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THE

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**Notice**

Please send all editorial correspondence as well as all business matters to Tellippalai. This will ensure prompt attention.

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

**UDUVIL GIRLS' ENGLISH SCHOOL  
FOUNDERS AND PARENTS' DAY**

The Founders and Parents' Day will be celebrated on Wednesday, 15th August, 1945. Please keep the date free.

**CALENDAR OF EVENTS**

|               |  |
|---------------|--|
| July 27 & 28: | "The Conqueror" to be staged by the Tower Club, Jaffna, in aid of the J. I. C. C. F. |
| " 29 :        | J. I. C. C. F. Fellowship Day at Jaffna Central College.                             |
| August 1 :    | Dr. E. F. Paton's arrival in Jaffna.   |
| " 3 & 4 :     | Jaffna Inter-Collegiate Athletic Meet.   |
| " 4 :         | Annual Meeting of the Women's Missionary Society at Uduvil.                          |
| " 7 :         | Public Holiday.  |
| " 15 :        | Uduvil Girls' English School, Founders' and Parents' Day.                            |
| " 17 :        | Semi-Annual Meeting of the J. C. S. I. U. C. at Navaly.                              |

gates wish to have with him in regard to constitutional reforms. It is expected that the Tamil Congress deputation, consisting of Mr. G. G. Ponnaubalan and Mr. J. G. Rajakulendran, as well as the deputation from the Indian Mercantile Chamber, consisting of Mr. H. M. Deesai and Mr. G. R. Motha, will reach London about the middle of August.

**Request for Rice**

Mr. J. Tyagaraja, M. S. C. has given notice of the following motions in the State Council and will move the suspension of all relevant standing orders to dispose of the motions at an early date.

1. That in view of the announcement which appeared recently in the United Press of America that there was a substantial exportable surplus of rice available in Burma at present and that 1/2 million tons will be exported to Central Europe and India shortly this Council is of opinion that the Board of Ministers should enter into immediate negotiations with the authorities in Burma and obtain for Ceylon a just and equitable allocation out of the exportable surplus in question.
2. That in view of the fact that Mullaitivu is situated about 60 miles away from the nearest Kachcheri which is in Vavuniya this Council is of opinion that a Treasury Office should be opened at Mullaitivu.

**Personal**

Mr. J. S. Nicholas, Assistant Excise Commissioner, Jaffna has been transferred to Colombo. Mr. T. B. Wadugodapitiya, Excise Superintendent, Kalutara, has been transferred to Jaffna as Assistant Excise Commissioner.

—Dr. C. T. Williams, Divisional Medical Officer of Health, Western Division has been appointed to the new post of Second Senior Medical Officer of Health.

—Dr. J. R. Handy, Dr. T. Selvarajah and Dr. E. W. Jeyaratnam are among those selected by the Executive Committee of Health for study leave in England.

**INDIAN NEWS**

The Metropolitan of India has accepted the resignation of Bishop Stephen Neill and has issued a mandate for the election of his successor in the Tinnevely Diocese.

—The largest party of Missionaries for India which has come since the Goa party some months ago, arrived in Bombay recently.

—The Madras University Convocation is to be held on the 29th and 30th of August. Justice K. P. Lukshmana Rao is expected to deliver the convocation Address.

—It is learnt that Pandit Jawaharlal Nehru, during his recent period of incarceration, has added a few more chapters to his autobiography bringing it more or less up-to-date. He also started writing a book which deals with all recent political events in the world. Final touches are still to be given to this book.

—A novel plan of celebrating Gandhiji's 77th Birthday by presenting to him on that day at least one hank

of yarn and 77 pice has been balked out by Mr. Narandas Gandhi of the Rajkot Rashtraabala which is the organising headquarters of this year's celebrations. The Rashtraabala has decided on a spinning programme of 76 days as that figure is Mahatma Gandhi's age. The programme commenced last Friday and concludes on Gandhiji's birthday on October 3.

**Notice**

The Annual Meeting of the Women's Missionary Society, will be held at Uduvil Church, on Saturday the 4th of August, at 4 p. m. All the ladies of the S. I. U. C. are kindly requested to be present. Please keep this date free.

K. Saravanamuthu,  
Secy. W. M. S.

**TENDER NOTICE**

The Deputy Food Controller, Jaffna will receive tenders up to 12 noon on Tuesday, 31st July, 1945, for the transport, rebagging, etc., of food-stuffs.

2. Tenders should be made on form obtainable on application from the Deputy Food Controller, Jaffna from whom all particulars on the subject can be obtained.

3. A deposit of Rs. 200 will be required to be made either at the General Treasury, Colombo or at a Kachcheri and a receipt produced for the same before any form of tender is issued.

(Sgd.) E. GOONERATNE,  
for Deputy Food Controller.

