Lord Soulbury: Then you are bound to introduce what amounts to religious representation!

Fr. Pillai: We are only asking that we may not be penalised and cut up unnecessarily.

Chevalier S. Arulanantham then referred to the attempt to have a State monopoly in the matter of education. The aim of the State was to draw all students into State schools. The cost of education as a result of the new educational proposals would reach a figure which the State could ill afford.

CASE OF JAFFNA STUDENTS

Chev. Arulanantham mentioned as an instance of unfair discrimination in the case of 12 Jaffna students who had won Government scholarships. They were all Catholics and they applied that those scholarships should be given to them to attend Catholic schools.

The answer was that it was regretted that their request could not be granted as central scholarships were not transferable. This was, he said, penalising the Catholics and compelling them to educate the children in non-Catholic schools. That meant that their children had to undergo a disability which other communities did not suffer. That was against the spirit of the Constitution.

The American Hierarchy

(Continued from Page 1)

from its obligations in the international community. Moreover, even within the State national sovereignty is limited by innate rights of men and families. The ideology of a nation in its internal life is a concern of the international community. To reject its principle is tantamount to maintaining that the violation of the innate rights of men in a country by its own Government has no relation to world peace.

We hold that if there is to be genuine and lasting world peace the international organisation should demand as a condition of membership that every nation guarantee in law and respect in fact the innate rights of men, families and minority groups in their civil and religious life.

Surely our generation should know that tyranny in any nation menaces world peace. A nation which refuses to accord to its own people the full enjoyment of innate human rights cannot be relied upon to co-operate in the international community for the maintenance of a peace which is based on the recognition of national freedom. Such a nation will pursue its own selfish international policies while paying lip-service to international co-operation.—*Catholic Herald, London.*

Schools in Jaffna Urban Area

We are definitely re-opening school on Monday 5th Feb. and all students are expected to be back for work then. J.T. Arulanantham Principal, S.J.C. E.M.Thillayampalam, C.M.S.College T.M.F.Long, O.M.I. Rector, S.P.C. E.Scowcroft Principal, Vembadi G.C. C.A. Smith, Central College A.Cumaraswamy, Hindu Mother M.Loyola, Superior, H.F.C. Jaffna, 1-2-45.

LOCAL & GENERAL

Confraternity of the Sacred Heart, S.P.C. Branch.—A very pleasant function came off on Tuesday the 23rd ultimo at 6-30 p.m. when the members of the Confraternity met their President, the Very Revd. Fr. T. M. F. Long, O.M.I., M.A., at the College Library on the eve of the feast of his patron saint, St. Timothy. Fr. President was ushered in with the Papal Anthem, after which there were light refreshments served. After a few select songs, Mr. F. J. Armstrong in a humorous speech voiced the sentiments of all present and wished him a happy feast and ad multos annos. After Fr. Long had suitably replied, Mr. G.S. Puvirasinghe thanked all who had both financially and by their presence made the function a success. After the President had imparted his blessing, the singing of the National Anthem and the three cheers called by Mr. F. A. Sandrasagara,

a Vice-President O.B.A., brought the proceedings to a close.

Acknowledgment.—We have received with thanks from the Secretary, S.H. Bureau, a small calendar for 1945 with a beautiful picture of the Sacred Heart and a copy of a Crusade Letter intended for the Little Crusaders of the Sacred Heart and a tiny booklet of a play in Tamil for children.

A By-election.—Consequent on the death of Mr. V.S.S. Kumaraswamy nomination papers for a by-election of a member for Ward No. 7 of the Jaffna Urban Council will be received by the G.A. at the Jaffna Kachcheri before 11.30 a.m. on the 7th of March and if two or more candidates are duly nominated polling will be held on the 24th March, 1945 at Hindu Board Tamil School, Amman Road, Kantharomadam for males and females.

No candidate will be deemed to be duly nominated unless, in respect of his candidature, a sum of Rs. 100 is deposited with the G.A. before 11.30 a.m. on March 7, 1945.

