

# MORNING STAR

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JAFFNA, FRIDAY, Jan. 5, 1945.

NO. 1

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

**Communications**

Letters to: THE ENGLISH EDITOR,  
Vaddukottai &  
THE TAMIL EDITOR,  
Uduvil, Chunnakam.

News to: THE NEWS EDITOR,  
Teliippalai.

Advertisements,  
Inquiries &  
Remittances to: THE MANAGER,  
Teliippalai.

**NEWS**

**LOCAL**

**Uduvil Y. M. C. A.**

The Annual General Meeting of the Uduvil Y. M. C. A. was held on Monday, 1st of January with the Vice-President, Mr. Pararasisingam John in the chair. The Secretary presented the Annual Report. After the election of Office Bearers for the ensuing year, a Social followed, at the end of which Mr. Lyman Kulathungam addressed the members on the Scope and Functions of a Rural Y. M. C. A. He reminded the members of the rich traditions associated with the Uduvil Y. M. C. A. and expressed the hope that they would in the coming years strive to maintain those traditions at any cost.

**Obituary.**

The death took place, at Uduvil last Friday, of Mrs. John Chellappah the wife of the late Mr. John Chellappah, retired Udayar of Uduvil. The funeral took place the next day. Rev. G. D. Thomas, the minister of the Parish, officiated at the service both at home and at the graveyard. The deceased lady was a member of the Uduvil Church and was well known for her gentle ways and meek disposition.

The death occurred on the 32nd ultimo at Udupussellawa of Mr. R. J. Sathianathan, Asst. Superintendent of St. Margaret's Convent. His remains were brought by car to his residence at Uduvil, where they were buried at the Wesleyan Church cemetery. Rev. S. S. Richards officiated.

The death took place, on the 27th of November after a brief illness of Mr. S. H. F. Welch of Arady, a brother of the late Rev. R. C. P. Welch Minister of the S. I. U. C. The late Mr. Welch had worked in F. M. S. for over thirty years and returned to Jaffna in 1931. The funeral took place at his residence in Arady. He leaves behind his wife and four children.

**A Reading Room for Teliippalai**

A Reading Room for Teliippalai was declared open on Saturday the 30th ultimo by Rev. A. V. J. Arnold, in the midst of a good gathering of young men and others. After the opening ceremony speeches were made by Mr. S. R. Basiah, the President, Mr. A. K. Kandiah, Principal of the Matara Government English School and Mr. P. Nagalingam, Proctor S. C. "Asokamala" in Colombo

A number of well-wishers of the histrionic art met at an exploratory conference at No. 15, Hamer's Avenue, Wellawatta, on Sunday, the 17th ultimo, at 3 p. m. It was decided to stage "Asokamala", a Tamil play from Ceylon history, towards the latter part of March 1945, under the auspices of the Cultural Section of the All Ceylon Tamil Congress. The gathering included Pandit M. Nalinambay, Messrs. P. Amirthalingam, U. S. Kandiah, K. Ponnambalam, U. S. Nalliah, G. Thillainathan, A. Aloniah, K. Krishnar, S. Aiyadurai, C. Kundasamy, V. K. Ponniah, A. Theiyvendram, N. Ponnudurai, and U. Kamalingam.

**Council Calendar for 1945**

Annual Meeting	Feb 16 17
Journal	March 3rd
Distribution of Till Boxes	" 4th
Self Denial Week	" 25-31
Regular letter	May 6th
Childrens Week	July 15-21
Anti-Annual Meeting	August
17-18	
Secular Teachers' Retreat	24-26
Distribution of Till Boxes	Sept 23rd
Council Sunday	" 30th
Council Festival	October 5

**No more coloured Ballot Boxes**

It is understood that the law relating to elections of local bodies soon to be amended. The chief change will be the abolition of the coloured box system and the substitution of a ballot paper on which the voter will be required to cross against the name of the candidate for whom he is voting as well as other changes are contemplated with a view to check various forms of malpractices at exist at present.

**Tamil Congress Questionnaire**

A questionnaire on the need for a United Tamil front before the Soulbury Commission has been addressed by the All Ceylon Tamil Congress to nearly 300 Tamils in Jaffna with a request to favour the secretaries with a reply. The questions relate mainly to the representation of the "depressed classes".

