



THE

# MORNING STAR

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

## Notice

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## NEWS

### LOCAL

**All - Ceylon Tamil Congress**  
It is learnt that the deputation of the All-Ceylon Tamil Congress consisting of Messrs. G. G. Ponnambalam, J. G. Rajakulendran, C. R. Motha and H. M. Desal has arrived in England.

**Railway Corps to be Disbanded**  
It is learnt that the Executive Committee of Communications and Works has decided to disband the Railway Military Corps, the formation of which was undertaken during the period of emergency in 1942 to ensure the strict adherence to duty by those who joined the Corps so that there could be no dislocation of the Railway Services. The demobilisation of the Corps will begin almost immediately and in about a month all Railway Officers will resume their civil status.

**The Ashram Anniversary Celebration**  
The 50th Anniversary Celebrations of the Christa Seva Ashram was held on Tuesday, the 21st at 7 a. m. There was a communion service conducted by Rev. V. B. Muthuvelu, Mr. J. J. Rataarajah presided the sermon. Mr. Lewis Subramaniam presided at the next meeting which was held at 10 a. m. Rev. V. Sathianathan gave a special address. At the public meeting held at 5 p. m. Dr. E. Forrester Paton of the Christa Kula Ashram, Thirupattur and Mrs. V. Sathianathan were the chief speakers. The celebrations concluded with a musical recital by Miss P. Kanasathipillai of the staff of the Uduvil Girls' Eng. School.

**VJ Day at Manipay**  
A Public Meeting of the inhabitants of the Manipay Parish was held last Thursday in the V. V. G. Grounds under the Chairmanship of Mr. C. Coomaraswamy, the Government Agent. N. P. Mr. C. Thilagathab, President, Victory Volunteer Centre said that as much as Ceylon was an important speck in the British Commonwealth of Nations, so was Manipay an important and bright spot in Ceylon because of the real service it had done to the community during the critical period of the war. The Chairman said that as usual Manipay had taken the lead even in victory celebrations as that was the first meeting held in Jaffna District to celebrate the Victory. He appealed to the people to co-operate with the Government in the post-war days. Other speakers included Messrs. I. C. R. Jaratnam, J. P. V. Veerasingham, J. P. A. Chelliah and S. V. Alaga Ramam.

**Parents' Day at Jaffna Central College**  
The Parents' Day Celebrations of the above College took place recently. There was an Exhibition of School Work with which the visitors were much impressed. The exhibits and demonstrations were arranged in the various laboratories and class rooms.

Rev. J. S. Mather presided at the Public Meeting. The acting Principal, Mr. J. C. Charles, presented a Report. Mr. V. K. Nathan, Education Officer, Northern Division, was the chief speaker. He paid a tribute to the liberal atmosphere at Central and said that education imparted in that institution was acceptable to all denominations. He also complimented the acting Principal on his efficient administration of the College. Rev. J. S. Mather speaking from the chair said that as a parent he felt grateful to the College for the interest shown towards the welfare of the students of the College. As a Parent and as a Minister of the Church, he welcomed Free Education. He only feared that unless certain amendments were made the efficiency of the bigger Denominational Schools will suffer. Mr. J. S. Selvaratnam proposed a vote of thanks. The public meeting was followed by a Variety Entertainment.

### Wedding

The marriage was solemnised at the Manipay Church last Friday of Dr. Thomas Chelvarajah, Medical Officer, Kandy, son of Rev. & Mrs. G. D. Thomas of Uduvil and Miss Grace Thambar, the only daughter of Dr. & Mrs. J. V. Thambar of Manipay. Rev. S. T. Aseervatham officiated and Rev. D. T. Niles preached the homily. A very largely attended reception followed at the bride's residence.

### Personal

Gate Mudaliyar V. Ponnambalam was unanimously re-elected President at the Annual General Meeting of the Jaffna Co-operative Central Bank Ltd., held at the Regal Theatre, Jaffna on the 11th ultimo.

### FOREIGN

**Bernard Shaw's New Play**  
It is learnt that after six years of silence, Bernard Shaw is working on a new play. "It is a topical comedy and I hope it will be ready next year" states Shaw in a letter to the *Evening Standard*. His last play "In Good Kug Charles' Golden Days" was written in 1939.

**'The Light of the World'**  
It is learnt that people re-visiting St. Paul's Cathedral have been pleased to find Holman Hunt's 'The Light of the World' back in its old position in the south aisle. Stored safely away in the crypt since 1940, it is a copy made by the artist in 1904 of his original in Keble College Chapel, Oxford. It is perhaps the most popular sacred picture ever painted.

### NOTICE

Uduvil Girls' English School will re-open on Tuesday the 11th of September. Boarders return on Monday the 10th evening.

