

# THE MORNING STAR

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RIGHTEOUSNESS EXALTETH A NATION, BUT SIN IS A reproach TO ANY PEOPLE.

## NEWS

### LOCAL

#### Benefactions for Kankesanturai Sanatorium

The Buddhist patients of the Sanatorium are to be provided with a Vilbare, the entire cost of which is to be borne by Mr. A. G. Wickramapala, Managing Director of the Malibau Hotels, Colombo. A "Sympathetic Catholic" has also undertaken to supply furniture for a Catholic library for the Sanatorium.

#### All-Parties Tamil Conference

The above conference, convened by the leading citizens of Jaffna, was held last Saturday at the Town Hall to consider the position to be taken up by the Ceylon Tamils before the Soulbury Commission. A resolution reaffirming all the resolutions passed by the All-Ceylon Tamil Congress at its Plenary and Special Sessions, was passed with one dissentient. Other resolutions urged the need for adequate representation for the depressed classes, supported the continuance of Adult franchise and requested the Member for Jaffna and the Member for Trincomalee to work for the attainment of the Tamil Congress objects.

#### The Telliappalai Youth Union

The first Annual meeting of the above Union was held on the 7th inst., with Mr. J. D. Aservatham in the chair. A resolution was passed supporting all the resolutions passed at the 2nd Annual Conference of the North Ceylon Minority Tamil Mahasabha. At the end of the meeting, the Chairman distributed the prizes to the children of the eight school and also declared open the new Reading Room run by the Youth Union, a Social followed.

#### Egg Scarcity

Owing to the present scarcity of eggs, the Civil Defence Commissioner has prohibited the use of eggs in Cafes, restaurants, and at Social functions as part of the menu. This new rule, we understand, will not apply to cakes, biscuits, and confectionery where eggs are used as an essential ingredient.

#### The final word on Arasadi

At Saturday's session of North Ceylon Methodist Synod at Kalimuna, it was resolved by a large majority that Arasadi should not be sold. It was decided to amalgamate the Arasadi Training School with the Nallur Training College, lot to ask for an increased proportion of training students to be selected from the Eastern Province,

#### Personal

Rev. G. E. Jessop has been nominated Chairman-elect for 1946 at the North Ceylon Methodist Synod held at Kalimuna. He is to succeed Rev. James S. Mather who has completed his term of five years.

—Dr. Guaratnam Cooke, M. B., M. R. C. P., F. R. S., Professor of Madras Medical College has been conferred the title of Rao Bahadur on the New Year day by His Excellency the Governor. He is an Old Boy of Jaffna College, and a resident of Karainagar.

#### Obituary

The death occurred on the 10th Dec., 1944, of Dalay Kanaganamah, wife of Mr. J. K. Retnamaniam, A. L. F. Maha. The funeral took place the next day, at her residence, "Carmel," Chundikul. The Rev. V. B. Muthuvaloo, assisted by Rev. J. T. Arulananthan and Rev. J. V. J. Arnold conducted the services at the residence and graveside. The deceased leaves behind her husband, two little children, Mr. & Mrs. F. C. Vannithamby (parents), Mr. & Mrs. N. Kathiravasoo (father, and mother-in-law), Mr. & Mrs. P. Mortimer (uncle and aunt) and a number of other relations. She was a former student of Chundikul Girls

College, and was a teacher of St. John's College for some time. A service of Thanksgiving in her memory was held at St. John's Church, on the 10th instant, which was largely attended. Addresses were delivered by Miss S. M. that, the Rev. J. V. J. Arnold and the Rev. V. B. Muthuvaloo.