The Kachcheri,  
Jaffna, 14th July, 1945.  
29-1.

**The Programme of  
Dr. E. Forrester Paton in Jaffna**

|           |  |
|-----------|--|
| August 1. | Arrival.   |
| " 2.      | At the Christa Seva Ashram, Maruthanamsadam.   |
| " 3-5.    | Convention and Evangelistic Work at Point Pedro.   |
| " 6.      | A. M. Visit to the Union Training School, Nallur.  |
| "         | P. M. Special Meeting at Jaffna Central College for Christian Boys and Girls (S. S. C. class and upwards) of St. John's College, Central College, Chundikuli Girls' College and Vembadi. |
| " 7.      | A. M. At the Ashram.   |
| "         | P. M. Visit Uduvil Girls' English School and Jaffna College.   |
| " 8.      | A. M. At the Ashram.   |
| "         | P. M. Visit Union College, Tellippalai.  |
| " 9-15.   | Boys' Camp at Hatton.  |
| " 16-18.  | A. M. At the Ashram.   |
| "         | P. M. Visit Hospitals.   |
| " 19-20.  | Boys' Camp at the Ashram.  |
| " 21.     | Ashram Anniversary.  |
| " 22.     | Leave for India.   |

**NEWS**

**LOCAL**

**Visit of Dr. E. F. Paton**  
Dr. E. Forrester Paton of the Christa Kula Ashram, Tirupattur, will be in Jaffna, from August 1-22. He will be at our Ashram at Maruthanamsadam on the 2nd, the 8th (morning) and from the 16th to 22nd. Those who wish to see him on these days are welcome at the Ashram.

There will be a Special Camp for boys from August 19th to the 21st conducted by Dr. Paton at the Ashram. All Parents are urged to send their boys to this Camp.

**Culmination of Children's Week Activities**

The activities of the Children's Week culminated last Saturday in sectional children's rallies at different centres. A number of Sunday School children representing the Churches of Uduvil, Tellippalai, Erialai, Nunavil and Chavakachcheri met at Chavakachcheri for a whole day programme. The Pastor, Rev. E. C. D. Mather and the members of the Chavakachcheri Church were the hosts on the occasion. The programme started with a devotional service for the children led by Rev. J. V. J. Arnold and concluded with a concert and a Procession with native music till the station where the party of children were seen off by the Parishioners of Chavakachcheri. The children of the Vaddukoddai Church and adjoining parishes met at Mathagal for a whole day programme. Rev. A. C. Thambirajah was in charge of the Rally which was pronounced to be a great success.

**Post of Deputy Director of Education**  
It is learnt that the Executive Committee of Education has recommended that Mr. T. D. Jayasuriya, Secretary to the Minister of Education be appointed to the Post of Deputy Director of Education. This has resulted in representations being made to government by other officers of the department with claims to the post. The Public Services Commission is now, we learn, considering the recommendations of the Executive Committee as well as representations made by other officers.

**Tamils Will be Heard**  
The Secretary of State for the Colonies has intimated to the Tamil Congress that he will make himself available for discussions that its del-



IN  
EVER-LOVING MEMORY  
OF  
**Rev. V. M. John**  
Died: 27th, July 1942.

We cannot see thee with our eyes;  
Nor touch nor hear thy form or voice;  
But once the well of sense is drawn,  
We'll meet before the Mercy Throne  
And live in joyous company  
[Inserted by his sorrowing children]

**THE SHOP FOR THE BEST BOOKS**

General and Regional Geography by *Unstead and Taylor*.  
Geography of Ceylon by *E. K. Cook*.  
Introduction to Tropical Botany by *M. J. LeGoc*.  
Light and Sound by *Stewart*.  
Heat, Light, Sound and Magnetism and Electricity by *Mackenzie*.  
A Class Book of Physical Chemistry by *Lawry and Sagden*.  
Introduction to Organic Chemistry by *E. J. Holmyard*.  
Higher Algebra by *Hall and Knight*.  
Pitman's Shorthand New Era Edition.

**THE C. L. S. BOOK SHOP,**  
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# The Morning Star

Friday, July 27, 1945.

## THE EDUCATION TANGLE

The Director of Education is reported to have expressed the following opinion in connection with the Educational Reform Proposals at the Wesley College Prize-giving held recently:—

"Now, they are not recommendations. They are decisions by the State Council which the Executive Committee for Education is to implement. So there should be no misunderstanding about it. The State Council is not recommending to anybody to carry out these decisions. When the State Council laid down certain decisions it is up to us to obey these decisions."

