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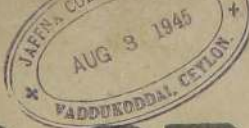
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THE



# MORNING STAR

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## Notice

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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, 29-2.

## CALENDAR OF EVENTS

August 3 & 4 : Jaffna Inter-Collegiate Athletic Meet.  
" 4 : Annual Meeting of the Women's Missionary Society at Uduvil.  
" 15 : Uduvil Girls' English School Founders and Parents' Day.  
" 16 : 'Sakuntala' at Chundikuli Girls' College.  
" 21 : The Ashram Dedication Anniversary.

## NEWS

### LOCAL

#### Children's Rally at Chankanaï

A very successful Children's Rally was held at Chankanaï on Saturday the 21st when the Sunday Schools of Navaly, Manipay, Sandilappay, Pandaterruppu and Chankanaï met for a half day programme. The devotional service was led by Mrs. Thuraisingham. A Concert followed at which short plays were staged by the Sunday School Children of Manipay, Pandaterruppu and Chankanaï. There was also a Singing Exhibition. After light refreshments were served to the children by the Chankanaï parishioners, there was a long procession with native music, which concluded the day's programme.

#### Prize Day at St. John's College

The Right Revd. C. D. Horsley, Bishop of Colombo presided and Mr. Justice Wijayawardene was the chief speaker at the St. John's College Prize-giving which came off last Saturday. Commencing on the present educational policy, Mr. Justice Wijayawardene said that he had read a few days ago certain comments made by the Principal of Wesley College and his view that the present policy would result in the elimination of such leading institutions like Wesley College. He felt sure that if that view was correct, those who shaped the educational policy of the country would see the urgent need for modifying their schemes and averting such a contingency. He refused to believe that their statesmen could be so short-sighted as to refuse to modify their schemes once they realised the danger of pursuing such a policy. They would learn from their past, said the speaker, the utter futility of expecting any educational scheme to bring lasting good if it was opposed to principles of justice and fair dealing. Such schemes would only lead to acerbity between various sections. The Principal, Rev. J. T. Arulantham, discussing the new educational policy in his report said that it was his firm conviction that denominational schools should be free from State Control if they were to give their particular contributions. To get the best out of any school there should be only one controlling body free to work according to its ideals and carry out its policy unhindered by outside control. Dr. C. Candiah, Medical Superintendent, an old boy of the College, proposed the vote of thanks.

#### Firearms for Railway Guards

Railway guards may in future be provided with firearms to prevent a recurrence of the shocking outrage that occurred on Friday last between Maho and Anuradhapura when Mr. S. Selvadurai, a Railway guard was murdered by unknown assailants who made good their escape with four Service Mail bags. Special steps

have been taken by the Police to bring to book the perpetrators. According to a statement by the Deputy Inspector General of Police, G. I. D. very much more than the routine inquiries are being made.

#### More Rail-cars for the Railway

Steps are being taken, it is learnt, to import 23 rail-cars in the next financial year. 17 rail-cars were ordered but the Crown Agents are said to have explained that owing to the rise in the cost of rail-cars the money provided was sufficient to build only 12. In view of this it is proposed to ask for additional provision in the Committee stage of the Budget and order 23 rail cars in all. Of the 14 locomotives ordered, four are expected shortly.

#### Manipay Leads Again

At a public meeting held at the Memorial English School last Saturday in connection with the Victory Savings Week, Mr. C. Thiagarajah, Chairman of the Village Committee announced that Manipay has considerably exceeded its target of Rs. 25,000, the total invested being Rs. 41,973 in Savings Certificates and Rs. 15,000 in Ceylon Defence Loans making a total deposit of Rs. 56,973 during the Victory Savings Week. He thanked his helpers for their co-operation.

#### Personal

Mr. N. Velupillai, Administrative Assistant to the Director of Commerce and Industries, Colombo, has been appointed to act as Office Assistant to the Assistant Government Agent Vavuniya. Additional Assistant Collector of Customs, Mullaitivu and Additional Assistant Provincial Registrar of Marriages, Births and Deaths for the District of Vavuniya with effect from 1st September 1945. He was Maniyagar of Valigamam North and East (Chunnakam) and Vadamarachchi (Point Pedro) before he reverted to the Clerical Service.

Dr. J. A. Guyomar, O. M. I. Bishop of Jaffna is proceeding to Europe on medical advice. Rev. Fr. J. Emilianus Pillai, O. M. I. has been appointed Administrator of the Jaffna Diocese during the absence of the Bishop. Fr. Emilianus Pillai is a brother of Fr. A. Peterpillai, Rector of St. Joseph's College and of Rev. Brother Luke, Director of St. Benedicta.