**The Study of other Faiths**

On Thursday was inaugurated at the Christa Seva Ashram Maruthanadam, a Fellowship which is to meet about once a month for the study of other Faiths. The first meeting of this Fellowship was held on the same day when Mr. K. Navaratnam of Kalanlayam read two papers, one on the "Philosophy of Religion" and the other on "Hindu Religious thoughts".

**Report on Rural Reconstruction**

The creation of a Central Board of Rural Development and of an Economic Advisory Council to Government, the establishment of an independent Department of Statistics and the inauguration of a Rural Broadcasting Service are among the recommendations which Mr. G. de Soya has made in his Report on Rural Reconstruction in Ceylon which was long overdue. His strongest impression was that Rural Reconstruction was getting to be considerably over done and is in danger of developing into what is vulgarly called, a racket. Mr. de Soya's recommendations aim at converting what may come to be known as the "Upplif Racket" into a far-reaching Scheme of rural development.

**WANTED**

Accounts Clerk—with knowledge of type-writing and business correspondence. Good prospects for the right man. Salary according to experience and ability. A popular man preferred. Apply with copies of two recent testimonials.

**Novelty Silk Store,**  
Main Street, Jaffna.

1-1.

**JAFFNA COLLEGE**

The new term begins on January 8th, 1945. New students will be admitted between 9-30 and 11-30 a. m. Classes begin at 2-30 p. m.  
**K. A. Selliah,**  
Ag. Principal.

1-1.

**UNION COLLEGE**

Re-opens after Christmas Holidays on Tuesday, January 16th, 1945, at 9 a. m. New admissions to classes from the Kindergarten to the H. S. C. on the same day. Boarders return the previous evening.

**I. P. Thurairatnam,**  
Principal.

1-1.

**DISTRIBUTION OF SUBSIDIARY FOODSTUFFS**  
The unmentioned commodities will be issued in the Jaffna District to all consumers except those served by Co-operative Stores on the basis of the rations given below for the period 1st to 25th January, 1945.

- Kasaly Dhall 3 oz.
- Blue Peas 3 oz.
- Toor Dhall 1 oz.
- Green Dhall 1 oz.
- Split Peas 1 oz.
- Coriander 1/2 oz.
- Cummin Seed 1/2 oz.
- Tamarind 1/4 oz.

2. Consumers are advised to draw their rations of the above articles along with their rations of other commodities.

**E. Gooneratne,**  
Asst. Govt. Agent (S), Jaffna.

**ST. JOHN'S COLLEGE JAFFNA**

Next term begins on 10th January, 1945.

Admission of New Boys on 8th and 9th January.

University Entrance, Pre-Medical, H. S. C. and London Intermediate classes in Arts and Science: Classes for the 1946 examinations will begin in January, 1945.

**Thomson Scholarship:** Consisting of free tuition, tenable for two years for entry into Form I. Candidates must be under 12 years of age.

**Crossett Scholarship:** Consisting of free tuition, tenable for two years for entry into Form IV. Candidates must be under 15 years of age.

The examination for the above scholarships will be held at the College at 9.00 a. m., on Monday the 8th of January, 1945.

Further particulars from the Principal,

**J. T. Arulanatham.**

1-1.

**INTERNAL PURCHASE SCHEME**

**HARVESTING OF PADDY IN THE JAFFNA DISTRICT**

By virtue of the powers vested in me by the Defence (Miscellaneous) Regulation 37, the Defence (Purchase of Foodstuffs) Regulation 1942 and the Defence (Paddy Cultivation) Regulation 1943, I do hereby direct that:

1. Every person whether owner or cultivator in charge of the reaping of the harvest of any Paddy or Kutakkan land situated within the Jaffna District and which is expected to be harvested during Kalapogam 1944-45, shall inform the Kirama Vidane of the area in which the land is situated:
- (a) the date on which it is proposed to reap and thresh the harvest on the land.

(b) the name, situation and extent of the land.

2. No cultivator, shareholder or other persons having interest in any land cultivated with Paddy or Kutakkan situated within the Jaffna District shall remove any paddy, harvested in Kalapogam 1944-45, from the threshing floor until the harvest has been checked and verified by the Kirama Vidane or any other officer authorised by me in writing.

3. Removal thereafter to the barn or other places of storage within the Maniagar's D. R. O's division should only be on permit on form D. F. S. & C. 12, issued by the Kirama Vidane of the area in which the threshing floor is situated or other officer authorised by me in writing.