A. H. Paramasamy, Principal.

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## PREMIER'S ADVICE TO YOUNG WOMEN

### Marriage Preferable to Independent Professions

(The following is an extract from Mr. C. Rajagopalachariar's Convocation Address to the Indian Women's University in Poona.)

I have strongly felt as a result of much experience observation and reflection that women's life finds completion only in motherhood. Not in any profession or ambition can the soul of a woman find that sense of fulfilment and that joy which nature has ordained for her in motherhood—in a child that has to be brought up to serve and attain honour and respect in society. My advice, therefore, is that you should all marry rather than try to find independent professions, unless indeed your special gifts urge you from within to serve society without the intermediary channel of a family. I have seen many who after vainly trying to find happiness in this or that profession finally discover the truth.

The secret of married happiness does not lie in the choice of a husband. It consists in the art of continuous successful daily companionship by which work, danger, care and trouble are shared and halved and by which all joy that comes in life is paradoxically doubled by being shared. Marriage is not a relationship of master and slave. Neither should the husband think that his wife is his property nor the wife imagine that the husband is her slave. Do not presume loyalty of affection. You have no right to have it and you cannot have it without continual vigilance. The true character of the relationship between man and wife is that of companionship, mutual respect and consideration for feelings together with something mysterious and extra which makes it love. The way to attain love is not by luck or chance such as we read in books. Love comes in real life only by intelligent, vigilant and industrious attention such as we all exercise in the maintenance of friendship between two persons of the same sex but which in the case of a man and his wife is further helped by a natural force of great and benevolent potency.

They say that men get on with one another easily but women do not. Is this statement true? I doubt it. Such facile observations are made without legitimate data. But even if it be true it must be due to the comparative lack of education in school and college and in the wider sphere of experience most women suffer from. Still, it is better that women remember to be charitable to women as well as to men.

### Women and Public Life

It has been stated by a good authority that women generally think in terms not of abstractions, ideas, causes, creeds or theories but of concrete facts, that they think not of communities but rather of individual men and women who are born, grow up, marry, grow old and die and that they are not generally beguiled by figments that delude

men in the shape of ambitions. Women then have a power and a growing potentiality to influence public life in a manner superior to men. We may perhaps see the end of communal isolation and the problems arising therefrom when women in India make progress.

### Plea for Intermarriages

I feel I may give expression on this occasion to the hope that a large and organised movement may grow for inter-marriages between love and girls irrespective of caste or religion. All attempts to solve differences without abolishing the source of those differences are bound to fail. Caste can be abolished only by abolishing caste and this can be done not by eating together or working together or playing together but only by inter-marriages. Our laws are yet not liberal enough. They still prevent inter-marriages outside a certain limit. Certain sects have agitated and secured safeguards against the breaking of barriers. Whatever may be their motives such restrictions are not in the interest of progress. At any rate there ought to be a residuary law by which any two persons who have lived together for a year as man and wife and against whose desire to be man and wife there is no civic or moral objection should be free to apply for registration of their status as lawfully married man and wife in the records of the civil authority so that their children may be legitimate and they have nothing to apologise for. Over and above the ordinary law of civil marriage which still in India maintains certain restrictions, there should be general law by which any two persons of any caste or creed could choose to legitimise their connubial life. Education leads to a wider outlook, wider opportunities and a wider choice in the manner of life. Problems of inter-marriage become therefore matters of practical importance for educated girls. That is the reason why I have referred to the subject on this occasion.

The "Guardian."

### FOR SALE

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31-4. (alt)

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THE C. L. S. BOOK SHOP,  
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### BOOKS OF SPECIAL INTEREST

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Price Re. 1-00; (Postage Cts. 25).  
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"OUR PLACE IN THE CIVILISATION OF THE ANCIENT WORLD"—By *K. BALASINGHAM*.  
Price Cts. 75; (Postage extra).  
A lecture covering a wide field of historical inquiry.

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The Morning Star

Friday, August 24, 1945

THE REGENERATION OF JAPAN

By far the most formidable of the tasks that now the Allies will have to undertake is the re-education of Japan in the principles of democratic institutions. This will, no doubt, entail an expert knowledge of the Jap mind and a careful analysis of Japanese Psychology. Various theories have recently been propounded, not all with equal justification, about the national mentality of the Japanese. We would like to refer to one theory in particular as it appears to us to be the most enlightening and instructive. The Rt. Rev. S. Heaslett, Assistant Bishop of Sheffield has recently pointed out how some elements of Japanese mentality may be apprehended by noting outstanding points in their speech and conduct. Some of the words used in ordinary conversation become, says the writer, as it were windows that open into ranges of what is well-called "the abysmal depths of Personality." The Bishop mentions just three terms used commonly by the Japanese which are sort of keywords that throw abundant light on their national characteristics.

