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Calendar of Events

November 13: Christmas Carol Services at Palaly Government Training College.
November 19: Jaffna College Alumni Association annual celebrations from 3 p.m.
Jaffna Y. M. C. A. YOUTH DEPARTMENT
Conclusion of Leadership Training in Song / Games Leading
The final sessions were held on Monday, 11st October. The boys and girls who underwent training from various schools and clubs in Jaffna were given further instructions in Games Leading in the morning. In the evening, there was a combined practical training session where the participants were on their toes leading in various aspects of Song and Games Leading. This group will organize a combined Christmas Teen-age Social Hour.

Parents' Association

This Association was formed about two months ago, and presently there are 82 on the membership rolls. The Parents' Committee organized the annual 'Family Picnic' at Mr. Doulatram's Bungalow at Keerimalai, where about 25 Family Units numbering about 80 in all spent half-a-day out. There were Family Games, Swimming for boys and their fathers, games provided by the entertainment.

Father's Inaugural Meeting

It is natural for a boy to look up to his father during his young days. In the United States, the Y. M. C. A. Father/Son programmes, called the Indian Y Guides, are proving to be tremendously popular. Mr. Leo Johnston, Fraternal Secretary from the Y. M. C. A. in Alabama, U. S. A., has been working with such groups, and the Jaffna Y. M. C. A. was privileged to have him during the week-end of October 18 to 20.

Film Show

Through the courtesy of the British Council, a very interesting film on the life of P. A. Cup Final between Manchester and Leicester City played in 1953 - was shown to a capacity crowd at the Y. M. C. A. Hall.

Carpentry

Mr. Robert Job, Peace Corps Volunteer, initiated this project, and presently the Y. M. C. A. has got the services of Mr. R. R. Nathan, a qualified Carpentry Instructor, to teach the members 'Practical Carpentry' as a hobby. 15 boys have been selected for a start, and already a few stools, chairs and tables have been made by the eager boys. This is an ambitious project of the Y. M. C. A.

Piano-Accordion Classes

The Y. M. C. A. has also got the services of Mr. J. A. B. Logan, a qualified tutor in Piano-Accordion, to conduct regular classes. The boys have already begun after one month of coaching, and classes have been suspended in view of school examinations, but the new classes will begin in January, 1969.

Talks for the Busy Christian Teen-ager

This is a week, for a period of 15 minutes in the morning, each day, short talks are given to the Christian members of the Department. These are times when

RIGHTWEISS EXALTHETH A NATION BUT SIN IS A REPROACH TO ANY PEOPLE

These short talks help the teenager to understand himself and the world around him a little more. Talks given so far included: (a) The Christian Teenager and (b) Honesty, (c) The World of Gossip, Tobacco and Alcohol, (d) Entertainment (Movies, Pop Music, etc.).

PROJECT CEYLON

From the University of California campus in Los Angeles came 'Project Ceylon' on Tuesday, October 22, to spend five friendly days at Jaffna College. They were Carol and Carol Ann, Kathy Jim, Bill, John, with their young director, Miss Christine Zuber. For 17 years, small groups of students from U. C. L. A. have been going to India, under the auspices of the off-campus Religious Conference, but this is the first time a project has been set up in Ceylon.

The group arrived in Colombo on October 22, and they will stay till December 15, when, after a brief tourist-look at India, they'll fly home for Christmas.

They left Jaffna by 6-40 a.m. bus on Monday, November 4. After a two-day look at Auradurupura, they plan to spend 15 days in the University of Ceylon in Peradeniya; and then journey to Colombo to meet college students there.

U. C. L. A., established in 1919 has a high academic rating. There are approximately 27,000 full-time students enrolled, of which 17,300 are undergraduates, and the teaching staff comprises about 2,100 professors and teaching assistants. The libraries contain 2,500,000 books.

At Jaffna College, Mr. R. S. Thambiah was in charge of the visitors' programme. Their activities started with an orientation tea at the home of Dr. and Mrs. W. L. Jayasingham. Their aim was to meet people, and this they did, living in the hotels, attending classes, participating in classes and an evening of inter-cultural exchange. They attended the confirmation of young people in the Catholic Church on Sunday, November 3; and at vesper John Anderson played his flute. On Sunday they also visited Casuarina Beach and had dinner in different student homes.