The death of Mary Ellen, wife of Mr. G. B. Hensman, occurred on the 31st December at Sangili Tope, Nallur, Jaffna after a brief illness. The funeral took place the same afternoon in the presence of a large assembly of friends and relations, the services in the house and at the burial ground being conducted by Canon S. Somasundaram, assisted by Archdeacon Navaratnam, the Rev. V. B. Muthuvaloo and Rev. D. T. Nilea. The deceased was the younger daughter of the late Mr. John Philips of Aniwatta Estate, Kandy and was 75 years old. She leaves behind her husband and a host of relations to bemoan her loss. A memorial service was held on Saturday the 6th inst. at St. James' Church, Nallur, conducted by Canon Somasundaram, who preached an appropriate sermon. Eloquent tributes to her memory were paid on the occasion by Advocate S. D. Tampe.

The death occurred at Telliappalai, on the 28th December, 1944, at the age of 70, of Mr. Sinnappu Sathasivam, Retired Station Master of Singapore, a cousin of Mr. P. Vythilingam, B. A., J. P. U. M., Retired District Judge and a brother-in-law of Mr. S. Nadarajah, Malayan Pensioner.

#### INDIAN

#### D. D. T. Manufactured in Bombay

For the first time India will use the world famous insecticide, D. D. T. manufactured by her own chemists within a period of 12 weeks from now. The credit for manufacturing this "wonder chemical" goes to the Chemical Industrial and Pharmaceutical Laboratories Limited, Bombay, popularly known as "Cipla" who after painstaking research work for over 2 months have perfected a process for the manufacture on a commercial scale. Pending the arrival of a raw material which is not available in India, "Cipla" have started the preparation of D. D. T. on a pilot plant scale. It is expected that nearly 300 to 400 lbs. a month will be released to the public when the actual manufacture commences.

#### IMPRESSIONS OF THE UNIVERSITY CONVOCATION

(By our own Correspondent)

A full account of the Ceylon University Convocation and the speeches made on the occasion have appeared in the daily press. I wish to record here my general impression from first hand observation. The large hall was filled to its utmost capacity and I got the impression that the majority of the audience consisted of ladies in their picturesque dresses. The occasion was unique as the Governor of Ceylon was invested with a degree and the Vice-Chancellor of a British University delivered the Convocation address. The procession of Professors and Lecturers was colourful, for there was a splash of red indicating that the wearers of this colour were Doctors. Even the Professor of Tamil, who is a monk, discarded his vivid yellow garb for the somber black. Indeed, I would have been delighted if the professional staff of the Ceylon University had worn the Ceylon Monk's dress of yellow instead of the funeral black of European monks. Some wore the academic cap, and I would have rejoiced if the two Professors of Science, who are Tamils, had sported turbans, at least to impress the Soulbury Commissioners present that Ceylon is inhabited by Tamils also.

All the three speakers of the occasion, the Vice-Chancellor, the Chancellor, and the deliverer of the address, spoke clearly and their voices were heard throughout the hall. I may say that the Chancellor's voice is pleasant, as his face is genial. A very amusing fact was that Sir Henry Moore performed two functions at the same time. He was both the Chancellor and the Vice-Chancellor, the degree of Doctor of Law was himself much to the amusement of the audience. Indeed, he himself

referred to this amusing situation in his speech. I was reminded of Napoleon crowning himself when the Pope refused to do so. Sir Frederick Rees, who delivered the address is a Welshman (Welshmen, he said, invaded England five centuries before the English) and his quiet witicism added to the interest of his speech. I got the impression that when he described the work of his little University he was on the defensive. Two things stood out in his speech. One was the connexion that his University had with the life of the country by the research work on economic problems and also ancient history. The second was the way they tackled the bi-lingual problem by teaching some students through the medium of Welsh and others through English. In these two ways the speaker showed the way to what he called the penultimate University in the Empire. It is ungracious to criticise the speech of a distinguished guest, of ours, and yet I have to point out the Indian example of some high theme of educational, political, or social interest being discussed on such occasions. I may also observe that one missed the usual address of exhortation to the graduates of the year.

One graduate was conferred a degree *in absentia*. I thought that it would have been better, as it is done in other universities, for some one to deputise for the absent person and receive the degree.