A contentment with the convenient thing is the first of the national vices to which the writer refers. All that is demanded of a new idea or thing is whether it is convenient and not if it will last or if it is right. The toys and other things made in Japan of which we had an abundant supply in pre-war days are for instance the outcome of a mentality which puts convenience above any other consideration. If climate has an influence on character, then perhaps the frequent earthquakes, tidal waves, typhoons and fires in Japan have made some contribution to this national trait of theirs. In consequence of this mental attitude, life in Japan, like the articles they produce, has an element of vagueness and unreality about it which in the long run has been suicidal to their interests.

Another national trait to which the Bishop refers and which has been much in the forefront during the last stages of the war, is the 'saving face' tactics of the Japanese. They believe in mutual concessions, "Absolutes" are not an element in their mind. There is always with them a kind of "no man's land" lying between "absolutes" of which we are not conscious. It is for this reason that for them it is almost as important to save face as to win a battle. A good illustration of this face saving trait in the Nipponese nature is seen in the unnecessary condition about their Emperor which they laid down on the eve of their surrender. Even in their very note of surrender, the war lords have argued that they are prepared to throw up their hands not in order to save their own nation from utter destruction but to save humanity as a whole from that calamity. Whatever may be said in defence of this mentality, it must be admitted that there should always be a clear-cut distinction between justice and injustice, purity and impurity, legality and illegality. Compromise in these essentials is more often a vice than a virtue.

The third and most dangerous of their national traits is the

"military caste" to which they are subject. Even the intelligent and scientifically educated Japanese accept the mythological teachings in the ancient books which have been the basis of their national policy. They solemnly and ponderously proclaim Japan as a special creation, Jimmu Tenno (660 B. C.) as their first Emperor and the present Emperor as the 124th descendant of this semi-divinity, deriving his being from the Great Sun Goddess. With this "accommodated truth" the Japanese persuaded themselves into a belief that their motives in the war were pure. They called it 'the holy War' and seduced the conquered peoples with high sounding phrases as "The Great East Co-Prosperity Sphere."

Hazardous and most devastating as it has been, the War has one notable achievement to its credit. It has completely shattered the super-race theory of both the Eastern and Western Type. In this respect, we have reason to believe that the War was not surely waged in vain. It now remains for the Allies to assist the victims of the perverted creeds in the establishment of democratic institutions. Sir Robert Craigie, the former British Ambassador to Tokyo while anticipating an outbreak of sporadic military revolts does not despair of Japan's regeneration. He expects that the Japanese will see to it that they are no more subject to the military caste. We do hope his expectations would be fulfilled. If surrender means just the laying down of arms and the delivering to justice of the arch-leaders of the evil power it is not a happening over which the world should rejoice. It must mean the abandonment for ever of that machinery of hate and poison which has produced such bitter tragedy in the midst of twentieth-century civilisation. The bells of victory can only ring true as they ring us into new years of dedication to peace and friendship whose tale shall outshine all the splendours of the past and bequeath to generations unborn a heritage that war shall not destroy.

Speech delivered by the Rev. Clifford Wilson at the Uduvil Girls' English School Parents' and Founders' Day August 15th, 1945

Since 1824 Uduvil has played an important part in the life of Ceylon. 121 years of service to the community is a record of which any educational institution can be proud. The Founders of the school and all those who have been associated with the growth of the school must have been motivated by two aims—firstly the service of Christ and His Church and the extension of His Kingdom in these parts and secondly in conformity with the School Motto: 'The Truth shall make you free' it was their aim to spread abroad knowledge and thus to benefit the whole community.

The good effects of this double aim are seen in the growth of Christianity in this area and in the long and impressive list of honours in every field of human activity achieved by past scholars of Uduvil. These activities have benefited not only the immediate neighbourhood but the whole island of Ceylon. It is also evident from the history of this school that the teachers have been concerned to demonstrate in their lives and lessons the necessity of Christian character basing their activities on the Christian scriptures and drawing their inspiration from the Holy Bible.

This fact which is the foundation stone of what you and I mean by "Christian Education" is likely to prove the stumbling block when certain recommendations about education now under consideration come to be implemented in Ceylon.

As educational adviser to the Archbishop of Canterbury in the years preceding the Education Act of 1944, I met many teachers from both Church and State Schools. The Nipponese educational system divorced from any religion and therefore urged the abolition of all denominational schools,

In England and Wales popular education was begun by the Churches who sustained it throughout the 19th century until the state attempted to take a hand in it. Similarly in Ceylon religious bodies, both Buddhist and Christian have been pioneers in the Education Field. Now the State desires the abolition of denominational schools, Buddhist and Christian alike, and the setting up of a unified state system of Education for the whole island.