Saturday was the day the seven went to Palaly Teachers' Training College on their way stopping at the Women's Centre and the Ashram. They had a fine visit under the supervision of the Principal, Mr. Kesandam.

Dinners were given them by the Beldurais and the Lockwoods. U. C. L. A. - 27,000 students, U. C. - 800 students. But after all, what is important is individual meeting individual, and that is, one by one, face to face. Jaffna College hopes their 'Project Ceylon' will visit it. - Cor.

COMMANDER OF THE SALVATION ARMY TO VISIT CEYLON

As indicated earlier in these columns, the Commander of the Salvation Army, General Frederick Cotter, is to visit Ceylon in the latter part of this month. A reception, sponsored by the Salvation Army in Ceylon, is being arranged to be awarded to him at the Bishop's House, Stuart Place, Kollupitiya, on Saturday, the 23rd inst., at 6-30 p.m.

REV. D. J. AMBALAVANAR IS BACK

The Rev. D. J. Ambalavanar, who was away in England for the last two and a half years on study leave, returned to Jaffna on the 31st of last month. He assumed duties as Worker-in-Charge of the Uduppidy Church (C.S.I.) on the 1st of instant. While in England he secured, as announced by us some time back, the degree of Master of Theology of the London University. For a few months, he was teaching in the Ecumenical Institute, Bossey.

"BEING THE PEOPLE OF GOD"

The following resolution, proposed by Mr. C. S. Ponnuthurai and seconded by Mr. T. L. V. Pareera, was adopted by the annual sessions of the Colombo Diocesan Council of the Church of Ceylon, held last week:
"This Council, thankful for the creative and renewing action of God in the world, and concerned about the particular manifestations of evil in the contemporary situation, and conscious of the evangelistic calling to all Christians to be the people of God:

Invites all parishes, institutions and groups within the Diocese to devote the coming year to an intense and prayerful study of what it means to be the people of God in the particular situation in which they are placed;

Believes that such prayer and study would lead these several groups to a realization of the calling that awaits each in their respective spheres;

Appeals to them to respond to their calling with God's grace and all earnestness; and

Urges all parishes, institutions and groups to send within the year to the Diocesan Missionary Council, a report based on their study, giving details of places for action in their parishes and in their neighbourhood formulated, so that the Diocese could not only give assistance where needed but coordinate all efforts within the Diocese.

"To help further thinking after the Council and to be of some help through prayer and study as mentioned in the above-resolution" a symposium has been organized by Mr. Ponnuthurai, entitled 'Being the people of God'. This booklet is a neatly produced one, containing very valuable articles on several phases by 'experts' in their respective spheres.

The first part of the booklet contains two Bible Studies on the subject, written by the Rev. R. Weidman, of the Presbyterian Church, Colombo, and the Rev. J. H. West, All Saints Langham Place, London.

The second part is entitled 'Prayer, Worship and Mission', with articles on 'The People of God and Worship' by the Rev. R. Fernando, General Secretary, Bible Society, Ceylon; on 'The People of God and Prayer' by the Rev. Sivasubramanian, of the Christa Seva Ashram, Jaffna and Kiran; and on the 'People of God and Mission' by the Rev. Canon Dr. Bryan Green, Birmingham Parish Church, Eglinton.

The last part is the longest one, consisting of 11 articles under the title 'Some Frontiers'. They are: 'The People of God and Education' by Prof. C. J. E. Edgar, Victoria, Australia; 'The People of God and the Rural Areas' by the Rev. Donald Kanagaratnam, Lecturer, Theological College of Lanka, Piliandawala; 'The People of God and the New Urban Setting' by Prof. D. A. Vaangasamy, Professor of English and Vice-Principal, St. John's College, Palayamkottai, South India; 'The People of God and Industry' by Mr. Paul Simon, Industrial Team Services, St. Mark's Cathedral, Bangalore; 'The People of God in the World' by Mr. G. M. E. Weikala, Minister of Planning and Economic Affairs, Colombo; 'The People of God and the Intellectual' by Mr. Patrick Fernando, Editor of 'Logan' and Co-Editor of 'Quest', Colombo; 'The People of God and Traditional Cultures' by the Rev. S. J. de S. Weerasinghe, former General Secretary of the Bible Society of Ceylon and former Area Secretary of the United Bible Societies; 'The People of God in the Home' by Dr. H. H. Eppelhardt, Judge, Administrative Court, Leuninger, Germany; 'The People of God and Other Faiths' by the Rev. Fr. Anthony Cleric, S. J., of the Ministry by the Rev. Canon Fernando, Colombo; and 'The People of God and Money' reproduced from 'Lily 20.

