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## Calendar of Events

August 21:  
A Service of Thanksgiving for the life of the late Caroline Thiraviam Jeyarajah at the C.S.L. Church, Chavakachcheri at 5 P. M.

August 22:  
— Ashram Anniversary  
— Public Reception to the Rev. D. T. Niles at the Town Hall, Jaffna, at 5.30 P. M.

## JAFFNA CHRISTIAN UNION'S DIAMOND JUBILEE

The Jaffna Christian Union celebrated its 60th Anniversary at a Public Meeting held at the Port Church, Jaffna, last afternoon at 3.30. Mr. J. C. Hardy, President of the Union, presided, and the meeting commenced with a hymn, followed by prayer by Mr. Hardy. In the course of his speech from the chair, Mr. Hardy said that the Union had always striven to fulfil its purpose, the chief of them being to promote union among the Christian Churches in the Northern Province. He spoke of the help it rendered in the rehabilitation of those who suffered in the cyclone of December 1962. New members were being added to the Union every month. He appealed to Christians to attend these services in larger numbers than they were doing now. The Union is engaged in a building programme in Jaffna in order to provide for families rendered homeless by the cyclone. The total cost of the building was Rs. 25,000. Towards this a sum of Rs. 9,000 was raised by the Union, the National Christian Council of Ceylon contributed Rs. 10,000, and the Government Rs. 6,000. Mr. Hardy also appealed for help for establishing a Community Centre in this village and for more co-operation from the members of the various churches in Jaffna in the work of the Union.

Mr. A. B. S. N. Palleynayagam, the General Secretary of the National Christian Council of Ceylon, presided at the meeting of the Council. In his speech, he said that, though the Union was today one of the largest of the Council and could be called a daughter, it was older than the mother, the National Christian Council was established in 1907, while the Jaffna Christian Union came into being in 1913. He said that the Union's work was arranged by the Union were of great value. He recalled that it was at one of such meetings in Jaffna that Bishop Ascham made one of his important decisions. Mr. Palleynayagam then stressed the responsibility of Christians in the task of evangelism. Christians were unfortunately trying to evade their duty. He recalled that the lack of co-operation was one of the obstacles in evangelistic work.

He then introduced briefly the "Year of Evangelism" project launched by the National Christian Council. It would consist of four stages: (a) Consultation June to August 1968; (b) Preparation of a local church of parishes before January, 1969 to February 1970; (c) Promotion; (d) Evaluation; (e) Evaluation; (f) Evaluation; (g) Evaluation; (h) Evaluation; (i) Evaluation; (j) Evaluation; (k) Evaluation; (l) Evaluation; (m) Evaluation; (n) Evaluation; (o) Evaluation; (p) Evaluation; (q) Evaluation; (r) Evaluation; (s) Evaluation; (t) Evaluation; (u) Evaluation; (v) Evaluation; (w) Evaluation; (x) Evaluation; (y) Evaluation; (z) Evaluation.

Mr. J. M. Saharatham, Alliance Government Agent, Jaffna, presided at the meeting. He said that the Christian Union had done much for the last sixty years to establish close associations between the various denominations of the Protestant Churches in the North and among their members. He hoped that the Council would be a factor in the development of the Christian Union's work. He said that the Union had made a great contribution to the educational field. Through most of its schools had been taken over by the State today, their help and service were still needed in improving the discipline of students in the schools and in furthering religious education.

Colin Cowdrey, England's Crick Captain, received the 1000 cricket cap recently. It was a perfect fit and made of solid silver. The cap was presented to him by the C.S.L. Church of the county town of Kent, for which Cowdrey plays to commemorate the 1000th Test appearance for England. In return Cowdrey presented the Mayor with the bat that he used during his century in the 1000th Test.



