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THIS IS THE MASS

ILLUSIONS AND WRONG IDEAS

Seeing that we assist at Holy Masses every Sunday, the priest at the altar is a familiar sight to us. His movements to and fro, his symbolic gestures, his crossed vestments—all these things have become commonplace to us. With the diffusion of missals, even the Latin prayers hold no secrets from us.

We are not, however, reduced to complete ignorance. For though we cannot here below understand everything about the Mass, we can still come to the knowledge of much about it that is important. In fact, with comparatively little effort, we can acquire a deeper understanding than is commonly held by the average Catholic.

There are some who think they understand the Mass really well because they can follow the priest step by step, and run a neck-to-neck race with him in the maze of cross-references of some of our more complicated missals. That may be in the nature of a minor fact, but it is not necessarily understanding the Mass.

Others think they've gone to the root of the Mass because they're very clear on which part follows which other; or can explain every ceremony and give you the history and symbolism of every rite. But once again, that is not understanding the Mass.

Indeed, it is possible to have an exhaustive knowledge about all these things—each more fascinating than the other!—and nevertheless remain abysmally ignorant about the real meaning of the Mass. That's because all these things are only the externals, the mechanics of the Mass, if I may be permitted the word, the shell covering the kernel, the "trimmings" gracing the essentials. They are not the Mass.

SACRIFICE: THE ESSENCE OF THE MASS

Underneath the movement and pageantry of the familiar ritual there is the real Mass, the inner reality, the essential. There is that which obtained on Calvary, where there was no ceremonial except the cruel procedure set for the executioners; there is that which makes the Holy Sacrifice fundamentally the same today as two thousand years ago, despite the variations and additions that have accrued through the centuries. In a word, there is the real Mass, the sacrifice, the soul-deep act of worship wherein, with and through Christ we give to God Almighty the adoration which is His due. And only when we have come to the understanding of this inner reality can we say that we understand the Mass. To achieve this understanding, we must first of all have some idea of what a sacrifice is. For before being a collection of prayers and ceremonies, no matter how sacred, the Mass is a sacrifice.

Now, to most of us sacrifice means going without things—the sort of thing we do during Lent, for example when we give up sweets, or pictures, or smokes. As far as it goes, that idea of sacrifice is quite all right. But it definitely does not go far enough to apply to the Mass. Or maybe I should say it goes too far, for sacrifice as said of the Mass has a much more restricted and definite meaning.

In that sense, indeed, sacrifice means "an offering made to God through a

priest of a tangible gift which we completely, or at least equivalently destroy, to acknowledge Almighty God's sovereignty over us and our unconditioned submission to Him".

For our present purpose let us note three things in this definition: the offering of a gift, its destruction, and the acknowledgement of God's dominion. It might seem strange that we have to offer gifts to God. After all, what need has He of such things? Being infinitely perfect and self-sufficient He wants for nothing. And even if He did, it would have to come from somewhere else than from us, since we are already His—we and all that we have.

THE PROOF OF OUR DEPENDENCE

But we do not offer gifts to God because of any need of His. Rather is it because of a need of ours. Deep down we know how dependent on Him we are; realise how completely we hang by the thread of His divine will for our very being. And we also realise that, to be true to ourselves, we must not remain satisfied with a mere mental acceptance of our dependence, but must also express it by actions. For besides being soul, we are also body; and the body is as dependent on God as is the soul. It, too, then must express that dependence, and express it in a way suited to its material nature. Hence it is that we turn to an external manifestation of our sentiments; we offer God gifts of material things as a sign, that our bodies acknowledge His sovereignty over us as well as do our souls. In one word: not God needs our gifts; we have the need of giving.

As we have just seen, sacrifice is meant to afford us an external expression of our submission to God. Now this submission and its expression would not be complete without the destruction of our gift to God; our deepest feelings would go unmanifested without the destruction of our offering.

Let me explain. Sacrifice—the truth will bear repetition, so important is it—is a public protestation of ours to God that He is master of ourselves and our world; that, if He so willed, He could not only have, but also take everything that is us or ours—even our lives. Especially our lives! For so deeply do we feel in this matter that anything short of a surrender of our very being seems equally short of an adequate expression of our feelings. How, indeed, could we more tellingly show our conviction that everything that we have and are comes from God than by considering our life as a mere trust, and betraying an ever-ready willingness to give it back to Him?

SUBSTITUTES FOR OUR LIFE

But our life is not ours to give any more than it was ours to receive. We live on borrowed time—God's time. "Thou shalt not kill" was said of our own lives as well as that of our neighbour. Life, in other words, is beyond our reach. And yet, only life—our life—given up for love of God can adequately express our utter submission to God's dominion over us.

What then? We do the next best thing and offer God something of ourselves, something that has reference to our life such as food, something that

is itself alive but over whose life we have control, something we can destroy without offending God. And then to signify our complete and unqualified surrender, we actually or equivalently destroy our gift. We do to our offering what we feel we should do with our lives had not God forbidden it, namely, sacrifice them to Him.

Before the coming of Christ, it was animals they sacrificed. The Temple of Jerusalem was in reality a slaughterhouse where animal life after animal life was snuffed out as a symbol of what the worshippers were disposed to do with their own lives had God demanded it of them, a symbol of what God has the right to expect from us—the total surrender of our lives in abject submission to His sovereign Majesty. Each sacrificed life said to God: "You are the master of my life. In recognition of this, I should like to give up my very existence for You. But because You have signified that You do not want it just now, I substitute a life over which I am lord and master; I deprive myself of it as if it were my own life. Let this destruction of life be a sign and a symbol of my unqualified submission to You and Your holy will".

That was before the advent of Christ. As far as meaning and dispositions go, sacrifice continues to be the same today. And yet, we have no slaughter of animals. What has happened? This sacrifice continues the same, but the victim offered has changed.