4. Removal to places outside the Maniagar's D. R. O's division should only be on permit issued by me or any other officer authorised by me in writing. Non-residents who desire to remove their stores outside the Jaffna District should make their application on form D. F. S. & C. 34, in duplicate through the Revenue Officer or A. G. A. (E) of the area in which they reside.

5. The levy of two bushels per acre be delivered to the Kirama Vidane or any other officer authorised by me in writing at the threshing floor.

6. If no application for removal of any store to a place outside a Maniagar's D. R. O's division is received within six weeks of harvesting of same, the paddy in question will be taken over by me and payment made at the rate of Rs. 5-00 per bushel for well-ripened paddy free from chaff, etc.

**E. Gooneratne,**  
Asst. Govt. Agent (Emergency),  
Jaffna.

Jaffna Kecheheri,  
20th December, 1944.

**CEYLON SAVINGS BANK**

**RALE OF INTEREST**

It is hereby notified by the Directors of the Ceylon Savings Bank, that the rate of interest to be paid to depositors under rule 3 for the year 1945 be 3 per cent.

**L. H. METZELING,**  
Actg. Secretary.

January 3, 1945.  
1-1.

**Announcing New Arrivals**  
OF  
**Benares, Organza, Silk,**  
**Tissue and Best Sarees**

IN  
LOVELY SHADES AND MODERN DESIGNS.

A WIDE RANGE Hundreds to select from:  
You can select a Saree to suit —both your fancy and Purse

AT  
**NOVELTY SILK STORES**

Main Street.

Jaffna

**THE SHOP FOR THE BEST BOOKS**

- Inorganic Chemistry by Osocroft
- Practical Physics by Allen Moore
- Pitman's Shorthand Instructor
- Key to Shorthand Instructor
- Practical English by Samaranyaka
- Longman's English Prose Selections by Chinnaswami
- Coverly Papers by Myers
- Latin Prose Composition by Mountford
- First Course in Hygiene by Lyster
- A Class Book of Physical Chemistry by Lowry & Sugden

**THE C. L. S. BOOK SHOP.**

First Cross Street, Jaffna.





# The Morning Star

Friday, January 5, 1945

## TAMIL UNITY

The mammoth meeting that assembled three weeks ago at the Jaffna Town Hall is evidence that the Jaffna Tamils are absolutely united, and stand enthusiastically behind their young leader. The presence of distinguished men that came from other parts of the Island is added proof that Tamils all over the Island stand together on the same political platform. We cannot, however, ignore the fact that there is a little rift in the lute, but it is not so great as to mar the music of Tamil unity. The Councillor from Batticaloa is a young man who is in the formative period of political life, and seems to be under the spell of the Sinhalese leaders. We would advise him to be guided by his elders, and develop a corporate sense, and pay heed to the common voice. As to Mr. Mahadeva, we would like to point out to him that what the minorities in general and the Tamils in particular want is not more legislative seats but a parity representation that will prevent domination by a single community. We would also impress upon him that a ratio of 60-40 which he is advocating will result in a perpetual racial majority which is only another name for autocracy as opposed to democracy. Mr. Mahadeva, as the son of the initiator of constitutional reforms for Ceylon and as the nephew of the champion of the Tamil people, has a duty to perform to his countrymen. It is not too late for him to retrace the false steps he has taken and return to the Tamil camp.

We have painted a rosy picture of Tamil unity. Yet we have to realise that there are possible dangers ahead that we must guard against. There is murmur, however small, among the Tamils of the Eastern Province that they have been badly neglected too long. There is a small section of Indians who are afraid that the Ceylon Tamils are trying to make a cat's paw of themselves to gain their own ends. There is division in the Muslim ranks. The Burgher is not enthusiastic. We do not yet know exactly where the European stands. We have no doubt that all the minorities will ultimately stand together at least in the matter of balanced representation. We are pointing out these dangers in order that the Ceylon Tamils may move with caution, tact, and generosity. We are especially afraid of the stand taken by a section of the Jaffna Association which is anxious to have a large share in the spoils of legislative seats allotted to the minorities. No doubt, the Ceylon Tamils are the most important section of the minorities. Indeed, of all the races of Ceylon, it is they that all along stood in the van of political progress in the Island. And yet, they should in no way show any selfish spirit. Nobility imposes obligation, says a French proverb. Today as the leaders of the minorities, if others demand preferential treatment, they ought to give it with good grace. We demand parity representation with the preponderatingly large majority of Ceylonese. Shall we not observe

the same principle among ourselves? Our goal is not multiplicity of seats but balanced representation to prevent domination.