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RIGHTEOUSNESS EXALTETH A NATION BUT SIN IS A REPROACH TO ANY PEOPLE

## MISSIONARY STRESSES THE VALUE OF SHRAMADANA AS A VITAL FORCE FOR VOLUNTARY ORGANISATION

Yet another Tournament of the Y. M. C. A. Ampar, has been successfully worked out. The first tournament was held on 3rd August, 1968 and the guest of honour for the day was Miss Birbara Alkins, Methodist Missionary of Christa Ilwaco, Kalmar. The evening's proceedings were presided over by Mr. Sam. S. Satharatham, President, Y. M. C. A. Ampar. In introducing the chief guest, he said that the Eastern Province was singularly fortunate to have with them an outstanding personality in Miss Alkins whose life was a model for others to follow, and whose loyalty and devotion to work were exemplary. Miss Alkins thanked the Association for having invited her for the function and apologised for her inability to devote more time to the "Y" at Ampar, which was doing an excellent bit of work. She said that from the time that she had known about the "Y" at Ampar, she had been thoroughly impressed by the very fine example set by the Y. M. C. A. and was thoroughly impressed by the idea of action taken by it in fostering Shramadana work she further said that Voluntary Social Service Organizations which lacked financial backing could not in the long run think of progress excepting through fostering a co-operative effort through Shramadana. After the Prize distribution his evening's proceedings came to a close with a few interesting games and a dinner.

## NEW PRINCIPAL OF THE THEOLOGICAL COLLEGE OF LANKA

The Rev. Sama Perera, who returned recently from the United States of America with a Master's degree in Theology, has assumed the principalship of the Theological College of Lanka. His induction took place on the 16th of last month at the College.

## A CORRECTION

The following correction should be made in the Appreciation of the Church Girls' College Prize given by D. T. Niles, which appeared in our last issue. The Rs. 1000/- given towards the Library is by Miss S. Muthal (the former Principal) and not by Miss S. Muthal as stated in the account.

## FROM FAR AND NEAR

METROPOLITAN BISHOP LAKDASA DE MEL TO PREACH AT THE LAMBETH CONFERENCE CLOSING SERVICE

The Most Rev. Lakdasa de Mel, Bishop of Colombo and Metropolitan of India, Pakistan and Ceylon will be the preacher at the Closing Service of the Lambeth Conference on Sunday, the 26th inst. At this service, the 26th inst. four-week Conference, the assembly of Bishops will dedicate themselves to implementing the decisions taken during the Conference so that the Church may be a more relevant instrument in the urgent tasks of this present age and building to the future. The Conference theme is: "The Renewal of the Church in Faith, Ministry and Unity". This service will be broadcast by the B. B. C. on Sunday, the 26th inst. from 17.15 to 17.45 G.M.T. and on Monday the 27th inst. from 0.30 to 1.00 G.M.T.

## WOMEN ADMITTED TO FULL PASTORAL OFFICE IN THE NETHERLANDS

All restrictions on the exercise of the pastoral office by ordained women have been removed by the General Synod of the Netherlands Reformed Church. For a pastoral woman a woman, pastor who marries will automatically sever her pastoral relationship with the congregation she is serving at the time she is accepted as a call to another pastoral post without restriction, however.

## SCRIPTURE DISTRIBUTION INCREASE IN INDIA

The annual distribution of Scriptures in India has increased by 10% to 4 million copies during the last 10 years. Copies of the Bible are being distributed in the State of Bihar and distributed in the form of copies of Scriptures. The Bible Society's economic distribution by local churches is a major project in the One Million Scriptural Distribution Project. The Bible Society is a Christian organization of 100 years of service to the world.

## MR. V. VEERASINGHAM'S PORTRAIT UNVEILED

The portrait of the late Mr. V. Veerasingham for a long time Principal of Mangay Hindu College and President of the Northern Division Co-operative Federation, was unveiled in the Jaffna Public Library by Dr. K. Kularatnam, Dean of the Faculty of Arts and Professor of Geography at the University of Ceylon, Colombo.

Dr. Kularatnam said that Mr. Veerasingham was truly a giant among men, a pioneer of his age and a versatile leader in many walks of life.

