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No. 34

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

JAFFNA COLLEGE

CAROL FESTIVAL PLANS

The Board of Directors of Jaffna College, at a special meeting held last Tuesday (the 2nd inst.) afternoon, unanimously decided to appoint Mr. Arasaratnam Kadigamar, who had been acting as Principal for the last two months since the death of Mr. S. V. Balasingham, as Principal of the High School Department of the College. After his education in Malaya and Jaffna College, Mr. Kadigamar did his graduate studies at the Madras Christian College, Tambaram, from where he received his second class honours in the B. Sc. degree of the Madras University. He joined the staff of his Alma Mater in 1952. In December 1965 he was appointed Vice-Principal of the College. In 1961 he went to the United States of America for his post-graduate studies and obtained his Master's degree in Science Education from the Teachers' College, Columbia University. One of the two laymen among 18 Ecumenical Fellowship who were selected to follow a course in Advanced Religious Studies at the Union Theological Seminary, New York, he holds a certificate in the course. He has been in the forefront of the Y. M. C. A. and the Student Christian Movement and has attended several national and international conferences. It was at these that he was the Y. M. C. A. Leader's Conference in Manila, Philippines, in 1954. He has been on the Executive Committee of the Jaffna Diocesan Council of the Church of South India for some years and the Chairman of its Religious Education Board for a short period. In addition he has been the Manager of the Morning Star for the last three years. He is the eldest son of the late Mr. S. V. Balasingham and Mrs. Neelan Kadigamar of Vaddukoddai, and a son-in-law of the late Mr. and Mrs. Arasaratnam Chelliah of Koyai.

It is of interest to our readers that Mr. Kadigamar is a great grand-son of Mr. R. O. D. Ashby, who had a very intimate connection with Jaffna College. He was one of the two nationals to be appointed to the College, when it came "into being" in 1874. He had written a book "Education in Jaffna" in 1967, explaining the necessity to succeed the Bittolts School. Mr. Kadigamar was the founder of the Jaffna College Alumni Association. In addition he was the Editor and Proprietor of the Morning Star for many years.

New Vice-Principal

The Board of Directors has also unanimously appointed Mr. A. Rajasingam, of the staff of the College, as Vice-Principal. He had his education at Hartley College and later at Jaffna College from where he entered the University of Ceylon. From there he obtained the B. Sc. (Special) degree in Mathematics and taught in Hartley College for three years from 1949 to 1952. He then joined the staff of Jaffna College in 1952 and has been in the post of its Mathematics Department for the last 16 years. He also holds the Diploma in Education of the Ceylon University and has taken active interest in the affairs of Teachers' Organizations. For several years he functioned as the Secretary of the Education Council of the former Northern Province Teachers' Association. He was elected the first President of the N. P. T. A. (Private) when it was inaugurated in 1952. Just now he is its President. For a period he was also the Vice-President of the National Union of Teachers (Private). In addition he has been functioning as the Treasurer of the Jaffna Diocesan Council of the Church of South India for the last three years. He is the eldest son of Mr. G. M. Alaiyappan, retired Head-Master of the Methodist College, Puthi and Mr. Alaiyappan of Point Pedro, and a son-in-law of the late Mr. E. J. Rajasingam.

PERSONAL

After three days of a torturous battle, the Rev. Dr. B. E. Bunker, former President of Jaffna College, entered the Englewood, N. J., hospital late Monday, August 10, 20-21 confirmed the doctor's suspicion that an aneurysm (trapped bulge of an artery) at the base of the brain had ruptured. A very difficult and delicate 6-hour operation was performed on August 27 successfully.

Dr. Bunker will be a minimum of two weeks in hospital, and at least four weeks at home, but the doctor predicts he will get back to the regular routine of work late in the year.

Dr. Bunker's home address is 115 Lexington Avenue, Greenwich, N. J., 07030.

At Lockwood House, Vembadi, on September 5, the organization meeting was held to plan for the 1968 Carol Festival. The Festival will be held in the Town Hall, Jaffna, on pre-Poya and Poya days, November 23rd and 24th. Mr. Marous Navaratnam will direct the singing; the Managers will be the Rev. L. B. Arapragasam, Chaplain of St. John's College, Jaffna, and Mr. Jayasingh David, of its staff.

Three new groups of singers will join this year: from the Women's Centre; from the Youth Group, Y. M. C. A.; and the Choir of St. James' Church. Two innovations will be a recorded number by Gundukuli Girls' College, an a cappella piece by a Tamil orchestra.

CHRISTIAN TEACHERS' GUILD - CEYLON

The Annual Conference was held at St. John's College, Jaffna, from the 15th to the 25th of August.

Main Subject: The main theme of the Conference was "The nature and strategy of the Christian Mission". Dr. D. T. Niles delivered three talks on this subject and these were followed by discussion in groups.

Workshop: This was an attempt to plan out a programme for the "Christian Life Hour" broadcast. The different groups independently worked and came out with various ideas in the form of dialogues and plays. Two plays were selected.

Public Meetings: On the 16th of August, Mr. P. Saverimuthu spoke on "The Psychological Aspects of the problems of Modern Youth". On the 17th of August Mr. R. Rajan Kadigamar spoke on "Dr. Martin Luther King - the Modern Apostle of non-violence". On the 18th August Mr. R. Nethal spoke on "Citizenship".

Work together on the 19th and 20th of August: About thirty delegates from the South Islands joined in this programme. The delegates helped in clearing the shrubs, fencing, etc.

Number of Delegates: About thirty delegates from the South Islands joined in this programme. The delegates helped in clearing the shrubs, fencing, etc.

WEDDING

Ariaratnam - Sabaratnam

St. John's Church, Chundukuli, was the scene of a pretty wedding last Monday, the 2nd inst., after a short courtship. The bride, Christiana Vaidyanathan, daughter of Mr. and Mrs. B. V. Vaidyanathan, District Engineer, Ceylon Government Railway, Aradrapur, and Mrs. Ariaratnam, of Fourth Cross Street, Jaffna, led to the altar Miss Angelina Vimaladethy, the eldest daughter of Mr. M. Sabaratnam, Additional Government Agent, Jaffna, and Mrs. Sabaratnam, of Ranga Line, Chundukuli. The bride was escorted away, assisted by the Rev. L. B. Arapragasam, officiated at the solemnization. The Rev. J. T. N. Hardy presided at the house. A reception followed the church ceremony at the bride's residence.

LECTURE ON CHRISTIAN ATHEISM

The Bishop of the Jaffna Diocese of the Church of South India, the Rev. Dr. S. Kulandran, delivered the second lecture in his series on "Christian Atheism" at the Christa Sava Ashram, at Marous Navaratnam, last Saturday, the 2nd August, at 4 p.m. This lecture was the first of a series of three, the last of which will be held at the Christa Sava Ashram, at Marous Navaratnam, on the 16th of September. The lecture was held under the auspices of the Christian and Society, and was presided over by its President, Dr. W. L. Jayasingham.

NEWS FROM TAMBARAM

On Sunday, August 25, the new, two-storey, unadorned Women's Hostel at Marous Navaratnam, Jaffna, was dedicated. It accommodates 18 girls, three to a two-room suite. The College Principal, Dr. Chandran Devasanayagam, related that in South India, at least, this was the first time a Women's Hostel had been situated on a campus along with men's hostels. There are three men's dormitories - Bishop's Hostel, St. Thomas' Hostel - each holding 200 students, in single rooms.

There are 2200 students at Madras Christian College, 700 are in U. C. O. level, including 200 women, are graduates or post-graduates.

