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TO ALL OUR SUBSCRIBERS

You have been informed individually about arrears due to the end of the year 1967. Please check with me if you have any doubts.

1968 subscriptions of Rs. 15/- are payable now. Foreign subscribers pay Rs. 20/-. Please respond favourably.

Manager

Calendar of Events

- May 18: C. S. I. Youths' Day Camp; Theme: Christian Obedience.
May 19: J. D. C. S. I. L. E. C. Sunday.
May 23: Ascension Day.
May 25: I. E. C. Festival at Udavil.

YOUTH CAMP

The Youths' Day Camp, organized by the Youth Committee of the Religious Education Board of the Church of South India, will be held at Cooke's Bungalow, Kankesanur, on Saturday, the 18th inst. It begins with a Worship Service at 8-30 in the morning. The programme includes Bible Study, Discussions, Games, Sing-Song and a Youth Forum.

DR. NILES' 60TH BIRTHDAY SERVICE

A Service of Thanksgiving was held at the Chapel of the Christa Sava Ashram, Maruthanadai, last Saturday, the 4th inst., at 7 a.m. on the occasion of the 60th birthday of the Rev. Dr. D. T. Niles. It was a Holy Communion Service conducted by the Rev. S. S. Selvaratnam, assisted by the Rev. S. S. I. T. Sivasubramanian, S. S. Selvaratnam, and the Rev. S. S. I. T. Sivasubramanian. The service concluded with the proclamation of the benediction by Dr. Niles.

The Rev. Dr. and Mrs. D. T. Niles returned from the United States of America on the 30th of last month. They spent two months at the Princeton Theological Seminary, where Dr. Niles delivered the 'James Ribb Lectures'.

EXAMINATION SUCCESS

Miss Sita Muttathambay, a daughter of Mudiyalur C. Muttathambay, of Anaparthi, Jaffna, has passed the B. Sc. examination of the Agricultural University of West Pakistan in the 1st Division. She was there for the last three years on a scholarship and has now returned home. When she won the scholarship, she was on the staff of the College Department of Jaffna College, from which she had passed the B. Sc. examination of the London University. She had her earlier education at the 'Chandikul Giris' College where she was the Senior Prefect and had shone as a versatile student and adept dancer.

WEDDING

A pretty wedding took place at St. Peter's Church, Jaffna, on Wednesday, the 23rd April at 4-30 p.m. when Mr. George E. Aramban, of the Food Department, Colombo, and son of Mr. and Mrs. S. S. Thambayal, Jaffna, was married to Miss Devanathan, daughter of the Staff of Nengulthar Hindu College, Nallur, and daughter of Mr. and Mrs. S. R. Spencer, Brova Road, Jaffna. The Rev. D. Barlow, assisted by the Rev. S. R. Wistow, officiated and preached the homily. The bride's parents held a reception at the residence which was well-attended.

OBITUARY

Mrs. E. E. Sabapathipillai
The death occurred at her residence at Chavakachcheri on Saturday, the 27th of April, of Mrs. E. E. Sabapathipillai, the wife of Mr. S. S. Sabapathipillai. She was nearly 70 years of age at the time of her death. The funeral took place on the afternoon of the 28th April, the service at the residence

being conducted by the Rev. J. J. Rataarajah, assisted by the Revs. S. T. Aseeratham, J. M. Singarayer, Mr. Rataarajah, The Nayagam and D. N. Muthiah. The Nayagam preached the sermon, in the course of which he paid a tribute to the noble, strong Christian life led by the deceased. The remains were then removed for interment to the Chavakachcheri Church burial ground, where the committal rites were performed by the Rev. J. M. Singarayer, assisted by the Rev. K. S. Jayasingam.

The deceased leaves behind: Mr. George Sabapathipillai, Assistant Commissioner, Motor Transport, Pattalam, and his wife; Mr. Jeyam Sabapathipillai, Draughtsman, P. W. D., Colombo and his wife; Mr. A. K. Kulam Sabapathipillai, former Principal of Drieberg College, Chavakachcheri, and his wife; Mr. Selvam Sabapathipillai, of the Bar of Ceylon, Jaffna, and his wife; Mr. E. Bala Sabapathipillai, Lecturer, Government Training College, Palaly, and his wife; (sons and daughters-in-law); Mr. Rajendra Sabapathipillai, Clerical Servant, (son); and three daughters, Mrs. P. R. Rajesika, Padma, Kamala and Vimala, several grand-children, and a large number of friends and relatives to mourn her loss.

MEMORIAL SERVICE FOR MARTIN LUTHER KING

A Service of Thanksgiving was held, under the auspices of the Jaffna Christian Union, for the life and witness of the late Rev. Dr. Martin Luther King at St. Peter's Church, Jaffna, on Friday, the 3rd inst., at 5 p.m. The Rev. Donald Barlow, the pastor of St. Peter's Church, Jaffna, was the leader. The service commenced with a procession of workers in charge of various Churches in Jaffna which entered the Church as the procession of hymns was being sung. The Rev. K. S. Jayasingam, Secretary of the Jaffna Diocesan Council of the Church of South India and pastor of the Uduvil Church, led the congregation in a Litany of Thanksgiving and Confession. The Lessons were read by Mr. J. J. Rataarajah, President of the Christian Union, and the Rev. (Savak) Sam Alfred, of the Christa Sava Ashram. Mr. K. Nesiab, retired Lecturer of the Faculty of Education, Peradeniya, paid a tribute to the life and witness of Dr. Martin Luther King. A special anthem was sung by the choir, and the Rev. R. H. Hoole, incumbent of St. James' Church, Nallur, led the intercessions. The Rev. D. Barlow preached the benediction at the end of the service.