If more than one duly qualified candidate is duly nominated for the above-said electoral division, a poll will be held. The poll shall open at 9 a.m. and close at 5 p.m.

"Diseased Locality."—By notification in a Gazette Extraordinary of 29th January H.E. the Governor has declared as "diseased locality" the area bounded as follows:—On the North-east: By Sandilipay-Pandatterippu road. On the South-east: By Chankana-Sandilipay road. On the South-west: By Sandilipay-Sithankerny road including the Chankana market and premises and Sithankerny Hamlet. On the North-west: By Vaddukoddai-Pandatterippu road.

Straight from the Horse's Mouth.—At a meeting of School Principals and others interested in education held in the Committee Room of the U.C. buildings last Wednesday 31st ult., the point was raised that as the closing of the schools on the 17th ult. was *ultra vires* the question of compensation for the schools affected became a very practical issue.

One of the members of the U.C. protested stating that the epidemic was an act of God. What followed is given verbatim.

"Mr. Chairman, was the order closing the schools an act of God?"

The Chairman, "No, no. I had nothing to do with it."—Cor.

Jaffna Diocesan Union.—A committee meeting of the J.D.U. will be held at the Catholic Club on Sunday the 4th Feb. at 6-30 p.m.

International Catholic Bureau of Information.—An International Catholic Information and Enquiry Service, which will have headquarters in the capitals of the English-speaking countries, and which will co-ordinate Catholic action throughout the world, is to be formed early this year. A union of Bishops in the English-speaking countries is also proposed. The Bureau will be opened in London and close contacts will be made and maintained with the Government Ministries and Departments.

Various Deputations Give Evidence before the Soulbury Commission

Muslim League Before Commission

Lord Soulbury asked Mr. T. B. Jayah whether he could amplify the statement in the memorandum that the new democracy of Ceylon was exploited by the leaders of the community which found itself suddenly entrenched in political power, which was the inevitable result of the abolition of communal representation and the creation of single-member constituencies.

Mr. Jayah recalled the days of the Manning Constitution and the dictum of the Duke of Devonshire that no single community should be in a position to impose its will.

He recalled that although under the Manning Constitution it was more a Governor's Government with heads of departments as "ministers", balanced representation ensured that the communities worked together as one family. The interests of the different communities were so adjusted that no representa-

tative thought it fit to dictate to the representatives of any other community by reason of the fact that he represented a larger community. The unofficial members were thus able to present a united front.

Whatever justification the Donoughmore Commissioners had for doing away with communal representation, if they had only devised a scheme which balanced power among the communities, the progress of the country would not have taken the turn which some of the best minds of the country deplored.

Some territorial constituencies were so only in name. In the Northern and Southern Provinces, 90 per cent. of the electors belonged to one single community or another.

Even in the Eastern Province unless there were smaller electorates it would be impossible for any Muslim to be returned.

Purely on population basis, the Muslims were entitled to six members only, he said; but in a country like Ceylon weightage had to be taken into account for equitable representation. That would bring about a balance.

Mr. Jayah said that the committee system was worked under very great difficulty. He felt that it could be carried on provided representation could be increased and if the system could be modified as the result of experience gained during the last 13 years.

Lord Soulbury: Do you find that the committees go each its own way without common direction?

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CORRESPONDENCE

Press Sunday

The Editor, "Catholic Guardian," Jaffna.

Sir,—Impelled by the dire need for the diffusion of Catholic literature now more than ever, the Particular Council of the Society of St. Vincent de Paul, Jaffna in collaboration with the Literature Committee of the Diocesan Union, Jaffna has arranged a large scale sale of Catholic books and pamphlets in English, Sinhalese and Tamil on Sunday the 18th inst.—the Press Sunday. Such a task calls for the co-operation of the priests and the congregation of the various churches within the peninsula and without. The lists of books available

with the prices could be obtained from the Manager of the Catholic Press, Jaffna or from the undersigned. The books will be sent (Postage free) if they are ordered with the heading: "Press Sunday Order" and the cost is paid in advance. There will also be a special Press Sunday issue of the Catholic Guardian (both English and Tamil) on 16th inst. which will certainly contain several useful and instructive articles on religious questions. These will also be sent along with the books if needed. May the motto be "Every Catholic a Book, Every Family a Guardian."