On Saturday, August 24, the Michael and Edith Lockwood gave a luncheon for so many Jaffna students.

as they could collect: Chandran Chinnaiyil, Gnanasundaram, from Women's Christian College; M. L. Jayasingham, Mather, Mohan Koshi (son of a former Jaffna College lecturer - V. Koshi) from Madras Christian College. Also present were Sandra Norris and Joel Dhanasekaran from Kodakal, and Kumar Somaratne from Colombo - resident students at M. C. O.

Following a fellowship breakfast, Mr. and Mrs. E. C. Lockwood attended the student body feast the morning of Sunday, August 25. This was led by the blind philosophy lecturer, Mr. Robert Heisterington, on the Church Come of Age.

- (1) Outspoken but humble
- (2) Unsupported but not alone
- (3) Committed yet critical.

Posters were around, showing Dr. D. T. Niles smiling face - and advising that he would lead a Mission in Vellore - at the Christian Medical College and Hospital, in late September.

FROM FAR AND NEAR

W. C. C. OFFICERS CALL FOR REMOVAL OF SOVIET TROOPS FROM CZECHOSLOVAKIA

Officers of the World Council of Churches have appealed to the Soviet Government to remove all of its troops from Czechoslovakia and to renounce the use of force on its allies.

The following is the statement in full:

"The Officers of the World Council of Churches, having asked advice from member churches in the nations directly involved in the recent military intervention in Czechoslovakia, having examined and made available to the Security Council of the U. N. through the Church's Commission on International Affairs relevant statements made by the churches together in the past several assemblies, and the new statement to all member churches and request them to make it known to their members and governments. We speak not only because of the grave issues of peace, human liberty and dignity at stake, but also in response to a plea indirectly forwarded to us from one of our member churches in Czechoslovakia.

"One, we deplore the military intervention into the internal affairs of Czechoslovakia, a small allied friendly neighbouring state by the governments of the U. S. S. R., Poland, East Germany, Hungary and Bulgaria.

"Two, we note that the new leadership of the Communist Party of Czechoslovakia was attempting to free the country from the control by legal means in no way unfriendly to its Eastern neighbours, and that these reforms aimed at enlargement of civil and intellectual freedom were and are overwhelmingly supported by the people of Czechoslovakia.

"Three, we fear the effect of this ill-considered action by the U. S. S. R. and its allies, bearing of peace-loving people everywhere, a confidence upon which alone world peace can be established.

"Four, we appeal to the Government of the U. S. S. R. to consider the policy which dictated the military intervention, to remove all its troops from Czechoslovakia at the earliest possible moment, and to renounce the use of force or threat upon its allies, remembering that the use of military force for any purpose is a power, especially a great power, gives excuse or reason to other forces. The Assembly of the World Council of Churches at New Delhi threat of force. It calls for an end to the war of attrition, to pressures on small countries, to odious methods to effect change and to the use of force.

"We make this appeal in some hope, because of reported new initiatives already undertaken by the Soviet Government.

"Five, finally we express to the churches and the people of Czechoslovakia our sympathy and support their peaceful resistance. We recommitment of spiritual, intellectual and social controls acceptable to a brave and courageous nation. We call upon people to stand up for their freedom, and for wisdom and peace. We call for freedom may be established with

CO-OPERATIVE FEDERATION BUILDING OPENED

The Co-operative Secretariat of the Northern Province Co-operative Federation, adjoining the Regal Theatre, Jaffna, was ceremoniously declared open last evening, the 5th inst., by Mr. Palitha Weeraman, former Commissioner of Co-operative Development and presently Regional Officer for South-East Asia International Co-operative Alliance. The ceremony took place at 5.10 p.m., preceded by the hoisting of the flag by Mr. M. Velayuthar. Mr. R. Rajaratnam, President of the N. D. O. F., presided and delivered the opening address: he was followed by Mr. P. Weeraman. Then Mr. D. A. P. Kahawita, President of the Chilaw-Pattalam Co-operative District Union, unveiled the photograph of the late Mr. V. Veerasingham, M. S. E., J. P., the first President of the N. D. C. F., when it was started in 1937.

Addresses were also delivered by Messrs. W. Pathirana, Commissioner of Co-operative Development; Vernon Abaysekera, Government Agent, Jaffna; and Edmund Wijesuriya, President, Co-operative Federation of Ceylon.

Mr. Veerasingham, rightly called the Father of the Co-operative Movement in the North, was the person who conceived the idea of a Headquarters building for the Federation. Hence, quite properly the auditorium in this building has been named the "Veerasingham Mandapam."

This building is the tallest in North-Ceylon and consists of five floors. On the ground floor is a large auditorium with a seating capacity for about 1500 persons. It has a modern stage. In the words of Mr. V. S. Thuraiaraj, of Thuraiaraj Associates, the architects responsible for designing this building: "The deep and wide stage, the orchestra pit, the commodious Green Room are facilities provided for all types of stage performances. In addition to these facilities the stage will be equipped with most modern stage lighting and sound equipment." He also has a special reference to the top floor "having a romantic terrace garden from where a panoramic view of the Dutch Fort, esplanade and the sleepy Lagoon could be enjoyed." The upper floors consist of well ventilated office spaces, which could be reached by an elevator.

The opening of this building marks not merely an important milestone in the history of the Federation, crowded as it is with great achievements to its credit during the 31 years of its life, but also a significant event in the history of Jaffna.

Senator M. Tiruchelvam, in a Message he sent on this occasion, hopes that "this modern building erected in Jaffna will be the first of many such buildings in Jaffna, so that we will, in due course, be able to pride ourselves on the inhabitants of a modern city."

The Federation and its present President, Mr. R. Rajaratnam, whose dynamic leadership has proved to be of great value to the Co-operative Movement in the North, could well

justice in their land and through out the world.

M. M. Thomas, Chairman, Central Committee, General Secretary, Vice-Chairman, Central Committee,

DOUGLAS HORTON

The news of the death of Dr. Douglas Horton will be received with profound sorrow by the Christian Church throughout the world. For more than three decades he was the most outstanding figure in the Congregational Churches of the U. S. A.; but for an equally long period he was also an outstanding figure in Ecumenical circles. Nobody who came into contact with him at all would have failed to realize that he deserved his position in every way.

Dr. Horton was born in 1891 and from 1938 to 1955 occupied the position of "Minister of Congregational Churches", in which capacity he was called the "Pope of Congregationalism", though no man would have been less anxious to take on the title. He preached one of the two important sermons at the International Missionary Conference at Tambaram in 1938. The sermon lasted for an hour and was one of the events of the Conference.

Dr. Horton was the chief mover in the negotiations that finally led to the "merger" between the Congregational Churches and the Evangelical Reformed Churches of the U. S. A. It was an extremely difficult task which took many years to accomplish. As Christian denominations in Western countries have more the character of different religions than different groups of the same religion, the movement had to encounter stiff opposition.

It was partly the feeling that his own withdrawal from the movement would improve the chances of its success and partly the realization that his presence at Harvard would be far more useful at the juncture that in 1955 he accepted Dr. Passey's urgent call to become head of the "Divinity School", which was going through a very bad time. He held the position for four years.

He was connected with the World Council of Churches ever since its formation. But for a number of years he was on the Central Committee. He was always the most familiar figure on the American side in any conference of an ecumenical character. He was naturally also an Observer at the Vatican Council at both its sessions.

Dr. Horton was not a prolific author; but had some books to

be proud of this building and the records of success registered by the Federation so far.