Appreciation and Tribute

Mr. Nesiab, in the course of his tribute to Dr. Martin Luther King, said:

Referring to the ideal of freedom and human dignity, Martin Luther King often used to say (in the words of Victor Hugo) that there is nothing more powerful in all the world than an ideal whose time has come. One thinks of God for giving us time like this and for having had as one's luminous contemporaries, Mahatma Gandhi, who exemplified in his life Christ's Sermon on the Mount; the Christian Chief Albert Luthuli, who sacrificed his citizenship and died in detention in vindication of human dignity in race-ridden Africa; and Martin Luther King, son, grandson, great-grand-son of Christian ministers, who sealed the ideal with his own life on the 4th April, 1968. All these made the social revolution of our time a glorious revolution not only by adopting the method of loving, non-violent direct action, but by introducing into it an element of drama. Did not King's March to Montgomery in 1955 recall Gandhi's Salt March of 1930, and also Israel crossing the Red Sea back in history? That both King and Luthuli were awarded the Nobel Peace Prize shows how the better conscience of humanity has responded to the assertion of that ideal. Indeed, in the world after Mahatma Karamehad Gandhi, Albert Luthuli and Martin Luther King, neither in Asia nor Africa nor America, nowhere will men agree to be treated as secondary individuals, second class human beings, partial citizens.

We fall to comprehend King if we look upon him merely as a Negro leader. He was an American heritage he was after, his loving fulfilment of the noblest American dream; why he was set in the tradition of Jefferson and Lincoln, Thoreau and Emerson, Martin Luther King was, however, more than an American. Witness the principles on which he espoused the cause

of the Vietnamese. His was the voice not of a Negro leader so much, nor merely that of a great American; his was the voice of the individual human conscience: Here stand I, I can do no other.

Don't blame America alone for discrimination against a section of her citizens. Is the American State more humane, more just than ours, which has decreed separate and unequal education for children in the plantations; which has used a racial majority to deny equal language rights to a linguistic minority? And what about the unchangeable caste inequality based on birth, which we practise? Turn the searchlights inward. Let it not be in vain that Martin made his supreme sacrifice in Human Rights Year.

MOBILIZATION OF MORAL FORCES STRESSED AT BEIRUT CONFERENCE

The Christian churches could play a major role in mobilizing the moral forces necessary to achieve a global strategy of economic development. This was the consensus of several representatives of intergovernmental agencies who addressed opening sessions of the first Joint Conference on development sponsored by the World Council of Churches and the Pontifical Commission Justice and Peace, which met at Beirut from the 21st to the 27th of last month.

'We need the help of the Christian churches to achieve the human solidarity needed to explore the world's resources on behalf of all the world's people', Mr. K. U. Prebisch, Director General of UNCTAD, said in the course of his address. The Conference was attended by thirty Christian laymen with specialist competence in economic and social problems and their representatives of international, intergovernmental organisations such as UNESCO, the World Bank, FAO and other UN agencies. Also present were six church officials and theologians and several staff members from the two sponsoring bodies.

Barold Graves of the World Bank outlined the difficult problem faced by developing nations whose populations are growing but whose agricultural production is not keeping pace. 'The situation is one of concern but not of despair', said Mr. Graves. 'We have learned a lot in the last two decades about how to solve agricultural, financial and trade problems. But we have not been able to create the political will to apply this knowledge wisely.'

Reporting on the recent UNGTAD meeting in New Delhi, Mr. Prebisch listed several 'modest achievements', but expressed disappointment at the failure to formulate a global strategy. The developed countries have not realised the urgency of this explosive problem and some are indifferent due to prosperity, he said. 'The developing nations do not see that their rate of development cannot be accelerated without deep changes in their social and economic structures and their attitudes to development', Mr. Prebisch said.

The formal sessions of the Beirut Conference were opened by Max Kohlsstaedt, co-Chairman of the group, which planned the meeting. He read a greeting to the Conference from Dr. Eugene Carson Blake and Dr. Franklin Clark Fry, officers of the World Council of Churches. Mr. Auguste Vanstendael, a member of the Pontifical Commission Justice and Peace, read a message from Pope Paul VI which stated that while perfect union between Christian confessions is not yet achieved on doctrinal grounds, 'there is at least one field in which ecumenism can attain concrete and immediate results, namely economic development'.

Let all privileged nations and their people understand: the impatience of the poor is growing, we must come to their help', wrote the Pope. The remedies are certainly well known, it is

necessary to apply them without delay.

'May the work of the Beirut Conference help Christians, our brothers, men of good will, as well as governmental officials, to grasp the urgency for decisive action for the good of all mankind.'

Mgr. Joseph Grenhillon, Secretary of the Pontifical Commission Justice and Peace, who helped organize the Beirut meeting, said: 'Beirut is a launching pad for what we hope will become a mobilization of citizen support for structures that can bring about social justice among nations'. We hope to rally citizen pressure to bring changes in tariff policies, private investment, trade and aid. It will be up to our National Committees to decide exactly how this will be done. In some countries it might be called a 'Christian lobby.'

Appreciation

Mrs. Lily Kanaganmah Pachymuthu

'Painlessly, peacefully, at the dawn of a Sabbath morn, The boat slipped its moorings to make port'

A life so gracefully lived, pain so courageously endured, and a death so cheerfully faced - that was Lily Pachymuthu. She is no more - but her sweet memories remain. The curtain has fallen. She has made her exit but her picture will remain fresh in the minds of all who knew her.

Her deep and sincere concern for the sick and the needy, her sweet grace, her kindly demeanour, her soft-spoken words endeared her not only to her numerous friends but even to mere associates who knew her as an unostentatious social worker and an ardent member of the Methodist Tamil Church and the Women's Society for Christian Service. To her every one mattered. Lily was born on 20th February, 1906 and was the daughter of the late Mr. and Mrs. Arivyanayagam of Kuala Lumpur.

In 1928, she married Mr. E. K. Pachymuthu of the Malayan Medical Department and she leaves behind, beside her husband, six sons, two daughters-in-law, three grand-sons and a host of relatives and friends to bemoan the loss. We hope they will follow the example set by their mother, a charming woman with a heart of gold.

'Twilight and evening bell, And after that the dark, And may there be no sadness When I embark; For though from out our bowels The flood may beat me far, I hope to see my Pilot face to face When I have crossed the bar.'