CHRIST'S SOLUTION

Christ introduced a new order in things sacrificial. Even though He said: "Do not think I have come to set aside the law and the prophets; I have not come to set them aside, but to bring them to perfection", He nevertheless had to replace the sacrifices of the Old Law. Indeed, as far as God was concerned, those sacrifices of old were non-existent. Nor had He made a secret of it! "I have no more a regard to sacrifice, neither do I accept any atonement at your hands", he had warned the Jews through the mouthpiece of the Prophet Malachias. Nothing that man could do in the way of sacrifice was any longer acceptable to God.

And yet, human nature had not changed. For all his corruption and perversity, man still felt burning in his heart that unquenchable desire to acknowledge God's supreme dominion over him. He still felt that the offering of a life was the best expression of that desire. But God would have none of his own life, none of another human life, none even of animal life! What was poor man to do? That was the problematical situation when Our Divine Saviour came on earth.

He was its happy solution. God had signified that animal sacrifices were no more agreeable to Him. God moreover had forbidden us to take our own lives or any other human life even to acknowledge His Majesty. We could not take what was our own. But for Christ it was different. He was man just like us. Unlike us, however, His life was His own to do with as He pleased: "No man taketh my life away from me, but I lay it down of myself. And I have power to take it up again". He could, then, if He chose, offer up to God the Father the life over which he was

master. And we have no doubt at all of how pleased God would be with the gift—for both life and gift were that of "His own Beloved Son in Whom He was well pleased".

Not only could our Divine Saviour offer up His human life in sacrifice, but in fact He did so. His very first prayer on coming into the world was: "Sacrifice and oblation Thou wouldst not; but a body Thou hast fitted to Me. Holocausts for sin did not please Thee. Then I said: "Behold I come to do Thy will". And that prayer of the first moment He never belied. Everything in His life went sacrificeward; everything and every event led to Calvary where He offered His life in circumstances which we know well. On the Cross His principal disposition was this: "O my God, let this sacrifice of my life be a proof that man once more has come to the acknowledgement of Your supreme dominion, that he'd give up his very life if such was Your will".

CHRIST THEN, NOW, AND FOR EVER

This disposition He continues having where, as says St. Paul, "He is always interceding for us". There by continually presenting to the Father the wounds on His Body as proof and reminder that He once offered His life in a sacrifice of adoration, He continues to be our representative and envoy to the heavenly courts. He says: "Father my constituents and disciples acknowledge Your supreme dominion. In proof of their total submission they would surrender their lives if they could. But there really is no need for their doing it. I, the first-born among them, offered My life to Your glory. Let My oblation be representative of their dispositions".

Now what the priest does at Mass is by the words of Consecration to make present under the species that same Christ with the same dispositions. In virtue of the separate Consecration he symbolises externally Christ's death—for to draw down the Body on the one side and the Blood on the other is evidently to signify in a dramatic way the death of Our Saviour. Of course, He is whole and entire under each species, but their separate consecration under separate species aptly recalls and symbolises death. What counts more than this, however, are the dispositions of the Victim. These it is that make the Mass a sacrifice, that make the Mass the renewal of Christ's saving death. The words of the Consecration bring down Christ under the appearances of bread and of wine, where, with the same dispositions in His Heart as He had on the Cross, He gives a new and manifest actuality to His eternal prayer: "Father behold I come to do Thy will".

That then is the deep reality underlying the symbolic pageantry and ritual of the Mass. The more we understand that, the more shall we understand about the Mass; and the more shall we be able to enter into the dispositions of Christ, our Victim, in order to become co-victims with Him and truly mean in our heart of hearts what our sacrifice is meant to mean—a public protestation of our total submission to God's sovereignty over us.—Fr. Matteo in *The Eucharist and Priest*.

Church Calendar

SEPTEMBER 1948

THURS....23 S. Linus.
 FRI.24 Our Lady of Ransom.
 SAT.25 S. Firman.
 SUN.26 19 P.—S. Justina.
 MON.27 S. Damian.
 TUES.28 S. Wenceslaus.
 WED.29 S. Michael.
 THURS....30 S. Jerome.

The Catholic Guardian

SEPTEMBER 23RD 1948

GEORGE AND THE DRAGON

The representative gathering last evening on the Jaffna Civil Hospital Grounds afforded a welcome occasion for the public to express its gratitude to Dr. S. F. Chellappah O. B. E., the Director of Medical and Sanitary Services on the eve of his retirement from public service.

In Dr. Chellappah we honour, legitimately, a local man who has made good. Without any disparagement to his predecessors in office, it may be stated confidently that no single Director in his tenure of office saw through such a colossal programme as did Doctor Chellappah. To an encyclopaedic knowledge of the conditions prevailing in each single district of the island combined with an equally encyclopaedic knowledge of the personal record and capabilities of even the humblest of his subordinates, he added the two greatest features of the born administrator viz., the complete grasp at once of the general plan and at the same time of all the multitudinous factors that condition its functioning successfully.

He did not content himself with directives issued from headquarters. It may be said of him that every epidemic of the last twenty years saw Dr. Chellappah out in the field the whole of the day and a good part of the night. He could therefore count on his subordinates putting in every possible ounce of effort cheerfully. His presence and influence were tonic.

It is to be regretted that for years such a public servant has been travestied as the Dragon to the St. George of the Minister of Health. Any smaller man would inevitably have succumbed; to blend metaphors the dice were not loaded in favour of what may be called a minority man. He had to maintain an iron self-control and to see to the implementation of schemes that even to the lay mind stood self-condemned. For many of us that was the outstanding proof of Dr. Chellappah's greatness.