We echo these words of the Editorial of *The Co-operator* of the 1st inst.: "The North, where co-operation comes most to being a people's movement, could well endeavour to give a lead to the nation in its great co-operative journey. In the stately halls of the new edifice the strategy of this development could be worked out. In the many conference rooms, the process of discussion originating in the village societies and area unions should be carried further. The Secretariat should collect the needed information and pass it on to the policy-makers as well as the local societies. So that when the parliament of the movement meets in its Annual Conference in Veerasingham Mandapam, it can truly claim that 'policy-making represents the will of the co-operators. Meanwhile, we trust that from the editorial offices there would pour forth an ever increasing stream of journals, books and bulletins, which will illuminate the minds of co-operators and indeed all citizens. Perhaps some of this writing will reach an audience beyond this island."

Dr. Horton had many qualities about him, which would have been attractive in any case; but because they were possessed by a world figure they made him more than ordinarily beloved. He was a man of great patience and courtesy, unwearyingly charming. Sincere humility is always attractive; but when discovered in one occupying such a high position is itself a humbling experience. Above all, he was "his sheer humanity, his willingness to give time and attention to all who went to him that left them with realization that they were in the presence of one who not merely held a high position but was a great man."

Notice

- Please Address:
- (1) All Editorial matter (excluding news) for the English pages) to: The Editor, The Morning Star, Vaddukoddai.
 - (2) All news to the News Editor Vaddukoddai.
 - (3) All Editorial matter for the Tamil pages to: The Tamil Editor, The Morning Star, Parangas, Alaveddy.
 - (4) All Business correspondence re Advertisements and Subscriptions and all remittances to:

The Manager, The Morning Star - A. Kadigamar, Esq. College Lane, Vaddukoddai.

St. JOHN'S COLLEGE, JAFFNA.

Week of Music, Dance and Drama.

TALENT CONTEST

on Thursday, 19th September, 1968; at 6.30 p.m.

at the TOWN HALL, JAFFNA.

For School Children (under 16 years) and Open:

- Vocal (Individual) - Tamil and English
- Instrumental (Individual Piano and Piano Accordion)
- Instrumental Group.

Entries close on 12th September. For further details and Entry Forms contact:

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his credit. Perhaps the greatest service he performed in the field was to have introduced Karl Barth to the English speaking world. Many years ago, when he was in Jaffna, the present writer was impudent enough to stress his own agreement with Karl Barth and his disagreement and disapproval in regard to various American authors. It was only much later that he learnt to his discomfiture and humiliation that "The Word of God and Word of Man", from which he was quoting, had been translated into English by Dr. Horton himself.

Dr. Horton visited Jaffna twice: first time in December 1938 when he was on his way to the Tambaram Conference with Dr. Goodshell, and second time when he was on his way to the Central Committee of the World Council at Lucknow in 1952. It may be remembered that on the latter occasion he declared open the Library at the Ashram.

Dr. Horton was married twice. His second wife, at the time of marriage, was Miss Mildred Mac Afee, President of Wellesley College. She herself occupies an important place both in the Church life of America and in the World Council of Churches. She was for long President of the Congregational Council of Churches in the U. S. A. and has also been a member of the Commission for International Affairs in the World Council.

Dr. Horton had many qualities about him, which would have been attractive in any case; but because they were possessed by a world figure they made him more than ordinarily beloved. He was a man of great patience and courtesy, unwearyingly charming. Sincere humility is always attractive; but when discovered in one occupying such a high position is itself a humbling experience. Above all, he was "his sheer humanity, his willingness to give time and attention to all who went to him that left them with realization that they were in the presence of one who not merely held a high position but was a great man."



கிறிஸ்தவ வார இதழ்] பிப் 128]	Estd. 1841 6-9-1968	[UTHAYATHARAKAI 1 இல 34
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செக்கோசிலவக்யோ மீது
குடியிய பட்டயெடுத்ததை
வண்மையாகக் கண்டித்தனா
ராகுடன் பல. இலங்கை அரசு
சாஸ்பூமம் கண்டித்தது.
இலங்கைக் கொடியியுள்ள
குளில் குடியிய சார்புக்காரர்
தவிர ஏனைய எதிர்க் கட்சி
களும் கண்டனைக் குரலெழுப்
பின, குடியியாவுக்காக நியா
யம் பேசியவர்கள் கஷ்டத்
தக்குளாகினர்.

இதற்கு மாணுசேயல்
கன் வேட்டிக்கப்படுவோன்.
பின்னை இப்பவர்க
ளிடமிருந்து மாணு
சேயல்படுவோன். இம்
பால் அநீதி சாண்பட்ட, இற்
புதினம்பல அப்பிரா
யம் கூறுவது அறமாகது.
மனிதர் தம்முக்கு மாணு
சேயல்படுவோன் பல மிக்
கையிப்பவர்கள் மனிதர்
முக்கு உடன்பட்டாக
வோன்.

பன்மொழி பேசும் இலங்
கையில், பல மதத்தினர்
வாழும் நாட்டில், சகலரும்
உரிமையுடன் சுதந்திரமாப்
பாழுவத் தடையானவைக
ள் காணப்படுகின்றன.
இன, மத, மொழியடிப்பட
ையில் பாடுபடு காட்டுக் கு
மங்கள் காப்பதும், ஓரினம்
இனஞோள்கத்திலும் குறு
வாய் மறிக்கப்படுவதும் கண்
கூடு இன்றைய மொழிக்
கொள்கையும், அரசாங்க
அலுவலகத் தேர்வுகளும்,
அபிவிருத்தி வேலைகளும் தீதி
வைய நிலைகூட்டுவதாகத்
தெரியவில்லை.

தூதரின் உரிமைகளோ
வளர்ச்சியோ மற்றோன்றித்
தான் மறுக்கப்படும் வருப
தற்குக் கண்ணீரும், யாவ
ரும் இங்காட்சி மன்றங்கள்
சம உரிமையுடன் வாழ முடி
யாக நிலை வளர்க்குள்ளது
இன்னமும் வளர்க்கப்பட
கிறது. இது பற்றிக் இரக்
சியம் இதைப்பற்றிக் கண்
டளின் கூற அரசாங்கமோ,
எதிர்க்கட்சியினரோ துணிய
தில்லா இச் செயல் தீய
யானதா? கண்டிக்கப்பட
வேண்டியதில்லையா? தனக்
கொரு தீய பிறக்கொரு
தீயா?

வியடரமும், செக்கோ
சிலவகையிலும், இன்றே
யும் அரசியலவதானிகளை
கவனத்தைப் பெறுமளவுக்கு
இன்றோடுச் சிறுபான்மையா
கவனம் பெறுதற்குக்களைச்
சொல்ல முடியுமா? தமிழ்
அரசாங்க ஸ்திரியின் அவல
நிலை; சிங்களத் தெரியாத
பொதுமக்கள் கஷ்டம்;
நெருக்கடிகளில் நிற்கப்பட்டு
வேதனைப்பட்டுத் திமிர் பிச்சு
இனத்தின் ஏக்கம் யார் கவ
னத்தைப் பெறுகின்றது?
தனக்குருகு நீ, பிறர்க்
கொரு நீதியா?

உ.ம.ர. ஸ்ரீரத் துருவத் துருவத்

மேற்புறமையுடைய ஆயுதங்களில்
திருவிடையுடைய ஆராதனை வடக்கில்
பொழுது, இப்படி அப்போதைய
எந்தெந்த வீதத்திலும் பணம்
என்று வார்த்தைகளால் பேசுதல்
என்பதொரு பிழையாக உட்க
இருக்கின்றது. இந்த வார்த
களால், மேற்புறமையுடைய
பிழை அமைப்பை முன் கொண்டு
கொண்டு இரண்டு பேசுதல்கள்
பெய்திருப்பதைக்கொண்டு
இருந்து, பரிசு காசு என்னும்
பணம் 22:1 பொருள்கள் இப்படி
இப்படிப்போது (அதே வர்த்த
மும், இந்த என்னுடைய சீரமை
யுள்ளிருந்து) என்று கூறினார்.
இப்படி அவர் கூறி, அவர்
எதற்கென உலையுண்டிருந்திருந்
ததென்று வெளிப்படுத்தினார்.

