

Notice

Please Address:
(1) All Editorial matter (excluding news) for the English pages to The Editor, The Morning Star, Vaddukodai.
(2) All news to the News Editor Vaddukodai.
(3) All Editorial matter for the Tamil pages to The Tamil Editor, The Morning Star, Personage, Aliveddy.
(4) All Business correspondence re Advertisements and Subscriptions and all remittances to The Manager, The Morning Star - A. Kadigamar, Esq. College Lane, Vaddukodai.



Rates
Subscriptions:
Zaland Rs. 15-00 per year
Foreign Rs. 20-00 " "
Single copy 40 cts. (including postage)
Advertisement:
On application
In Memoriam:
Rs. 12-50 per insertion (within 4 inches)
Order Nisi:
Rs. 15-00 for two insertions (within 6 inches)

Registered as a Newspaper (Established 1841) Published Every Friday

Vol. 128. JAFFNA, FRIDAY, 14TH JUNE, 1968. No. 22.

RIGHTHOUSNESS EXALTEETH A NATION BUT SIN IS A REPROACH TO ANY PEOPLE

Calendar of Events

June 17: Children's Rally (J. D., G. S. I.) at the Old Park, Jaffna.
June 29: Jaffna College Alumni Day.

THE PEACE CORPS

A U.S.I.S. news release states that Mr. Steven L. R... is named as the new Director of the United States Peace Corps in Ceylon. He succeeds Mrs. Betty Dillon, Director for the past year and a half, who has resigned due to illness in her family and is being transferred to the Peace Corps Headquarters in Washington.

What has happened to the 7 P. O. V. assigned to Jaffna? Ted Deuchar, he of the Guitar, and Martha McLanahan have left Ceylon. Martha has "gone to India"; Ted is back in the U.S.A. Richard Giel was assigned to the Educated Youth Scheme in Dharmarama, and seems to still be there. Rumour has it that Robert Millies, his companion in that area, may be leaving.

Brighter is the report on Dennis Gutzman of Koodavai. He is busy helping build low cost housing of cement blocks, enthusiastic about his Ceylonese co-workers and Carnatic music. A recent news write-up, complete with bombing picture, seems to indicate he has found a place.

Ann and Bob Job live in Arivalai. They, too, are busy and happy - with rice, carpentry, and other interests.

AN INTERESTING SOUVENIR

The Souvenir published in Tamil by the Jaffna Municipal Council in connection with the Civic Health Week observed a some days back is an interesting one. It is in keeping with the significance of the Week, that is not merely the first of its kind in Jaffna but also in the country. We hope along with the Minister of Local Administration, as expressed in his message to the Souvenir, that it will be a source of inspiration to other local bodies. The Souvenir contains messages from the Prime Minister, the Minister of Local Administration, the Parliamentary Secretary, the Government Agent of Jaffna, the Members of Parliament of Jaffna and Nallur, and one of the Special Commissioners now administering the Municipal Council, Mr. S. Murugavel.

The articles appearing in it are very readable and should be of great interest and value to the people of Jaffna and even to other areas in the country. Special mention may be made of the following: the two historical articles on "Ancient Jaffna," and "The City of Jaffna." Mr. V. Kanakasabandhu Dr. K. Indrapala respectively; and those on "Your City" by Mr. K. Neebali, "A Note on the Shape of Jaffna" by Mr. K. Gunderajah, "The Beauty of Jaffna" by M. G. The Jaffna Public Library, by the Librarian Mr. V. K. Panchanathan, and "Facilities for spending leisure in the city" by V. Panasa. The Municipal Engineer, Mr. E. Vithalasingam writes on "Jaffna's Future" and Mr. V. Theagaraju, the Assistant Commissioner of the Council, explains how the taxpayer's money is spent. Useful lists of important milestones in the history of the Council and its predecessors and of names of those who were their Chairmen and Mayors are also found in the Souvenir.

Pictures of important buildings like the Municipal Council and the Town Hall, the Public Library, the Clock Tower, the Railway Station, the Post Office, the Co-operative Bank, and some temples, churches and colleges are among those that adorn the Souvenir.