In his reply last evening he had little trouble in demolishing the criticism levelled against him and the critics. He has come into a serener atmosphere and the prophet that was for a time without honour for a noisy but influential fragment of his countrymen now seems to have found recognition internationally. Ceylon could have no fitter or worthier representative abroad. Our best wishes go with him.

THE WRITING ON THE WALLS

We had occasion last year to comment on an undesirable novelty that was being introduced into Jaffna. We were intrigued at the reaction to our comments.

Our comment was that the writing that appeared overnight on our walls meant the emergence of the underworld. That underworld would now seem to be in possession of the town after sundown and there are, we fancy, few that will dismiss the doings of last Saturday night as harmless pranks.

The whole town was painted red—literally not metaphorically—not excluding a place of worship. There was an organized gang at work as ladders clearly formed part of the equipment and the gangsters were not pressed for time as the sketches took time: they were not the hurried work of the crude amateur.

It is surprising that not a single patrol seems to have had any suspicion of what was on and that there was no casual intersecting of orbits. The gangsters may be complimented on good staff work.

A *propos* of the police we can only re-echo the familiar phrase of a former I. G. P.—'a bad show'.

The Fight Against Communism is Ours

BY M. J. A. JEYANATHAN.

Within a quarter of a century, Communism has spread over the whole world. It has its adherents today in every country. The Communists are the cause of trouble everywhere, especially in Europe and in the Far East. They are leaving no stone unturned towards realising their cherished dream, the establishment of a World Communist State.

In Ceylon Communist influence is steadily gaining ground. The Communists have a hold on the working classes in our towns in the South. Many of our "intelligentsia" have fallen victims to Communist strategy. Day by day their ranks are increasing in number. And the local leaders of the Communist parties make no secret of their revolutionary intentions. The danger facing the country is therefore very real.

The growing influence of Communism must be arrested. How can this be done? The worst method of arresting Communism would be to persecute the Communists. We should be actually sowing the dragon's teeth, if we campaigned for laws outlawing the Communists and banning their activities. There are points of similarity between Catholicism and Communism, and one of them is that Communism like Catholicism thrives best on the persecution of its adherents. Our fight should be directed not against the Communists, but against Communism.

What is Communism? It is not merely a political creed. It is a philosophy; it is in fact a religion. It is not merely a negation of the truths that Catholics hold. Communism does not preach that there is no God. It teaches that the State is God, from which the individual derives his rights and liberties. It is wrong to say that Communism has no moral code. The fact is, it declares moral what we call immoral and vice versa. It is because Communism is a religion which makes demands on the soul, that its adherents are full of zeal.

The task of combating Communism is therefore not the job of the politician or the social worker. It is beyond their scope. It can be done effectively only by those who have in their possession a philosophy of life strong and vigorous enough to counteract the menace of Communism. The work of Satan, for such indeed is Communism, can be opposed successfully only by the work

of God, viz. the Catholic Church. The task of combating Communism is ours.

Are we Catholics prepared to accept the challenge of Communism? The Communists are proud of their convictions. That is why they are fired with such zeal for their cause. Catholics must learn to be proud of their religion. We must hold our heads high, because we are Catholics. We must shed the "inferiority complex." Till we do that we will make no headway against the Communists. Their numbers will increase.

The Communists have backbone. Could the same thing be said of us Catholics? The Communists are not ashamed to go on parade down the streets waving the red flags and shouting slogans. But are Catholics equally ready to join in a procession in honour of Our Lady, carrying her banner and singing her praises? The Communists are ever carrying on an active propaganda for the wide diffusion of their views. But are we Catholics very much concerned about bringing the noble message that we have in our possession to those who have it not? Had we been more active about our work, it is the ranks of Catholics in Ceylon that should have increased and multiplied during recent years and not the ranks of the Communists.

More than ever before in our history, Catholics in Ceylon must learn to push themselves in public affairs instead of standing aloof. We need public men, who are imbued with Christian virtues; who will bring to their task in the affairs of the state a spirit of service and high integrity, and who will thereby be ornaments to the State. We need Catholic Leaders of Workers, who will guide the peasants and workers of our country, according to the Trade Union principles outlined by the Catholic Church. It is only then that the labourers in this country will forget their cheap champions who are today misleading them. Let Catholics come out into the open, not with a view to achieving worldly honours, and the admiration of their fellow men, but with a view to fighting effectively the enemies of Christ.

Convent of Our Lady of Lanka, Atchuevely

At the beginning of this year the congregation of the Apostolic Carmel established their first foundation in our diocese at Atchuevely. Before the advent of the Carmelites a large and spacious school building had been erected and eight acres of land acquired, all at a cost of over Rs. 50,000. Chevalier Chittampalam A. Gardiner has been Atchuevely's outstanding benefactor.

On the 20th of September, His Lordship Rt. Rev. Dr. J. A. Guyomar O.M.I. accompanied by Very Rev. Fr. G. A. Guruswamy, O.M.I., arrived at St. Theresa's School at 5.30 p. m. to bless the foundation stone of the new convent and boarding school. His Lordship was met at the gate by the Parish Priest and the Mother Superior and led to the school hall between two rows of children singing "Vivat Pastor." Accommodation on the platform beside His Lordship was given to Very Rev. Mother M. Sylvia, the Mother General of the Apostolic Carmelites. After the songs of welcome by the school children addresses were read and presented to His Lordship and Mother General by the parishioners of Atchuevely. His Lordship expressed pleasure at the good work that was carried out by the Sisters, thanked the Mother General for her kind presence and entertained no doubt about the future of the Carmelites in our diocese. The Parish Priest, on behalf of the Mother General, thanked those present for the warm reception granted her and gave them the assurance of continued interest and care over the new charge entrusted to the congregation. A telegram from Mr. Gardiner, expressing regret at his inability to be present on that happy occasion, wishing the new foundation every success and giving assurance of further assistance was read.