When I embark; For though from out our bowels The flood may beat me far, I hope to see my Pilot face to face When I have crossed the bar.'

Kuala Lumpur. M. W. N.

IN MEMORIAM



IN EVERGREEN MEMORY of OUR DEAR PARENTS

Rev. and Mrs. G. D. THOMAS

Called home on: 24-4-'57 and 16-5-'55.

'On earth they sought the Saviour's face, On earth they loved His name, Now they see His blessed face, And stand before the Lamb.'

(Reproduced from the 'Methodist Recorder', London.)

An Intercession for whom life is difficult

The Psalmist said: All thy waves and thy billows have gone over me.

O God, our Father, we ask you to help and to bless all those over whom the waves and the billows have gone. Lord Jesus, we know that there was a time when even you felt that God had forgotten you. Because you went through that bitter experience, you can help others who are going through it.

Bless those who have been hurt and wounded by those they trusted; those who have known the disloyalty of friends and the failure of love. The cruelty of an enemy we can bear, but the cruelty of those we trusted breaks the heart. Keep them from all bitterness, and help them even yet to find the friendship that is faithful and the love that is true.

Bless those whose foes have been within their own household; those whose nearest and dearest have misunderstood them; those who have found no help, no support from those who ought to be closest to them; those who know that they must follow some course of action which their own kith and kin cannot and will not understand. Lord Jesus, help them to remember that you too were misunderstood by even your own family.

Bless those who sacrificed life for some one else; women who sacrificed marriage and a home to keep house for aged parents or for some of their own family; parents who sacrificed everything to give a child a chance that they never had; and who then find themselves at the end of things, lonely and forgotten, in a situation which looks as if they had nothing to show for life. Tell them that you know and that you will repay.

Bless those who have drifted apart from those to whom they were once closest of all; those who try to stretch out hands across the gulf which now divides them; those who are desperately trying to re-establish the lost contact, but who somehow find themselves with no common ground and with nothing to say. Somehow bring them together.

Bless those for whom some dream did not come true; those who failed to reach that on which they set their hearts; those who were passed over for some position and have the difficult task of still serving under the person who got it. Help them bear no grudges and still to do their best wherever they are.

Bless those who have been rendered handicapped or helpless by some illness; those who have recovered, but for whom life can never be quite the same again, and who will always be invalids. Grant that in their weakness you may be their strength, and give them grace to rise above their circumstances.

Bless those to whom things have happened that they cannot understand; those to whom misfortune has come; those who can find no work to do; those to whom illness came suddenly out of a blue sky; those into whose circle death came suddenly and all unexpectedly.

Help them to meet the chances and the changes of life with indomitable courage, with invincible cheerfulness, with unconquerable hope and with unwavering faith.

Bless those who have no one but themselves to blame for their troubles, and who know it; those who have made mistakes; those who have fallen to temptation and who are sorry now; those who in thoughtless carelessness or in some moment of passion did things which they now regret. Help them even yet to redeem themselves, and even yet to make of the future that which will atone for the past.

O God, our Father, we know that nothing that can ever come to us is too terrible for your compassion to ease and your grace to help. So, when other helpers fail and comforts flee, come in love and strength to help us face life and go on.

This we ask for your love's sake.

Amén. - From the Prayers for Public Worship by William Barclay.

(Reproduced from the 'Methodist Recorder', London.)

TO ALL OUR SUBSCRIBERS

We regret to inform you that the issue of 10th May could not be printed due to unavoidable reasons. We are making this week's issue slightly larger.

Manager

our own purposes; we exploited their natural resources; we gained very great wealth from them. Their own men fought and died with us and shared our common dangers in our wars.

It is true that we did something, sometimes a great deal, to advance the life and conditions of the native people where we ruled. We cannot forget that we were enabled to take the Christian Gospel to them. There was self-sacrifice, heroism, dedication, even martyrdom in this great cause. Yes, there certainly was. But nevertheless we must not hide from ourselves that our main preoccupation was to rule in order to exploit the natural wealth and resources of those countries for our own benefit. In West Africa, where I have been, it can never be forgotten that we were deeply involved in the slave trade for over a hundred years. Our West Indian citizens here today are the children of those captive slaves who were carried in ships across the South Atlantic in tens of thousands.

IMMIGRANTS' PROBLEM REVIEWED BY FORMER BISHOP OF ACCRA

Christian Duty to Encourage Assimilation

This is the text of an address delivered by Bishop Richard Rosecrance, S. S. M., former Bishop of Accra, to the Diocesan Mothers' Union Festival at Southwark Cathedral on 7th May, 1968.

"My duty towards my neighbour is to love him as myself and is to do to all men as I would they should do unto me."

(Church Catechism)

The Mothers' Union in this country is noted for its care for the Church overseas. I presume that it is for that reason that you have invited me to speak to you today, for I have recently returned from 15 years in Africa—three in South Africa, twelve in Ghana.

I find it quite impossible to forbear from speaking about the present controversy which is raging through this country in connexion with immigrants and the new laws which have been or are being framed to insure that they shall be happily and usefully integrated into our country. It is a sad thing that it has been found necessary to enact laws to discourage and prevent racial or colour discrimination or racial conflict within our society. Yet it is impossible to deny the need for it, if only, by positive as well as negative sanctions, to build up proper harmony and unity between our own people and those who have chosen, and been permitted, to come to live amongst us.

Un-Christian racialism

To one who has lived and worked amongst Africans for 15 years I am bound to say that I have been deeply shocked by the shocking and deplorable things which have recently found public expression in speeches and letters in newspapers. Such racialism—let us call it by its proper name—should never be entertained by Christians belonging as they do to a Church which is supra-national, non-racialist, and concerned with the unity in Christ of all nations, and kindreds, and people, and tongues, and colours. The British people, not only by virtue of their Christian profession but also by virtue of their own history, should be the very last to possess or express the sort of bitter and intolerant ideas which have recently been so prominent.