#### Obituary

We are sorry to record the death which occurred recently of Gunasegaram Chelliah, a student in the S. S. C. class at Jaffna College. He is the youngest son of Mr. Chelliah of Alaveddy who was working for a number of years at the Green Hospital, Manipay and a brother of Mr. C. A. Gunasegaram, Inspector of Schools, Bandarawella. The funeral service was conducted by Rev. J. V. J. Arnold, assisted by Mr. J. J. Ratnarajah. The deceased young man was of a bright and cheerful disposition and was much loved by both the teachers and the students. Our heartfelt sympathies with the bereaved parents, brothers and sisters.

The death occurred recently under tragic circumstances of Lieutenant Emerson, eldest son of Mr. Rasiah Emerson, retired Surveyor. The funeral took place at Vaddukoddai on Thursday July 26th. It is learnt that the ashes would be brought for burial tomorrow at Uduvil.

The death occurred on Wednesday of Paruvatham Thamootherampillai, relict of the late Mr. Thamootherampillai who was for a long time a teacher in the Wesleyan Mission. The deceased lady was herself a teacher under the Wesleyan Mission and last served at Vathiri from where she retired a few years back. The funeral took place on Thursday at "The Contentment" Tellippalai, the residence of Mrs. A. C. Chellappah, a sister of the deceased. The family mourners were: Mrs. A. C. Chellappah (sister), Mr. C. S. Ponnathurai (nephew) Mrs. Kudoanyagaram, Mrs. G. Joseph, Miss G. R. Chellappah and Miss I. Joseph (nieces).

#### Indian News

The Rev. D. D. Dissanayake, Bishop of the Diocese of Colombo, has succeeded him as Principal.

—Rev. Frank Whittaker has been elected Secretary of the General Methodist Synod for all India, Burma and Ceylon to be held next February.

The Orient Press understands that Mahatma Gandhi will soon re-start *Harian* in Hindi, Marathi and English.

## NOTICE

Chundikuli Girls' College,  
will present in Tamil

## SAKUNTALA

OR THE

### LOST RING

by the famous sanskrit poet  
Kalidasa,

on Thursday, 16th August  
at 8 p. m.

There will be a special performance for schools and Servicemen on Tuesday, 14th. August at 7.30 p. m.

E. M. THILLAYAMPALAM,

Principal.