WEDDING

The marriage was solemnized at St. James' Church, Nallur, on Friday, the 7th inst., at 4-30 p.m. by Dr. Patrick O'Donnell, the Government Hospital, Batticaloa, and of the late Mr. O'Donnell, and of Mrs. E. O'Donnell, of Pandoonai, and Miss Jayarajah, of Batticaloa, by Mr. J. O. Charles, College, and Mrs. Charles of Nallur. The Rev. Fr. R. H. B. was officiated at the solemnization by the Rev. W. R. O'Donnell, who presided in the absence of the Rev. Robert Bates.

REV. ROBERT BATES

Making a brief visit to Jaffna College is the Rev. Robert Bates, of the staff of Leonard Theological College, Jubalpe, India. Ten years ago he lived in Colombo, and worked with the S. O. M., not only in Ceylon, but in nearby areas. At that time he started his doctoral thesis; this was the year of "Emergency." Now he is briefly in the country for more research, and checking of current tendencies. At the Library of the Undergraduate Department of Jaffna College he feels he has found the most extensive collection of material on Ceylon Tamils that is existent in the world. His best collection is in the U.S.A. at the University of Chicago. He has found the most extensive collection of material on Ceylon Tamils that is existent in the world. His best collection is in the U.S.A. at the University of Chicago. He has found the most extensive collection of material on Ceylon Tamils that is existent in the world. His best collection is in the U.S.A. at the University of Chicago.

Mr. R. S. Thambiah, the Librarian, is aware of the value of these books and magazines, journals and documents, and expects to cherish and expand the collection.

DR. AND MRS. H. VOLT

The Rev. and Mrs. Jayam Mills welcomed for the day, Friday, May 31, Dr. and Mrs. H. Volt, who are and former parishioners from the Rockford, Illinois, Second Congregational Church, where the Millises were on the Church staff for one year.

Dr. Volt is an ophthalmologist on the Hospital Ship "Hope" who completes his 10-month term of service in mid-June. With married couples from the staff and some others, they live in the Taprobanah Hotel, the Executive Division of the Government Hospital. Both report receiving only the greatest friendliness and cooperation.

Members of the United Church of Christ, they were pleased to meet at Tea U.C.C. B. W. M. mission, arise, Lockwood and Young. They were specially delighted to see Valdukoddi, where the Millises will be working—and the College, Church, parsonage and children.

SERVICE OF INSTALLATION

A special service was held at the C.S.I. Church at 10.30 on last Sunday evening for the installation of the new worker, Mr. S. P. Jayasingam, for it and for the Varany Church. The Bishop of the Jaffna Diocese, the Rev. Dr. S. Theodoras, conducted the service, assisted by the Rev. J. J. Ratnasajah. The Lessons were read by Mr. A. V. Yasuthasan and the Rev. Ratnasajah. The sermon was preached by the Bishop. The Holy Communion was celebrated by the Bishop assisted by the Rev. Mr. Ratnasajah.

Mr. Jayasingam entered the United Theological College, Bangalore, five years ago, and, after teaching for six years in the Methodist School in Puttur, he had passed the G.C.E. Advanced Level examination of the London University earlier. At the Theological College he finished the Diploma Course.

He is a son of the late Mr. T. Jayasingam and Mrs. Selvaraju of "Soudher House", Ounakkam. He is a graduate, on the paternal side, of the late Mr. Ounakkam. The late Mr. Ounakkam, a former Principal of the Manipay Memorial English School, was a member of the Council of the United Theological College.

SEMINAR ON HOLINESS

A Seminar on "Holiness" was held at the Christa Serva Ashram, Marathanadon, under the auspices of the Christian Institute for the Study of Religion and Society, on Thursday, the 6th inst., from 9 a.m. to 12.30 p.m. The Rev. Fr. S. Theodoras, I. T. Venugopal and the devotionists and the Rev. (Savak) S. Selvarajam conducted the closing service.

The Rev. Fr. R. H. B. Gnanadason, Bishop of the Kandyakumari Diocese of the Church of South India, was in charge of the seminar. He delivered two talks, one on "The Basic Facts about Holiness in the Bible" and the other on "Holiness and the Mission of the Church". The rest of the time was spent in discussion.