Hoping that you will give all publicity you can to this article and soliciting the co-operation of the parish priests, the heads of institutions and societies.

Yours fraternally in Xt.

P. SAVERIMUTTU,
Secy. Particular Council,
1-2-45, St. Patrick's College.

Distribution of Subsidiary Foodstuffs to Schools for Mid-day Meals

All schools now providing a free mid-day meal and which require subsidiary foodstuffs or wheat for the purpose should apply to me at the beginning of each month giving the average number of school-fed children during the preceding month. This should be certified by the Manager or Inspector of Schools.

E. GUNARATNE,
Asst. Govt. Agent (E), Jaffna,
Jaffna, 26-1-45.

Storekeeper—Firewood Depot, Jaffna

Applications are invited up to 15th February, 1945 for the post of Storekeeper Firewood Depot, Jaffna from persons of and above the age of 35 years. The salary attached to the post is Rs. 75 plus war allowance. The post is temporary and terminable on one month's notice on either side. The selected candidate must be prepared to deposit cash security of Rs. 1,000 before entering on his duties.

E. GOONARETNE,
Asst. Govt. Agent (E), Jaffna.
The Kachcheri,
Jaffna, 30th Jan., 1945.

BANK OF CEYLON

THE DIRECTORS OF

THE BANK OF CEYLON

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At 10 a. m. To-day.

Facilities for all Banking and Exchange Business will be provided.

In view of the present War situation there will be no formal opening of the branch.

A. T. HUNTER,
Acting General Manager.

Various Deputations Give Evidence before the Soulbury Commission

(Continued from Page 3).

Mr. Jayah: That is not strictly correct. Mr. Jayah pointed out that no Minister had been removed by a vote of censure.

Lord Soulbury: If a Minister disagrees with his committee he would be inclined to resign.

Mr. Jayah: That is what he should do, but it has not happened here.

Lord Soulbury: What sort of representation is adequate to represent the minorities?

Mr. Jayah: It all depends. If the English parliamentary system is followed and the Governor or Governor-General calls upon the Leader to form the cabinet, then, if there is balanced representation the leader will be forced to consult the leaders of the minority communities. The number of minorities in the cabinet may not be fixed. It may be four, five or six—a sufficient number of leading representatives agreeing on a common policy. Otherwise the cabinet system cannot work.

Lord Soulbury remarked that the leader might be in some difficulty if it was provided that there should be a certain number of minorities on the cabinet and if he could not get those representatives.

Mr. Jayah replied that that would only happen if things continued as they were and if there were distrust. Once distrust was removed by increased representation he did not think there would be difficulty in regard to that matter.

Mr. Jayah thought that Ceylon was too small a country to have a second chamber if it could be avoided.

If the second chamber was intended as a safeguard for the minorities, there should be equal representation of the minorities in the second chamber. But the intention was merely to check hasty legislation. He did not think, therefore, that they could dispense with adequate representation in the popular chamber, because there would be representation in the upper chamber.

Mr. Peri Sunderam

Mr. Peri Sunderam gave evidence when the Commission resumed at 11.45 a.m.

He felt that for a country like Ceylon the executive committee system would be best suited for the country subject, of course, to a large number of seats.

There were about 800,000 Indians of whom about 675,000 were in the Kandyan provinces. These 800,000 should have got at least eight seats.

The Ministers' proposals he said, provided seats for vacant spaces, and not according to franchise at all.

He was not satisfied with the scheme. The mere words "territorial representation" had no magic about it. Only communal representation would be satisfactory.

Dealing further on the question of communal representation, Mr. Peri Sunderam said that he supported it. Communal members would fight among themselves in their own electorates, but they would come to Council without rancour and without prejudices and work for the common good. At present the communal cry was a popular method of electioneering. Communal representation should be re-introduced even at the cost of efficiency, for the sake of national solidarity.