30-1

## LADIES!

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30-3

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ஹம்பர்



யில் உள்ள ஞானேதேசக்கிரகத்தான் முகன்மைபெற்று விளங்கக்கூடிய வொண்டூயிருக்கின்றது. தற்போது காம் மகா க்ஷுட்வஸ்த்தக்கடபாகப் போய்க்கொண்டிருக்கிற மன்னவா? அப்படிப்பட்ட மனது யுக்கத்தக்கும் அதிக பொருத்தமான ஆறுதலையளிக்குமோ? இதோக இக்கிதழிருக்கின்றது மகா பொய் பக்கவா க்ஷொ மணியுமாயிவ் நெண்டெஹாரிஸ் (Dr Rendel Harris) தமது கிரந்தக்காலிலொன்றிற் குறிப்பிட்டிருக்கிறபடி, “பூவந்திதுளங் புனித பிதாக்களின் வர்க்கத்தைச்சேர்ந்த பலர் மேற் சொல்லிய கித்தவைப்பட்டு முழுவதாய் மறக்கிறவர்களை யிருக்கின்றார்கள். அதற்குப் பிரதம நியாயமெதுவெனில்; அது நெய்ப்புடையதாயிருக்குஞ் சம்பவத்தினிமித்தமே, அவர்கள் அப்படிச் செய்வது சரியே, கோம சமைத்துத் திருப்புதலேனக் கிறிஸ்துமாதாக்களுக்கு அது கெடுகியையுடையதாக்கூடிய வேறுபல காரணங்களினால் ஆகையற்றான் அவர்கள் அக்கித்தவைப்பாட மறுக்கின்றனர். ஆனால் அவர்கள் இதுவிஷயத்தில் இரு கோரியங்களை மறந்துவிடுகின்றனர். (1) இந்தக்காலத்தில் நியூமன் கதோலிக்கைப்பைபிட்டு Church of all Saints (சர்வபரிசுத்தவான் சின்சை)வைச் சேர்ந்தவர்களுடைய (2) அதிக உருக்கத்தைக் கொடுக்கக்கூடிய இக்கீதம் அவர் ரோயல்சைபயில் அங்கத்துவமெனக்க 18வருஷங்களுக்குமுன்னே கட்டப்பட்டது (Composed) “என் இரூன்” என அவர் குறிக்கும், அவர் சிவந்தினில் அதிக இருட்டான கலையிதனை இப்பாட்டை அவர் கட்டிக்கையுண்டு: நியூமன் “Arians of the fourth Century” எனுமொரு நூலியாக்கிக்கொண்டிருக்கையில் அவரது உடல் சலிந்தமெலிந்து, கங்கெட்டுப்பிப்பிற்று 1832-ம் ஆண்டு டிசம்பர் மாதம்தமது ககமேளேக்கி தென் ஐரோப்பாவுக்குப் பிரபாணஞ்செய்தார். கிதிலியர் அவர் போய்வந்த எந்ததிற்குப் பேசுக்கப்பட்டுச் சாருத்தரவாய்விருந்தார். நியூமன் வேலைகளைப்பார்த்து: “என சாகவேமாட்டுகள்? என்னால், நான் ஹரிக்குமாருள் பவருக்குப் பெயர்க்கின்” என நூர். 1833-ம் ஆண்டு மேமாத முகுகிலே தமது படுக்கையில் எழுந்து உட்காந்து கிரிட்டி அமுதார், அவர்தமது வேலைப்பாட்டார்த்து: “நான் இங்கிலாந்திலே செய் தமுடிக்கவேண்டியவோர் வேலைபுண்டு” என்று சொன்னார். அவர் தமது விரிச்சல்கிரும்பினார். ஆனால் பப்பலுக்காகமுன் தவிரங்கனாக அவர் பலர்மோகிலே காத்திருக்கவேண்டுகிறபுத்தககடைசியிலே அவர் மன்செயிலுக்குப் போந்து ஓர் கப்பலில் ஏறிப் போனார். கப்பலிற் போகையிந்தான் “கிள் ஹிப்” என் இருட்டில் என்னை டெத்துமே” எனும் அடியை எடுத்துப் பட்ட ஆரம்பித்தனாம். “பெர்னெபாபிபாசனனும்ரீணியாம்” சம் தங்க்கவண்டுகிறுந்தது, எனது பண்ணத்திலேய் இருக்கீதம் முழு வதையும்கூடி முடித்ததின். எனது தாயரிடம் விட்டுக்குப் போய்ச் சேர்ந்தேயோ, 1833-ம் ஆண்டு ஜோன் மாதம் 13-ந் தேதி துள்ளுவோட்டின் ஜோன் தெயின் செய்த பிரசாரத்தைக் கேட்டின்” இக்கித்தத்துக்குக் கடைச்சிச்சரமாமக, 1870-ம் ஆண்டு பிச்சீக்கர்ஸ்சிறை என்னும் அத்தியட்சா எழுதியது என்பதுவாக ஏற்றுக்கொண்டபடிலிலே அச்சரணம் பிளவருமாய:- “இடைக்காலத்தில்” ரீ உட்குறெடுங்கி காரிமுடான பதையாது இருக்கா! என்ன டெத்து” உலக போராட்டமெல்லாம் ஒழிக்கின், கிதழ் ஒலிகள் அமைதியான ஒளியில் எவனும் இளைப்பற பாலிபகிசவாகத்தில் என கடவுளின் வீட்டுக்கு என்னை டெத்து” என்பது. “ஞானேதேய” (தொடரும்)



## The Morning Star

Friday, August 3, 1945

### CRIME WAVE IN CEYLON

Hooliganism and rowdiness in the Island reached their climax last week, when a head-guard was murdered by bandits and the mail bags were robbed. Such daring burglary, it has been reported, has never been known since the days of Sardiell, the notorious outlaw. The daring manner in which the burglary has been carried out and the success with which the raid has been engineered are clear indications that the assailants were past-masters in the art and probably have to their credit many other successful raids of perhaps a less adventurous type. The very existence of such a dangerous and vicious community in our island is as dangerous as it is appalling and calls for immediate action on the part of the Government in the interest of individual liberty and social security.