He became the first London Matriculate from Jaffna in 1911, and belonged to the first batch of four graduates to pass the London B. A. from the Ceylon University College.

Mr. Veerasingham not only rose to great heights in the educational firmament, but he became gradually everything to the community around, as well as a great national leader.

Not only did he belong to Mangay Hindu College, but the College belonged to him. He worked round the clock both inside and outside the school. He took lively interest in the social and economic life of the people, and especially of the youth.

He pioneered the movement for industrialisation in the North by organising successful handcraft exhibitions. He threw himself wholeheartedly into the Temperance Movement and developed the Co-operative Movement in the North, becoming President of the Northern Division Co-operative Federation in 1937, which position he held till his death in 1964. Thus he was able to attend to the economic needs of the people through activities such as the marketing of tobacco, etc. He became the first President of the Co-operative Federation of Ceylon. His book "Practical and Philosophical of Co-operation" published in 1950 was the first book of its kind in Ceylon. He was also a Member of the Fisheries Advisory Board, President of the Northern Province Teachers' Association, as well as Member of Parliament for Vaddukottai being elected in 1952 to that seat.

As an educationist he was a tower of strength to others. He understood the true function of education which is the development of the total personality of the individual. The motto of the College which he inscribed in its crest was the harmonious development of the head, hand, heart and soul. He was a great exponent of this ideal.

Mr. Veerasingham was a visionary to his heart's content, but his visions were always accompanied by planned action.

He did not let the school develop itself in just splendid isolation, but made it apart of the community and extended its service to the country at large, especially in the religious and cultural spheres by organising public lectures, guru prasad, processions round the village of Hindu Saints, etc.

His political ideology was "Co-operative Democracy" was almost a religious creed with him and he propagated it with mission, zeal.

To him Democracy was something spiritual. Above all, he was a fearless gentleman, a man whose sense of conviction nothing could diminish.

## PERSONAL

Mr. Reggie R. Jeyarajah, Engineer, Public Works Department, Lanka, is spending a holiday in Jaffna at his father's residence at Ududi.

## A Service of Thanksgiving

FOR THE LIFE OF CAROLINE THIRAVIAM JEYARAJAH will be held at the C.S.L. CHURCH, CHAVAKACHCHERI on

Wednesday, 21st August, 1968, at 5.00 P. M.

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## Letters to the Editor

Dear Sir,

Every time I read of the chauvinistic utterances and attitude towards a more fraction of the Ceylon Tamils by Dickie Senanayake, I wonder whether he has got out of "the sucking the bottle stage", when his noble and patriotic Ceylonese father was taken into custody by the imperialists "blood and thunder", Lord Chalmers, in 1915, I can only repeat what my late beloved father who was then a mere District Engineer, P. W. D., Avissawala, told me in later years. I have a faint recollection of some Disasewas named Malawala, Bulam, Kalame, Pannaboko and other Kins' speaking in choice Tamil, asking my father to accompany them to Colombo to prevent the late "F. R." being shot for inciting the Sinhalese to riot at Veyangoda. "F. R." was nowhere near Veyangoda at the time; but it was my father who was driven from Avissawala in a motor-cycle-engine car with driver (a Sinhalese) armed with gun and steel bound cash box to carry P. W. D. wages to Veyangoda. After a stern look at "F. R." and my father, who I am told remembered each other very closely, the former was released forthwith. Thank heavens, the noble Lord was not told that my father was the brother-in-law of the late Dr. S. C. Paul, the Surgeon and close political associate of the Senanayake family then. After all, history does not lie with 300 kings speaking Sinhalese and Tamil by turns; but still retaining the noble qualities of blood and breeding brotherly love in one's veins. I do hope Dickie will remember that one should not harm another with whom he has broken bread and partaken of salt. He did that 30 years ago with the writer at Kuala Lumpur in April, 1938—a Sinhalese sounding a Tamil.

Yours truly, DATO REGINALD RAJASOORIA, Kuala Lumpur.