The Ceylon University is still in its infant stage, and I hope that when it moves into the spacious habitation of Peradeooya there will be greater pomp and circumstance.

#### COLONIZATION SCHEMES

The Sub-Committee of the Executive Committee of Agriculture and Lands on Colonization Schemes will be visiting Kilinochchi on Sunday 21st January 1945. They would like to meet the Cultivators and the Colonists under the Karachchi Scheme at the Kilinochchi Govt. School at 10 a. m. to discuss and formulate their proposals for future development of lands in the Scheme. All Cultivators and Colonists are requested to be present.

C. Coomaraswamy,  
Jaffna, 12-1-45.

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#### THANKS

#### S. SEBASTIAMPILLAI

AND

DAN. A. SATHIANATHAN  
thank all friends and relations who sent messages of condolence and attended the funeral of their late mother-in-law.

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பாசிக்கிப் பசித்தோமையருள்  
யேக சாம்மேசன் வெறை ரூ மேங்கதவே

楚山堂叢書

1945 ம் ஜூலை வரி ம் 19

வகுப்புவாதத்துக்குக்  
காரணமும்

அதற்கு திவாரணமும்

## Causes For Communalism and the Remedy for it

இலங்கை நாடு அவன்கிறேலி  
பர், சிழுகிளிஸ்ட் போன்ற ஒரேசித்  
மான குடிபகுண்ணடையே தேசியமா  
கிழுப்புவெளி வகுபவுத்தாக்கிடமே  
வில்லைபென கம்செஸ்லஸம். இலங்கையில் பெருப்பான்னமையோர் கிள்கள்  
வரும், சிறுபான்னமையோர் தமிழ்,  
முழுவீல்மக்கள், தூஷிரப்புப்பி  
யர், மலப்பக்காரரெனப்பட்ட பல  
திறக்கின்ற குடியேறிய நக்கின் ஏரு  
கள். இப்போப்பட்ட பல திறக்கின்  
ஏர் சேர்த்து இவர்களுக்குச் சுதந்  
வினாக்கள் தாம் சினித்தபடி செய்ய  
ஆரம்பிக்கு அப்படியே செப்பதவரு  
கின்றனர். சம்ப்ரகாலத்தில் அரசாங்க  
சுபாமன்பாத்திரம் அருகாமையில்  
நாட்கால எளியைன் சுபாவம் அவர்கள்  
உள்ளனம் எவ்வளவு காம்பம் சிறைக்  
தெதாங்க காட்டும் பளிக்கு. ஆனபடி  
யார் சிறுபான்னமையோர் மனத்தொழு  
யாப்புப் பட்டிருக்கும் செப்பாடும்  
பயமுடுமென்னவைகில், கிள்கள் அடி  
காக்கிளா நம்பவே நம்பப்படாதென்  
பது.

சிங்களவர் அதிகமான மமதை புடன்பறாய் வகுக்கிட்டார். தலைவர் சின்னாரங்கள் அறுவூரித் தலைவர்களை சமயிலை வழி கிட்டுகிட்டார்கள். பெரும்பால் வைப்போரின் சமயிலைவை யனுவரித் தலை சுனப் பேரி திணையுடையலை மொக்கி கண்டார்கள். அப்படிச் செய் தார்கள். பெரும்பால் வைப்போரின் தலை வன்னார்கள்; மாநிதிரத்துவம் மிகுதியும் அவர் வசமாயிற்று; ஆத வினால் தாம் சினித்தபடி செய்ய ஆரம்பித்து அப்படியே செப்புவதற்கு சமீப காலத்தில் அரசாங்க சுனப் மன்றபத்தின் அருகாமையில் நடந்த எளியொன சுபவலம் அவர்கள் உள்ளும் எவ்வளவு கார்வம் சிறைக் தலைவர்கள் காட்டும் பாலிக்கு. ஆனபடி சிறுமையைப்போர் விளையுமாற் பட்டிருக்கும் ஜிப்பாடும் பயமுடையன்றெவ்வளி, சிங்கள அசிகாரிகளை நம்பிவே நெப்பப்படாதென்பது.