MORE NEW DOCTORS

Among those who recently passed the final examination of M. B. B. S. Ceylon, are Miss Vignona Manthiraparam and Mr. Dharmasarasu Yyravipillai. Dr. Mrs. Manthiraparam is a daughter of Mr. A. H. Manthiraparam, the Managing Director of Jaffna Central College, and Mrs. Manthiraparam of Jaffna. Dr. Yyravipillai is a son of Mr. Yyravipillai, retired Post Master, and Mrs. Yyravipillai of Chandikulam.

PROMINENT WORLD COUNCIL OF CHURCHES LEADER DIES

The World Council of Churches lost one of its top elected officials with the death of Dr. Franklin Clark Fry, President of the 2.2 million-member Central Committee. He died in New Rochelle, New York, on June 5.

He had entered hospital on May 22. When he learned that he was "gravely ill", he offered his resignation as President of the World Council of Churches to the Lutheran Church in America, largest Lutheran body in the U.S.

Dr. Fry's death is a serious blow to the World Council of Churches, since he was to preside at many business sessions of the Fourth Assembly, which opens in Uppsala, Sweden, on July 1. He was preparing an address to the Assembly at the time of his death.

Dr. Eugene Carson Blake, W.C.C. General Secretary, said:

"Few church presidents or bishops have had so great an influence over so long a period as had Franklin Clark Fry. He was elected President of the United Lutheran Church in 1945. His resignation from the presidency of the Lutheran Church in America on May 21 marks the end of an amazing period of fruitful service not only to his own church and to the National Council of Churches in the U.S.A. but also to the Lutheran World Federation and to the World Council of Churches.

"Since 1954 he had been the chief officer of the Central and Executive Committee of the World Council of Churches, and thus was involved in every major decision and action of the W.C.C. His leadership was widely appreciated by churchmen in all our member churches; and it is difficult to contemplate going into the next period lacking his experience, his wisdom, his presence, and his personal commitment and generous loyalty to all the concerns of the W.C.C. and the ecumenical movement as a whole.

"During the last 25 years Dr. Fry had represented in himself both the new and creative developments of the ecumenical movement, as well as the responsible conservative and traditional criticisms of that movement. He was praised and criticized more than most men. But whatever colleagues were critical, they knew they were critical of a good and wise man whose spirit was essentially enlightened by the Holy Spirit and by the Lord Jesus Christ, whose faithful servant he had been. We shall miss him sorely."

Dr. W. A. Visser 't Hooft, former W.C.C. Executive Secretary, said of Dr. Fry:

"The death of Franklin Clark Fry will deeply distress all friends of the W.C.C. for the Council owes more to him than he put into words to his exceptional leadership in the crucial decade since the First Assembly in 1948. After the Second Assembly he became Chairman of the Central and Executive Committee and filled those posts until his death.

"In those 20 years he never missed a meeting. He had an exceptional charisma for bringing ecumenical and international gatherings. With detailed knowledge of all groups and movements, with great attention to detail as well as general policy, with fairness to all and a deep conviction that the God-given task of the World Council had succeeded again and again in bringing order out of seeming disorder and positive conclusions out of controversial discussions.

"We will miss him very acutely at the Uppsala Assembly, and will remember with gratitude how much he contributed to the growth of the ecumenical movement. Our deep sympathy goes to his wife, a greatly beloved member of the ecumenical family."

Dr. Ernest A. Payne, a Vice-Chairman of the Central Committee, commented that Dr. Fry had presided with "fairness, wisdom and courage" in a "winning the confidence and respect of all members". He recalled also that he had played an important part in the preparation of the letter to the Orthodox Churches in the aftermath of the Second Assembly in 1954. Dr. Payne said that he is a member of the staff of the Undergraduate Department of Jaffna College and Mrs. Manthiraparam has received their M.A. degrees from the University of Worcester, Massachusetts.

"BEAR YE ONE ANOTHER'S BURDENS"

(Galatians 6:2)

Paul of Tarsus, writing between A. D. 50 and A. D. 70 and expressing himself as the foremost Christian missionary, was trying to meet the special needs of the particular congregations he had set up in different parts of Asia Minor. In his Epistle to the Galatians, he instructs them to bear one another's burdens and thus fulfil the law of Christ.

The words, though occasional in their utterance, have such universal significance and have come to mean the inner and outer aspect of Christianity and also bear a subjective attitude of spirit and an objective institution.

"Bear ye one another's burdens" is closely allied to Jesus' summing up the Ten Commandments: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great Commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself". Mt. 22:37-39.