Dear Sir,

The letter of "ALPHA" in your issue of 31-5-68, referred to a Bharata Natyam recital by a young Christian girl. It was very sad reading, particularly when he says, ".....in the adoption of indigenous culture we should also exercise a certain amount of discretion and religious discrimination".

Hinduism, no doubt, is the focal point of our traditions and culture. But when one delves into the ancient teachings, the great sayings, the works of famous Dravidian scholars and make an honest effort to understand our own 'kith and kin', we see an entirely different picture, from what those who isolated us have taught us over the years. Hinduism indeed was gracious and charitable enough to tolerate, appreciate and even offer hospitality to the Missionaries of old who brought a new religion to the parva world. The task of the Missionaries was very easy when compared to what happened to them in

other parts of the world. This was possible because Hinduism was not only a great religion but was also a very broad and accommodating one. Christianity was nothing new to Hinduism. Christianity was only a phase that enriched the giver and the receiver.

One is often overwhelmed to see great parallels in Hindu and Christian thoughts. The Temples, Churches and the Mosques can no longer contain in narrow water-tight compartments the uniqueness of our ancient religion.

Yours faithfully, BETA

London

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Manager

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- (4) All Business correspondence re Advertisements and Subscriptions and all remittances to:

The Manager, The Morning Star—A. Kadirgamar, Esq., College Lane, Vaddukottai.

## PUBLIC RECEPTION TO HONOUR

Rev. Dr. D. T. NILES (on his being elected President of the World Council of Churches)

Town Hall, Jaffna, on

Thursday, 22-8-68, at 5.30 p.m.

Chairman: G. G. Ponnambalam, Esq., J. C. M. P.

ALL ARE WELCOME.

Reception Committee: S. R. Kumbanayagam (Advocate) M. R. S. Muttiah, S. Muttiah, Dr. L. T. Abraham, K. M. M. Sultan (Proctor) S. H. M. Salidu (Advocate) J. C. Hardy K. Ponnampillai

31

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22











## The Morning Star

16TH AUGUST, 1968.

### THE NEED OF THE HOUR: UNITY

The paramount need of the hour in the country is unity between various communities and sections of the people. Such a unity is essential for the building up of the economy of the Island and for solving the financial mess in which it finds itself today. We are, therefore, happy that the Members of the Federal Party have not minced words in assuring the National Government of the support of their Party at this critical juncture. Their assurance is all the more praiseworthy in view of the compelling conditions prevailing now which might have justified their break-away from the Government. For one thing, they have reasons for being utterly frustrated by the broken promises of the Government's leaders to them. Secondly, there is a vociferous, if not a strong, section in their Party which cries out for their quitting the Government. In spite of these, the Federal Party Members of Parliament have given priority to the need of the entire country over the cause of their own community and the consequences that may face them at the next general election. In this connection, we must say that we see no profit at all to the cause of the Tamil community in raising the demand for a separate Tamil State.

While commending this action of the F. P. Members, we should like to urge the leaders of the various sections of the Tamil community to give up the dangerous pastime they have been indulging in for a length of time of criticising each other. Both in Parliament and outside the Tamil Congress and the Federal Party are at each other's throat. And now the dissident Member of the F. P., Mr. V. Navaratnam, too has entered the fray. They may all have differences in their political ideologies, but that should not make them to sling mud at, and assassinate the character of, each other. It is time that, for the sake of the cause of the Tamils, these leaders got together and forged a better understanding and more harmony among themselves. Should they not come to some agreement as to the claims they should all urge together in common for the welfare of the community at the present time? Surely they can agree on what is most urgent and important now. Otherwise, they would, as now, create confusion in the minds of the majority community by the multiplicity of conflicting demands they make and would lose its support by their dissipated tendencies.