இந்த நியாயத்தினுடைய தான் அகில இங்கைக்கத் தமிழர் கொங்கிலே சும், அதுபோன்ற ஏனைய இயக்கங்களும் பார்வையின் இந்த நியாயத்தினுடைய தான் சமமான பிரதிகித்துவம் வேண்டுமென்று நிற்கின்றார்கள். ஆக்கப்படும் அரசியற திட்டங்களே நீந்த ஒரு சாதியுமிகிலும், மற்றிருந்து பிரைவைக் கலைக்கீழ்க் கீர்த்தி மிதித்து இம்மசைப்படுத்த இடமில்லை என்பதிடிக்க அரசியற சட்டமார்க்கப் படவேண்டுமென ஒரேபொழியாம் அனிவருத்துதலின்று உறுத்திப் பேசுகின்றனர். வகுப்புவாதம் வேண்டுமென்று கொலுகிறார்களை வூத தமிழ் மக்கள். தங்கள் இப்படிச் செலவியிடப்படுகிற கொல்லபெரி கொம்மியூனிக்குச் சொல்லவிட்டு, தமிழ் மக்களாகிய சிறுபாண்ணமீயர் இருந்த பாடல்களே. ஆதானினுடைய வகுப்பு வரத்துக்கு வகுப்புவாரன்வெண்பது மேற்கொள்ளப்பட காரணங்களினால் தெரிவாப் பிளங்கும்.

முலம் கண்மைப்பற்ற காலன்கள் பற விடப்படவில் காலன்கள். அதன்பின், சிங்களர் ஆகித்க்கம்பற்றி, தங்கள சிங்கள அரசியற சிங்களங்களையுட், துவக்கத்தையும் மீண்மைப்படுத்தி, காக்கிறியும், தாள்கரிதும், தக்கள் ஜாதிக் கண்ணகளையே மிகுதியும் போட்டிப்பற்றி, தங்கள் ஆகித்க்கத் துவேயே வரவறப் பெறப்படுத்திக் கொண்டிருக்கின்றன.

அரசினரை வருமானங்கு செலவழிக்கப்பட்ட வகையைக் கூற்றுகின்றிக்கீ, அதிக வராளமான பணம் சிக்கை நடவடிக்கே சொரியப்பட்டதா

கன்ன விற்பனை

## குறைந்த விரைவு

கள்ளச் சுந்தையில் அரிசி  
வார்க்குதல் குறைந்த தென்பத்தும்,  
அப்பட்ட விற்பாடுகளைக் கூறவேண்டும்  
முடன்பார் பொகுவின் கொண்டுதாம்  
உண்ணமயாகின், அது சுந்தைத்  
துக்கீட்டுமானவரா என்றும், ஆனால்  
மேலெண் குற்றத் தங்கை மகளை  
விளைக்கு அரிசி வார்க்குதல் மனச்  
சாட்டிக்கு விரோதம் வெய்வர் என்று  
மெந்த எண்ணாத்தன்மை வரது,  
கொடுக்கப்படும் அரிசி இருமடங்க  
காம்க் கூட இப்பட்டக்கலை வகுப்பிலோர்  
கரியமானால் அது வெசுத்தாது  
குரியவரா மீவெளிமொழியிலே  
பொருட்டளின் மூராச்சியாராய்