As against this opinion we would like to state the following facts and points of parliamentary procedure:—

- The Minister of Education, at the end of the debate, said: "This debate is to consult the views of the House and concrete proposals will be put forward by the Executive Committee."
- The Leader of the House said the same thing at another place soon after the debate.
- The present law governing educational matters is embodied in what is called the "Education Code" which, by the way, is the Bible of School Managers and Teachers. This cannot be lightly set aside. In order to be superseded another code or a number of amendments setting forth the new decisions in legal form will have to be drafted by the appropriate authorities and placed before the State Council for approval. Then and then only will the new decisions receive proper legislative sanction and have the force of law.
- Not every decision of the State Council can be implemented. Some decisions remain for ever as pious opinions. There is no doubt that certain decisions in regard to the Education Reform proposals belong to this category.

The thirst for obedience on the part of the Director is commendable, but he may find that, while he is so prepared to obey these decisions, others concerned may not be equally prepared to obey him unless and until these decisions are made law. He would also find that in trying to obey one decision he has to disobey another.

The Director himself in the same speech provides an example which shows why there cannot be any haste in enforcing or obeying these decisions as they stand at present. He says that this "30" rule already exists and "when it was originally passed it was in reference to rural schools and no thought was given to Colleges in town which were attended by the best of boys coming from long distances. That seems to be a point that should be brought to the notice of the Minister of Education."

Thus there are points to be further considered. The same reference also shows why legal experts have to study all these decisions. The Director may think that the words "rural schools" are definite enough, is

St. Thomas' College, Mount Lavinia, a rural school or a town school? If Mount Lavinia has some pretences to be called a town, what about Vaddukodai, where Jaffna College—another well-known institution—is situated? It will thus be found that definitions by amateurs are likely to fall short of the standards required by law. The "30" rule, referred to by the Director as part of the law at present, refers only to new schools. This makes a big difference with which we have dealt earlier in these columns.

In these circumstances, any hurry on the part of the Ministry of Education to enforce these decisions, or any hurry on the part of certain others to obey these, can be of no avail.

## THE CHILDREN'S WEEK

The Children's Week in the S. I. U. C. Churches is just over. Those who followed the programme as it was put into operation in the various Churches cannot help but make three suggestions to be implemented in the future work of our Churches:—

- The Ministers of our Churches have each different abilities: Some are good workers among the young, some are good preachers, some are good at pastoral visitation, some are good evangelists, and so on. It is impossible for the same man to be good at everything. It is necessary therefore that in the organization of work in every Church, the Church Committee should see to it that those departments of work which the pastor of that Church cannot do well should be in the hands of others. This is no reflection on any pastor. It is inadvisable that any aspect of the work should be allowed to suffer because the pastor's talents do not lie in that direction.
- More central direction and advertisement is needed if the work planned by the Committee for work among the young is to be fully carried out in the various Churches. It is not enough simply to set a programme and leave it to each Church to carry out as it best can; Every Church should be given as much help as it needs to carry out the programme.
- The time is coming soon when work among the young will have to be almost completely Church-centred rather than School-centred and yet our best leaders for work among the young are in our schools. Ways and means must be found of giving to these people the necessary position and authority in the Church so that they may do this work for the Church. This will also make it possible to have an immediate correlation between the work of the Church and the work of the School.

Thoughts about Children's Week lead also to thoughts about the need to win all of our people—children and grown-up—to the love and service of Christ. While it is generally recognised that children should not only be brought up in the fear and nurture of the Lord, but should also be helped to make a personal decision to accept Jesus as Saviour; it is not equally recognised that adults too have to be challenged from time to time to renew their vows of conversion and consecration. In convention meetings held for adults there is too much dignity and too little of the awareness of that spirit which "blows where it lists." Somehow without falling into the danger of pure emotionalism it is necessary to seek from all our people a response, intellectual, moral and emotional, to the demands of the Gospel.

## SOCIAL PROBLEMS OF INDIAN CHRISTIANS

A discussion on this subject on the fourth day of the Bangalore Conference Continuation, 7th June, was led by Mr. G. V. Job of Chingleput and Mr. B. Yesupriya of Bangalore.

### Mr. Job's Address

Mr. Job's said: (summary).  
Caste in the Christian community is a vestigial element like the verniform appendix, which while performing no useful function ever remains a potential menace to life. Simply as a means of gratifying one's personal vanity it may be tolerated. And the people who parade their ancient genealogy in order to remind themselves and impress upon others that they are not the lowest of the low—for most of the caste categories to which Indian Christians may lay claim to, belong to the fourth group of Hindu traditional castes—may be pitied. But caste within the Christian community manifests itself in other forms which are thoroughly unchristian in principle, and disruptive in effect. It manifests itself as unhealthy competition and hateful rivalry in the scramble for Mission employment. Nepotism, the shielding of misdemeanour and the suppression of the claims of weaker sections of the community are the resultant evils: it creates great cleavages in the churches. Such cleavages run not along the lines of understandable differences of opinion on matters relating to church administration or methods and policies, but along caste lines. In many cases, it is just impossible for a pastor belonging to one caste to be sent as the minister of a church where a majority belong to another community.