We are also happy that the Prime Minister does not see any opportunity in stressing that the need of the hour is unity of all people. Except those who wilfully refuse to see all others would agree that the vigorous food drive launched by the Premier has begun to bear fruit. If it is to reach the ultimate stage of making the country self-sufficient in the production of rice and subsidiary food-stuffs, the concerted efforts of all, irrespective of racial or community differences or political affiliations, are necessary. But we doubt if the Opposition parties are ready to give their co-operation in this matter. The reports of the proceedings in the Budget debate now going on in the House of Representatives only indicate that the Opposition Members are ready to challenge the figures of production submitted by the Government and to sling cheap, personal jibes at the Government. They also have at times resorted to the too easily transparent and worn-out cliché of claiming that the Government has lost the confidence of the country and calling on it to resign forthwith. They

### STILL HE KEEPS GOING

(Being comments on a book by Bishop J. A. T. Robinson.)

By THE REV. DR. S. K. KULANDRAN

I have a strong desire not to read Bishop Robinson's books; but somehow they keep almost getting pushed in front of me; and, in such circumstances, it would be irresponsible on my part to avoid reading them. To the last article I wrote some months ago on one of his books, I think, I gave the title "At It Still", which while it expressed a certain surprise that he was still writing after his "Honest to God", implied a desire that he would desist. But in the article itself I voiced the fear that this would be too much to expect, in view of the fact that as an author he had hit the jack pot.

The fear has now been realised. Another of his books entitled "Exploration into God" has been circulating for sometime. This is the book I want to comment on now. However, Bp. Robinson is well ahead of any of us and has recently let off another book called "Explosion of the Church". Whether I shall steel myself into reading it when it comes my way, I do not know; but the matter can wait.

In this book the Bishop has guarded himself almost invincibly against the charge of being out of date. The bibliography lists a total of 154 books as being cited in the text; out of these 97 were published after 1960 and 14 in the fifties. The Bishop, therefore, makes it clear that he is no stuffy old fogey who will be saying things that used to be said once upon a time, but have no meaning now, but that he has a right to speak to the present generation in its own terms.

On the other hand, he also wants it to be understood that he is not a wild iconoclast; his theological credentials are impeccable; he did his Ph. D. under such faultlessly orthodox men as John Baillie and H. H. Farmer (though what they might think of their student if they had been living now, is another matter). As a student, he had been strongly influenced by the school of Neo-Orthodoxy (that of Karl Barth and Brunner) and "has never had occasion to doubt its basic pre-suppositions". In another book he has said he is a fairly conservative Biblical theologian and "has no desire to preach 'another gospel'". His sole concern and contention, he says, is "for the Scriptural revelation of God as dynamic personal love".

Most people have doubts; they do not automatically disqualify any of them from becoming or being a Minister of Religion. But, if a person's faith does not outweigh his doubts, he would do well to keep clear of the Ministry. There have been many such who got out in time: Ernest Renan, the French rationalist, and Nietzsche, the well known anti-God German philosopher in the last century, and Joseph Stalin, the Russian Dictator, and Heidegger, the German Existentialist in this century are instances.

It is clear that as a theological student many years ago Bishop Robinson had ceased to believe as others did (Honest to God, p. 19); but he did not want to give up the Ministry. Therefore, he set himself a difficult task. Some people in the same circumstances might have thought it the way of discretion to have kept their opinions to themselves and say what others were saying; Robinson evidently cannot do this. However, being in the Ministry and specially being a Bishop, he cannot call all Christianity a fraud; but he can say that what he is expounding is the real Christianity; that he is a Conservative, and even a Barthian at that, but that others, including Barth himself, do not understand Christianity properly. This was, of course, a difficult enough task.

Having embarked upon this difficult task, he ran into another

staggering fact right at the outset. He had decided in his own mind that the present generation had altogether lost its belief in God and that he would be representing the vast mass of the modern Western world in attempting to preach his own brand of religion and setting the Church right about its belief. Over and over in his books one can note the dismay with which he discovered that 84% of the people in England believed in God and that 44% prayed regularly. (The figures for U. S. A. are 97% of whom 75 % or so regularly attend worship; and for France it is about 74%). This fact must have also staggered other "modern prophets" who set out to prove how old fashioned and untenable the whole idea of God had become.