எந்நகர ஸ்தோத்திரம்?

யான ஆபதம், நம்முடைய சீயி
தத்தில் கட்டுக்கும் ஓலிவாழ்வும்
தெய்வகதகதமுள்ளவை. இவையு
வடைய சீரீரம் ததவன வெளிப்
படுத்திற்று. உலக சீயிதத்திற்
பாரும் ததவனும் ஸீதத்திற்
கண்ட அனுவய வ் கனக் கரக
ஸீதத்திற் ப் முன் முடிக்காக
ஸீதத்திற் ப் ஆனிகனக்காக
ஸீதத்திற் ப் ஸடயவன குத்
தப் பட்டதற்காக ஸீதத்திற் ப்
இத சர்ப்பம் நம்முடைய கத்
தன்கனவனவன ஸீதத்திற் ப்
செய்யும் சீயிதம் உண்டா ?

பரிசு பவுல் அவருடைய சிறு பங்களிப்பு, தன் ஈடுநிகரக் குறித்து எழுதிய இடங்களில், கடவுளுக்கு எதிர்த்தோரம் செலுத்தியதாக மர்ம கவனித்தோம். உதாரணம் பிஸிப்பிரி கிரேஸ் 1 : 3-7 பாருங்கள். அவர் சொல்பது சகலவாருக்கு எழுதியதும் இதுவா... "தூக்கப்படுமியர்கள் என்னப் பட்டார்கள் என்பொழுதும் சர்க் தேவையுப் பிறிதொன்றுகூறாமல் ... எந்தவிதவிதப்பான்னாலுமே" என 2 கோரித்தியர் 6 : 10 இல் கோடலப்பட்டுக்கிறது. கிறிஸ் துவ சேயிப்பதில் கடவுள் மகன்கு ஆனான் ஒரு தேவன் சாவகியியிலே. சிவ சேயிப்பதில் கண்டுவரும் வரும்பொழுது பதக்கித்தத்து தமரையு மடைமிறுக்கன் சிலக் கீனாகத்துச் சோர்ந்து போயினார். வேறு சிலர் விவசாயத்திலுள்ளித்து ன்றத்துப் போகின்றனர். இன்னும் பவர் பவேகீயி தன் கோரினாரும், சிலர் கடவுளை வேதமுண்டு, எவ்வாறு வாய்ச் செபித்தேண்டு, கடவுள் என் செபவகீகக் கேட்கேயிவியின்று பவர் வருத்துருந்தான். ஆனால் மஹமடைய இரட்ச சக்தித்திய மூலமம் திருநிறுந்து ஆரக்கீயியில் முழுவதும் வீதிதயசமான் இறைமையினக் தம்முடைய முன் மாதிரியிலும் உலகத்துக்கு உப செயித்தார்.

இப்படி அப்பத்தை எடுத்து
செய்ததன்மூலம் பண்ணத் தீமை
வென்றவையாகமாற்றும் தெய்வ
வல்லமையை ஒன்று இருபதாக்க
கட்டினார். சிலுவை இப்பையை
மேற்கோளும் மாட்டாது, மற்றப்
பக்கமும் இப்படி சிறுவையைப்
மேற்கோளவும்; ஆகவே காயப்
களை சொல்வதும் தரும் வல்லமை;
“என் உலகத்தைச் செய்கிறேன்”
என்று இப்படி முன்னினை உபதே
சித்தார்; பண்டாரவெளியிலுள்ள
தெருவுக்கு அலுவலர்கள் ஓர் அற
கான பட்டக் கண்ணாடி யன்ன
(Strained glass window) இரு
யிருத்து சேசைக்குப் பரிசுவலை
வைக்கப் பட்டிருக்கின்றன. அந்
தக் கண்ணாடியில் இப்படி சிறு
வையின் அறுபது பட்டங்க்கும்
படம் காட்டப்பட்டுக்கின்றன.
சில தருணங்களில் ஆராதனை கட
வாத ரேரம் பார்த்து நான் ஆப்
தே கோயில் அந்தப் பட்டத்தை

பாதிக்கக்கூடிய, அமைதியை
பாப்பதற்கு, என் நிபந்தனையில்
இருக்கவல்லிருக்கையால் அங்கு
நீதி, சித்திரம் இயங்கவில்லை
என்பதில் இரு உட்படப்பட்டு
நாங்கள் அங்குக்குப் பின்னால்
கண்ணுக்குத் தெராமல் உண்
மையாக இருக்கையில் இப்பக்கமாக
உட்பட வைக்கப்படும்; இப்பக்கமாக
இருக்கவாய்ப்பு தான்; ஆதலால்
தான் கங்கையில் பிடித்து நிறி
துர், பரி, பால், மீனம் உண்
கை எங்கே? என்று வெற்றிக்
கிடைப்பாருள். (1 கொள்கிப்பரி
15:55) கங்கையால் இப்பக்க
இருக்கவாய்ப்பு, "இருக்கவாய்
உண் கை எங்கே?" என்று வெற்
றித் கிடைப்பாருக்கே உண்டாக
வல்லதும் இன்று கற்றுத் திடுகி
றும்.

[illegible]

கவனிப்பார்களா ?

இ. பேரா. ச. பஸ்சேவை பஸ் விடங்களில் சீர்தர சீலியங்குப் பதாசப் பத்திரிகைகளில் வெளி வருகிறது. கோகுதிப்படி. பஸ் ஓடாவிடில் கம்பனிகள் கண்டனத்துக்குக் குற்றம் தரும் குழு ஆளான காலமுற்றுக்கு, அங்கக் காலமாவது வீராது என்ற சர்க்காரம் பிரபாணிகளுக்குண்டு வெல் வேறு பாதைகளில் ஒரம் பன் கனக் ஏதாவது பழுது ஏற்பட் டால் அந்தச் சேவையே முற்றுக் கத் தடைப்பட்டு விடுகிறது. பஸ் பங்கன் ஒரம் பாதைகளில் இக் கீழ் அவ்வளவு கஷ்டம் வீரா க்குகிறது.

நான் முழுமையாக இருக்கப் பண்மத்திற்கும் இறும் பதைக்க முன்நீர். அந்த பக்ஸுக்குப் பழுது இருப்பதில் லிட்டர்ஸ் அப்பாண்டப் பிரயாணம் கய்டும் சொல்லுக்குத்தக்கீர். உருக்கு துணிக்குப் பதில் துணி யற்ற ரீக்ஸுக்கு இரேபாக், இறுப்பதை தெரென்று தெரென்று அப்பாண்டப் பிரயாணம் பாக், நறப் பண் பழுதாணும், இறப்பாக் இரேபெரெறு பண் இறும் பதையில் கூட பதில் பண் இறும். இடவீட முழு யாத ரீக்ஸுக்கு இரேபாக், இன்று வந்துள்ளது, வடபகுதிக்கு அது அகிரம் என்னும். இதை இரேபாக், அது காரகம் கவனித்து ஆவன தெரெவரகணா?

பண் கிலிய கியூ வரிசைகள்
இழங்குகக் கூடப்பட்டுள்ளன
ஆனால் பன்னாள் ஏறாதுதருத்
தான் எத்தனை தின்று முல்லை
கியூவில் திற்பவர்களுக்கு—மணியி
கணக்காகத் தருத் திற்பவர்களுக்கு
—முன் கியூ வரிசையில் கோலா
வர்கள் பல்லாண்டு ஏறிக் கோலா
வர்கள் தருப்பார்கிலை. வரிசை
குறும்புமிறுத, தின்று முல்லை
ஏறும்புமிறுத. சோப்படித் தின்று
பாடும வரிசையிறுத, இதிறுத்

சூசிரியர் உதயதாசனம்.