The question arises as to who the neighbour is. Stephen Neill beautifully expresses that our neighbour is the man given to us by God whether we like it or not. He says "Our friends are the people whom we choose—same sort of people like ourselves. My neighbour is the man whom I do not choose".

To love one's neighbour as ourselves is the command of Christ which implies self-giving. Such love can be understood if one thinks of the nature of God's love for us—that He gave His only begotten Son (John 3:16) even when we were sinners. He loved us not because we were good but because of his love to save us. If one realizes that Christ came in human form to this needy world with Calvary as the inevitable outcome, one can understand the inexpressible love God had for man in giving all that He could give.

In the context of the community in which we live, we cannot afford to live alone. Our neighbour is with us in school, at home, in our travels, and in all our enterprises. Like Christ who gave himself up for sinners we are beholden to our neighbour who is in need. The character of our Christian life finds expression in helping our needy neighbour. It is an obligation.

If someone who is rich sees his brother in need and closes

In recent years Dr. Fry had turned considerably attention to Protestant-Roman Catholic relations. It was in 1961 that he called the attention of Protestants to Pope Paul's plea that January 1, 1965 he observed as a Day of Peace around the world.

Dr. Fry had received many degrees and honours. West Germany granted him the Grand Order of Merit in 1962, the Grand Cross of the Order of Merit in 1960, and the Knight's Commander Cross with Star also in 1960. He was an honorary citizen of Korea.

- W. C. G. Information

PERSONAL

Mr. Manoharan of the staff of the Undergraduate Department of Jaffna College and Mrs. Manthiraparam have received their M.A. degrees from the University of Worcester, Massachusetts. They will be the first graduates of the Undergraduate Department of Jaffna College to receive their M.A. degrees from the University of Worcester, Massachusetts. They will be the first graduates of the Undergraduate Department of Jaffna College to receive their M.A. degrees from the University of Worcester, Massachusetts.

his heart against him, how can he have any love for God in his heart? I John 8:7.

The need of our neighbour for more clothes, more comfort, more shelter, more food, more knowledge, more opportunities and more privileges are all problems facing us.

The Civil Rights Movement is a pressing need in America. Peace for the Vietnamese is a dire necessity. In our own country, the social needs of the less privileged, ignorance and lack of opportunities are problems of concern for the Christian.

One has heard of the Franciscan nun who set the example of dedicating her life to poverty and good works. Are our lives as self-less and worthy of the sacrifice God made for us?

The mountain-climbers, conditions of the need of other climbers, leave their excess food in a shelter where it may save lives trapped in the snow. Such thoughtfulness is the fulfilling of Christ's law to love one's neighbour—a neighbour whom they have not seen or heard of.

"I came not to be ministered unto but to minister" said Jesus. His life was filled with acts of service, the bearing of other's burdens. We who are His followers must love others as He loved us. In so doing we find opportunities to serve Him.

Christ has called us the salt of the earth and the light of the world. Just as salt gives flavour to food, our Christian lives must always add flavour to other people's lives, whose days are darkened by sorrow, illness, poverty, ignorance or sin. Our lives by shining as little lights must lighten people's hearts and bring joy to them.

In this contact with the weak and burdened brother, our hearts must be filled with humility. A sense of superiority will take us away from the spirit of Christ who set an example by washing the disciples' feet. Christ's whole life was a beautiful example of humility. A sense of superiority will not compel us to do deeds of love.

Side by side with the law of Christ to bear one another's burdens is the underlying law to bear one's own burden. For all our membership one of another, there is a certain responsibility which is our own. It is easy to blame the other, or put the burden on some other when things go wrong. Like Paul who emerged triumphant through his trials and burdens so much as to say "I rejoice in my tribulation", every Christian must bear his own burden as well, with vigour and strength.

One realizes at this time that burdens do not seem weighty when he takes the Lord into confidence and believably casts them before Him. Did not the Lord say "Come unto me, all ye that labour and are heavy laden, and I will give you rest". Mt. 11:28. My grace is sufficient for thee; for my strength is made perfect in weakness" II Cor. 12:9.

Paul witnesses to this faith saying "I can do all things in Him who strengtheneth me".

In bearing one another's burdens, one is conscious of the earth's family of which all are members, bound together by circumstance and need. Our ministry of love to the others is ministry to Christ Himself.