அதில் சிரோவு அறிவு படிக்கத் Dr. W. M. கிளைட் கண்பார் இல் நடைக்கு வர்த்திராத கண்ட விஷயம் என்னவென்று: “தாழ்க்குஞ்சுத் தொலைபான அரிசி எவ்வளவு தொகை பார விருப்பினும், அது தொகையை பெல்லாம் கள்ளக் காத்து வர்த்தி முழுப்பார சுருக்கி கண் புஞ்சிச் சொன்னது மாத்தோ மல்ல, அத்தோடு அவர்கள் சொன்ன இன்னொரு விஷயத் தகவிக்கப்பட்டத்தக்கது: அது அவர்களுடைய ஒரு முறை ப்பட்டியல்: “உணவுக் கட்டுப்பட்டு விஷயம் வெறும் மேற்கூற; அது கட்டுப்பாடாயுமில்லை, பக்கிந்து தெரிப்பதன் கரிமில்லை” யென்பது. Dr. கிளைட் தொன்னிலையிலே இன்னொரு விஷய மென்னிலையிலே: “கள்ளச் சுக்காலில் அரிசியின் விஷயத்தின் விவரத்தைப்பற்றி இன்னொரு குஞ்சுக்குள்ளா எல்லோருக்குத் தெரிக்கிறதோது”, என்பது. கனமாக்கத்தைவில் விஷயப்படுவதற்கு ஏற்றமிண் அரிசி விருப்பும், கட்டுப்பாட்டுகிறிகள் தவசிகள் தங்களுக்கு. வேலைபாச் சரிவரச் செய்யலிலிருட்டு நீற அனுமதிக்க வேண்டியிருக்கிறதேன் Dr. கிளைட் சொல்லுகின்றார்.

களாக் சங்கதைக்கு ஏராளமான அரிசி எடுதால் நிறுவகதயர்ப்பேயச் சேருகின்றது. இப்படிப்பிரமணத்துக்கு மிராதமைக அரிசியைச் சர்க்கது வளக்கிறதையும், நிற்குறவதையும் கண்ணப்படுத்துகிறது. இப்படிக்கவும் ஏற்ற முயற்சி செப்பப்பட்டு மில்லை, ஆகவே களாக் சங்கபில் நிற்கிறவர்களுக்கும் அங்கு வர்க்குகிறவர்களுக்கும் அருந்த சோதனை தபவிம். உன் தாருவாஸ்தவத்தை விட்டு, உன் அவ்வளை பெற்றால் கண்ணக் கடவுளுக்கு ஒப்புக் கொடுத்திருக்கல்ல. அது பூரணமான கொட்டுப்பலம், ஆனால் உன் சொந்த இங்கட்டின்படி உன் விலையைப் பெற்ற இரத்தினமாகிய உடல் இருப்பதைத் தின்றைக்கே உன் பாலியர் கேசாகிப் பேசுவத்துக் கூட சமயப் பிப்பாயாக.

யாப்பான்  
தொல்வியுறும்போது:

## The Fate of Defeated Japan

ஏன்றால், மாறுவதைக் கிடைக்குமானால் அது தொடர்புடையதாக அதிகாரிகள் செய்வேண்டிய தெல்லாஞ் செய் கிரூர்களைப்பது சங்கங்களுக்கு அத் தாந்தியானால் அவர்கள் கள்ளுக்காக சாதந்தமில் அரிசி வாங்கதொடர்புவில், மற்றப்படியில்லை. இப்போது அரிசி இருமடக்காய்க் காடுபடுகிறத்தினால் நன்மை வரக்கூடியும். இனி உள்ளட்டு ஜெல்லீசு சூர்ப்புது அதை அறநிலைகளை அதிக நன்மை வரக்கூடும். மிகச் சுமாராக பொருளாகிய அரிசி விஷத்தித்தில் கள்ளுக்காக சங்கைப்பது நையியப்படுத்தப்பட்ட தென் சேர் தலைவர் சொல்லுகிறார். ஆனால் மற்றைப்பத நிபங்கள், உணவுப் பொருட்கள் சம்பங்கமயமும் களாச் சங்கத் தெடுப்பறுகின்றது.