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அரசியல் துறியில் அறங்கூர்
தலாறு வந்து வரும் உக்கன்
புதிதிகளில் ஏனென்ற சிறிது
உருமாறிப்போன என கம்பு
இருந். அதற்கு பொதுத் தே
தலாக்கு இன்னும் ஒன்றாக வே
தலங்கள் இருக்கின்றன. அத
றிலுடைய சமூகபூர்வியினரும்,
வட்டமேகை கட்டியேனும் பம்பு
புதிதிகள் இருக்கியிடங்கள்
தமிழ் மக்கள் ஒன்றுடனே வே
தும், சமூகபூர்விகள் கை
வட்டப்படவேண்டும் என நி
தி. இது போன்றவை அங்கு
புறம் போயிருக்கிறது. பழைய
வட்டங்கள் மறுபுது தலாறுகள்
ஒன்றுமப்படுகிறவை வல்லாத
ந்தி வழுவாத "சீர்தேசம்" பி
புதிதிகளையும் தலாறுகள் பி
யுள்ளது. தமிழ் மக்கள் ஒ
றும் பழைய வல்லாதே. கு
ளம். அடிப்படைகள் என்ப
முதலில் தீர்மானிக்கப்பட
வேண்டும்போல? தேதிதல் க
தல் பட்டம் பிரதானிகள் ஒ
சேதிதலுடன் ஒன்றுமக் கி
யனதையிருக்கும்? சரிதய
என்பட்ட வல்லாத ஒரு கு
யில் கைதலங்கள் மறு
பட்ட பண்பும் அக்குலாய்க்
நிப்பாக்கம்

சமஷ்டிக் சொன்னை பிரியனை
யென்று பெயர் பெற்று விட்டது.
இனி அதனை விட்டுவிடுவோம்.

முடியாது. “தான் மூலம் என்னதே தெரிம சந்திரன்.” ஆம்மவதில் அது பிறவதும். “Joy that seeks me through pain” இது இரேசகரின் தவதலட சன் தேவததில் பெரிய இரேசகரின் நமக்குவரும் துண்டன் மூலம் சவுரன் கோக்கும சந்திரன், சமதாடம், வெறிய, மனுஷன் தெருவு அவன் பின்னல் என்மதே சென்று காண்டுகுருதிரு. அடிடவன் வரும்பொழுது நாம் இரு தேருச்சந்தியில் பரிவாசரின் போலிதிரிபு. இரண்டு தேருச்ச கமக்குவதில் இருக்கின்றன. மருணிய இரட்சசன் சென்று தெரு அபத்ததை எடுத்து எந்திரதிரம் பன்னதே. சவுலத்ததே தன்னல் முழுவதில் பரிபாடத்ததே. முறுமுறுபின் தெருவின் நாம் கடவாது. நம் இரட்சசன் கடவுட பாரதியில் கடவுடபொழுது கமக்கு திரைமனசுதே தோருவதற்கு கண்ட பொருளம், பெலன், பரிபுருதன். அம்மதில் பரிபுருதன் கண்ட பொருளையுண்டாகத் தான்

பிரயாணத்தும், அதிகாரிகளும்
வதாவது பக்காட்சிச் செயல்களாக
இருக்கின்றதே, இன்னோ
ரிட்டத்துக்குப் போகும் பண்டிதர்
இடையேயே இறங்கியேனெய்யலாம்.
கனதுகூச் சீட்டு மறுக்கப்படுமென்று
அவர்கள் கியூஸ் நின்றதும்
பஸ் துண்டப்படுவதற்குள், அவர்
கள் வேறு வழி பார்த்தேனெய்
மெனக் 'கண்டிப்பார்கள்' கரது
திருள்கள் பாவனும்! குறுவிய
தூங்குதுக்குப் பஸ் ஒரெம் இடங்
கொடுப்பின் பரவாயாகின்ற, சித்தர்

கெண்பிழிக்குதர சங்காந்தி
வித்திர மணிப்பாப்பக்குப்பர
வேண்டியவர்கள் கெண்பிழி கிருந்
தும் (வெறு இடமுறை வண்டி
வரும்வரை காத்தி நிற்க வைக்கப்
படுவது நியாயமாகாது. இதைத்
சம்பந்தப்படுத்த அநீதிகள் கண்
னிப்பார்க்கா

மறியாததனால் கரையைய
தொக்கியும் அநிகரிக்கிறது.
பாறது 788-ல் கரையிலும் பய
ணம் பண்ணுவோர் இதை சேரிக்
காணலாம். செ. பரமசிங்கன் -
இளம் பெண்ணைவிட செத்த
தெய்வப்பெண் - ஒன்றில் செபு
தம் வேலை பண்ணுவதும் இவ
ர்கள் சேரியான வேறுபுற போக
நிற்கும். இதைத் தடைசெய்ய
விரும்பினால் - தம் வீட்டு
வேலைக்காரியை - அப்படி வேலை
காரர் இவர்களுக் குண்டிப்ப
வேலைமடையாது கூலிப்பெறும்
புத்தகத்தில் இவர்கள் பட்டின
செல்பார்கள் - இறியாவர்கள்
பஸ் சென்றோர்மா எப்பது
இவர்கள் ஈனணம் போல் செரி
வதாவே கூலியும் அதைத் தா
தவு ஏன் என்பதாவோ, சென்
டர்ட்மார்டுமே தெரிந்தல் தெரியா
வர்கள் போலிருந்து விடுகிற
னா, இத்தொல்ல நீக்க ஏதா
வது செல்பாப்பா?

— பஸ் பித்யாணி

சாலச்சிறுத்தெனச் சிலர் அடிப்
பிராயப்படுகின்றனர். சமஷ்டிக்
கொள்கை சென்ற பன்னிரண்டு
வருடங்களாகத் தமிழ் மக்களின்
விடுதலைக் குரலாக இருந்து வரு
கிறது. கடைமுறையிலே ஏற்படும்
சில கஷ்டங்களுக்காக அதனைத்
தள்ளியிடலாமா?

"கண்ணிரண்டும் விற்றுக் கெட்டதாம்
வாங்கினால்
கைகொட்டித் திரியாதோ?"

என்று பாரதி கூறிவிட்டாள்.
தமிழ் மகன்களுக்கு விமர்சனம்
ஏற்படவேண்டிச் சமீபத்துடன்
சரிபாசனம். இது அரசியல் அல்ல
படைத் தவறாக் களின் முடிவு.
சென்னைக் கீழ்ச்செங்குட சமீபத்து
கண்டயஸாக்குத் என்று கூறியுள்
ளார், கவிச்சாத்திரம், அமீரகியர்
இந்தியா, ரஷ்யா எங்கணும்
சமீபக் பொருள் பொருள்களைக்
கண்டறிவியா? என்று கீழ்,
கருத்தாரம், பண்பு என்பவற்றை
வைவரக்கக் கொழுந்திலுள்ள
குட்டிப்பித்தின் துபயிற்றுள்
சரிப்பொழுது தந்திபு கீழ்வேண்டி
பொருள் சரிபாசனம் பத்திரிகைகளின்
பொருள்களைப் பாருங்கள். சிங்க
கனப் பத்திரிகைத் தமிழர் பரிம
அவதந்திப் போட்டியிலுள்ள
கமலத் திபு வேண்டிச் சமீபக்
குட்டி வேண்டி. அதன் அறிக
வையிற் சமீபத்துடன் கண்டி. மறுக்க

என்னுமீத இவையெல்லாம்
பூண்டவன் அருளால்
சீவ்நவ வந்தி சீலப்பன வல்ல,

அய்யர்லாந்து மக்கள் அநுதூறு
வருடங்களாக ஆங்கிலேயருக்கு
எதிராகப் பேராசிரீட்டார்கள்.
சேரழித்தும் சிறுமைப்பட்டும்
வாழ்க்கை யூதர் இன்று எதிப்தி
யுள்ள முதுகெழுப்பை ஒடிக்க
விட்டோர்

இப்பணம்,
உங்களுக்கு அளவுகள்ள,
க. சொல்வதற்கு இன்னம்.