THE JAFFNA COLLEGE ALUMNI ASSOCIATION

THE ALUMNI DAY CELEBRATIONS

Annual General Meeting will be held at JAFFNA COLLEGE on Saturday, 29th June, 1968.

Programme:

4-00 p.m. Thanks-giving Service
4-30 p.m. Annual General Meeting
5-30 p.m. The President's and Principal's Tea (Spouses of members are welcome)
followed by Farewell to:
K. E. Mathisparam, Esq. and
K. A. George, Esq.
8-00 p.m. Dinner
Chief Guests:
Dr. S. L. De Silva, (Deputy Director General of Technical Education) and
Mrs. Silva
Annual Subscription Rs. 5.00
Dinner (per head) Rs. 6.00 (with spouse) Rs. 12.00
All Alumni are cordially welcome.

S. A. Balaratnam, Hon'y. Secretary, Udaval, Chunnakkam, 22

NURSES — MIDWIVES

WANTED FROM

1st August, 1968.
1. Registered Nurse with Midwifery training.
2. Registered Midwife with Nursing training.

Applicants should possess plenty of experience, should be energetic and be able to undertake maternity work single-handed.

Salary:

1. Nurse: Rs. 825/- per month all inclusive.
2. Midwife: Rs. 225/- per month all inclusive.

Single accommodation with cooking facilities will be provided. Please apply before 20th of June, 1968.

Dr. R. K. Selliah, The Medical Centre, Batticaloa.

USE THE SCRIPTURES FOR SHARING THE GOSPEL IN YOUR PARISH

- * Open a Scripture Stall,
* Begin a Scripture Team,
* Start a Prayer and Bible Study Group,
* See that every Christian Home has and uses a Bible,
* Ask all who are not Christians to read the New Testaments,
* Show Films and Film-strips on the story of the Bible — its history, production and use,
* Hold exhibitions of Scripture material, and,
* Preach on the relevance of the Scriptures for personal and national life.

RESOURCES FOR EVANGELISM

CONSULT FOR THESE RESOURCES THE CRELON BIBLE SOCIETY, 209, Galle Road, Colombo 3.

The Morning Star

14TH JUNE, 1968.

STUDENTS' UNREST

WHAT IS WRONG WITH AMERICA ?

This is a question that is being asked all over the world now. John Kennedy was killed four and a half years ago; Martin Luther King some weeks ago and Robert Kennedy a few days ago. All were public men held in high esteem. All were killed in broad daylight in the sight of thousands of their countrymen.

And America is a country that has now come to have a high place among the nations of the world—some will say the highest. In economic prosperity and standards of living, in military might and in technological advancement, it may be maintained that this is hard to beat. Yet it is in this country that some of its best and greatest citizens are shot down callously, as they go about their duties among their fellow countrymen.

What is wrong? The "Ceylon Daily News" says it signifies "an outgrowth of the West's rejection of spiritual disciplines". The "Times of Ceylon" prints a cartoon of the Statue of Liberty with an evil scowl on its face firing a revolver. There is no doubt that, during the last few decades, there has been a tremendous growth of crime in America, both of an organised and unorganised kind on an utterly bizarre and spectacular scale. But how is it that a country like America with all its resources stands helpless in the face of it all?

What is wrong with America is something that has been there from the outset. Solon, the wise man of Greece, said that a Constitution suited a people and an age. The American Constitution is a written Constitution; it was drawn up in 1787 and consists of seven articles, each article being composed of a few sections. In 1791 ten more amendments were added to it called the "Bill of Rights". There have, of course, been some more amendments since then. It is, on the whole, a very small document, extremely water-tight and rigid.

The document was drawn up in the light of the experience and knowledge of Governmental tyranny in Europe during the previous centuries. The Pilgrim Fathers had escaped to America to be free from just this kind of tyranny. Even there the British Government had pursued

permitting themselves to be used as tools by groups and individuals who have no qualms of conscience to exploit them for their own purposes. Radical as they are in their views, students tend to link themselves with Trade Unions and such other organisations. One example may be cited here. The students who have been using the Sorbonne University as their citadel, from which they go out on their various forages, it is reported, welcomed the help of some Congo mercenaries and took them in. Now they find these are armed and want to use the students for their own purposes. As a result the students are puzzled just what to do with them.