There are many reasons which justified the entrance of Commonwealth citizens to this country. Conditions in their own countries were bad; work here was plentiful, especially in nursing and medicine, in factories and in transportation. Indeed we needed them in order to fill many posts which would otherwise have remained vacant. In particular our health services could not have been maintained without them. And this is still true. There have been and are housing and educational problems, as much our fault as theirs; there are also problems of language and social habits very different from our own. Given good-will, tolerance, and (above all) real charity on our side towards our new neighbours, all such problems can and must quickly be resolved.

Historical setting

There is another side to all this which many tend to forget. What I want to say now is not very palatable but it is a vital part of the historical setting of our present situation.

For generations the British people assumed the right to enter other people's countries. Some went as adventurers, explorers, or traders; some as Christian missionaries, educationalists, doctors or nurses; some as soldiers under orders to subdue the native people by force; some as police to maintain law and order; some as civil servants. Until a very few years ago we used these vast territories for

A SUMMONS TO SERVE

(He was speaking directly to young Americans—to a gathering in Washington of outstanding young men from every U. S. state. But President Johnson was also speaking to young people the world over in this address, as he called upon youth to dedicate themselves to public service.)

Every country needs men and women who are young— young enough to dream. We need young people who are confident, in themselves and in their ability, to meet the complex challenges of public service. We need young people who care—who are willing to work for something more than a paycheck—for profits measured in human happiness, human health and human dignity.

I ask that you consider applying your industry, your brains and your imagination to your country's problems.

Emerson once asked: "What is man for but to be a Reformer, a Remaker of what man has made; a Restorer of truth and good."

This is your birthright—to be a Reformer.

To be a Reformer is to be responsible. It is to be a Remaker—not a wrecker—of what man has made.

It is to be a Restorer—not a destroyer—of truth and good.

It is, beyond all else, to respect the laws of society—to rebuild society by changing law, improving law, using the law—lest we accidentally or willfully weaken the foundations of law and bring all we have achieved crashing down upon our heads.

There are cities to build, an economy to maintain, children to teach, old people to care for, human rights to protect and enlarge, land to conserve, air and water to clean and a whole world to guard and to make free.

Who will do these things in decades to come? You—and young men like you—even those who today feel that they have no stake in the society, no role to play in making it more just.

You may choose to work in the great cities. You may elect to be leaders in small communities. The arena of action is not so important. The need for leadership—for commitment and responsibility—is the same everywhere. It will always be so. It will always be your challenge, your opportunity—your responsibility.

—Reproduced from "Quest"

Letter to the Editor

F. P. AND THE D. C. BILL

Dear Sir,

In fear of division of the island into two separate states the real reason for the opposition to the District Council Bill? The answer is a definite 'No'. The fact that the D. C. Bill is opposed even by certain Tamil parties is clear proof that politics and not fear of a division is the real reason for the opposition.

It is said that the D. C. Bill of the late Mr. S. W. R. D. Bandaranaike was better than parity. The reason for the op-

position then was the same as what it is now—politics. From Mr. Bandaranaike's D. C. Bill to the present one is a far cry. Yet there is opposition to the Bill. If any part of the opposition is due to fear of a division, the blame for it rests entirely with the F. P. for its "wolf in sheep's clothing" attitude. If the F. P. will shed its label and merge with one of the major Sinhala parties, the future of the Tamils and the country as a whole is assured.

The time has come for the F. P. to choose between its prestige as a political party and the prestige of the Tamils whose interests it professes to serve.

Yours faithfully,
D. J. THAMOTHEERAM.

Colombo.

Appreciation

MR. DAVID R. WILLIAMS

The passing away of Mr. David R. Williams a few days ago removes from our midst a Senior Hospital Assistant who served in Segamat Estate for 35 years and later in Sabal Estate for nearly five years.

He was 70 years old and was educated at the Methodist Boys' School, Kuala Lumpur, and by his death we have lost a lively link with the past.

Mr. Williams was a man of high principles. His wit and ready humour, his straightforward dealings with others, his lack of pretence and his courage in standing up for what he believed in were qualities that endeared him to those who really knew him.

At the funeral a nearby tombstone jutting out to the sky showed in large letters PEACE. That sums up his life. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." As in life so in death David Williams was and will be a benediction.

Our condolences with the bereaved.

M. W. N.

Kuala Lumpur.

Mrs. E. R. SABAPATHYPILLAI

According to the Poet Wordsworth there is only one great society in the world—the noble living and the noble dead. Elizabeth Kasamath Sabapathypillai is no more. But her memory lives and will live for years to come. She was indeed a woman "nobly planned."

She was born at Varany in a family of staunch Christians from whom she inherited "the luxury of doing good." After schooling at Vembadi Girls' High School, she married Scott Saravananth Sabapathypillai who predeceased her. She was a devoted wife and an exemplary mother. Her children are doing well in their varied spheres of life. "Her children arise and call her blessed!"

Besides her contributions to the Church, she never failed to help the poor and the needy. Well can it be said of her, her pity gave ere charity began. To the sick she was a ministering angel. Doubtless she had combined in her person the spiritual devotion of MARY with the practical service of MARTHA!

Friends and relatives who had come in close contact with her admired her simplicity, gentility and charm. Her even temper and suave speech were a sure indication of a profound faith in the Lord.

Rasammah had safely crossed the Palmist's limit of three score and ten, but after that she was ailing for some time. She bore her illness and affliction with patience and fortitude right up to her last heart-beat. To die in gain! May her soul find eternal peace!

A. C. N.

PERSONAL

Dr. Rajah Karalasingam has been successful in the M. R. C. P. final examination of London from the Brooke Memorial General Hospital, Singapore. He is the late Dr. Rajah Karalasingam's son and of Mrs. Rajah Karalasingam. He is now working at the Brooke Memorial Hospital, Singapore.

WELCOME TO NEW MINISTER

The C. S. I. Church in Colombo welcomed the new minister, the Rev. D. J. Thamottheram, at the first meeting of the Church School for the 2nd Term held in the Parish Hall premises on Thursday, the 10th inst., at 6 p.m. The Rev. D. J. Thamottheram, who was welcomed with a Social gathering followed by a Sing-song.