After the imparting of the episcopal blessing all assembled went in procession to the new foundations, while the "Veni Creator" was sung. His Lordships then proceeded to bless the foundation stone. A happy and memorable occasion in the history of the diocese ended with the singing of the hymn "Laudate".

FATIMA DAY

IN CALIFORNIA

At California's famous Hollywood Bowl—familiar to filmgoers—30,000 Catholics attended a Fatima service to pray for peace and the conversion of Russia. It was the largest crowd in the Bowl's history.

53 MASSES IN TEXAS STADIUM

At the Sports Stadium in Houston, Texas, a Bishop and 52 priests offered Mass simultaneously at dawn during a visit of the "Pilgrim Virgin", a copy of Our Lady's statue at Fatima.

More than 12,000 people were present. Some 5,000 received Holy Communion.

During the statue's four-day stay in San Antonio, Texas, some 40,000 people attended services in Our Lady's honour.

NINE CURES CLAIMED IN MADRID

Half a million Spaniards gathered to honour Our Lady of Fatima when her statue was brought from the Portuguese shrine to Madrid.

Members of the Hierarchy, of the cathedral chapter, civic and military officials and representatives of Catholic Action organizations received the statue as it crossed the Segovia bridge.

The streets were decorated with banners and thousands watched as the statue was taken in procession to the Cathedral to the singing of the *Salve Regina*.

The mass of the Sick was celebrated on the parade ground of the Royal Palace.

Cardinal Cerejeira, carrying the Sacred Host, walked between rows of stretchers after Mass giving the blessing of the sick to the 7,000 who had been brought to the parade ground.

About 100 doctors and 1,000 nurses were in attendance.

Nine cures were claimed.

During the eight-day celebrations the statue was taken to all the churches of Madrid.

26,075,697 Catholics in America

The Catholic population of the U. S. A., Alaska, and the Hawaiian Islands is 26,075,697. Archdioceses with Catholic populations of more than 1,000,000 are Chicago with 1,755,868; Boston, 1,242,503; New York, 1,183,417, and Philadelphia, 1,011,064. Brooklyn continues as the diocese with the largest Catholic population, 1,153,467, with Pittsburgh in second place, 760,687.

Comparisons indicate an increase of 1,277 in the number of clergy, bringing the total of priests to an all-time high in the United States of 41,747. Professed Religious include 7,335 Brothers, an increase of 397, and 141,083 Sisters, an increase of 520. There are 60 diocesan seminaries. Seminaries, scholasticates and novitiates belonging to religious communities number 278.

Catholic universities and colleges have more than doubled their student bodies in the last two years—from 102,655 to 220,226, while students in seminaries and novitiates reached a record of 23,701. The total of Catholic general hospitals increased to 718, with 13 new institutions. Catholic training schools for nurses number 377, an increase of nine, with 30,331 nurses.

The Directory places the number of converts who entered the Church in 1947 at 115,214, an increase of 14,586. This was the second time on record that more than 100,000 converts had been received within a year.

Catholics Leave Red-run Unions.—Italy's Catholic workers have withdrawn from the Communist-dominated Confederation of Labour and are forming their own trade union organization. In a Rome court recently it was agreed that the Catholic unions shall receive slightly over 10 per cent of the confederation's funds. All classes of Catholic workers throughout the country are busily setting up their union branches. They are expected to enrol the great majority of workers who have remained outside the confederation rather than be coerced into supporting communist policy.

LOCAL & GENERAL

New Assistant to the Superior General.—The Revd. Father Paul Peron O.M.I. former provincial of the second French Province and now Director General of the Holy Family of Bordeaux has been appointed assistant to the Superior General O.M.I. in succession to Revd. Father Hilaire Balmes, recently deceased. Father Peron was in great demand in French Colleges as a preacher of the "Sixth Form Retreat"—a special retreat held annually to enable pupils who are about to leave school to decide on the choice of a profession.

The Oblates for Japan.—The Revd. Fr. Gill O.M.I. former Superior of the Scholasticate of Washington has been appointed Superior of the new Kochi Mission in the island of Shikoku. He leaves San Francisco for the Far East, early in October, with a first batch of six Oblate Missionaries. The new mission counts three hundred Catholics against 800,000 Non-Christians. Its first missionary was a Jesuit Father in the XVIIth century. It can boast of several martyrs, the most famous of whom was Saint Paul Miki who gave his life for Christ in 1597.

The Khaki O.M.I.s.—The Northern steppes of Chili in South America are the most recent mission entrusted to the Oblates of Mary. That country though arid contains the nitrate mines which make the wealth of Chili. Thousands of workmen earn good money in those mines but are totally uncared for spiritually. The Canadian Oblates have undertaken their evangelization. Owing to the yellow dust constantly blown about by a powerful wind the Fathers do not use either the black or the white but the Khaki Cassock.

A Crop of Penalty Cases.—Consequent on the judgement of Mr. Justice Basanayake in the Kayts Election Petition inquiry a number of civil actions has been instituted by various voters to recover various sums of money as penalty from various members of the Upper and Lower Houses of Parliament.

—Mr. J. L. M. Fernando has sued Chevalier Senator Chittampalam Gardiner for the recovery of Rs. 10,000/- as penalty for sitting in the Senate when he knew that he could not have sat as a member of the Senate since he was in receipt of indirect benefits from Government.

—Mr. Selliah Nagendra has sued Mr. A. L. Thambiayah M. P. (Kayts) for the recovery of Rs. 30,000/- as penalty for sitting in the House of Representatives alleging that he knew he was not qualified to sit as he was enjoying the benefits of certain contracts with the Crown.