All these articles are readable, instructive and illuminating and are sure to prove a valuable source of study in these subjects. Not only one Diocese of the Church of Ceylon should, in our opinion, encourage such a study and planning for action but also all the Churches of all Christian denominations.

We understand that the copies originally printed are all almost exhausted and a reprint is being arranged. In such a study and planning for action but also all the Churches of all Christian denominations.
A fuller obituary account will appear in our next issue.

ST. JOHN AMBULANCE ASSOCIATION AND BRIGADE, JAFFNA.

The annual Inspection and Parade of the St. John Ambulance Association and Brigade, Jaffna, took place last Sunday, the 3rd inst., at 4-15 p.m. at the Jaffna Central College Grounds. The Chief Guest on the occasion was Col. D. N. Rockwood, Commissioner of St. John Ambulance Brigade, Ceylon. He also distributed the trophies to the winners of the various competitions conducted by the Association.

A Brochure to mark the occasion has been published. The following are extracts from the article entitled 'Our Activities and Appreciations' appearing in it:

Parade of First Aid and Nursing Divisions:

Our Commissioner, Col. D. N. Rockwood, after his inspection of the Parade of First Aid and Nursing Divisions last year wrote: "I cannot be too grateful to Mr. M. S. Parakkal for all that he has done to promote the Movement of the St. John Ambulance Brigade in Ceylon. It is his personal attention to detail, his drive and energy that has gone a long way to build up the efficiency of the Divisions of the Jaffna area. I have much pleasure in writing and congratulating him on the most excellent Parade. Both the Ambulance and Nursing Divisions as well as the Police and Boy Scouts detachments of the St. John Ambulance Brigade were well turned-out and very smart in their Parade movements."

Mr. Vernon Aboyskers, our Govt. Agent and President of the Association, has recorded his appreciation of our work thus:
"Mr. Mubandiram Rasiah has applied himself with the same keen enthusiasm to this Movement as he has to other social and charitable work - the F. I. N. S., the C. N. A. P. T. - and sports and other activities. The rapid growth of this Movement and its increasing popularity in Jaffna are clearly due to the strenuous efforts of a few enthusiasts like Mr. Mubandiram Rasiah. I wish him all success in the social service he has dedicated himself to."

Flood Relief Work:

During the heavy rains and cyclonic weather in December last, Jaffna got flooded and most mud-houses in low-lying areas collapsed and consequently many families were rendered homeless. Some rescue and relief work was organized by our First Aid Unit and several families were evacuated and shelter found for them in other houses, schools and the Ayurvedic Medical College (of which Mr. Mubandiram Rasiah is the Secretary).

Till the Social Service Dept. came into the scene we collected and distributed dry rations, firewood, kerosene oil, old clothes and mats to these evacuees, including members of the depressed classes, without any discrimination of caste or creed.

There were no casualties requiring First Aid treatment but our rescue and relief work should fall under the broad category of our inspiring maxim 'Pro Uilitate Humanum'.

It is heartening to note that our Commissioner appreciating this piece of work and congratulating us thus: "You have indeed lived up to the highest ideals of the Brigade. It is actions like this that will go a long way to silently bring to the notice of the public the great service we as a Brigade could render our community. My congratulations and personal thanks once again."

THE STUDENT CHRISTIAN MOVEMENT

of PALALY G. T. C. cordially invites you to the ANNUAL CHRISTMAS CAROL SERVICE and NATIVITY PLAY on Wednesday, 13th November, 1968, at 5-45 p.m. IN THE COLLEGE HALL.

Mr. N. Arumugam, Mr. A. Arundhanan, Staff Adviser, Secretary, Mrs. T. Paramapathy, President, Palaly Govt. Teachers' College, Vasaviluan. 1-11-68.

TO LET

Available - January, 1969 - spacious House 'Uduvilla', Uduvil, adjoining Uduvil Girls' College with lights and garden produce.

Apply to: W. S. Sabaratnam, Irrigation Officer, Auradurupura.

CHANGE OF RESIDENCE

Mr. E. J. Jeyarajah has taken residence at Chavakachcheri with effect from the 1st November, 1968.