It is no secret that in recent years especially after the war, the smuggler and the burglar in Ceylon have become increasingly notorious for the ingenuity and skill with which they have carried on their depredations. The tragedy of the situation is made more poignant by the loss of life that sometimes attends these depredations and by the inability of the Government to devise adequate measures to curb this evil. When we read of such incidents as that in which Mr. Sellathurai, the guard, was killed and the mail bags tampered with, we feel that the clock of civilisation has been put back by two centuries or so. We almost find ourselves living in those early days of the mail coach when "the guard suspected the passengers, the passengers suspected one another and the guard, they all suspected everybody else, and the coachman was sure of nothing but the horses." Harrowing as these tales are, they are also grim reminders that much as we may advance politically or educationally, there are some social cankers which are already eating into our body politic making it corrupt and rotten at the core.

While smuggling and burglary have become almost endemic in the Island, there is another crime which is threatening to assume epidemic dimensions. We refer to School Boy strikes. It is somewhat unfortunate that at a time when the Powers-that-Be are busy trying to implement the new Reform Proposals in Education, school boys have armed themselves with a dangerous weapon and are out to defy authority and undermine discipline. Whatever may be the reasons for these strikes, they are an indication of a criminal aptitude among the student population which does not augur well for the future of this Island.

What Ceylon needs most today is not so much political or educational reform as social reform. It is a pity that while the best intellect in the Island has been used for furthering the educational and political reforms in the Island, and the Island's financial resources are ever at the disposal of its political and educational reformers, social problems have been left to village re-construction societies and other similar institutions which appear and disappear and have neither the organised plan nor the requisite finance to carry through a programme which is worth the name of

Social Reform. The callous neglect of Social Problems in Ceylon has, no wonder, resulted in outbursts of criminal propensities here and there. The Villandi case is an instance in point. If the social problem that was at the bottom of the shooting tragedy had been adequately dealt with, by a well-thought out and comprehensive plan of social reform, the tragedy could have been averted. It is needless to point out that in the absence of any organised effort at social reform, legal punishments for such crime will not be of much avail.

It is high time that our statesmen and politicians devote more of their time and energy to social problems and map out a plan of social reform as comprehensive as the Beveridge Plan. In the meantime some ways and means must be found to check the crime wave in the Island which has already assumed formidable proportions.

### A MEMORABLE PARLIAMENT

Yesterday the New Parliament was sworn in. Before we enter a new era with the new Parliament it is but fitting that a word should be said about the old Parliament. The Parliament of the years of peril which was dissolved by the King by Royal Proclamation on June 15. It is the longest Britain has known since the Long Parliament of the reign of Charles the Second which in 1661 followed the Convention Parliament of the Restoration and lasted until 1679. But not only its length but the vigour with which it served the nation in its greatest hour of peril will ensure it a high place in history.

The Old Parliament, the ninth in the reign of George the Fifth, assembled on Nov. 26, 1935. It has served three sovereigns and has sat under three Prime Ministers, Mr. Stanley Baldwin, Mr. Neville Chamberlain and Mr. Winston Churchill, who were in turn at the head of what was called a National Government because it included representatives of more than one political party. In normal times a Parliament would have been elected at the end of 1939 or at the latest in 1940 but the War made it necessary for it to pass special laws renewing its life and so it lasted nearly twice its normal term. Similar extensions were made in the First World War by a Parliament which lasted for over seven and three quarter years.

No Parliament in British History had known such desperate crises. Its very place of meeting, we learn, was shattered by enemy bombs and to its members in secret session have been revealed situations of the deepest anxiety. Its members were by no means slow to take a worthy share in the actual conflict. It is learnt that 165 of them served in the forces and 15 lost their lives.

When the members first assembled, the nations of the world were troubled by the deliberate attack on Abyssinia by Mussolini and Hitler was casting what Mr. Baldwin described as "the black shadow of fear" over Europe. Yet from first to last the members gave their minds to social legislation for the raising of the standards of life in Britain. Especially in the last few years when ministers from all parties were in the Government the members have given devoted attention to many bills for making the country a better place to live in after the end of the war. The Education Act alone will make this Parliament memorable. But its title for future fame will be in the fact that never over so long a period did its members work together so loyally for the common cause. The Parliament which served the nation in its darkest hour can never be forgotten.

### SOCIAL PROBLEMS OF INDIAN CHRISTIANS

(Continued from our last issue)

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

#### Discussion

The discussion revealed two distinct trends—(1) in combating caste and dowry we should discover what exactly was the evil in these and seek to remove it. In caste it is its tendency to judge and persecute those who transgress its limited injunctions; and in dowry to impose it upon those whose financial position makes it an intolerable burden. It was also felt that these evils came from the Hindu society, which still suffers from them and the reforms we plan should comprehend the Hindu society also, and the methods should be such as are applicable to both communities. (2) The view largely representing the younger mind, was that we should not lose sight of the benefit of the social insight gained in Western culture, and that we should not blindly adhere to Indian customs and reject everything Western. There should be room for wide experimentation in the reconstitution of the institution of marriage.