—Mr. Henry Dias, of Kotelawala Gardens, Bambalapitiya, filed a plaint in the District Court on the 17th inst. suing Mr. Chittampalam A. Gardiner, for the recovery of Rs. 1,000 as penalty for sitting in the Senate on September 14 and 15, alleging that he knew he was not qualified to sit, as he was enjoying the benefits of certain contracts with the Crown.

—Mr. Stanley de Silva, of Robini, Rajagiriya, has filed a plaint through Messrs. L. B. and L. M. Fernando against Major Montague Jayawickrema, MP for Weligama, claiming Rs. 28,000 as penalty for sitting in the House of Representatives when he knew he was disqualified as he enjoyed benefits from contracts with the Crown. Leave to proceed with the action has been allowed and summons has been issued returnable on October 22.

—Mr. K. Gunaratnam, of New Chetty Street, Colombo, has filed a plaint in the District Court of Colombo against Senator J. A. D. Victoria, claiming a penalty of Rs. 16,500 for sitting in the Senate when he knew he was disqualified as he enjoyed benefits under contracts with the Crown. Leave has been allowed and summons issued returnable on October 22.

—A penalty of Rs. 17,500 is claimed from Senator Cyril de Zoysa, Managing Director of the South-Western Bus Co in a plaint filed in the District Court of Colombo by Mr. A. M. Markar of Hulftsdorp Street, Colombo.

The plaint alleges that Senator de Zoysa is disqualified by reason that he is interested in certain contracts with the Crown.

—In an action filed in the District Court of Colombo last Tuesday Mr. W. Solomon Fernando of Pattiya South, Panadura, is claiming a penalty of Rs. 16,500 from Mr. W. Leo Fernando, M. P. for Buttala, on the ground that the defendant is interested in certain contracts with the Crown and is therefore disqualified from sitting in the House of Representatives.

The plaintiff alleges that the defendant sat in the House of Representatives on 31 days and has become liable to a penalty of Rs. 15,500 under section 14 (1) of the Ceylon (Constitution) Order in Council 1946.

U. N. P. Nominee for Colombo South.—Mr. T. F. Jayawardene was nominated by the United National Party Nomination Board as the party candidate in the Colombo South by-election for the vacant seat in the House of Representatives.

Nomination papers were also submitted by the ex-Ministers, Messrs. C. W. W. Kannangara and R. S. S. Gunawardene, and Mr. C. T. Greer, M. M. C.

Ceylon Citizenship Bill Passed.—By 15 votes to 8 the Senate (Upper House) on Sept. 16 passed the third reading of the Ceylon Citizenship Bill.

Earlier, during the Committee stage despite twenty-four amendments moved by the Opposition, the Bill was passed without a single amendment being accepted.

The Senate adjourned until September 28 when the Immigration and Emigration Bill will be taken up for second reading.

Special Meeting of House of Representatives.—A special meeting of the House of Representatives will be held on Monday, September 27, at 2 p. m. to discuss an amendment to the elections Order in Council of 1946 in order to give a right of appeal to a Bench of three Judges of the Supreme Court, on a point of law upon a judgement delivered by an election Judge.

This situation is a sequel to the recent judgement of Mr. Justice Basanayake in the Kayts Election Petition, and Members of Parliament are being summoned for the meeting by telegram.

Alleged Dyming of Lagoon Fish.—Before Mr. F. Conrad Perera, Jaffna Magistrate, Sub-Inspector A. D. Rodrigo of the Jaffna Police, charged four men of Kararay—P. Pragasam, S. Savariampillai, K. Gnana-pragasam and R. Sebastampillai—with having used an explosive substance for killing fish in the Jaffna lagoon.

*Mr. Rodrigo produced 28 pounds of fish. The Magistrate ordered the fish to be destroyed and fixed trial for September 28.

ANOTHER CASE

—Sub-Inspector Rodrigo charged also four men of Kararay, named L. Sebastampillai, P. Savarian, S. Selvan and S. Vethanayagam, with having used an explosive substance for killing fish in the Jaffna Lagoon on September 14.

The Sub-Inspector produced 45 pounds of fish, which the Magistrate ordered to be destroyed. The trial was fixed for September 28.

637 Motor Vehicles Listed in August.—Six hundred and thirty seven motor vehicles were registered in August, according to a communique issued from the office of the Commissioner of Motor Transport. Of these, 366 were cars and cabs, 26 omnibuses, 184 lorries and vans, four trailers, and 56 motor cycles. One was a tractor.

Three hundred and sixty three of the vehicles were from the United Kingdom, 183 from Canada, 83 from the U. S. two from France and six from Italy.

Of the 366 cars and cabs, 239 were from the U. K., 73 from the U. S., 42 from Canada, two from France and five from Italy.

Three Months' Grace for Teachers.—An extension of time of three months has been allowed by the Director of Education to teachers who have not qualified themselves to give instruction either in Sinhalese or Tamil.

According to an earlier order the option to retire of teachers who are not proficient in Sinhalese or Tamil when the Free Education Scheme was introduced expires at the end of this month.

This order has been modified so as not to cause confusion in schools as a result of teachers retiring in the beginning of the third term when the pupils are preparing for their December examinations.

The education authorities feel that if teachers leave by the end of December there would be no difficulty in recruiting new teachers, nor would there be any great disorganization in schools.

Meanwhile the Colombo Teachers Union has decided to protest to the education authorities against the retirement of teachers and to demand that the option to retire be permitted at the time of the change of medium of instruction in schools.

Petrol cut restored.—"The Times of Ceylon" learns on very good authority that Sir Oliver Goonetilleke has succeeded in securing the restoration of the cut of 6,000 tons in Ceylon's petrol quota.

The supply position, however, remains extremely precarious and the question of reintroducing control will depend entirely on the public's response to the Minister of Transport's appeal for drastic economy.