His new address is: E. J. Jeyarajah, "Hansmerrie", Dutch Road, Chavakachcheri.

WEDDING

A Service of Blessing was held at the Uduvil Church last Saturday, the 2nd inst., at 4-30 p.m. for the marriage of Mr. Muttiah Alfred Jayaratnam of the Department of Agrarian Services, Jaffna, and son of Mr. S. S. Muttiah, retired Overseer, and the late Mrs. Muttiah of Nonavil, and Miss Matilda Jeyarajane Mann, the youngest daughter of Mr. E. K. Mann, retired Public Health Inspector, and Mrs. Mann, of Thavadu, The Rev. K. S. Jayasingham, assisted by the Rev. D. C. Rastanasingham, conducted the service. The Rev. J. J. Estanarajah preached the homily. The bridegroom and bride had a reception at their residence after the service.

NEW GOVERNMENT AGENT

Mr. Francis C. Pieterse, Government Agent, Nuwara Eliya, assumed duties as Government Agent, Jaffna, on the 1st of this month. He takes the place of Mr. Vernon Aboyskers, who has taken over the duties of the Post Master General, Mr. Aboyskers left Jaffna last Friday.

DR. J. R. MACPHEAL

News has been received of the death in Scotland of Dr. J. R. Macpheal, formerly Principal of Christian College, Tambaram. Dr. Macpheal succeeded Dr. Boyd as Principal and retired from office a few years ago to give place to an Indian colleague to succeed him. He, however, continued to teach in the College till illness compelled him last year to return home. He taught chiefly English Literature. Nevertheless, he had a wide interest in the work of the Synod and served on the Committee and was largely responsible for the C. S. I. 'Book of Common Prayer' now in use. He was quite a number of his books having been published by the Oxford University Press, England. Dr. Macpheal served in India together for a period of forty-two years. He was distinguished by deep religious faith, sound scholarship and very quiet, unassuming ways and was held in great reverence by his students.

JAFFNA COLLEGE ALUMNI ASSOCIATION

The Alumni Day and Annual Meeting will be held on Tuesday, 19th November, 1968, at JAFFNA COLLEGE

Programme: 3-00 p.m. Thanks-giving Service 3-45 p.m. Annual Meeting (Agenda as notified earlier) 4-45 p.m. The President's and Principal's Tea followed by Farewell to Messrs K. E. Mathiparanam and I. A. George (The Dinner is not being held this time.) S. A. Balaratnam, Hony. Secretary.

MATRIMONIAL

Padmini - Thabendran The engagement is announced and the marriage will take place shortly of Miss Primrose Padmini, the youngest daughter of Mr. and Mrs. S. P. Sabaratnam of Manipay and presently of 149, Hospital Road, Jaffna, to Mr. S. Thabendran, Chemist of the Maharajah's Organization, Colombo and the son of the late Mr. M. S. Samuel and Mrs. Grace Samuel, of Kopay.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA Testamentary Jurisdiction No. T/2245.

In the matter of the Intestate Estate of the late Jayasinghe Kudidhambay of Colombo, Deceased. Pavalamalar, widow of Kudidhambay of 'Shreen', Manipay, Feltioner.

- 1. Kudidhambay Shantkumar
2. Shyamala daughter of Kudidhambay
3. Kudidhambay Dillipkumar
4. Gita daughter of Kudidhambay
5. Kudidhambay Ravindrakumar
6. Kudidhambay Pradeepkumar all assumed duties as Government Agent, Jaffna, on the 1st of this month. He takes the place of Mr. Vernon Aboyskers, who has taken over the duties of the Post Master General, Mr. Aboyskers left Jaffna last Friday.

This matter coming on for disposal before K. E. Kathirgamaningam, Esq., Acting District Judge, Jaffna, on the 21st day of June, 1968, in the presence of Mr. G. V. Balasingham, Feltioner on the part of the Petitioner and the affidavit and Petition of the Petitioner having been read: It is ordered that the Petitioner be and she is hereby declared entitled to take out Letters of Administration to the Estate of the said deceased and that Letters of Administration be issued to her accordingly and that the 7th Respondent be appointed Guardian ad-Litem over 3-6 Respondents unless the Respondents or any other person or persons shall on or before the 22nd day of November, 1968 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary. The 21st day of June, 1968. I. M. Ismail, District Judge.