சிறுவர்க்குரிய பாகம்

## ஓ. வா. ரா. ஜூம் கோவெலின்றுக்கூடுதல்

144 ക്രമം

விக்ரேஹரா இராணியர் அரசனுடைக்க காலத்திலே, இத்தொழகத்திலே, ஒரு ஆற்றங்கரையில் உதவதற்கு அதை மலைவெப்புற்ற வெள்ளு உதவதினக்கல் கண்ணுகிட்டுப்பட்டது. அதில் பேர் கோஹினூர் (Kohinoor), என்பது. அதைக் கண்டுபிடித்ததற்குள் உடனடை அதை வழங்கிட்டதை அரசாங்கம் நினைவுக்கிட்டு போன்று கொடுத்தனர். உதவத்தோடு அந்த இது கிடைக்கல்லைப்போல் விலை கீழ்க்கண்டு பெற விரும்புகிறதோடு கொத்தக்கூடு அதைக் காலன் பண்ணுகிற காலன் சுருக்கமா யிருக்கவேண்டும். யுத்த அழிவுப்பண்மை தன்மைக்கொடுத்து நூல் தீர்க்கப்படவேண்டும். புதி ஏங்களை இந்தமாய் உலகெங்கும் அறிவிக்கும் சர்வதேச ஒழுங்கு யப்பாதுக்கு முன் விடதாரரேண்டும். பொதுவாகத் தன்மை சொல்லும்பொன்று பலவக்கப் படுத்தப் படாது. சகல இரகசிப் சங்கங்களும், ரூக் குச் கூட்டங்களும், அடியேடே அஞ்சிப்பட வேண்டுமென்பதும் மெங்குதிய சமயத்தில் தீர்மானம் கூறப்படி

# The Morning Star

Friday, January 19, 1945

## POWER POLITICS

The love of power, to borrow a phrase of Milton, is one of the infirmities of noble minds. The love to dominate over one's fellow beings is a natural weakness of the best of men. Though this trait in itself is not a vice, it very often leads to much mischief in our dealings with one another. It is the prolific cause of wars. If today nations are at war, it is almost entirely due to the desire of the German and Japanese nations to dominate over other races. No doubt economic reasons may be a contributing factor, but it is more the love of power than anything else that has made nations indulge in this orgy of destruction. Norman Angell in a famous book has clearly demonstrated that Great Britain does not desire any peculiar economic advantage over other nations because of its colonial possessions. Germany similarly did not much benefit by its colonies before the first Great war and has not been anxious to get them back on economic grounds. If nations wish to have great possessions it is largely due to the desire of having power over other nations.

We find the same desire in individuals. The glamour of politics is due to the power the politician has by the use of his vote in legislative bodies, and by his expectation to have high office in which he could give orders to his fellowmen. Why else does a man spend large sums of money to get a seat in the legislature? His profession to serve his countrymen is all bunkum. It is his thirst to exercise domination over his fellows that impels him to incur such expense and every often go through as Bernard Shaw puts it, a mud bath at elections.

One can understand all this in the matter of politics, because it is ostensibly a game of power. But one wonders why in walks of life whose avowed object is service men should be afflicted with this thirst. Why, for instance, do ministers of religion, who are in charge of parishes neglect their duty due to their flock and hanker after ecclesiastical positions where they could exercise power over their fellow clergy and their congregations? A young man is full of enthusiasm for service and discarding other lucrative professions, decides to become a minister. He does well at the beginning, but as time goes by, the germ of power politics infects him, and he loses his original sense of service, and covets places of power and influence in his Church. Take the case of a missionary. He leaves his homeland and goes to a distant land thousands of miles away with the clear object of serving people in benighted countries. But very soon the splendid vision fades away, as he is saddled with administrative work such as being a paymaster, and in process of time you could hardly distinguish him from a Civil Servant. While when he arrived he would have delighted to go into a remote village to do service to ignorant and poverty stricken people, now he wishes to reside in towns and lord over his fellow-Christians. How else can you account for Dr. Mott's statement that in India ninety per cent of the mission-

aries live in towns and only ten per cent in the villages, while India is ninety per cent village and only ten per cent town? Take a third example. A young man starts life by imagining that his vocation is to teach young minds to 'shoot' and becomes a teacher. He first revels in his work. But soon the virus of power afflicts him, and he longs for a position where, instead of trying to make young minds expand and blossom, he wishes to have a position where he could order about his fellow-teachers, or become a Government Inspector and dispense praise and blame according to his whims and fancies.