The Transport Ministry is therefore proceeding with the collection of statistics of petrol consumption by individual motorists.

World Catholic Youth.—A central secretariate for world Catholic youth will be formed during Italy's Catholic Action Youth Celebrations in Rome next month. Its chief task will be to organize collaboration between the Catholic youth movements in all countries where they exist. The secretariate will be launched at a meeting of delegates from the 54 countries invited to the celebrations.

Millionairess to Become a Nun.—Miss Constance Murray, 19-year-old New York debutante and part-heiress to a £12,500,000 fortune, has announced that she will next month enter the Holy Child Community at Sharon Hill, Pennsylvania.

Canada's Catholic Premier.—Canada will have a Catholic at the head of its Government when Prime Minister Mackenzie King retires. Mr. Louis St. Laurent, Secretary of State for External Affairs, has succeeded him as national leader of the Liberal Party. Born in Quebec Mr. St. Laurent is 66 and is considered one of the three or four top-ranking lawyers of Canada. He is the second Catholic to be the party's leader. The first was Sir Wilfred Laurier, also from Quebec, who was its head from 1887 until his death in 1919 and Prime Minister from 1896 to 1911. The Canadian Conservative Party has also had two Catholic leaders, Sir John Thompson, a concert Methodist, who was a Prime Minister and Dr. Robert Manion.

Equal Rights for Women.—The Economic and Social Council on Aug. 20 adopted the first three items of a seven-point Charter on Women's rights, proclaiming the equality of men and women in all spheres of economic, cultural, social and political life.

It was adopted by 16 votes to 0, Britain and Holland abstaining. The Charter asked countries to consider women equally with men when appointing public officials, Delegates to United Nations and international bodies. Resolutions still before the council demand for women the same rights to payment for work as men.

Mass on Mountain.—At 6-30 a.m. on August 5th, Feast of Our Lady of the Snows, Mass was celebrated on the summit of Lakeland's Scafell Pike, England's highest peak, in the presence of climbers from all over England who started to scale the mountain before dawn. The Mass was offered by Fr. Bamber of the Achille Ratti Climbing Club. This was the second Mass to be said on the mountain. The first was celebrated on July 16th, Feast of Our Lady of Mount Carmel, in 1940, during "England's darkest hour." The Achille Ratti Climbing Club was founded in memory of Pope Pius XI, the "Mountaineering Pope."

European Parliamentary Assembly.—The British Government has deputed the Minister of State, Mr. Hector McNeil, deputy to Foreign Secretary Ernest Bevin, to take charge of work connected with the French move to set up a European Parliamentary Assembly towards the end of the year.

Indian Newspapers Form Their Own News Agency.—An agreement has been made between Reuters and the Indian and Eastern Newspaper Society, representing the Newspapers of India, which marks an important development in the organization of world news.

The Indian newspapers have formed their own news agency, the Press Trust of India Limited. This will be the national news agency of India, co-operatively owned by the newspapers as a non-profit making trust, with a constitution similar to the constitution of Reuters.

Politics Ban.—Indonesia's Catholic Republican Party, at a congress at Jogjakarta, decided to ban politics among the country's Catholic youth.

Week-end Assassinations.—The entire world was shocked at the news of the assassinations of Count Folke Bernadotte, the U. N. O. Mediator in Palestine on Friday September 17, and of Mr. U. Tin Tut, the Foreign Secretary of the Independent Burmese Government on Saturday the 18th inst. Count Bernadotte was killed with a Sten Gun by a member of the Jewish Stern Gang, and Mr. Tin Tut was the victim of a hand grenade thrown into his car. Messages of sympathy were sent from all parts of the world on the death of these two eminent men.

Mal. Eng. No. 302
Cl. Vol.

Little Creatures of Great Weight

If some-one happened to ask which are the largest and heaviest animals in the world, one would probably reply: the elephant, rhinoceros, gorilla, hippopotamus, giraffe, etc. All these imposing beasts are to be found in Africa, but in the same country there are other creatures of small or even tiny stature, in other words, insects—insects of every kind. There are no scales in the world big enough to weigh an elephant—nor fine enough to weigh a mosquito. Many people will be surprised by the interesting, but paradoxical, results of a calculation made by Dr. S. A. Neave of the Imperial Institute of Entomology in London. According to his calculations the total weight of all the insects that buzz and hum and swarm in clouds over Africa is far greater than that of all the mammals put together.

This comparison gives some idea of the fabulous quantity of insects in Africa. The trouble is that most of these insects are a thousand times more harmful than the mammals. Take the anopheles, for instance, which carries the terrible disease known as malaria. Fortunately, a sure remedy for this disease exists. The Malaria Commission of the League of Nations, composed of eminent experts in malaria control, has come to the conclusion that quinine is still the curative and preventive remedy par excellence for malaria. On page 125 of its report (English edition) issued in 1938, this Malaria Commission stresses the fact that among the anti-malarial drugs, quinine still ranks first in current practice, by reason of its clinical effectiveness and almost complete absence of toxicity, coupled with the widespread knowledge of its use and dosage.

The short quinine treatment for curing malaria patients is indeed being increasingly used: a dose of 15 grains to 20 grains of quinine every day for 5 to 7 days. No after-cure is made and each relapse is treated in the same way. This rapid and economic treatment has enabled countless human lives to be saved. But prevention is better than cure: if according to the instructions given by the Malaria Commission a daily dose of 6 grains of quinine is taken as a preventive measure throughout the fever season and for some time afterwards it will ensure immunity against the serious consequences of malarial infection.