He did not himself think that it was desirable to make the Governor responsible for such activities of the legislature under the new constitution. As time went on the Governor would be more and more in the position of a constitutional monarch. He felt that the power of the legislature to enact measures contemplated under Article 4 of the Royal Instructions should be limited under the constitution by giving the right to any affected person to question the validity of such measure before the Supreme Court sitting as a collective bench.

Mr. Clement Black

Mr. Clement J. Black, nominated member of the State Council, gave

evidence before the Soulbury Commission on Friday morning last. He had earlier submitted the following brief memorandum:—

Unless the franchise be limited, it is imperative that there be the supervisory and, when necessary, leavening and corrective influence of a second chamber.

The second chamber should not be selected, or elected by the first chamber and its members must have substantial literacy and property qualifications. The second chamber should have rights as great as the first chamber. The second chamber should consist of representatives of business, law, medicine and other professions and the arts and be representatives of all communities and all activities in Ceylon.

There should be adequate representation in the first chamber of all communities, and no risk of domination by any one.

The first chamber should elect the ministers and the latter should select their Prime Minister or leader, who should allocate portfolios.

There should be adequate and effective provision to prevent discriminatory legislation against non-Ceylonese.

The Governor should be vested with adequate safeguards.

Lord Soulbury: If the first chamber consist of 100 members what should be the size of the second?

Mr. Black: I would say half the number in the first chamber.

Lord Soulbury: And its composition?

Mr. Black said that two persons might be selected from each of the representative bodies such as the University, the Low-Country Products Association, Chamber of Commerce, Burgher Association, European Association, Tamil political representatives, Muslims, etc. Perhaps the half dozen left out could be nominated by the Governor. They should be men of integrity, experience, and distinction in Ceylon. The two representatives referred to from each body could be nominated by the committee of each body.

Lord Soulbury asked whether Mr. Black contemplated special representation for the minorities.

Mr. Black replied that the minorities would be automatically represented according to what he had outlined. He added that perhaps two persons could be elected to the second chamber from each province on a limited franchise.

MEN OF INTEGRITY

Lord Soulbury: Broadly speaking therefore you propose that the second chamber should be composed of men of standing and position in the Island.

Mr. Black: People who are independent. Balanced men, men of integrity.

Mr. Black said there should be some machinery for compromise, if there was a clash between the two chambers.

For adequate representation in the first chamber, Mr. Black said he would suggest 50 seats to the minorities, and the other 50 to be elected by a general election. The Sinhalese might lose just one or two seats in the election.

Lord Soulbury: Then you would have a majority of minority members in the House.

Mr. Black explained that many or most of the minority members voted with the majority members. The minorities would not vote against a bill simply because it was introduced by a majority member.

Lord Soulbury: Then there would be frequent changes of government. It would be very unstable. There would be a very weak executive.

Mr. Black did not think it would cause an unstable government. He was not in favour of a Prime Minister forming his government. Ministers would first be elected and they would elect the Premier.

If two members of the minority group happened to be sick, Lord Soulbury said, then it would be possible for the House to elect all Sinhalese ministers.

Mr. Black: We have to take the chance.

The right of citizenship should, he said, be granted to British subjects after

say, two years' residence in Ceylon. There was a bill coming up which could stop a non-Ceylonese from re-entering the Island, whatever the length of the stay prior to departure might be.

There had been unfortunately references in the House of an anti-British nature, and he thought it was all due to a narrow communalism.

GOVERNOR'S POWERS

The Governor, he suggested, should be vested with adequate over-riding powers.

Mr. Black also suggested an independent financial officer of state, to guard against the risk of national insolvency. The financial implications of proposed legislation were but weakly understood by the present politicians.

Demand for Second Chamber

Sir Gerard said that under the present conditions the lower house was not and could not be representative, and therefore it was necessary that there should be a second chamber.

Lord Soulbury: If the first chamber is composed of 100 members, what number do you suggest for the upper house?

Sir Gerard: At least half that number.