As against this second view, it was urged that it was not easy to find from the many sided attacks made on social institutions in the West, which of them were of value and were suitable for adoption in India, and that indiscriminate and hasty adoption of untested Western experiments could only lead to disaster. It was suggested that vital Christian convictions and conduct based on such convictions would enable us to discern and absorb elements of value in Western culture and discard elements that disrupt the social fabric.

Mr. P. Chenchiah, who presided, in winding up the debate said: The discussion which has been warm and at points searchingly hot, brings out three or four points worth while pondering over. First, it appears that Indian Christians, men who claim to have been saved, have spots just like the effulgent sun. We are not, for all our claims just men made perfect. Christ may present the Christian without spot or blemish before God but the Church has not so presented the Christian to the world. It is humiliating that the Christian should address salvation to non-Christians with the same piously face as theirs. If the Christian has caste, class, world, weakness, greed, love of mammon, may it not be asked what is it he is saved from? His face denies the claims of his lips. Secondly, in view of our claims it may be permissible to ask what exactly are the Christian virtues of our community. If it is too much to ask of virtues, may we not ask what at least are our Christian vices. Neither in social virtues nor in social vices do we differ from other communities. Our virtues are exactly non-Christian virtues, our vices are exactly non-Christian vices. Have they caste? So have we. Have they class? So have we. Have they dowry? So have we. What happens to the claim that we are Christian? What is the differentia of our society? The only Christian vice peculiar to Christians is their addition to the Church. I find no new virtues and vices which we may call Christian among us. Some used to bemoan we have no heresies among us. It is time to bemoan we have neither virtues nor vices of our own. We are borrowers and beggars even in this inferior realm. We are a Christian community who act for good or for evil just like our societies, who do not take the name of Jesus.

Thirdly, since our social diseases come from Hinduism and are not evidently cured by Christian spirit, it becomes apparent that any social reform should address itself to the removal of evils of caste and dowry in the country at large. If so long as Hindus have caste we are likely to have it, the reform in our community can only be effected when we reform the country. Christian young men and women should ally themselves with young men and women of other communities in promoting nationwide social revolution. Our social health depends on national health. We cannot achieve salvation apart from Hindu-Muslim brethren and sisters. Lastly, the younger men in our midst have, I am glad to find, tried, to put their view point in an intelligible way. So far they have been complaining that their view points have not been considered without stating what it is. If I have followed the trend of their speeches correctly, they are anxious that our new-born nationalism should not eschew social values especially freedom among sexes as the basis for the institution of marriage. But we must remember that unless we have a life of our own we cannot appropriate what West or East offers. True nationalism is the indispensable condition for appropriating the values of western culture. Unless we are filled with Christian life or Eastern culture, we will not be able to appropriate what is of real value in western culture. The last generation committed exactly this fatal error. They imitated all that is worst in the West—its class, its snobbery, its high life. This generation may commit the error of their fathers in a different way. If the East is decaying, the West is disintegrating. Both are travelling on the same broad way that leads to destruction. Unless we have a Christian standard or form, we will end in imitating West just to escape the discipline and life. That way lies ruin. West is attacking every value—marriage and virtue, chastity, family. Where in this chaos can one sail in safety unless we have Christ as our compass? In this world chaos whether Christ is our salvation or not, he is at any rate our safety. Will our young men note this.

#### Findings

After discussion in which many members took part, the following findings were recorded:—

1. The Conference affirms that caste has ceased to have value in the social structure, and remains only as a clog and impediment to progress, and that it should be discarded immediately both by Hindus and Christians; that where it dismembers the Church into caste groups, and encourages rivalries and nepotism, it should be condemned as being opposed to the Christian spirit and that where it raises itself as a barrier between two young people who desire to marry each other, it should be broken down.

2. As the persistence of the evil effects of the dowry system is due as much to the pusillanimity of the young men as to the avarice of the old, this Conference calls upon the young and the old to set their faces firmly against the practice of demanding dowries and asks the young men not to dishonour their manhood by yielding to mercenary considerations.

3. In view of the fact that marriages between Christians and non-Christians in India are likely to become increasingly more frequent, this Conference is of the opinion that such marriages should be approved only when conditions permit to the Christian, liberty of faith, worship, and action, and only between parties who hold high and worthy conceptions of the married life; and in all such cases the ideal of monogamy shall not be departed from nor circumvented.

—from "The Guardian."

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