Mr. A. Ramanathan, the Director of the Church School, welcomed the Rev. D. J. Thamottheram and his family on behalf of all the auxiliary bodies that constitute the Church School and extended to them the warmest welcome. He thanked the Rev. Mr. Thamottheram for the welcome given to him and his family and said that he would, with the co-operation of the membership, endeavour to continue the good work done by his predecessors. The function came to an end with prayer and benediction by the Pastor.

WEDDING

The marriage was solemnized at St. Peter's Church, Jaffna, last Friday, the 10th inst., at 5 p.m. of Mr. S. N. Suganathan, the worker in charge of the C. S. I. Church at Pangudivay, and son of the Rev. N. Subramaniam, Evangelist Officer of the Jaffna Diocese of the Church of South India, and the Rev. Mrs. Suganathan, the daughter of Mr. S. N. Suganathan, and Mrs. Subramaniam of Alveddy, and Miss Pathmalini Thambirajah of the staff of the "Udappidiy Girls' School" and daughter of Mr. Thambirajah, retired Post Master, and Mrs. Thambirajah of Bankhall Street, Jaffna. The Rev. Dr. T. N. Sures, assisted by the Rev. N. Subramaniam, officiated at the wedding. The Rev. K. S. Jayasingam preached the homily.

SACERDOTAL SILVER JUBILEE

On Saturday, the 11th instant, the Rev. T. N. Handy of Kopyy celebrated his Sacerdotal Silver Jubilee at Christ Church, Jaffna, with which Church he was associated for the last 25 years of his long ministry. His relationship, the Bishop of Colombo, the Rev. Harold de Soyza, was the chief celebrant of the Eucharistic Service, assisted by the Rev. Mr. Handy, the Rev. Van J. A. R. Navaratnam, Archbishop of Jaffna, the Rev. A. J. C. Saravananam and the Rev. L. B. Aruprasannam also participated in the service which was fully choral. Bishop Soya preached a stirring sermon. There was a large gathering of relations and chosen friends, representatives of the various churches in Jaffna, present to felicitate him. The presence of a few non-Christian friends was a welcome feature to the celebration.

After service was over, the gathering was entertained to a sumptuous breakfast in the Church premises. Tributes of praise were paid at the meeting, that was presided over by the Archbishop, by two of the prisoners viz, Mr. Arasar Walton and Mrs. J. Williams. The former recounted briefly the career of the Rev. Handy from the days of his Malayan Service as Deputy Commissioner of Labour to his sacred Ministry to the Church of Singapore and the Rev. Handy in response to which was ordained by the Bishop of Singapore on the eve of the occupation of Singapore by the Japanese. He also detailed his service to the Church of Ceylon as Secretary of the Diocese. He was found a faithful and humble servant of God—a typical example of "God's chosen one."

Mrs. William in a Tamil speech bore testimony to Mr. Handy's faithful record of Christian service both in Malaya and Christ Church, Jaffna.

The Archbishop associated himself with what was said by the Rev. Handy and thanked Mr. Handy for filling the gap with great acceptance, whenever his official duties took him out of Christ Church, Jaffna, for short or even long periods. A presentation followed as a token of appreciation from the parish.

The Bishop added his quota of appreciation and remarked that "Only of family life" was the most distinguishing feature in the Handy family.

The Rev. Mr. Handy thanked the speakers for their kind words, the parish for its thoughtful gift and the friends for their long presence. Mr. Handy, in the course of his speech, described the circumstances in which he was ordained during the last stages of World War II. He referred to one particular incident when he was in dire difficulty. He said: "On the eve of liberation, when there was no law or order in the country, gangs of hoodlums handed themselves over to a reign of terror against those whom they suspected to be anti-Japanese, and I was way-laid one evening when I was on my way to the L. H. Chapel to hold my monthly service there, and assaulted and left for dead. They were arrested when they had come to life and I walked to the house of a friend where I was ministered to. This was one of the occasions when I felt the presence of the Risen Christ, His power and protection."

MANIPAL MEMORIAL SCOUTS CAMP OUT AT KALKUDAH (E. P.)

A batch of twenty-one Scouts led by the Scouters Messrs. W. G. Anupappan and S. Arndt camped out at the Customs shed near the Kalkudah beach from the 10th inst. to the 13th inst. Their programme included working, pioneering, hiking and swimming at the Pangudivay beach. A lecture on "Nature Study" was given to the Scouts by Mr.

S. V. O. Somnander. The climax of the Camp was the grand Campfire which was held near the beach. It was largely attended and the Chief Guest, Mr. Somnander, made a beautiful speech. In his speech, the Chief Guest commented on the success of the Camp by the Manipal Scouts who chose far-away Kalkudah for their Camp.

After the Camp the Scouts spent some time at the Kiran Achram and at the Batticaloa town before returning for Jaffna.

MASTER OF THEOLOGY, LONDON.

News is to hand that the Rev. D. J. Thamottheram, of the Church of South India, who is now in England on study leave, has passed the Master of Theology examination of the London University. He holds already the B. A. degree of the London University and the B. D. of Serampore. He is a son of the late Rev. J. P. Ambalavanar and Mrs. Ambalavanar of Pangudivay, and an Old Boy of Jaffna College, Vaddukoddai.

YOUNG CEYLONESE ARTIST'S WORK HAILED IN NEW ORLEANS SHOWING

The Ceylonese painter-sculptor Senaka Senayapala launched another successful exhibition in New Orleans from May 1-11.

Art critic Alberta Collier of the New Orleans Times-Picayune, in a review of the exhibition, said Senaka shows no traces of childishness or naivete in his painting.

"The Young Ceylonese artist seems instead to have a completely adult outlook—he also has the skill of the mature practitioner."

The art critic said the emotional quality of Senaka's work "turns a 'Beira lagoon' into a shimmering, mysterious realm;... makes a swirl of color out of a block of 'peacock' adumbrates lightness and stabilizes the drama in his numerous landscapes with figures or animals."