சுசிரியர்,
உதயதாரை.
புர.

இல் அன்பர் மூலம் உதய தாரகயின் பித்தி ஒன்று வரப் பெற்றதும் படித்த மலிந்தேவன் அந்நி என்றும் சமய சூதாடவும், சிபி மாஸிப்பண்ணும், பித்தி பணிக்கும் உபதேசக் கட்டுரைகளும், கல்விரைப்பற்றிய செப்தி என்றும் செறித்த இடக்கிண்து, மேலும் பத்திரிகையின் இடக்கிண்து வரும் இன்னுரிசுபடி சமயப்பத்திய வளக்கிண்து கூடிய தும், படிப்போர் மனத்தைக் கவரக் கரிய இடக்கிண்து கூடிய

மனித முனையின்
தடை இயக்கங்கள்

மணித் துண்டில் தன்னை வற்ற பகுதி (manna's land) என்ற ஒரு முக்கியமான பகுதி யிருந்தது. இதக் கிணவற்ற பகுதி நிறைவேறுத ஆணைகளையும் பற்றை கோபாபாபங்களையும் கொண்டு விளங்குதற்கெனிருந் திருந்தது. அந்த விடயங்களை மணித் துண்டி இப்பக்கங்களுக் கித்தக விளங்குகின்றன. அவற் றில் சில பின்வருமாறு :

நியமம் கூறுதல்
(Rationalization)

ஒரு மறுநிர்வகிப்போர் தோல்வி
புற்றிருந்தால் அதனை ஏற்பட்ட
அவமானத்தைப் பற்றித் தகவலையும்
மற்றவர்களுக்கும்
தான் தோல்விபுற்றதைப்பற்றிய சிறிய
பயிற்சியை அடிக்கடி கூறியாகலாம்.
அவை பெரும்பாலும் உண்மை
பயனை சிறப்பிக்கவல்ல இந்நிக்
மொட்டை. திராட்சை புரணிக்க
அதனால் விட்டுவிட்டுச் சென்று
கூறிய கரிக்கு, அரங்கு சரிபோக
என்று கூறிய ஆட்களோடு
தேவையாகலாம். இவற்றுக்கும்
பொருத்திய சம்பந்தம் உண்டு.
சிறப்பம் கூறும் வழக்கம் மானிட
இயல்பு. அளவுமறி இருவர் அசில்
சுருட்டலால் கவனித்தவேண்டும்.

சுருஷிபந்தம் (Compensation)

ஒரு துறையில், உதாரணமாகக் கல்வித் துறையிலே முன்னேற்றம் காணமுடியாத ஒருவன் அங்குக்கு மிஞ்சி உடைபட்டிருக்கவன் செலவுக்கெனத் தனது துறையில் சேர்த்துக்கொள்ள முடியாவிட்டால் விவரப்படிப் பிராஸ்டிசுமடிபயத்தொருவன் தீவிரமாகக் கூறும் படிப்பில் பெயரெடுக்க முயல்கான். இப்படிச் செய்வதற்குள் அவர்கள் தமது செலவினத்துக்குப் பரிசாரம் தேடிக்கொள்கின்றனர்.

ஆக்கிரமித்தல் (Aggression)

விவாதிக்க முடியாதவர்களுர்,
தாழ்ப் பண்புநீமை உடைய
யவர்களும் இப்பக்க இவர்களில்
சுபுறவார்கள். பேசும்பொழுது
மனசைப்பிடி அடித்துப் பேசுதலும்,
செத்துவிடுதலும், உரக்க கொனி
யுங்கூறுதலும் இவர்கள் பண்பு
அஞ்சாமிரபு சில சமயங்களில்
பொருள்களைச் சான்றுசெய்வதா
வும் உருவிகுதல். உடைய
பொருள்களை விதிப்பதிலும்
தாபாடக்கூறத் தன்னி விழுத்
தலும் இவர்கள் செயல்
செயல்களாகும். இந்த விதமான
இப்பக்கவின் சிறிது மேட
திறந்துவிடக்கூம்.

நீட்சம் (Projection)

தன்னிடம் ஒரு கெட்ட பண்பு உண்டெனத் தன் உணர்ச்சி தூவாய், அதன் மேற் கொண்டு இன்னொருவரிடம் அப்பண்பு இத்தரத்தில் அடிக்கடி கூறி வருவான். உதாரணமாக ஒரு பொருள்க்காரன் இன்னொருவரைப் பேரிப் பொருளாக்காரன் என்று அடிக்கடி கூறி வருவான். ஆவர்த்தம் வீறும்தான் பொருள் தருகிற ஆவர்த்தன் எல்லைமேல் தன்மேல் காதுகொண்டிருப்பவர்க்கு கூறிக்கொண்டவன் தன்னிடமுள்ள ஒரு சக்திக்கு அல்லது வீரகதாபதம் மறக்கவேண்டிய இடத்தில் எதிர்ப்பு இல்லை.

பிரதியீடு செய்தல்
(Reaction formation)

ஒரு விஷயத்தின் அக்கறை
யில்லாத இருவரும் அதனை
மறந்துவிட்டார்கள் தான் அதில்
அதிக அக்கறை கொண்டவனாக
காட்டிக்கொள்வான். உதாரண
மாக, பின்னகனெய் கரிசன
யற்ற பெற்று அலர்க்களே
அதிக அக்கறைபுள்ளவர்களாக
வல அன்புள்ளவர்களாகவும் பிற
ருக்காக காட்டிக்கொள்வார்கள்,
கொல்லிக் கொள்வார்கள். ஒரு
சகத்தில் ஒரு பதவிக்கு கூசுப
படுவது நடுவள்ள துணை அப்து
லவீலி எவ்வீத கதையும் மீட
யாது என்ற அடிப்படையில்
கொள்வான். இவ்வித உடையு
கை அலவீலி உள் வீடுபத்
தைக் காட்டியும்.

வின் விடத் துணுக்குறும்
இருக்கக் கண்டீன்.

உங்கள் பத்திரிகை இவ்வகை
வாழ் ஏற்பு இன, மத பிரிவின
நாயகக் கூட்டை வைத்து முன்
நேறிச் செய்யும் சேவை முன்னிறு
துண்டவன் அணுகிவிடாது.

The Morning Star

6TH SEPTEMBER, 1968.

AN ILL-CONCEIVED PLAN

We are surprised that the proposal to site a new Education Office for the Northern Region in the Nallur Muthair Santhai Park, which was given up in 1965, has been revived again. Reports have it that the Government Agent of Jaffna has decided to implement the original proposal. And naturally this decision has raised strong protests from the people. A letter has been sent to the Government Agent, signed by several leading citizens of the area, voicing these protests. Why the authorities concerned should have now decided to revert to the proposal passes our understanding. Three years ago, when it was first mooted, the then Mayor of Jaffna and the general public protested against it to the Permanent Secretary of the Education Ministry. The proposal was as a result abandoned. Hence, just what is it that has brought about such an objectionable reversal? Do the authorities hold that the reasons then advanced against the site are not valid today? Or have they been unable to find an alternative site?