We wish to emphasise above all that in other important matters too we should speak with one voice before the Soulbury Commission. We should not repeat the mistake made before the Donoughmore Commissioners, where the various Tamil Associations sang different tunes. We are told by one of the students of Sir George Butler, one of the Commissioners, that Sir George told him that the Commission was much disappointed in not being able to gather from the evidence given the exact position of the Tamil community as regards reforms. The result was that the Commissioners brushed aside the conflicting views of the Tamil witnesses, and formulated their own views of reforms. It is said of Mr. Gladstone that at the end of a Cabinet discussion in which conflicting views were expressed, he said: "Whatever views we may hold, it is important that we should all say the same thing." That should be our policy. Except in the matter of balanced representation, there may be conflicting views among the Tamil leaders. The Commission will be here in a few weeks, and no time should be lost by the Tamil leaders to formulate a unanimous, clear-cut policy as regards at least the other cardinal subjects: Committee vs. Cabinet System; Bicameral legislature; and Adult franchise. We are afraid that the Tamil Congress has not yet got down to real business. The resolutions passed are too general and vague. It is time that a clear and unequivocal statement of our position should be formulated and leaders who are to give evidence before the Commission should be called upon to toe the line and speak with one voice. Otherwise, we will not be able to make any impression on the Commissioners.

## EVENT & COMMENT

### INCREASE OF CRIME.

The Chief Justice deplored the increase of crime in the Island. This is an old, old story. Once in a while a prominent personage draws attention to the fact and makes some general remarks, and all is silent again. No one seems to tackle the problem in a practical manner. Everybody knows that drink is responsible for most of the crimes committed in this country. But when it comes to practical politics the Government promotes drink by establishing state distilleries and makes drink respectable. It does not say: Thou shalt not drink, but thou shalt not drink illicit liquor. Another prolific cause is the grant of Adult franchise. The hooligan thinks that he can control elections, and a sense of law and order has become of late blunted. There is now really an aristocracy of hooligans who are in a position to dictate even to State Councillors. It is a strange fact, but nevertheless the general impression of the country is that the guardians of peace themselves promote the increase of crime. The Police Commission that is about to sit ought to be able to tackle this aspect of the problem.

### A Service of Thanks-giving

in memory of

#### Daisy Kanagamah

beloved wife of Mr. J. K. Retnanandam, A. L. F. Mamo, niece of Mr. & Mrs. P. Morimer, Chundikuli, and daughter of Mr. & Mrs. F. G. Vanitambay, Wattala, will be held at

St. John's Church, Chundikuli

on  
Wednesday, January 10, 1945  
at 6 p. m.

Friends and relations are requested to be present at the Service.

Chundikuli,  
January 2, 1945.  
J-4

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

"Like unto leaven HID in three measures of meal  
Like unto a city SET upon a hill"

"To what extent is the economic life of the Church as an institution rooted in the economic relatives of the Country's life? How is it that the Church in Ceylon remains and seems to be content to remain middle class?"

### I. Christians and their Financial Status:

"Not many wise after the flesh, not many mighty, not many noble are called."

What is the occupation and the income of the bread-winners in each congregation? Compile statistics on this and use such statistics.

(i) to find out to what extent the average income of a Christian home is higher or lower than the average income of a home in the same locality. If higher, does that mean that the percentage of unemployment within the Church is less, or that the Christian Community belongs to the richer class? If lower, then is it for the opposite reasons?

(ii) to find out to what extent the Christian Community is a cross section of the whole local community. For instance what proportion of the Church members are artisans, farmers, etc? Can a Church be called a village Church when it is not rooted in the village, but is only set up there and is composed chiefly of village school teachers? The situation is worse where the village school teachers do not belong to that village, some of them not even living in the village where they teach.

Social surveys, as described above can be undertaken by members of staffs of our Christian Colleges and by special interest groups in Churches, Y. M. C. As., Y. W. C. As., etc. For Social survey patterns see surveys in India made by the Christian Colleges there.