We should like to close this article with these words of a student of the Harvard University, found in an article in the April issue of the "American Review": "It seems to me that the possibilities for building a democratic and humane society are damaged when students attempt to bring about social change or policy by themselves. Students have a role to play. It was largely our work which, through peaceful demonstrations and teaching made Vietnam policy a matter of national debate. We played a central role in the civil rights movement in the early sixties. But if we are pure enough, radical enough, progressive enough to be trusted in the battle for social change (if in fact, according to that infantile slogan, "You can't trust anyone over thirty"), then the hope for peaceful progress in America or in developing societies will disappear and we are likely to end up as either failures or autocrats."

Secondly, students have been made to feel, as a result of happenings in various countries, that they are at the centre of the political stage. Sensationalist journalism, the T. V., the Radio and other mass media have always given great attention—publicity to the doings of students, and shot them into prominence. If these media of publicity had a just sense of proportion and proper perspective, they would have paused a good deal before doing that. The ratio between the young and the old is rising in the world population figures. This too gives the students a cause for feeling that they are a power to be reckoned with.

Having said all this, we should warn the students against

them. The gentlemen of Virginia and Maryland did not want any interference from anyone either. So the basic principle behind the document was individual liberty; and the method by which this principle was to be enforced in drawing up the Constitution was to make the machinery of Government inherently weak and inefficient. Therefore, the framers of the Constitution saw to it that no organ or agency of Government had too much power. This aim was achieved by a series of checks and balances. Power at the top was distributed between the President, the Legislature and the Judiciary, which, incapable of doing anything on its own, could yet set the other two agencies at naught. And the powers assigned to the top were limited, the others being held by the States. But neither a State Government nor the Central Government had authority to invade "the inalienable rights" of the individual citizen.

The liberty of the individual citizen is the bed-rock on which the Constitution-makers based their whole system. It is this utterly unchallengeable right against which every act of the Executive and every law passed by the Congress at Washington or in any State is examined. Anything that may be construed as violating this right is usually held to be null and void by the Supreme Court.

In the thirties, President Roosevelt had a number of laws passed to lift the country out of the depths of a ruinous depression. They were pronounced invalid by the Supreme Court. For many years bogus institutions were practically selling academic degrees over the counter for money; and no one could check them. All kinds of filthy magazines and books came out; the check on them is small, because there should be no interference with the right of free speech. The divorce laws in many States are notoriously lax; few people want to do anything about it; and nobody dare seriously try to muddle with the situation. And any one can carry a gun; but the Congress does not want to curtail the right of self-defence; even if it does, the law may be pronounced invalid. And if a man is always carrying a gun he sometimes pulls it on somebody. When he has pulled it, if the police question him in the absence of his lawyer, the courts will throw out the case.

When the Bible-reading descendants of the Pilgrim Fathers met in Philadelphia to draw up the Constitution, what they did not want was that some pagan politician who had got elected President should interfere with their daily lives. And the gentlemen of the South considered themselves lords in their own rights and wanted nobody in Washington or elsewhere to dictate to them.

What has happened since then is that the country has been invaded by swarms of gun-toting desperadoes, who do not fear God or man; and a generation has grown up in the country itself which is a stranger to the ideals and standards of the founding fathers. The founding fathers did not want to be hampered by too many man-made laws because they lived subject to laws higher than any man-made law; they, therefore left a vacuum. The trigger-happy men of today are making merry in that vacuum.

A new country had to have a written Constitution; and it was inevitable that the Constitution should reflect the attitudes of the time when it was drawn up; and it was inevitable that individual liberty which was the paramount value of the time should be embodied in it; and perhaps it was natural that it should have received undue stress. But the developments of history are unpredictable. The founding fathers could not have foreseen the kind of society which would inhabit the country two hundred years later. They had regarded his liberty; they had not guarded the country against those who would abuse that liberty. So the country is suffering for the fact that they had imagined that all men at all times would be as virtuous as they. What is wrong with America is that liberty in itself is not enough.