What is clear is that, while the modern generation may not believe as earlier generations did, it does not want to let its hold go on the old basic belief in God. The earlier generation also had their problems, but tried to reconcile them with their belief in God; it would look as if the present generation attempts no such task but has an inveterate belief in God in its head and unsolved problems in its hands.

So the task before Robinson was to speak as from inside the Church, while not being really inside, and try to convert a generation which had more faith than he, to a faith, which was no faith, but which he had to represent as the Christian Faith. He, therefore, had to deny and assert the same positions, say things and then empty them of all their meaning. It is natural that he cannot help walking into inconsistencies and contradictions all the time.

I have noted the following inconsistencies and contradictions: (1) Many people have ceased to believe in God; many people strangely enough have not. (2) Most people do not believe in a Devil, but the reality of evil is beyond doubt. (3) The language of Theism is a stumbling block; but it serves a great purpose and should not be given up. (4) There is no point in praying to God; but it is good to pray. (5) In view of the evil in the world the ordinary theistic idea of God is intolerable; therefore, we should look upon God as being in the evil also. (6) There is no God *as such* (in Himself); but nor should God be identified with the world. (7) God may not be said to be apart from the Universe and the creative process; but we cannot give up the idea of transcendence. We must find transcendence in immanence. (8) The idea of God should be depersonified, but not depersonalised. (9) God is not personal; but He is not impersonal (this statement is not new).

Anybody else taking up these and similar contradictory positions within the space of 145 pages of not too closely printed text would feel somewhat embarrassed; but not Bp. Robinson certainly. He justifies his action on the ground of the principle of *coincidentia oppositorum* (the coincidence of opposites), which he says he has borrowed from Eastern religions, for which he has much admiration. (It would do well to go along with use of the principle of *coincidentia oppositorum*; otherwise there will be no difference between sense and nonsense).

In spite of these large inconsistencies, which arise chiefly because Robinson still wants to think he is a Christian Bishop who wants to convert an unbelieving generation to the faith, there is no doubt what his basic position is. He quotes the Bible in saying that the commandment not to create images applies also to thinking of God in terms of a Person. He quotes Van Peursen, a Dutch writer, with approval to say that we have now arrived (from the ontological) at the functional stage; God can no longer be looked upon as a metaphysical entity. He is a function like the I. Q. (Intelligence Quotient), i. e. the ratio determining the person's intelligence. The I. Q. is nothing in itself; it is a way of calculation. Though God cannot be looked upon as an entity, as something separate, distinct and existing in Himself he holds that God is still real.

Bp. Robinson thinks of the nature of God sometimes in what he conceives to be along lines of the Hindu conception of the Deity. When he does so, he quotes the Ramanujan writer, Poindexter, who says that the deity that God is not quite like a deity, but a deity in pin tucked yokes

volcanoes, the cancerous growths and tape worms. Sometimes he expounds his opinion on lines of the Buddhist conception; when he does this, he quotes a Cretan writer, named Nikos Kazantzakis, who thinks in terms of an urge which has been producing the Universe and keeps on producing.

To what system does Robinson come nearest? Between what he says and the Eastern system there are similarities; but the divergences are wide. There are many schools in Hinduism, but whereas all of them start from the fact of God, Robinson and those he depends on start from the fact of the world. To Sankara God is all that there is; there is nothing else. Ramanuja looks upon God as the soul of the world; in Saiva Siddhanta, the world comes from God, but has autonomy of its own. As for evil, to Sankara it is an illusion. Ramanuja and Saiva Siddhanta account for it by Karma. In Thera Vada Buddhism, towards which Robinson sometimes veers, the urge that produces the world is *Tanha*, which is not God but an evil thing that should be suppressed. To whom then does he come nearest? If he can make up his mind one way or the other, his position comes close either to the *natura naturans* of Spinoza or the process philosophy of Schopenhauer (since he has disclaimed Bergson by name and Whitehead by implication, as he does not want an incomplete God at any stage). All this is all right for a philosopher, since he merely spins out theories—only he will not neutralise himself so badly; but a Bishop teaches.