### 2. The Economic basis of the Church

A. Improvement of economic conditions both of Christian Communities as well as of whole village and town communities.

"Good tidings to the poor, release to the captives,  
Sight to the blind, freedom to the oppressed."

(i) A Christian worker in a village or town has, apart from his special responsibilities as a pastor, teacher, ...also his normal citizenship responsibility in that village or town. For both reasons he must think of the village or town in which he is as a whole, and not merely think of his own immediate congregation or institution. A full time Christian worker is stationed in a place to serve that whole place. (This aspect of Christian Work must be borne in mind in the training centres where these workers are trained).

(ii) Government plans for economic uplift must be studied and actively supported and supplemented by the Church, viz. instruction in better methods of agriculture, development and colonization schemes, co-operative and marketing arrangements, industries, health education, etc.

(iii) Our educational work must be related to citizenship training. Special attention must be paid (a) to seeing that pupils are not divorced in their thinking and habits of living from their home conditions and village needs (see Wardha scheme); (b) to the need of higher education in the languages of the Country (see Report of the Special Committee on Education); (c) to provide good and suitable education for girls. Parents must be educated against being satisfied with giving their daughters a cheap education in boys' schools which admit girls.

B. Economic resources of the Christian Community and the institutional framework of the Church.

"Ye cannot serve God and mammon"

(i) Do Churches get the ministers they need or the ministers they can afford? Will it help the work, if ministers and evangelists were paid out of a central fund towards which all Churches contribute according to their ability?

(ii) What would be the Christian compromise between paying its full time workers according to their qualification and according to their need? Can the principle of a basic

salary with allowances be applied? (of Servants of India Society, Mission Boards).

(iii) Is the work in Ceylon being handicapped by too exclusive an insistence on one grade ministry—the grade being too high for some and too low for others?

(iv) Can one way of increasing the number of ministers, without increasing the financial charge on our Churches, be to employ them in our schools and have them also serve in Churches? Is this feasible? Is this desirable?

(v) Is an unpaid ministry impossible of achievement? Will it become more feasible if we divorced the functions of priest-pastor and prophet?

(vi) How can voluntary lay-workers be used to the best advantage? What about dividing a congregation into small groups of families and having laymen assume pastoral responsibility for these groups? Also by this means 'Cells' will be created which can be a means of visible Church life.

(vii) A large use of voluntary lay-workers as well as larger success in raising an unpaid ministry will make more practicable the employment of full time paid workers for 'specialised' tasks: viz. Youth, Christian Education, Social Action etc. Pastoral work constitutes the warp of the texture of Church administration specialised work constitutes the woof.

(viii) Why not run as many of our educational institutions as possible on a Fellowship basis—the whole staff bearing and sharing the whole responsibility of the institution both financial and administrative?

### 3. The Development of Resources

"On the first day of the week let each of you put aside a sum as he may prosper."

There should be systematic education of our people through the publication and distribution of appropriate literature; in pastoral conversation and from the pulpit on the Stewardship of wealth and time. Time is also wealth, so that as much emphasis, if not more, should be placed on increasing and using the gifts of time of our people. Special teaching along these lines should be made part of the instruction of our young people when they are being prepared to become full members of the Church.

#### A. Wealth

"But these ought ye to have done, and not to have left the other undone."

##### (i) Stewardship.

The love of money and the entanglement of possessions are a part of the power of darkness from which God through His Son has set us free. We are no longer our own; we belong to Christ, and time and money are ours not for our selfish enjoyment, but as a trust to be used for His Glory in the service of His people, and for which we are answerable as stewards to God. This involves a prayerful control of our expenditure and of our giving.

##### (ii) Controlled expenditure.

The Christian must take careful consideration before God of the use of his resources; this will involve rigid avoidance of all extravagance in spending on clothes or food, or ostentation in weddings or entertainment. It will include wise provision for saving and giving, and for some expenditure on things which will better equip him in mind and spirit to enter into the fullness of life on earth, which is the rightful inheritance of the sons of God. The scale of his expenditure in this, and in such matters as provision for the education of his children, are matters on which no rules can be formulated; it must be determined by each man with prayerful thought that his expenditure may be made with due proportion and a sense of responsibility. In thus bringing his use of money under the control of God the Christian may find himself obliged to break with some of the conventions of the society in which he moves, but a deep sense of dependence on God will release him from an undue dependence on the opinion of men.

(To be continued)