HELEN KELLER The death of Helen Keller that took place some days back has removed from the world one of its unique personalities, and a symbol of invincible courage. When she was only 15 years of age Mark Twain described her as one of the two most interesting characters of the nineteenth century, the other being Napoleon. How brave, courageous, and resourceful she must have been to be thus described at such an early age, handicapped as she was by the awful lack of sight and hearing! And it is remarkable that for the rest of her 73 years of life she kept growing in this uniqueness. She not only lived as a person of deep faith in God, of bubbling cheer and undimmed courage and determination, but also was an inspiration to others like her in particular and all people in general.

The story of her life is fascinating. Born a normal child in 1880 she became blind, deaf and dumb within two years as a result of a grievous illness. But she was fortunate at seven years of age to get Anne Sullivan as her teacher, who brought light and hope into her dark world. She regained her power of speech in 1890. Her fully dedicated teacher introduced her to a new world through the Braille system and Helen Keller began to develop phenomenally fast in acquiring knowledge and a well-rounded education. She graduated in 1907 with honours and entered upon a life-long career of writing and lecturing in various parts of the world. As one looks at her writings like "The Story of My Life", "My Religion", "Optimism", "The World I Live in", and her Journal, one is struck by the wealth of knowledge she possessed and by her enjoyment of what she read and felt. Even sights of nature, which we see with our eyes, became real to her through her touch and she revels in describing them as fully as one with sight would do. She declares "Blindness is nothing, and deafness, nothing. We are all blind and deaf to eternal things. But nature is kind to us all in her very nakedness. She has endowed all of us, possessors of five puny senses at most, with an infinite sixth sense—a sense which sees, hears, feels all in one". Literature was to her a Utopia.

Her philosophy of life can be summed up in these two extracts from her writings: "I am not an optimist; there is too much evil in the world and in me. Nor am I a pessimist; there is too much good in the world and in God. So I am just a meliorist, believing that He wills to make the world better, and trying to do my bit to help and wishing that it were more."

"Sick or well, blind or seeing, bond or free, we are here for a purpose and, however we are situated, we please God better with useful deeds than with many prayers or pious resignation. The temple of church is empty unless the good of life fills it. It is not the stone walls that make it small or large, but the brave soul's light shining round about. The altar is holy if only it represents the altar of our hearts upon which we offer the only sacrifices ever commanded—the sacrifices stronger than hate and the faith that overcometh doubt. A simple, childlike faith in a Divine Friend solves all the problems that come to us by land or sea. Difficulties meet us at every turn. They are the accompaniment of life. They result from combinations of character and individual idiosyncrasies. The surest way to meet them is to assume that we are immortal, and that we have a Friend, who slumbers not, nor sleeps; and who watches over us and guides us—if we but let Him. With this thought strongly entrenched in our inmost being, we can do almost anything we wish and need not limit the things we think. We may help ourselves to all the beauty of the universe that we can hold. For every hurt there is recompense of tender sympathy. Out of pain grow the violets of patience and sweetness, the vision of the Holy Fire that touched the lips of Isaiah and kindled his life into spirit, and the contentment that comes with the evening star. The marvellous richness of human experience would lose something of its joy if there were no overcomes. The

THE REV. JAMES MATHER AND THE WORLD ASSASSINATION OF SENATOR KENNEDY

(Contributed) By S. P. K. SOLOMON

From time to time the Rev. Dr. James Mather comes forward with simple solutions to the burning questions of the day. Many years ago, when there was competition between three candidates for the Christmanship of a local body, he appealed to members to vote his own choice. When a little more than ten years ago the Language issue became acute between the Sinhalese and Tamils, he appealed to the Tamils to trust the Prime Minister, Mr. S. W. R. D. Bandaranaike. Recently when he found some people breathing fire and bromstone against the D. C. Bill, he appealed to the Tamil leaders to drop the D. C. Bill.

Mr. Mather means well; nobody will question his sincerity or attribute any ulterior motive to him. Yet when he repeatedly advises the Tamils to leave things alone and have trust that justice and right will be done by those in power, he must not be disappointed, if there is little enthusiasm to accept his advice. The people of Jaffna had a lot of such trust when they boycotted the first D. C. hours State Council Congress; they had more trust when they accepted the Sinhalese Constitution, when Mr. Bandaranaike signed his pact with Mr. Chelvanayakam and later when Mrs. Bandaranaike assured them that she would give them all that her husband had promised and more. It did not work. Mr. Mather seems unwilling to see all this.