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The Morning Star

5TH NOVEMBER, 1968.

THE NEW AMERICAN PRESIDENT

In spite of fears and doubts that the election of the new President of the United States of America, held last Tuesday, would end in a deadlock, Mr. Richard Nixon, the Republican candidate, has received a majority of the popular vote and more than a majority of the votes of the Electoral College, thus virtually winning the election. Now it remains only a formal matter for the official election early next month.

The results of the election are undoubtedly a great personal victory to Mr. Nixon, President Johnson, in his message of congratulations to Mr. Nixon, said: "Every American, no matter what his political faith, must admire the perseverance and determination you have displayed in achieving your victory". We are sure not merely Americans but also people all over the world would admire them. Mr. Nixon in his political life of 22 years had been before 1960 almost at the top. As a member of the House of Representatives and later of the Senate, he had several notable achievements to his credit. Then for 8 years—from 1952 to 1960—he had been the Vice-President, elected with President Eisenhower. He had the distinction of becoming the second youngest Vice-President in American history. During his period of office, a significant change was effected in the traditional role of the Vice-President, from passive functionary to "activist". The change could be credited to both Eisenhower and Nixon. Even then, when he stood for election as President in 1960, he was defeated by the late Mr. John Kennedy. The fact that he lost the election by the narrowest of margins recorded in these elections was no consolation to him. Two years later he lost the election for the Governorship of his own State California, which now can boast of having its own man as President. Therefore, it was not surprising that public opinion in America, even elsewhere, had consigned him to political oblivion. That he has now, within such a short time, brought about his political resurrection—facing great odds like the dramatic announcement of a bomb halt in North Vietnam by President Johnson, an almost united opposition to him from the Negroes and the young people in the country—should be a matter of real joy to him and of admiration to others. Quite a number of knowledgeable people in America thought a few days back that it would be a miracle if Mr. Nixon could be politically resurrected in this manner. It is just this miracle that has happened now.

At one stage there were signs of apathy among the people about the elections, since there was not much to choose between the two main contenders for the Presidency, the Republican Nixon and the Democratic Humphrey. But now the fact that more than 73 millions voted at the election is a reflection of the democratic spirit of the Americans. And Mr. Nixon should be happy that he has won a clean democratic election.

His period of tenure as President is certainly not going to be easy by any means. America is at the moment facing a large number of formidable problems, Mr. Nixon's generally admitted ability as an organiser and administrator, his astuteness, his calculating manner, his toughness, his desire to restore law and order in the country, and to cut down America's involvement in the affairs of other countries, particularly in Vietnam, should stand him in good stead in this responsible office. Added to these is the fact that he has rich experience in diplomatic relations with foreign powers. He is rated as a 'shrewder and more diplomatic' than Mr. Humphrey. It is probably because of this that several countries have welcomed his election and wished

HERE AND THERE Not Respectable Yet:

The news that Slovakia, a part of Czechoslovakia, has been granted a Federal Constitution might have encouraged those people who want a similar Constitution in Ceylon into thinking that now their cause has become respectable. If it has, they do not know what they are about. They do not know what makes a thing respectable in Ceylon. To become respectable in Ceylon a thing must first be done in Britain. No doubt Britain is imperialistic and colonial and was accustomed to oppress and tyrannise over Ceylon. The Britishers imposed an alien culture and language on this country; they prevented our farmers from cultivating rice on the hills by planting tea. They also set up Banks and similar institutions and drained our money. But they possess the secret of respectability. Therefore, there is no educational degree higher than a British degree (though we do not want their language), and no form of Government which ought to be considered constitutional other than the British form. It does not matter if Canada, Australia, South Africa, Switzerland, Malaya and India have a Federal Constitution. Do Cornwall, Kent, Surrey, Lancashire or Yorkshire have it? If not, the less we talk about the matter the better. So a Federal Constitution granted to Slovakia is neither here nor there. Those who want a Federal Constitution in Ceylon must, therefore, first persuade Kent, Surrey, etc. to establish it.