The poison of caste operates perhaps more virulently than in the two previous situations when it denies freedom of choice to the youth of the community in the field of matrimony. Young people who had come to know, appreciate and love each other, and who are in every respect suited to each other, are effectively debarred from consummating their love in marriage just because the grandfather of the girl and the great-grandfather of the boy belonged to different strata of Hindu society. As long as marriages are arranged by parents and as long as there is a paucity of well educated bridegrooms to meet the demands of the matrimonial ambitions of parents of prospective brides, normally parents will seek for brides or bridegrooms within their own family circles.

But it is somewhat amusing to see people settled for life in Bangalore or Vellore taking a long journey to Tinnevely to catch a bride for a son, while there are scores of charming girls at hand. But it becomes a matter for regret when parents and relations break the hearts of young people simply and solely for maintaining a stupid prestige.

### Dowry

As a system of re-distribution of wealth within the community dowry may be tolerated. Those of us who are communistically minded may pray that our rich men should be biased with sixteen daughters so that their superfluous wealth may be scattered among sixteen less fortunate families. When dowry is offered as a daughter's share of the family property to which she is legally entitled, it can be accepted with a clean conscience. But there can be no excuse for this practice when it becomes blackmail and extortion as it only too often becomes, so much so that the birth of a daughter plunges the family into anxiety and forces upon it all forms of cruel economies. The most disconcerting development in recent years has been this. Even when a girl is highly educated, at great expense, the thoughtless possessor of a son and the unromantic son himself, demand a dowry before the knight errant could be persuaded to bestow condescendingly his love upon the unfortunate girl and lift the load from off the heart of the anxious parents.

### Marriages with Non-Christians

Marriages between Christian and members of other faiths are taking

place and these are likely to become increasingly frequent. There are some who feel that this practice should be totally condemned. Paul suggests that it is not desirable to be "unequally yoked with unbelievers"; but does not prohibit it. On the other hand, he seems to see that this may be one way of spreading the Gospel. For the Christian to Christ and her Christian conduct, win the unbeliever to the faith. That is a very sensible attitude to take. Instead of insisting upon baptism without conviction, and giving rise to the scandal that a man becomes a Christian not because he loves Christ, but because he is stricken with the charm of a Christian woman, we should insist upon such unions taking place under conditions where the Christian ideals of marriage are maintainable, and where the freedom of exercising one's Christian practices and worship is ensured. The problem in such cases is the future of the children. Here every effort should be made to provide for their Christian nurture and training. In order that these values may be preserved, the Church should keep in close touch with the man or woman who has been thus unequally yoked with an unbeliever, and the community should extend to such all the privileges of membership in it.

### Women as Bread Winners

In the lower middle class, the wife as well as the husband has to earn in order to maintain the family. In a rural economy it is natural and easy for both husband and wife to bring something to the family exchequer. But under other conditions it becomes a necessity, because on the wife is thrown the double burden of running a home and doing a full time exacting job. In the upper middle class this is unnecessary, but is frequently practised in order to earn money. This is primarily an economic problem. But the aspect in which it has to be examined here is its effect upon the home. The children under these circumstances do not get from the home the attention, care and nurture which is their due. And when the wife is in Government service where periodical transfers is the rule, the home is really broken up, and sometimes moral disasters occur.

### The Solution

The last problem requires a great deal of careful investigation and thought. It may be necessary to let wives and mothers take up full time work outside the home. In certain professions like teaching and medicine, women do have a place and when unmarried women are not available, married women may have to be recruited for public service. But the fact that a woman's place is in the home, which is her empire by right, and that she has exacting and noble duties there should be kept in the forefront of thought when dealing with this problem. In the case of the lower middle class the cruelty should be removed by raising the economic standard of that class.

In regard to caste and dowry in the deleterious forms in which they manifest themselves, the whole community should register its solemn denunciation, in addition to laughing it out of court on every possible occasion. But there can be no radical cure unless the community's ideas of value are clarified. We should learn to say that "A man is a man for all that." We must teach ourselves to realise the fact that to be a Christian is the proudest distinction in India today. For if the community as a whole has established a reputation for probity and rectitude, that reputation can only be diminished by parading caste differences of which the Hindu himself is heartily ashamed.

Our attitude to riches must change. It must not be forgotten that Mammon is always a Mammon of unrighteousness. In a competitive and capitalistic social order, even well earned money is tainted with the sin of sweated labour. Every extra rupee in the hand of a Christian should burn into his palm; he must ask himself whether by grasping it he is not depriving some one else of much needed food and clothing. John Wesley's advice should become the community's motto: "Earn all you can; save all you can and give, all you can." — From "The Guardian."

## BOOKS OF SPECIAL INTEREST

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