THE IRON CURTAIN

Truth is Stranger than Fiction

What is it? A metaphor, surely; but these words hide a frightful reality of which the literal sense gives no idea. The following information is gathered from an article published in the "Lithuanian Bulletin" (3-4 March 1948) and partly reproduced by "Libre Belgique" (12th June). It is furnished by an ex-lieutenant of the Soviet frontier guards who has escaped from the Sovietic earthly paradise, and is now in safety.

What is it in fact? It is a frontier zone reaching 10 kilometers (about 6 miles) patrolled by frontier-guards, who are past-masters in the art of tracking trespassers and scientifically torturing them, and who have specially trained dogs as ferocious auxiliaries.

These guards form several regiments. All their officers must belong to the Communist party, and each has a special mission which is communicated to him only. They are issued special instructions printed in a small book, the loss of which means exclusion from the party and arraignment before a court-martial for treason.

ZONE OF DEATH

There are various zones in the frontier land. The "zone of death" extends to one kilometer where the first line sentries are lodged, being in charge of the advanced posts, all protected with barbed wire. A little behind these dogs are acting as sentries. They are so well hidden that it is almost impossible to discover them. They remain almost motionless, each in its hole for 4 hours at a stretch in summer, 2 in winter. When their time is over, one of their guards looses his dog to relieve the one on duty, which goes back to its kennel. There are several outposts, known only to the few initiated, and perfectly camouflaged.

Further behind, companies of N.K.V.D. (state police) are stationed ready to come to the rescue when the alarm is given: they belong to the infantry, cavalry, artillery; they have armoured cars and fighter planes.

TRAPS

Behind the first zone is the second one, 2 kms. wide, covered with loose soil raked every day, to see whether any one has attempted to cross, or with forests set with traps. No civilian is admitted in these two zones.

The 3rd is accessible only to bearers of special N.K.V.D. passes. Only a few well-tried Communists are allowed to reside within this 7 kms. boundary.

Ten kilometers behind the frontier, there is the last reserved zone, where Soviet citizens can enter more easily, but police supervision is imposed.

DOGS

The N.K.V.D. dogs deserve more than a passing mention. They had been imported from Germany for a dozen years before the war. Tens of thousands of them receive an intensive training in special schools for about 5 years. Often they are taken to concentration camps to practice on the prisoners.

They are very well cared for; their rations are better than those of ordinary workers, and equal to that of their own keeper; the ration comprises 2 oz. of fresh meat every day, white bread—a luxury in USSR,—cream and chocolate. Each dog is trained to eat from the hand of his own keeper only. Woe to the guard who neglects his dog, or eats its chocolate. Negligence means court-martial.

They are marvellously trained. Nobody could safely face them, so ferocious they are. They never attack in front; they allow their victim to pass, then follow step by step and approach by the right to see if he has any weapon. When he has reached an open space favourable to attack, the dog jumps, throws him down, and the man then is defenceless. When the dog attacks it emits a peculiar yap, which calls up the dogs of the neighbourhood. When the man is down, the animal holds him by the throat, but never pierces it, unless the man tries to get up or to defend himself. When the cry of the dog is heard, the guards release their dogs and follow them. These help their companion, if it needs help, but

return of their own accord to their place, if they see they are not required to hold the victim. It would seem that it hardly ever happens that a man kills or escapes a dog.

TORTURE SQUADS

When the trespasser in the frontier zone has been caught, he is taken by the guards to their officer, who makes a report and sends it to a special N.K.V.D. unit. The men belonging to it are charged with a duty which was in its infancy, one might almost say, in the time of the Inquisition, viz., the art of torturing people in order to obtain information, even from those who have nothing to say. The Cheka knows how to add to the ferocity of the Red Indian the most devilish applications of modern scientific progress.

As nothing is left to chance in the Soviet system, the torture squads of N.K.V.D. have their own special training and they use highly perfected instruments.

Among these is the "tiska". It is a kind of portable almirah with movable boards that can be adjusted at any angle to fit the stature of anyone who is enclosed in it. The floor gives just room enough to place the feet on it. Long sharp steel nails point from every side; they get as near as possible to the body, but do not touch it. The man remains in the box until he confesses whatever the police want him to declare, or he loses consciousness, gets mad, or perishes impaled on the nails.

There are icy-cold or burning hot rooms, or the combination of both, to help the tongue to loosen itself.

Among the most terrible of all tortures is the "hot chair", worked with electricity. It can be dismantled and put in a small suitcase. It is painted red, probably to hide the stains of blood. It has two seats. The top one, by means of a lever comes into contact with the lower one. Here are nails which penetrate into the flesh of the victim and begin rotating while giving electric shocks. The victim begins to howl frightfully and loses consciousness. When he recovers it, he will confess practically anything he is asked to declare.

There is still worse, but it defies publication. And Soviet scientists go on perfecting more and more the art of torture. It would be difficult to say whether the devils in Hell could teach them anything (or could they not learn something from the Soviet earthly paradise?)

What has been said above is sufficient to give an idea of the precaution taken by the Soviets to prevent any leakage of information regarding the happiness of those who live in the land of perfect freedom and independence, which our local Communists wish to establish to replace the slavery of British Imperialism!

R.B.C., S.J.

THE JAFFNA URBAN COUNCIL NOTICE

Tenders are hereby invited for the lease of the undermentioned Markets, Gala and Bus-stand for one year beginning from 1st January 1949.

Tenders for the first and sixth leases are to be made upon forms which will be supplied upon a deposit of Rs. 500 for each form at this Office. In the case of the 2nd, 3rd and the 4th, a deposit of Rs. 250 will be required, in the case of the other five a deposit of Rs. 50 will be required. In the case of 1st, 2nd, 3rd, 4th and 7th Leases a further sum of Rs. 150 should be deposited as cost of Stamps and Notarial Fees for the purpose of entering into a Notarial Bond in order that Tender forms may be issued.