Power, Lord Acton, the great historian said, corrupts, and, therefore, men in all walks of life should be careful lest this poison should destroy their good intentions for a life of service.

There are two thoughts that we wish to impress upon the minds of people who desire to have power. First, power should be acquired over one self. When Paris was approached by the three goddesses for adjudication about being the most beautiful Juno promised him kingship, while Minerva the goddess of wisdom promised him real sovereign power which Tennyson thus describes in these powerful lines: "Self-reverence, self-knowledge and self-control.

These three alone leads life to sovereign power".

The second thought is that a pure life of service will ultimately lead to a kind of power that will be widespread, beneficial, and lasting. The men who have exercised the greatest power in the world have not been men like Alexander, Napoleon, or Hitler, but men like Abraham Lincoln, General Gordon, Francis of Assisi, and in our own times, Mahatma Gandhi, who have devoted their lives in unselfish service. These and these alone have achieved "sovereign-power."

## THE MORAL ASPECT OF REFORMS

We have read with the greatest pleasure a special article to the *Times of Ceylon* by Dr. E. M. V. Naganathan on the moral and psychological aspect of political reforms. The minorities are demanding parity representation on various grounds. One is that they wish to have an equal share of power so that there might not be any discrimination against them by the majority community. Another is the national reason that our grand objective is responsible Government, and this cannot be achieved without national unity, and this again requires the growth of the party system where parliamentary majority will rule, and not the unchanging, permanent, racial majority of a single race. Parity representation, or in common parlance, 50-50 representation, is calculated to achieve a parliamentary majority. There is a third and even more important reason why parity representation is demanded, and it is this that Dr. Naganathan has elaborated in the article. No honest-minded Sinhalese leader can study this article without recognising the claim of the minorities and appreciating their point of view.

Dr. Naganathan points out the difference between domination and discrimination, and maintains that even if the majority community has never been guilty of a single act of discrimination, there will be what is worse domination. Under the British rule we have had domination, but not discrimination. But when the Sinhalese majority comes into power there will be both domination and discrimination. Therefore, the minorities gain nothing by the change of brown autocracy into white, but

## A SYLLABUS OF STUDY ON THE ECONOMIC LIFE OF THE CHURCH

(Continued from our issue of 12-1-45)

## 5. The Church as a Social Unit.

"And all that believed were together and had all things common".

The importance of the implications of the Church being a social unit is best recognised in the case of converts. Conversion and baptism into the Church often entail for the converts a loss of social and financial security which must become a concern of the Church. This concern of the Church cannot be less either for all its other members. The care of the Church as an institution and responsibility for its members as individuals must go hand in hand.

## (i) Employment:-

(a) The Church is an employing agency, and the more varied the types of employment it can give, the more adequately it can provide financial and social security. Attention, however, must be paid to the problems incident on this, such as people wanting to get baptized for the sake of getting employment, the necessity of maintaining Christian standards in the treatment of employees.

(b) The Church must also help its members to secure employment in all walks of life. One thing that needs urgently to be done in this connection is to provide for vocational guidance and career counselling in our schools and through such organizations as the Y. M. C. A. and Y. W. C. A.

## (ii) Standards of Living:-

(a) Instruction must be given in school and Church on economic planning for the home with special teaching on the dignity of labour, secondary employments, thrift and productive investment of savings, forms of insurance, the cutting out of unnecessary expense at functions.....