Whether by combating unbelief by the kind of belief he preaches, Bp. Robinson is doing any service is seriously open to question. It is also open to question whether his books produce any conversion to his view point, that is, whether people on reading Bp. Robinson's books think it worth while to give up belief in a personal God and adopt belief in a God who is in both good and evil. But his books will sell because people are always excited by novelty, especially by theology which manages to be light, novel and makes no demand. But he may himself be somewhat amused at the strange irony of holding on the one hand that the subject of God is ineffable and that we cannot be saying anything about Him without landing ourselves in to falsifications and then continuing to pour forth books about Him.

Some months ago, the "Church Times" of London, always quick to find fault with non-Anglicans, started rebuking a Presbyterian Synod of Australia for allowing an unorthodox theologian to be Principal of a Theological Seminary, then bethought itself of Bp. Robinson and its superciliousness dried on its lips.

#### Appreciations

#### Mrs. Rose Arulmalar Gnamadurai (nee Welch)

At this stage of life it is not presumptuous to record that the class in which Mrs. Gnamadurai and I were at Uduvil was a remarkable one, a class above the average intellectually and many with distinctive talents individually. Rose, as she was known to us, and Daris at home and to the immediate neighbourhood, was among these presented for Government Inspection in the English Medium for the first time at Uduvil. Till then for all official purposes Uduvil was a Tamil School. Her class was then in Std. 3. We could also boast of an almost complete set of foreign teachers in the post-primary forms, each a specialist in her field, English, Latin, Music, Physical Geography, etc., and of such dedication that the inspiration of their lives has excelled within us through the years. Individually we made a mark in the history of the school in varied aspects of its community life.

Rose was the envy of us all in attire, with hair neatly plaited and held in place with white ribbons, elegantly dressed in light blue and white, and in pin tucked yokes

of muslin blouses, and never a pleat of skirt crashed out of place. In Art she discovered a intuitive appreciation of form, rhythm and colour. At a time when institutions at various age-levels were not taken cognizance of and directed towards hobbies, Rose sublimated her instinct for collection in an album of figures cut out from catalogues and coloured in exquisite colour combinations. I think even now among the family collections there must be sketches she made of her classmates, and of that too-age interpretation of "Lead Kindly Light". She was among the first to be introduced to formal lessons in Art from a Salvation Army officer whom Miss Bookwater invited to Uduvil, the pioneer that she was in bold educational experiments. This was picked up by Miss Clark when she arrived and did not bear enough of "retrograde parallel lines tend to come together". Apart from curricular work we had our own good times with Rose's border designs around original poems by others of her classmates, our tributes to one or another of the victims of our hero-worship. Anthologies of poems and quotations illuminated by Rose were another of our school girl corporate expressions.

Sunday School was also a joyous experience, kneeling for instruction on wooden pews in front of Margaret Nathaniel or Mary Paul or Alice Stickney with the back rest of a pew for support in front, and Sunday School Assemblies led by our revered Jesse Stickney. Those were days of no audio-visual aids, percussion bands and rhythmic dances of invocation or supplication; but lessons learnt then have been baptized by the spirit, each new experience bringing fresh insights into them. Rose often referred to Family Prayers in her home, of how her mother helped the youngest member of the family through his role. This was also the home of the Rev. R. C. P. Welch, an unassuming leader of the Christian community in Jaffna and later the President of what was then known as the South India United Church.

Our ways parted; but Rose appears to have developed her talent in Art professionally. She became the first Art Mistress of Uduvil's Alumnae, in her own school. The school provided the facilities unheard of in those days, a special room for Art, easels and drawing-boards easily transported for outdoor sketching, geometric models, etc., etc. In the Centenary Souvenir of Uduvil published in 1924, the late Mrs. M. H. Harrison acknowledges in the foreword the cover design as by Rose Welch. It is a picture of the School Hall flanked by coconut palms.