American Youth and the Presidential Elections:

At the time of writing one does not know to what extent the threat of a section of the Youth in U. S. A. to boycott the Presidential Election was successful in keeping people away from the polls. But in itself the threat is reminiscent of the action of an Irishman in England who very angry at the rudeness of the booking-clerk at a Railway Station wreaked his revenge by buying a Return Ticket and walking back on the return journey. These young people might have kept back a large number of people from voting; but it would not have affected the choice of a President in the least. Even if all the people of all the States had kept back, except one man, his vote would have decided the issue. When Abraham Lincoln first stood for President, more than a hundred years ago, the Southern States stood aloof and published the election news in their Foreign News Columns; those States which voted decided the issue. A

him well. We are sure he realises that the image of America has in recent times been spoiled, and that what is most needed at this hour of international tensions and fear of a world war is that America, which is unquestionably one of the two big powers in the world, should play effectively the role of a real peace-maker. We hope that this becomes a reality under Mr. Nixon.

Mr. Nixon can also be happy that he has been promised the co-operation of even his rivals, like Humphrey and President Johnson in his work. Both of them have stressed the need for a closer union between contending parties in the country for the effective solution of problems facing it. Mr. Humphrey has said: "I am confident that, if constructive leaders of both our parties join together now, we shall be able to go on with the business of building the better America we all seek, in a spirit of peace and harmony". And Johnson has expressed the hope that "our people will turn now from the divisive contentions of the political campaign to a united search for peace and social justice." If this happens, then Mr. Nixon will not find the task of governing the country difficult, even with the Congress, both its House of Representatives and its Senate, consisting of a majority of the rival party, the Democrats. This would also help him materially to bridge the gaps between generations and between races, which is so necessary at the moment in America and which Mr. Nixon has promised as one of his main aims.

boycott is merely a gesture of protest; if anything more is intended, ways and means of achieving that end must also be simultaneously handled. Thus in 1911 the National Congress of Ceylon boycotted the Soubrey Commission, but by giving elephant rides and week-end parties to the Commissioners achieved all it wanted politically.

Criminals and Jails:

For sometime the papers have focussed attention on the undue strain on our jails by those imprisoned for minor offences. The suggestion, I believe, was that not so many people should have been sent to jail. But what are the magistrates to do? The Law, as it stands, demands that all these people should be sentenced to jail. The obvious remedy of building more and larger jails is impracticable in Ceylon, because it will retard the country's economic development. Another remedy which could be tried has its own disadvantages; many offences which are now punishable by a jail sentence may be taken off the list. But a Minister getting up to move such an amendment in Parliament would look as if he is sanctioning such offences. But the greatest disadvantage about it is that criminals from other places, particularly India, may migrate here. This would mean that the number of illicit immigrants would be on the increase; this would be highly undesirable. There is, of course, the respectable remedy of making jails inoperative, as in Britain. This would allow prisoners who do not approve of their sentences to regain their freedom. But the Police would catch them once again and the problem will remain. The only way, therefore, of relieving the strain on our jails is for the Treasury to issue a circular to say that all prisoners who do not qualify in Sinhalese (S.S.C. O. Level) will be debarred from occupying our jails. This ought to bring down the numbers.

Linguistic Passions:

At a time thirty years ago when our country had reached the acme of Anglicisation, the whole of India from end to end was seething with anti-British resentment. Now when all Government Departments in Ceylon have taken to Sinhalese and few people care for English in our Universities, and English Literature must have dropped out of the curricula, in India, if Madras is a criterion, linguistically everything goes on as thirty years ago. Name boards are in English; the medium in Colleges is English and in High Schools frequently so; sign posts and street names often so. And in Colleges the number of students going in for English Literature is considerable. All this goes on when the revival in Tamil Literature has reached about the highest peak in the history of that Language. One is led to wonder if a sense of proportion is the difference between the two countries.

Bishop Pike and Karl Marx:

We are told that recently the congregation at the Communion Service at St. Aidan's Episcopal Church, San Francisco, were somewhat surprised to find themselves celebrating the 150th birthday of Karl Marx. The person officiating was Bishop J. A. Pike, formerly Bishop of California. Bishop Pike's reasons were that (1) Christians have given up belief in the Second Coming and the Communists their belief in the inevitable victory of the Proletariat; (2) The Church is showing an interest in the material order and the Communists are saying that spirit is important. I would like to say, in the first place, that Bishop Pike's data is untrue and irrelevant, and, secondly, that even if it were true, his conclusion would still not follow from it.