Senaka "is certainly not a great artist yet," Miss Collier said, but she pointed out that the artist "is a highly-talented and prolific one whose conception already commands respect."

FROM FAR AND NEAR

CHRISTIAN-MARXIST DIALOGUE IN GENEVA

A meeting of Marxists with Catholics, Orthodox and Protestant Christians called by the Department of Church and Society of the World Council of Churches was held in Geneva, April 8-11, 1968. Participants were invited in their personal capacity and not as official representatives of their respective communities. The Rev. George Canlis, Professor in the Theological Faculty of Paris, chaired the meeting, whose theme was Trends in Christian and Marxist Thinking about the Humanization of Technical and Economic Development.

The aim of the meeting was to give an international dimension to the dialogue which is going on in a number of countries and continents, and to deepen mutual understanding. The discussion covered humanization in its various forms, violence (both in the established disorders and in the struggle against it); revolutionary action, especially from the point of view of the Third World; the role of the State; social justice; and ways of democratization. They emphasized the contribution of both sides to an understanding of the world and its problems, and to a long-term action for liberty, justice and peace.

The participants were of the opinion that the meeting had opened up new perspectives in the dialogue. While recognizing the value of the theoretical work which had already been done and which must be continued, they agreed to relate this work to the practical problems of our day, especially by making greater use of the social sciences.

From the point of view of theory a certain retreat from integrism and dogmatism has made it possible to define clearly the areas of convergence and of divergence, and particularly on economic, social and political problems, which have emerged from common analysis and scientific research; and to pose the divergences in new terms. However serious they may be, the divergences do not seem permanently insurmountable at every level. The participants agreed upon the necessity of carrying out clearly in order to see the extent to which they could be overcome.

From the point of view of practice, the great majority of the participants, both Catholics and Marxists, agreed that economic, cultural, social and military oppression by the imperialist powers allied with national oligarchies in different parts of the world constitute the most widespread form of dehumanization, and that it is not possible to speak of humanization without expressing active solidarity with the struggle for national liberation of oppressed peoples. The most significant example at the present time is the people of Vietnam.

Those present were unanimous in their hope that the dialogue would be enlarged, particularly through the participation of youth and extended, especially to the solitary individuals who are in the field of their own communities. Plans were made to ensure the follow-up of the meeting.

Dr. C. G. Information



10TH MAY, 1968.

IS THIS WISE?

The appointment of the two new Vice-Chancellors for the University of Ceylon, Peradeniya, and the University of Colombo has not, as was to be expected, received universal approval.

It marks a pronounced, but totally unhealthy deviation, from the accepted practice of filling these positions with men of high academic qualifications. We have nothing against the two men, Messrs. M. J. Perera and Walwin de Silva, who have been appointed.

These two have undoubtedly a praiseworthy record of service as administrators. Mr. Silva has shown himself, particularly when he was for a period the Director of Education, to be an efficient administrator, intent on a clean and prompt administration which would be of real service to the public.

Of an absolute integrity of character and independence, he toiled hard to cleanse the Education Department of the mess in which it was when he took it over. Mr. Perera himself has been a proven administrator who rose by dint of hard work and efficient thoroughness to become the Director-General of Education.

He has also identified himself with various activities launched for the cultural regeneration of the Sinhalese people. Except for the doubt one could have whether he made a success of his responsibility as the Competent Authority in charge of the Colombo University in recent months one may be satisfied with his record of service as an administrator.

But the question is whether it is really capable and efficient administrators that ought to be appointed as Vice-Chancellors of our premier universities. It may be granted that these two institutions for higher learning require at the present juncture in their history some strong and firm persons to clear them of the dross that has accumulated to their credit.

We raise our hearts in gratitude for D. T. Niles

While during the early hours of Saturday, the 4th of May, at the Christa Sava Ashram, clergymen and the elders of the Church in Jaffna gave thanks to God for the sixty fruitful years of active life of D. T. in the service of his Master, many a soul, conscious of this event on the surface of this globe, gave thanks to God in silence for the clearer insight and vision of the Bible, the Gospel, Jesus Christ, God, the Church and Eumenism that D. T. made possible by his preaching, writing, study, travelling and organising the Christian resources available in every nook and corner of this world.

His voice has been ringing clear and forthrightly at the Youth Conferences from Oslo, 1947, to Silliman (Philippines), 1964, and in the World Council of Churches his counsels have been heard with pin-drop silence and awe respect from Amsterdam 1948 to New Delhi 1961 and his voice will prevail in Uppsala in 1968. Conference commentaries, records, films and television programmes could never miss D. T. or his words.

His journey through the Christian organisations, starting probably with the founding of the Jaffna Inter-Collegiate Christian Fellowship in the 1920s through the Youth Department of the World Council of Churches, the World Alliances of the Y. M. C. As, the World Student Christian Federation, the World Council of Churches and finally as Chairman of the East Asia Christian Conference in 1963, has been an inspiration to youth all over the world and it is to the Christian youth of the world that he hands over a rich and worthy legacy. His visions became concrete possessions of those who came in contact with his thought.

He roamed the world and still does. He moves with Kings, Prime Ministers and the Princes of the Church and yet nothing inspires him more than his very own—his family, his home, his old school, Jaffna Central College; his own church, the Ceylon Methodist Church; and very specially St. Peter's Church, Jaffna; the Ashram and all the humble Christians in Ceylon. He gathers them once in a few years at the Udavil Conferences and gives perspective to the Life and Mission of the Church in Ceylon. He extends this concern to the whole of East Asia and the world has become his parish and like John R. Mott, his great leader and mentor, D. T. has become a World Citizen.

We have just cause to be grateful for all these and more, specially at a time like this when thinking, studying Christians are confounded by the utterances and writings of Christian leaders in high places and in this context hearing or reading D. T. reassures us that our Faith has not been in vain.

What was said of Larsen, the Danish Principal of Bangalore Theological College, by a Hindu friend may be said of D. T. too:

"Jesus of Nazareth I do not know. But Larsen the Dane I do. If Larsen is so great a man. How much more would his Master be?"