Tenders must be in sealed envelopes marked "Tender for lease of market etc." on the left hand top corner of the envelope and addressed to the Chairman, Urban Council, Jaffna, and should reach this Office not later than 12 noon Friday 29th October 1948.

Separate Offers must be made for the different leases.

The tenderer selected by the Council will be required to deposit within three days of such selection 1/3 of the amount. The balance amount to cover up the full tendered amount in respect of the 5th, 7th, 8th, 9th and 10th leases, should be paid on or before 1st Dec. 1948. The tenderer selected in respect of the 1st, 2nd, 3rd, 4th and 6th leases, should enter into a Notarial Bond paying Stamps and Notarial Fees in addition to Rs. 150 already deposited on or before 1-12-1948.

The balance amount should be paid in eight equal instalments on or before the 15th of each month, the first such payment to be

made on or before the 15th January 1949 subject to the conditions of lease, copies of which are available at this Office.

Should he fail to make deposits and enter into the Notarial Bond as stated above his deposit will be forfeited and the rent will be resold.

The Council reserves to itself the right to reject any or all the tenders without any question.

Any further information can be obtained from the Secretary.

There will be no reduction in the rate of rents obtaining at present in the markets. The Chairman has power to allocate specified places inside the Market premises for different kinds of trades and the Renter & Sub-lessees are bound by the decision of the Chairman.

Markets Referred to :-

1. Grand Bazaar (excluding the sundry boutiques erected by the Council and tin sheds and the space of land between the road and the entire tin sheds) and Sherrbert Stalls and Book Stalls are excluded.

2. The Fish market near Grand Bazaar (including Pannaiturai where fish is sold).

3. Small Bazaar (excluding all meat stalls)

4. The Sengunthar market inclusive of the two rooms) excluding the newly erected shed.

5. The Arialai Market including Pas-sayur Beach where Fish is sold (excluding the room).

6. Grand Bazaar Gala including the Bus-stand at Grand Bazaar.

7. The Thaddatheru Santhai (excluding the Junction of Sivapragasam Road with Carpenters Lane where Vegetable and Fish are sold) and the western portion of Thaddatheru Market in extent 2 cms. leased out to Mr. K. Thillaiampalam is excluded.

8. The Muthirai Santhai (excluding the movable boutique).

9. The Colombutturai Market.

10. The Navanturai Market.

C. PONNAMBALAM,
Chairman, U. C., Jaffna.

Office of the Urban Council,
Jaffna, 15-9-1948.

Law Society of England's Gift to the Law Society of Ceylon

The Law Society of England is sending a Gift to the Law Society of Ceylon of a Ballot Box which is a facsimile of the Ballot Box used by the Law Society in England. The election of members of the Society is by ballot. At each meeting of the Council the names of applicants for membership are voted by ballot.

The Ballot Box of the English Law Society has been specially designed and is the only one of its kind. This gift is sent as a token of friendship from the Law Society of England to the Law Society of Ceylon, and as a small commemoration of the attainment of Dominion Status by Ceylon. The gift has been received on behalf of the Society by Mr. G. T. Hale, Vice Presi-

CEYLON GOVERNMENT RAILWAY NOTICE

The Railway Level Crossing at 35 miles 34 chains, Kelani Valley Railway, between Puwakpitiya and Avissawela Railway Stations, on the Colombo-Ratnapura Main Road, will be closed for vehicular traffic from 6.00 p. m. on Saturday 25-9-48 till 6.00 a. m. on Sunday 26-9-48 for effecting repairs.

During the period of closure, vehicular traffic will be assisted over the crossing.

M. KANAGASABAY,
Ag. General Manager.

P.O. Box No. 355,
Colombo, 16th Sept. 1948.

TENDER NOTICE CEYLON GOVERNMENT RAILWAY

The Chairman, Way & Works Head Office Tender Board, will receive, at the Chief Engineer's Office, C.G.R., Mac Callum Road, Maradana, tenders up to 12 noon on Friday October 8, 1948 for the construction of a bungalow for Booking Clerk at Kekirawa.

For further particulars, please see the Government Gazette of 17th September, 1948.

Sgd. W. A. SHAW,
Chief Engineer, C.G.R.,

Way & Works Office, C.G.R.,
Mac Callum Road, Maradana.

TENDER NOTICE CEYLON GOVERNMENT RAILWAY

The Chairman, Way & Works Head Office Tender Board, will receive, at the Chief Engineer's Office, C.G.R., Mac Callum Road, Maradana, tenders up to 12 noon on Friday, October, 8, 1948 for the construction of two Bungalows for the Railway Staff at Chinabay.

For further particulars, please see the Government Gazette of 17th September, 1948.

Sgd. W. A. SHAW,
Chief Engineer, C.G.R.,

Way & Works Office, C.G.R.,
Mac Callum Road, Maradana.

dent of the Law Society of Ceylon, who is presently in England and he will be bringing the Ballot Box when he returns to Ceylon. He is expected to sail on the 23rd instant. Mr. Hale was a guest of the Council of the Law Society of England at their Summer Dinner recently.

The Jaffna Apothecaries Co.,

DRUG DEPARTMENT

As long ago as 1890—58 years ago—our Drug Department was established. To-day we are yet in the field as Reputed Chemists in the North.

Our large turnover ensures Freshness of stocks; our Long and Vast Experience and the Accuracy of our Dispensing renders it still more so under the Direct Supervision of fully Qualified Chemists.

We have pleasure in informing our Numerous Clients that as from 1st September, the services of a British Qualified Doctor of Great Experience will be available for Consultation between 9-30 a.m. —12-30 p.m. Daily.

Entrust your prescription to us,

The Jaffna Apothecaries Co.,

CHEMISTS OF REPUTE.