Lord Soulbury: How would you choose that number?

Sir Gerard said that 32 members could be elected and eight nominated to represent certain interests that were not represented such as the minorities. The balance could be nominated to represent such interests as the Chamber of Commerce, planting, law, etc.

A candidate seeking election to the upper house should have an income of at least Rs. 6,000 a year and should be elected on a restricted franchise. He should have a literary and property qualification.

Sir Gerard thought that the Matriculation standard with an income of Rs. 1,200 a year should be sufficient for a voter.

Lord Soulbury: If there were only 32 elected members then the constituencies would be a larger. Do you want another delimitation commission to demarcate the boundaries for election to the upper chamber?—Yes.

Lord Soulbury: Under the scheme you suggest the present day conditions which you refer to would not repeat themselves?—Yes.

A second chamber was a prelude to responsible government, according to the deputation's memorandum. Burma was given as a specific example. There were 36 members in the upper house, 18 nominated and 18 elected by the lower house. This, of course, would not be followed identically, Sir Gerard said. The lower age limit was 35.

Regarding the powers of the House, Sir Gerard said it should be able to delay bills for 12 months, and three months for money bills. If at the end of the delay, no solution could be arrived at, the House should be empowered to throw out the legislation and call for a dissolution. Sir Gerard cited a few instances where matters had been delayed considerably.

Referring to Sir Gerard's evidence before the Donoughmore Commission about the second chamber, Lord Soulbury said that it seemed agreed that the less communalism there was in the election of the upper house, the better it would be for all.

Sir Gerard: Undoubtedly.

Having 50 men in the upper house, would not impair the election of good politicians in the lower house.

Sir Gerard said that at least two Ministers must be elected from the upper house.

On the question of the qualification of a voter, Sir Gerard later said that he would agree either to a literacy standard of the school-leaving standard or a property qualification. He agreed that this would include young and old voters.

Mr. Koch, referring to property qualifications of a voter, said that it should include an earned income of Rs. 100 a month.

Mr. Donald Obeyesekere

Mr. Donald Obeyesekere referred to attacks made on public officers by Ministers, the Executive Committees and the State Council. These attacks had a demoralizing effect.

Lord Soulbury said that the English practice was for a Minister to defend the head of a department under his control whenever such an officer was attacked. He inquired whether there was a similar custom here.

Mr. Obeyesekere said that unfortunately Ministers sometimes kept silent.

Lord Soulbury: Sometimes the Ministers stand up for the officers?—Yes, sometimes.

Mr. Obeyesekere next referred to the "inharmonious" committee system. Decisions were arrived at by a small body of about seven persons. Even if a Minister disagreed with the decision of his Committee and knew it to be a perverse decision he had to forward that decision to the authorities. If ultimately a grave mistake was discovered by the implementing of a Committee's decision it was difficult to fix responsibility on the Minister.

Lord Soulbury: If ultimately the mistake can be fixed to any particular individuals then what happens?—They just go on.

Mr. Obeyesekere suggested 28 or 30 unpaid members for the second chamber.

Sir Frederick Rees: Would you have Ministers in the second chamber?—Yes, a couple of them.

The quality of the members of the second chamber would safeguard against domination on a communal basis and other petty considerations.

He thought of the second chamber not so much as a protection for the minorities but rather as a check on the probable socialist legislation of a popular lower house.

He submitted that politicians should have nothing to do with appointments to the public services.

Regarding the machinery of elections, Mr. Obeyesekere, said that the bringing of impersonators to the polls was quite a science with some politicians. Some people were systematically trained in the "art" of impersonation by some unscrupulous politicians. There was a large element of intimidation which led to the impersonations. He explained in detail what usually took place at election in the villages.

Mr. Obeyesekere said that much of the communal friction in existence at present might be removed if the power of making individual appointments, promotions, and transfers within the executive departments could be removed completely from the legislature, and vested in the executive.

VITTO

ON THE MARCH, OF SOFT DRINKS

THERE IS NONE TO BEAT

VITTO

You Cannot get a Better on a
Long Days March