But what is uppermost in the minds of her children and close relatives and even of those who knew her intimately is the amazing fact that one so quiet and retiring had piloted a family of four children so magnificently, though widowed very early in life. The anxiety and concern that must have weighed her down through the inevitable illnesses of children, the pressure of urgent needs of schooling with limited financial resources, the counselling of growing boys through their professional careers, the guidance for an only daughter, these speak of a character strong and resolute and unforgettable.

A CLASSMATE.

#### William Penfold Amirthanayagam Cooke

Some days back the death occurred of yet another figure of a bygone generation. William Penfold Amirthanayagam was a man rare even among men of his own age. Since I was associated with him for over 45 years in both official and private life, this sincere eulogy of mine of a good and gracious gentleman is no empty praise. A devoted husband, a loving father and a true friend, a loyal and conscientious worker and a kind and considerate superior, W. P. A. could not be otherwise blessed as he was with a placid and agreeable temperament.

bountiful patience and a genial nature. He was a good Christian and truly lived his faith. Nothing disturbed him if he felt he had acted rightly. He took an active but unobtrusive interest in the social, charitable and religious work of his parish, and in the later years of his life became a staunch supporter and friend of Sister Elizabeth Baker's "Navasavanam" at Kilinochchi to which was the embodiment of the twin ideals of charity and practical economics.

So much for the man and now for his work. A trained as well as practical agriculturist, his contributions during a period of over 25 years in the Agricultural Department and later to the Gal Oya Development Board, were mainly in the fields of tobacco and paddy cultivation, horticulture in which he won his Master's Degree at California University—and co-operation. He worked in most of the Provinces of the Island and laid the firm foundation of an effective extension in farm and co-operative services in these areas.

W. P. A. is no more but his memory will remain fresh and fragrant and an inspiration and example to those who, like myself, were privileged to know him well.

Dr. A. W. R. JOSEPH.

#### ORDER NISI IN THE DISTRICT COURT OF JAFFNA

##### Testamentary Jurisdiction No. 2255

In the matter of the Intestate estate of the late Ramadas Rajaratnam of Sandilpaya North, Sandilpaya, Deceased

Veeragabai Rajaratnam of Sandilpaya North, Sandilpaya, Petitioner

1. Rasooli Rajaratnam
2. Rajaratnam, Kripakasan
3. Rakini Rajaratnam, all three minors of Sandilpaya North, Sandilpaya appearing by their Guardian-Ad-Litem the 4th Respondent
4. Kandaswami Thevendran of Sandilpaya North, Sandilpaya Respondent

This matter coming for disposal before L. H. Ismail, Esq., District Judge, Jaffna on the 12th day of July, 1968 in the presence of Mr. Kandian Gunaratnam, Proctor on the part of the Petitioner and the 4th Respondent and the 12th day of July, 1968 having been read.

It is ordered that the 4th Respondent, above named, be and he is hereby appointed Guardian-Ad-Litem of the 1st to 3rd Respondents above named for the purpose of these proceedings.

It is further ordered that the Petitioner above named be and he is hereby declared entitled as the husband of the deceased above named to have Letters of Administration to the estate of the deceased issued to him accordingly unless the respondents above named or any other person or persons interested shall on or before the 1st day of September, 1968 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the Petitioner do produce the said minute to Court on the said date.

This 12th day of July, 1968.

Sgd. L. M. Ismail,  
District Court, Jaffna.  
Drawn by,  
Sgd. K. Gunaratnam,  
Proctor for Petitioner.

31 &amp; 32

#### IN MEMORIAM



IN LOVING MEMORY of  
**SILVARENE SABARATNAM**  
Born: 22nd August, 1904.  
Called to rest: 14th August, 1967.

"Devoted to us more than words can tell. You left us without a last farewell. To each one of us you did your best. May God grant you eternal rest."

Inserted by her loved ones.  
"Uduvilla",  
Uduvil.

31