We thank God mostly during these stormy theological climes for D. T. because he has laboured hard through prayer and thought to keep safe for us God and Jesus Christ, the Bible and the Church.

May God keep his voice and pen, his mind and heart aflame and may He feed his visions so that D. T. may continue to "feed His sheep"

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Devotional

LEARNING FROM MISTAKES

By the Rev. James S. Mather.

I know a man who used to say that he never made any mistakes. Perhaps, that statement is one of his greatest mistakes, because everybody makes mistakes, as a result of man's human limitations, and no one has been created perfect. Many people give excuses when they make mistakes; some of them try to put the blame on someone else, and others try to justify themselves, finding some excuse. In the Parable given in St. Luke's Gospel, 14:16-24, the guests, who were invited to a great feast, made a great mistake in declining to attend it, and gave unsatisfactory excuses. For instance, look at verse 19. One man said, 'I have bought five yoke of oxen, and I go to test them. I pray thee have me excused.' The oxen should be tested, before buying, and not after. If he wanted to have a further test, surely it can be made after the feast. There is often reluctance to admit a mistake, out of fear that others will look down upon them, or they will lose 'face'.

Whatever it be, the important thing is that man should do all he can (a) to avoid making mistakes, giving sufficient thought before any action, and make a self-assessment, as well as seek Divine guidance and help to do the right, and (b) to learn from his mistakes, as well as from mistakes others make. You have heard about that Concentration Camp in Germany, during Hitler's time, known as 'Daehau', where thousands of Jews were slaughtered. Now, there is a monument in front of this building, where the inscription is, 'In honour of the dead, as a warning to the living.' It is a challenge to learn from mistakes.

In everything a man does or says, the most important question he should ask himself is, 'Am I doing the right thing?' - but 'Am I doing God's will?' Jonah sailed to Persiah; of course he paid his fare. The mistake he made was not travelling without a ticket, but travelling against God's will. He was wrong, not because he slept in the lower deck of the ship, but because he slept when he should have been preaching the Word of God in Nineveh, as God called him to do.

We should look at all things from God's point of view, and not our own. God's will for our life is clearly revealed in the Bible, and our aim always should be to find it out, and do it whatever it may cost. God created us, and sustain us life all the time. We belong to God and have our obligations to Him. We should not want to live as we wish to do, but we should submit our will to His, and say, even as the Master did, 'Not my will, but Thine be done', in me, and through me. This alone gives man security against the dangers he faces in life, and the mistakes he is liable to commit. Besides, this alone brings about the transformation of life that all people sorely need. No man is changed till his heart and mind are changed. He may change his dress from national to foreign or vice versa, he may change his residence from a cottage to a castle, but still remains ever the same old man, and commits the same mistakes all the time, unless and until he learns from his own mistakes, and from the mistakes others make, gives up self-will and self-direction and submits to God's will and God's control.

One reason for the mistakes many people make is, the wrong attitude they have to the world they live in. The Bible teaches that a man is a pilgrim or stranger, in this world. The Greek word translated 'pilgrim' really means 'strangers', with no legal status, no civil rights, no claims to make. History teaches that the great men who did great things in their life, time and after, are those who looked beyond it, and those who failed did so mostly as a result of their own mistakes, which were caused by their wrong attitude to life and to God.

Letters to the Editor

COLOUR HYSTERIA HURTS BRITAIN

Dear Sir,

Mr. Enoch Powell - 'a deeply convinced Christian', (attended Church the day after his racist speech), a Greek scholar and above all a politician of 'certain' history behind him - made a speech in his constituency which caused a spontaneous colour hysteria throughout the country. During the week, the surroundings of the House of Commons (100 yards from my office) was the scene of countless number of demonstrations by all sorts, from the Smithfields butchers to the London dockers, steaming off anti-colour slogans, mainly as a protest against the sacking of Mr. Enoch Powell from the shadow cabinet of the Conservatives. And suddenly the reputation of Mr. Powell, in spite of very justifiable criticisms of his speech from certain quarters and the brilliant speech of that great Conservative, Mr. Quintin Hogg, in the Commons, stands loftily high in the living rooms of a large number of white people. He has become a hero overnight - even to certain Trade Unions.

Pro-Powell letters are nearly 6 to 1 in many leading newspapers and one paper is carrying out a newspaper poll. Most of the letters are pretty well on the fringe of abuse. They charge the coloured people as straining the National Health Scheme, yet 40% of Britain's junior doctors, and 20% of the trainee nurses are coloured.

If the coloured people should strike - as the whites seem to do for the flimsiest of excuses - the transport system would be paralysed. (20% in London and Birmingham and 30% in Bradford are coloured drivers and conductors). The building industry depends heavily on immigrant labour and without it fewer houses would be built. This makes mockery of the accusation that the coloured people are causing a serious housing problem in this country.

Engineering exports, the railways and the postal services would be seriously hurt without coloured workers. A number of textile mills would be closed altogether.

The coloured citizens, far from being a problem to the whites, are vital to Britain's economy. If all the coloured workers should leave the country, Britain would be in the pangs of an economic disaster from which recovery would be pretty hard. If on top of it, the countries from which the coloured people come, boycott British made goods - (alternate sources are so freely available and in many instances better terms as well) - the impact could be suicidal.

The coloured people are often accused of cooking food that makes noxious odours, by people who little realise that the food consumed by them is more nutritious. Various spices are used, most of them have medicinal properties. The food is not only delicious but also prevents the eater from running to the chemists for all types of pills for stopping and curing disorders. The whites are unaccustomed to the food of the coloureds and, therefore, they find it smelly as much as we find it pretty revolting to see them deliciously eating uncooked non-vegetarian food. Jellied eels and the like are a great delicacy with the whites.