Bishop Pike says that Christians do not believe in the Second Coming. Certainly he does not; but there are quite a lot of other things in Christianity he does not believe in. If he thinks other Christians can also give up their belief, let him read the "Dogmatics" of Karl Barth (D. J. G. Reconciliation—Vol. 1). The Communists have given up belief in the world

THE SACRAMENT OF SPEECH The Christian Witness of our Councils

[This is the Editorial appearing in the October issue of the Ceylon Churchman.]

It is necessary and customary for the representatives of the Churches to meet in convalesce from time to time to consider the Church's aims, achievements and failures and to discuss its plans for the future. Whether this is done at a Conference, Council, Board or Committee, what eventually emerges is affected by the spirit in which the members meet and the knowledge they share. But in too many cases that spirit is far from adequate.

In many Christian consultations there seems to be little preparation commensurate with the work and too much pooling of our corporate ignorance and personal prejudice. When our Christian consultations take place in such a spirit, the results reveal little spiritual power and so the evangelistic task of the Church is sadly weakened. This is a great tragedy at a time when the Church needs great spiritual power and considerable wisdom to be a channel of redemption to our hungry and divided world.

We begin our Diocesan Council with Holy Communion. But how much of our proceedings express the spirit of our worship or the marks of Holy Community? So important is our Holy Communion that someone has raised the question whether, according to our present Constitution, the holding of a Diocesan Council without Holy Communion is even legally valid. But of what use is legal validity for the life of the Church without spiritual power?

If, then, we are to gain such power, there is much that needs to be done when our Church Councils meet. We, who stress Divine Worship and Holy Communion, must do our best to see that we do not depart from the spirit of such worship and communion in the course of our speech-making and discussion. The ability to speak is sacramental, — an outward and visible sign of an inward and spiritual grace. But if the outward and visible is full of ignorance, prejudice, resentment and hatred, then it will not help to bring divine guidance for our work. Indeed all our speech-making is meant to be "channels" of such guidance for God's Kingdom. His work and His glory and not merely empty words of human wisdom for human good. In an assembly of Christian people, un-Christian or even sub-Christian sentiments must be eschewed, if what we seek to do is Christian work. We are engaged in "the King's" business and not our own. The King's business must be done in the King's spirit and according to the King's will.

It is so easy to believe the little we hear and pass on to others, the little we know and to bring our private prejudices, resentments and feuds into the Christian assemblies. It is also so easy to clothe them with sentimental and pious religious garb and present them with considerable religious passion. But when this happens the noise of our solemn assemblies does

able victory of the Proletariat? When it was said that it was inevitable, it definitely meant that it was not round the corner. So they are biding their time. Nor is it true that Christians at one time considered the material order unimportant. Some revivalist preachers did. The Communists never considered Spirit unimportant; they merely considered it inferior in reality to matter. The agreements Bishop Pike has picked out are irrelevant, because we can always pick out agreements between any two people or groups. They do not prove anything. The question is on how much more do they disagree.

Pike's conclusion would not follow from his data, even if the data were true. He was celebrating the birthday not of a Communist, but of Karl Marx, and Karl Marx was very cautious about the attempts to domesticate Marxism within Christianity. "Christian Socialism", said he, "is but holy water with which the priest consecrates the heart of the capitalist."

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not help us to discover God's will. It only becomes 'sounding brass or a clanging cymbal'. And there is no evangelistic power in loveless noises even when they are made inside ecclesiastical walls and within ecclesiastical structures.

So let our Christian Conferences, Councils, Boards and Committees be more carefully conducted. May we all be more concerned with what we say and how we say it, remembering also what all of us need to heed: that "Three-fourths of the world's irritations are caused by tone of voice—mere tone of voice". Let us pause for prayerful guidance and wisdom—as often as we can—and especially when the spirit of our fellowship tends to be destroyed by any false accusation of ignorance.

Proper constitutions and procedures, efficient administration of property and finances and the Christian discipline that is means to discipleship are all essential for the conduct of Christian work in decency and order. But human personalities are more important than all these. The powers, privileges and privacies of our Conferences and Committees ought not to be made use of to hurt our fellow-men, even when we are sincerely anxious to correct them. Let us therefore be careful to speak the truth in love—and this means that we ought to be concerned not only with all the facts but also with the persons involved with those facts. We dare not conduct ourselves in such a way that we win the argument and lose the person. Our primary concern is redemption—redeeming personalities and structures; personalities being always far, far more important than structures.