The reason why Mr. Mather gives the kind of advice he does is that he is not merely different from the world but that he does not realise that difference. Mr. Mather is an unworshipful person; so an unworshipful person is not automatically disqualified from advising the world; but he must recognise the differences between himself and the world and make allowances for them. The differences between Mr. Mather and the world are two: Mr. Mather is good, the world is by and large bad; he is unsofisticated, the world sophisticated.

No one doubts the fact that Mr. Mather is good; but he must not think the world is like him. There have, of course, been many good men in the world; but the amount of evil in the world is overwhelming. From almost the beginning the Bible is constantly stressing the evil in man. In the first chapter of the Epistle to the Romans St. Paul paints this in vivid colours. It is against the background of human sin and evil that God's efforts at saving man are described in the Bible.

Because of the evil in the world, both in the lives of individuals and in the history of races and nations, we find pride, ambition, greed, selfishness and deceit prevailing havoc. The strong tend to oppress the weak, the ambitious of individuals turn things upside down; and with a view to achieving their ends both individuals and nations use deceit. The history of Rhodesia illustrates the cold-blooded deceit practised by such respectable people as the British.

In the old days all the conflicting claims and interests arising out of the clash of motives and interests used to be settled by a resort to violence. But now-a-days people have built up an elaborate machinery everywhere to arrive at solutions without a resort to arms. So there are elected bodies and debates within agitations and propaganda and deputations outside. Sophisticated people see that behind all this is the same clash of motives, interests and impulses, which have been always seen in life and history. There are no marching of armies and no firing of shots; but what happens is what used to happen centuries ago, in a different way. And usually the

hilltop would not be half so wonderful if there were no dark valley to traverse."

L. S. K.

We have heard with deep sorrow the foul assassination of another young leader—Senator R. F. Kennedy. Nearly two months ago Dr. Martin Luther King also met the inevitable end of those who fight to build the Kingdom of God on earth, as fellow workers with God, the Kingdom of Love, of Justice, of Righteousness and of Truth.

Those whose deeds are evil, who prefer darkness to light, whose practices get shown up will always seek to destroy this light! But that light shines on in the dark and the darkness can never quench it because it comes from the light which is the "Light of Men."

It is not only through assassination but also through hatred that the servants of God have laid down their lives to win Freedom.

I desire to express our emphatic condemnation of the dead and of the motives which inspired it. We are orientals wedded to the loftiest traditions of morality. We remember, and we remember with pride, that Asia has been the home of the highest ethical conceptions; that Asia has been the cradle of some of the great religions of the world which have played a very prominent part in determining the character, ideals and aspirations of so large a section of the human race. We thank God for Dr. Martin Luther King and Senator Kennedy whose motto was "Bear ye one another's Burdens" and there-by fulfilled the Law of Christ.

May their example inspire us all to give ourselves also to seek social justice, to succour the oppressed, to go to the rescue of the poor and helpless, to stand up and fight against evil forces.

The universe is under the control of a loving God and in the struggle for righteousness, man has God's companionship.

FLOWERS FOR ALL OCCASIONS Phone or write: Lane & Company P. O. Box 19 NUWARA ELIYA. Grams: "LANES" - Phone: 376

stronger get away with it. Formerly they did it in a bloody manner but now by the use of majorities and the machinery of Government. But the modern method is equally sure and equally effective, despite its very pacific appearance. Mr. Mather being a very unsophisticated person sees in the modern spectacle merely some amiable gentlemen reading long typewritten documents in their offices and delivering speeches in cultured accents (with occasional descents into obscenity, which Mr. Mather probably does not read), and passing resolutions in Parliament.

An unworshipful and unsophisticated person thinks that, by gentle exhortations, everybody is going to be good, immediately change for the better, give up unreasonable claims and proceed to justice. A sophisticated person is not deceived. Mr. Mather himself once told the story of a worldly-wise person who was called upon to adjudicate between the families of two brothers or sisters who were living in the same undivided house and compound and were constantly quarrelling. He immediately had the house and compound partitioned. If Mr. Mather wants his constant suggestions about solving public questions to be taken seriously, he had better follow the example of this worldly-wise minister. If a man wants to teach, he must come down to the level of the student. If any one wants to adjudicate between races and groups, he must bring himself down to their level, understand their motives, aims fears and methods, and try to secure justice in the field and framework where they operate.