(b) Church workers must live consonantly with the standards of life of the village or town in which they are.

## (III) Marriage.-

(a) The Church should show more intelligent understanding and give larger help to families with respect to this. It must be remembered that the Christian Community in Ceylon is a small Community and that in many ways the social customs of this community are only gradually becoming Christian. This makes, among other things the question of marriage in the Christian Community a difficult and intricate question demanding not so much a flat-ruler application of idealistic rules as intelligent guidance in each case without too great an attempt at consistency.

(b) The effect on the question of marriage in the Christian Community of co-educational institutions, mixed staffs in our schools, social functions in the life of the Church etc., must be studied.

## (iv) Money:-

(a) Why cannot there be a community service fund in each congregation which fund can be used to help members of that congregation who are in need and during their times of need?

(b) Cannot a Community Service fund be used also as a loaning fund to members to provide capital for productive enterprises? Also is it possible and desirable for the Church to organize trade guilds especially where a large number in a congregation ply one trade.

(c) Cannot there be "pools" in a Church for providing dowry and for marriage and funeral expenses?

"If ye fulfil the royal law laid down by Scripture, Then shalt love thy neighbour as thyself, ye do well!"

in fact, to put the matter bluntly, they would not like to fly from the frying pan into the fire.

The effect of domination is largely psychological. The fact that you are not your own master, that you cannot order your own house, and that another is the arbiter of your own destinies, cribs, cabins, and cramps your mind and soul, and takes out of you the best that is in you. That your master is condescendingly kind to you and treats you fairly and squarely does not matter. There is the Damocles sword that hangs above you that you are at the disposal of some one else. We have enjoyed *pax Britannica* and British justice, and our British rulers have looked after our economic, intellectual, and moral welfare, as much as any nation could look after another, and yet we want self-government, dominion status, or independence. Why? The reply was put epigrammatically by Sir Campbell Bannerman, the great British statesman, when he said, "Good Government is no substitution for Self-Government." As Sir P. Arunasalam once said, "we should be allowed the privilege of making our own mistakes."

Our Sinhalese friends should realise that we cannot after 400 years of domination by Western nations afford to be dominated even by a section of our own people, who, unlike the Western nations who have held the scales even, have their own axes to grind. If the Sinhalese leaders want the Island of Ceylon to advance politically, economically, and spiritually, and not merely their own race to have the whip hand over minorities, then they should cooperate with the minorities in

securing freedom to all sections of the people.

The Soulbury Commission consists of statesmen who can be depended upon to view our problems from a wider standpoint. The cry of the minorities is not at all a communal cry. It is the cry of a section of Ceylonese to be delivered from all domination, Sinhalese or foreign.

A Service of Thanks-giving  
in memory of the late

Sarah Rasammah

Thamotharam

will be held  
at St. Peter's Methodist Church  
on Sunday the 21st of January,  
at 9 a. m.

All friends and relations are  
invited to be present,  
and Cross Steet,  
Jaffna.

## ORDER NISI

In the District Court of Jaffna  
Testamentary No. 335.

In the matter of the estate of  
the late Kanagarayar Thillainather of  
Puthur West.

Kanagarayar Sinnathurai of Puttur  
Vs. Petitioner

1. Kanazarayar Seillathurai and  
2. Sinnathurai Sinnathamby of de.  
Respondents

This matter coming on for disposal before H. A. de Silva Esq. District Judge, Jaffna on the 4th day of Dec. 1944 in the presence of Mr. R. Emerson Proctor for the Petitioner and the affidavit and the petition having been read, it is ordered that the petitioner be declared entitled to have letters of administration to the estate of the late K. Thillainather as a creditor and heir and unless the respondents shall appear before this Court on the 22nd January 1945 and state objection or show cause to the contrary.

(Sgd.) H. A. de Silva,  
District Judge.  
R. Emerson,  
Proctor for Petitioner.