And so when ultimately we make our conciliar decisions we ought to be able to say "It has seemed good to the Holy Spirit and to us" (Acts. 15: 28) and not "It has seemed good to our powerful majorities (carefully engineered by hidden persuaders or not)". The Holy Spirit is always with us. We ought not to ignore this Great Reality. Nor is it enough to act as if God is present and relevant only at the beginning of the day, at noontide prayers and when the evening's work is done.

If we behave as Christian people inspired by faith and upheld by prayer and in the Spirit of the Lord Jesus in our Christian assemblies—and if we learn to control our passions and our tongues—then our meetings will be truly sacramental. And in the way we behave at our Christian assemblies, even if we do not talk about Christian witness, we shall certainly be Christian witnesses in our land.

Letters to the Editor CHRISTIAN CHURCH IN ANCIENT CEYLON

Dear Sir, Reference the news item in the Press recently pertaining to the building of a Cathedral at Bullers Road, Colombo it may perhaps interest some of your readers to know that there was a Christian Church in Ceylon about 1300 years ago.

The above can be inferred from the record of Cosmas, a merchant of Alexandria, who visited Ceylon in about the 6th Century A. D. An officer of the Ceylon Rifles says in his book on "Ceylon" "There appears to be little doubt that he visited Ceylon in the course of his journeys."

According to the above author Cosmas has stated in his writings called "Christian Topography" that Ceylon "has

a Christian church for strangers who come from Persia, from which country are sent a priest, a deacon, and all things necessary for performing religious worship."

That a Christian church (Coptic) existed in Ceylon in ancient times is confirmed by the discovery of a Coptic Cross at Anuradhapura.

According to Dr. Paranavitane this Coptic Cross was discovered in the area of the Citadel of Anuradhapura between the modern Green Path and the Outer Circular Road. It is now in the premises of the Archaeological Department at Anuradhapura. Apparently the church was sited in the heart of the sacred city of Anuradhapura in the zenith of her glory.

Yours faithfully, J. R. SINNATHAMBY.

BUDDHAGOSA

Dear Sir, Reference the letter from a reader in the press pertaining to B. C. Law and Geiger, I would point out that B. C. Law in an article on "South India as a Centre of Pali Buddhism" says "Kaccapant Konda-inscriptions prove that there was a mahavihara for Buddhist recluses coming from different countries among which Damila is mentioned. These Buddhists were Theravadians. Gandhavyasa says that Kanchi-pura was one of the main centres of Pali Buddhism of Theravada. Madurai also (Madurasatta pattana) is mentioned as the place where Buddhagosha and Buddhahitta lived for some time, before the former repaired to Kanchi-pura. Buddhagosha was a native of Tirunelveli region, Uraga-pura (modern Uraiyar in the Tiruchinappalli District) was the birthplace of Buddhadatta who lived in the village of Bhutamangala near the flourishing inland port of Kaveripattana. Buddhagosha and Buddhadatta were contemporaries and they flourished in the 5th century A. D. South India continued to be the centre of Pali Buddhism as late as the 12th century A. D., a date to which Anandatta (a Buddhist teacher of South India, according to the Talavara records) the celebrated author of the Abhidhammattha is assigned".

Geiger in his works: "Ceylon in medieval Times" says "During the reign of Mahanama in the 5th century A. C. Buddhagosha came from India to Ceylon and studied in the Mahavihara at Anuradhapura the Sinhalese commentaries under the guidance of the Thera Sanghadasa. He composed the Visuddhimagga and translated some of the Ehu commentaries into Pali. The extensive post canonical Pali literature originates with his activity."

According to the chronicle Buddhagosha was born in Bihar. It has been pointed out, however, that this information is wrong and that he was a South Indian from the Andhra country. The Cola country was the home of two other most important Buddhist scholars who came to Ceylon during the same period, Buddhadatta and Dhammapala."

The following view expressed by Oldenberg in his preface to Vinaya Pittakam is of interest in this context. In the preface he says "Version of the Tipitaka he preserved in Ceylon and its dialect Pali brought to the island from the Peninsula of Andhra and India, probably Kalinga. Kalinga country or one of the adjacent kingdoms of Southern India, seems to have most claim to having been the medium for transplanting the Buddhist literature into Ceylon."

Yours faithfully, J. R. SINNATHAMBY.

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