The reasons then adduced against the site, which the writers of the letter of protest mentioned above repeat once again, are the same and valid today as they were three years ago. First, the site chosen at Nallur is within a historic area, forming a part of Sangili Thoppu, the palace grounds of the Tamil Kings. Such areas should be preserved. We in Jaffna, it may not be altogether wrong to say, are not so imbued with a sense of history as the Sinhalese; nor do we possess the same fervour as they to preserve historic monuments and sites unencumbered. As an example, witness what we have allowed the Sangili Thoppu area to become already. Quite a part of it is today littered with rickety garages and dirty bungalows, providing a most ugly sight. If our protests had been determined and strong as they should have been, the authorities concerned would have been now compelled to clear the area of such pests. On the other hand, public opinion on this question has been so ineffective as to increase the indifference and unconcern of the authorities.

Secondly, a city requires as many open spaces as possible for the sake of the health of its people. Examples there are of many large cities, both in the West and the East, where large open spaces, in some cases extending to hundreds of acres, are left untouched, even when they are faced with the problem of housing for their teeming population. Such open spaces are essential not so much for affording beauty to the city but for the safeguarding the health of the people. Hence, quite rightly the letter of protest recently sent to the Government Agent stresses: "Jaffna, which is the country's second largest city is likely to touch the quarter million mark in population towards the end of the century. An expanding city must be provided with sufficient lungs before open space becomes more scarce. It can, therefore, ill afford to lose the few lungs it has now, least of all the beautiful, well-sited park-playground at Muthair Santhai, Jaffna."

Thirdly, the site proposed for the Education Office is altogether a most inconvenient and hence unsuitable one particularly because of its unapproachability. We heartily endorse these words of the protest letter: "What is envisaged is the District Headquarters of a decentralised educational administration. Not only should a vital centre like this be easily accessible at a focal point in the transportation system, but it should be in close proximity to the District Secretariat. The Nallur location over a mile away hardly fulfils these requirements."

There ought to be much more planning than has been grudging in the buildings ere-

UNITY, REVIVAL AND MISSION

Some basic needs of our Churches today

By the Rev. Celestine Fernando

(Notes of an address at the Annual Meeting of the National Christian Council held on Monday, 24th June, 1968, at the Y. M. C. A., Colombo.)

Concluded

III

Lastly, if the Church is to be revived and if it is to help the nation, its revival must take into account the urgent need of understanding the world in which we live, for God's will has to be done 'on earth' in 1968 as it is 'in heaven.' Let me give you a story from the U.S.A. which graphically pin-points the tragic character of our needs. It happened in America—but it happens very much more in our own city:

In a city neighbourhood house the social worker had told a Bible story to a group of small boys. To make the lesson more effective she gave each boy a picture illustrating the story. "Take them home and put them on the wall, then someone will talk about what we have talked about today."

"But I ain't got no wall," answered one boy.

"May be you don't have a wall of your own—but put it in any room and share it with your family. May be you could tell the story to your little sister."

"But our whole family ain't got no wall," the boy insisted.

Feeling it was not worth the time to press the suggestion further, the teacher dropped the subject. But later in the week she happened to call on the child's family. Then she found that the boy was right. Five families lived in one room—and his family had their possessions in the middle.

If it is the business of the Church to teach Bible stories, if it is the privilege of the Church to distribute beauty through art, is it not also the opportunity of the Church to provide a family with walls?

As Richard Reinbold said on the scaffold in 1865:

I never could believe that Providence had sent a few men into the world ready booted and spurred to ride and millions ready addled and bridled to be ridden.

—(M. H. Bro: Everyday a Prayer p. 181)

The revival we need and the national reconstruction have to be not primarily in terms of social or economic factors such as ethnic group, caste or class, however important they are, but primarily in terms of our being God's children needing the resources and the fellowship of family life with its manifold implications, taking into account what not only Marx, but also others, e.g. Freud, Karl Mannheim, Pierre de Chardin and Paul Tournier, have said on personality, personal relations and social redemption. And so we ought seriously to consider whether the N. C. C. and its constituents which are the

ted in Jaffna. While we agree with the Minister of Local Administration that more modern buildings, like the imposing one belonging to the Northern Division Cooperative Federation opened yesterday, should adorn Jaffna, we should like to appeal that a body ought to be set up, consisting of top officers of the Kachcheri and some citizens, which would be responsible for a careful and meaningful planning and siting of various buildings in the city.

In the meantime, we do hope that the Government Agent, who has always shown a most welcome responsiveness to public opinion, and those associated with him in the decision to site the Education Office at Nallur will give heed to the protests being made against their decision. They would also see that the protest letter, we have referred to in this article, is different from protests usually made. The writers have not been content with mere condemnation of the proposed site, but have made constructive, concrete suggestions about suitable alternative sites. They are worth an unprejudiced and careful consideration.

Churches and other Christian organisations should study new ways of serving the nation—in terms of our vocation to serve all—and face up to new social problems—e.g. the provision of proper working conditions including adequate housing for workers, seeking to understand the long, long thoughts and problems of young people who form the vast majority of our population and who expect so much from their elders, eliminating graft in high places, fighting social evils in the neighbourhood, and in helping the oppressed, the sad and the lonely, seeking and serving "the poorest, the lowliest and the lost"—some of them in our own homes—Christian homes. For how easy it is to try to change the world and lose one's own home!

And, even if brevity of treatment may promote misunderstanding, may I also add, in a day in which the people of Dallas, Vietnam and Waukegan are really very near neighbours, that we should take the study of *International Affairs* as a major concern and seek students and scholars and practical social scientists and politicians from within the Church, joining with all men and women of goodwill to study and take effective action on these questions which affect us all. There is an appeal from the Churches Commission on International Affairs that we should do this. May I too appeal that we take this in earnest?

It is of great importance: this call for concern for and interest in Public Affairs and International Affairs by the Christian and the Church because we preach the Gospel of the Incarnation and Redemption. And it is of particular urgency and poignancy because now we find so many whose human rights are denied by Governments and other institutions (including religious ones); and because this year is also *Human Rights Year* held under U. N. O. auspices all over the world. And the more the Church understands and participates in the tremendous movement for Human Rights (through talks, study groups, mass-distribution of literature, exhibitions, etc., and, above all, by taking the utmost care to see that in our own 'religious' work and institutions we respect human personality and safeguard human freedom) the more people will realise that what we are preaching is truly a Gospel of Freedom. For if the Gospel is the Gospel of the Way, the Truth and the Life—abundant life—then it should be relevant for the Way of Politics, the Truth of politics and the Life of politics too. And we in the Church must show it to be relevant for the politics of the Church before we expect others to accept it for the politics of national well-being.

As Christians we must remember that apathy and inaction in the face of the obvious need of man in this area of life are dangerous and can bring God's judgement on all and specially on those who have the resources and the responsibilities of leadership and action. Perhaps Dr. William Barclay's terrible words in commenting on the story of Dives and Lazarus have a message for all of us concerning our sins of omission:

"The rich man did not go to jail for what he did; he went to Hell for what he did not do."