However, the question of inferior and superior species just seems to be a case of history repeating itself. Just about 100 years ago the workers in Britain were considered as the 'Untermenschen' - sub-species - who in the words of Punch were 'fortunate to live in their hovels, to eat bread and enjoy long hours in foul mines, mills and factories'. Today we people who come from the Commonwealth are the sub-species, the uncivilised, the wails and the wanderers of the world. The comments we hear on the road, in the trains and in the buses do no credit to Britain by which we are not known to us. We are not white, therefore we are dirty; yet do the whites know that, on an average, the coloureds bathe far more - very much more frequently - than the whites. In fact in the film, 'The Doctor', which has

just been released in this country, when the patients revolted and wanted to cause some hurt to the Senior Registrar and the Matron of the hospital, they decided to give a bath and a blanket bath respectively to both of them. That was the worst form of torture they could think of in a hospital. Recently I know of a case where two old ladies stared at a very pretty Indian girl and said, 'See, dear, how horrible she looks, isn't she dirty?'. One could understand this coloured vision.

No doubt, the coloured people are deeply perturbed by what could happen should there be a large scale civil riot directed against them. The consequences could be almost as bloody as in the American cities. We can only pray and hope that the racist whites would expend their energies marching to the House of Commons as much as possible, eating fish and chips all the way. Once they have given vent to their feelings, there are a few pubs in London where they could join their coloured brethren to chill down their sore throats, with good old English beer. The 'missus' will certainly spare the rolling pin for the late night, on account of the services done for 'God and Country'.

Your sincerely, R. D. KARUNARAJAN

London

CITIZEN INDEED!

Dear Editor,

Your leader of 29.3.68 under 'The Citizen's Responsibility' would seem appropriate, but in my case has had the effect of arousing nostalgic regret of what might have been.

It is always possible to pinpoint problems and defects but to solve these in a democratic set-up requires co-operative planning. Unfortunately the situation in Ceylon would appear in line with your quotation of H. L. Mencken. 'Democracy is also a form of religion, it is a worship of the jackals by the jackasses'.

The elite of the country regardless of class or clan secured independence by standing shoulder to shoulder and being strongly critical of their imperial masters, even abusive at times in the English language.

With the introduction of universal suffrage the class that secured independence has gradually receded into the background, its influence is waning because democratically the 'people's Government' has been installed in power. A politician who can hold up an appealing red carrot to a 'jackass' seems to carry the day and the electorate with it. When such a politician enters the precincts of the House of Parliament and continues his dramatic antics for the benefit of the common man at large and suits his action to his words, and where such words and ill-concocted actions are implemented, does public opinion of the so-called educated man matter at all?

Protests have been lodged on such far-reaching changes as take-over of the schools by none other than the mothers of children appealing to a 'mother' in power in 'Temple Trees' and I remember the class brutality that was shown to them. The schools were taken over, never to be handed back even by an Opposition now in power strongly critical earlier of the dictatorship of the whip-lash. E! the P. P.

Now when education has become a political pawn in the country, do parents' opinions count in the running of the schools well under the control of the Ministry and its governmental bureaucrats?

The reducing of the voting age is another retrograde step in the standards of universal suffrage in the country.

It has encouraged political small talk with schemes of big action in the minds of immature undergrads with shabby clothes and their minds very often under the drawing power of the proverbial red carrot. The most recent development of undergrads taking part in a Coalition rally is significant. Moreover, higher education has become a ball game between politicians in power and politically conscious under-

grads. What's in a name? But there is a right royal battle going on, on this subject. University administration, which constitutionally was the right preserve of the staff, has been wrenched out of their hands and given over to public commissions of inquiry. At least one Buddhist University and its internal affairs have been exposed to the public gaze by the amount of dirty linen now being washed. The undergrads and some of the disgruntled alumni are in a position to about themselves in horse against their former Alma Mater. Where does public opinion of the elite come in on this matter of university education?

One Government run on majority rules succeeded by another by the majority evinces no change of policy. The voice is that of democracy but the hand that rules is one of autocracy. Language raids on public officers in the North and East are to be conducted under the direct leadership of the Official Languages Commissioner. The obvious criminals will be the Tamils who for some reason do not implement 'Sinhala Only'. What arrogance! What brass! The same hand that will not let the private non-fee levying schools support themselves financially is also crushing a private sector with its attendant enterprise, planning and enthusiasm out of existence.

Economic chaos seems to rule the day. Even so the opinions of conscientious entrepreneurs are treated with scant respect by giants stalking the political scene. There is no doubt, their ultimate scheme is to oil their palms and line their pockets in this game of 'take-over'.

In the circumstances would it not be really advantageous for any young man or woman in the privileged class to seek the position of an executive in a state sponsored Corporation by hook or by crook?

The racial minorities are reduced to the position of looking for the crumbs that fall from the master's table. The 'jackass' of a consumer has to bear all this whilst suffering from want of essential commodities. I can go on exposing ad nauseam the evils galore perpetrated in this country by politicians and the deterioration of all standards.

Let me deal with one more subject, namely that of inter-racial relationship.

The older type of University undergraduates stood shoulder to shoulder and moulded public opinion in political matters such as criticism of the ugly imperialist etc. This privilege was quite regardless of whether it was a Joadasa, Wijesera, Santharalagoon or Thirachalam. With the attainment of independence and the taking of political advantage by the majority community the former class would countenance the aspirations of the latter to be even shoulder high in their ranking. The bogey of second class citizenship has become a reality. This class is being systematically ousted from positions of power on considerations discriminatory such as language and religion.

I am a well-intentioned Christian citizen who believes in unity based on truth and freedom based on justice. I am a minority among minorities - a Tamil. From a testant - I almost feel like a Burgher! Does my opinion count? And where is the forum for such opinion? I am a citizen of pure opinion? I am a citizen of fact? This class by my position of this country or, I realise, as citizens of parity. A retired judge talks of the whole country as belonging to the Sinhala Nation. When such hauteur is publicly expressed for general consumption from the influential class, it may not be unrealistic to envisage that another change of government may make it unpleasant - may even be unsafe for sons of the soil to take refuge in the North and the East.

Does public opinion count when the broad-minded elite are reduced to a position of abashed, dumb-founded spectators?

"Where ignorance is bliss it is folly to be wise"

Yours faithfully, (Dr.) G. N. R. NATHANAYAK, Trincomalee.