As we apply our minds to such grave issues to which the N. C. C. may well address itself if the constituents are willing and able to apply their minds and find the resources, one thing will stand out clear: that all of us have sinned and fallen short of our vocation. None of us belong to an infallible Church. We have to make do with fallible Bishops, fallible Presidents, fallible Chairmen, fallible clergy and fallible laity, and specially with sane, godly and learned Christian men and women who, when they get into Conferences, Council, Synod, Board and Committee, seem so easily (at times, anyway) to have a singular capacity to have their corporate ignorance pool prejudices, and to make such a mess of things which they

Dr. Fosdick's 90th Birthday

The whole Union family extends warm greetings to Dr. Harry Emerson Fosdick, 94, on the occasion of his 90th birthday. Both those who knew him as teacher and colleague, and those younger ones of our fellowship who know him chiefly by his reputation and writings, join in paying tribute to him.

Dr. Fosdick was still young in the ministry when it was recognized that a giant in the pulpit had arrived. Through years of preaching, teaching, counseling and writing—and controversy—his stature increased, and he took his place as a leading homiletician and interpreter of Christian thought in the first half of the twentieth century. But many men famous in their time are soon forgotten, while the lasting significance of very few continue to be stressed by those whose responsibility it is to interpret the past. The place of Fosdick in history is secure—his leadership in a major theological party of his time, his preaching at Riverside Church and on the air, his sharing of his gifts with theological students for nearly forty years, his authorship of some twenty-five books, and his opposition to the forces of evil in the culture have clinched that.

On his 90th birthday, however, it is not so much his great career as the man himself we would honour. How better to do it than by remembering the tribute Dr. Reinhold Niebuhr paid to Dr. Fosdick on the occasion of the latter's 75th birthday! Niebuhr, on the basis of long association with Fosdick, testified that he was a man "who was singularly devoid of preoccupation with self." Those of us who have had contact with him personally during any portion of his rich and significant life are especially grateful for the warmth and personal concern that a man living in the midst of so many pressures and demands could show. So with sincere appreciation for him as man, minister and thinker we extend birthday greetings!

ROBERT T. HANDY.

Professor of Church History, writing in the current issue of the *Union Seminary Review*, New York.

themselves are surprised at later on! And yet the Bible is hopeful. It never says that God deals with sinful men except through other sinful men in the power of the only Sinless and Risen One. We surely can accept what the Psalmist says:

"It is better to trust in the Lord than to put any confidence in man."

It is better to trust in the Lord than to put any confidence in princes."

—(Ps. 118: 8-9)

It is only from the Supernaturally Forgiving One that we too can gain the resources we need with the Forgiveness that empowers the Spirit—and indeed the total life of man. And if we are faithful and true, there is no doubt that He will give us all we need.

Jesus said:

"Give them something to eat." They said to him, "We have only five loaves here and two fish." He said, "Bring them here to me." Then he ordered the crowds to sit down on the grass, and taking the five loaves and the two fish he looked up to heaven, and blessed, and broke and gave them to the crowds, and they all ate and were satisfied.

(S. Matt. 14: 14-20.)

The wonderful works of God are not exhausted. His blessings and His Resources are still available. And if, as we get them, we share them with each other in the Fellowship of the Spirit, they will be manifest in the Family of God through us in our renewal and our redemption

FINAL MESSAGE FROM THE 1968 LAMBETH CONFERENCE

At the final plenary session of the 1968 Lambeth Conference on Saturday, August 24, the Bishops approved a message addressed to the clergy and laity of the Anglican Communion. The following is the full text:

At the end of our Conference we thank God for the renewal of fellowship and vision which He has given us as we have worked and prayed together.

Our work has been set against the grim background of events in Vietnam, West Africa and Czechoslovakia, and mounting protest against social injustices. It is a world which will no longer accept want and poverty. It is a world in which the accepted institutions and traditional ways of thought are increasingly questioned. Even in the realm of theology the familiar teaching through which ordinary Christians learnt their faith is being re-examined and in part rejected by some theologians.

To those bewildered by all this we say—God reigns. He is the creator of all that is: He is at work throughout his creation, God loves. This world, torn and distracted though it is, is His world: God has not abandoned. God speaks. All these human conflicts and these changes are not out of his control and some of them Christians should welcome. God is with Him and in His Son Jesus Christ, the same yesterday, today and for ever. And by the example and standards given us by His Son we judge, under the guidance of the Holy Spirit, what in this strange world is to be welcomed and what rejected.

The faith of the Church that God reigns and loves and speaks is sustained and renewed through the prayers of her members. Her life is in Christ and her life is vigorous as her members try to live in and with Christ. We call all Christians to fresh efforts to deepen their prayer-life, to search for those forms of prayer which are most relevant to them in their own situation and to develop that talent for stillness in the presence of God which all possess in some degree. We seek in all things to follow the Lord's example. The Lord withdrew for prayer and took his disciples with Him. From prayer He and they returned to fresh service of and in the world.

The role of the Church in the world is the role of her Lord—that of the Suffering Servant. To this theme of the Servant Church we found ourselves returning again and again.

The impatient protests of young men and women drove home to us that the Church will be renewed only in so far as she pursues that role. We have to confess that all too often we have failed to serve as our Lord served. Consequently to many men and women inside and outside the Church she too often appears as a self-centred or inward-looking sheltered and privileged institution. The test of every penny we spend, of every meeting we attend and of every service we hold is whether it makes it easier for the world to see the Church in her role as servant. We call on the Bishops and clergy to be vigilant against all temptations to worldliness and to strive to attain to that simplicity of living and detachment from worldly entanglements which is so evident in the life of our Lord.

The ministry, the service, of the Church to the world is and must be

must be discharged mainly by the laity. We have given much thought to the ministry of the laity, what it is and how it may be strengthened. The ministry of the laity does not consist primarily in service to the Church or service in the Church's worship. It consists primarily in witness through word and deed in the world to the Christian Gospel. The Gospel is a proclamation of God's love for all men and of His will that all men should be one in the family of the children of God. It is, therefore, a Gospel of reconciliation. The ministry of lay people is that they should be agents of reconciliation, in the home, at work, in industrial disputes, in the exercise of economic power whether as employers or employed, in the bitterly divisive issues of race, it is for the laity to bring to bear a Christian influence towards social justice, compassion and peace.

In discharging their ministry in the world the laity must be continuously renewed and strengthened by the assembling of themselves together in the House of God, for corporate worship, to hear the word of God and to receive sacramental grace. The first duty of the ordained clergy is to make provision for this. The laity have a right to expect from the clergy help and teaching on how to say their prayers, and encouragement and sympathy when they ask advice on what they should do in their particular situation. They have a right to a proper share in the government of the Church so that any decisions taken may be such as will make the fulfilling of their mission in the world easier and not more difficult, and here the voice of the younger generations with all their vigour, enthusiasm and idealism must be given opportunities of expression.

The fulfilment of the ministry of the Church would be a great deal easier if the Church were not divided. Even now, in spite of our divisions, it would be easier if whatever can be done together were done together. We urge, therefore, that more attention be paid to local Councils of Churches, that all efforts to remedy social injustices, whether at national or local level, should be done ecumenically so that the world may plainly see that what is being done is being done not by this or that Christian denomination but by being done by "the Christians." But even this is a poor substitute for a reunited Church, the one Holy Catholic Apostolic Church. Renewal demands unity: unity cannot come without renewal. Much progress towards reunion has been made for which we thank God. Much more remains to be done for which we pray God's help and guidance.

Our message is a message of hope. God is active in His world. The changes which bewilder are not all evil though all challenge us to find the right human response. God is active in His Church renewing her so that she may more clearly proclaim her faith to the world, more effectively discharge her mission of service to the world and may recover that unity for which our Lord prayed and without which she cannot be truly herself.

It is our belief that God is now renewing His Church. It is for us to recognise the signs of His renewing action and to welcome them and to obey them. It is no time either for despair or doubt. Rather it is a time to remember the Lord's saying, "Be of good cheer, I have overcome the world."

—Church Information Office, London

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Manager

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