The English Act of 1944 is a truly British compromise for by it the State recognises the good work done by Religious bodies in the past and so offers help to them to continue that good work in the future. Generous financial help has been promised and denominational schools have not been obliterated but made full and worthy partners in the State Scheme and all this without prejudice to Free Education or to the special needs of various classes and types of children. Christian denominational schools in Ceylon also have not been opposed to principles of free popular education any more than Buddhist or Hindu denominational schools, for Christianity can never fear the extension of Education to the masses—Ye shall know the Truth and the Truth shall make you Free. As we believe, it is only in the practice of Christianity that man can achieve true freedom of mind and spirit.

What we do ask is that we should be allowed and encouraged to continue our work and that here in Ceylon or in England that the denominational schools should not be ousted from the State System of Education but allowed to be partners in a worthy scheme for Universal Free popular Education for the sake of the future of this island. The debt which present day Ceylon owes to the Christian Schools, I say it in all humility, is incalculable and we are proud to think that the present Minister of Education received his Education in one of our Christian Schools of Ceylon. Many of those who are today outstanding leaders in this country, even though they may have no allegiance to Christ and His Church, have been trained in our schools and we can claim with justifiable pride that the past and present scholars of such schools have done and will do much to make Ceylon worthy of her inheritance and cultural traditions.

I found a pathetic but popular fallacy prevalent among non-Christian teachers in England that it is possible to exclude Religion from the Educational process. You might as well attempt to teach medicine without reference to the Respiratory System or Physics without mentioning electricity and magnetism. Let it be said at once that herein lies the difference between the Christian and the State conception of education, between the religious and the non-religious idea.

For what is the educational process? Is it merely worldly and material or is it other worldly and spiritual as well? We might ask whether Uduvil could ever have achieved what this great school has achieved in and through its pupils had it been a non-religious school. To you parents and pupils alike, there can be but one answer.

The State to be impartial, to be fair to all religions can have only a worldly and material idea of education. Its one maxim in this respect must be that of a healthy mind in a healthy body, to the end that the State may have bodies fit to serve her and minds trained to obey her. We Christians would subscribe to the idea which demands healthy minds in healthy bodies but we would irradiate this purely worldly conception of man as an animal with the conception of man as an individual created by God, to know and love and serve Him here on earth in order that ever might be happy with Him for ever in Heaven. We would say that the body would perish one day and the multi-cellular tissues of the brain with it and that therefore neither the body nor the mind can be so important to us as the eternal soul which inhabits the body and inspires the mind. In any true educational process to which we Christians could whole heartedly give our allegiance the soul and the training of the soul in the eternal verities must never be omitted for we would have our children grow up in all things unto Him which is the Head—even Christ.

We would have them live not merely as citizens of earth for we have here no continuing city, however loyal we may be to the aspirations of our native land but as citizens of God's Heavenly Kingdom. We would see all life in its true perspective against a background not of mere time but of Eternity. We would assess all things by their true worth and accept all men not merely as the Japanese

would say, at their 'face value,' but as children of one Father who is in Heaven. We would see work and pleasure, the factory and the home, the field and the playing field, all as activities of a worth-while life lived in preparation for a yet more varied and infinitely richer life lived in Eternity. All this is to be Christian and to have a Christian on look, it is what we desire you and I for our children, the children who are not merely mutual pledges of the love and esteem felt between husband and wife but also gifts from God. This is why to us Christians education matters, and why we demand that education which refuses to take cognizance of religion can never be true education. The State is naturally concerned with the body mind alone. We are concerned with that which we believe to be the motivating force of both, i.e., the eternal soul of man!

I see in yesterday's news paper that we are to have three years in which to come to a decision about the future of our schools. For the sake of Ceylon as well as for the sake of Christ, I hope that it will continue its great traditions as a Christian Girls' School.

The Head Mistress and her Staff are loyally continuing the work which your pious Founders had in mind. You parents and friends of the school must rally round them and help them to do that great work in future by Christian Witness in the home and by generous support in money, loyalty and prayers. An you present-day pupils, be worthy of the great traditions of this place, remembering that you are ambassadors for Christ, witnessing to Him, and to the truth that only in a Christian education can be found that fullness of life and living which it is the birthright of redeemed humanity to enjoy.

God grant this great school a bright and happy future and one filled with joyful activity in God's service to His honour and Glory and to the greater esteem, respect and happiness of your native land. And may the eyes of our leaders come to see that Ceylon's true greatness in the future will not lie in the narrow and fanatical nationalism but in that Religion in which Tamil and Burgher, Sinhalese and European, have found true unity of heart and mind and will; and in the acceptance even yet more widely of the Truth as it is in Jesus which will alone make Ceylon and all the nations of the world truly free.

CORRESPONDENCE

AN APPRECIATION OF SAKUNTALA, STAGED BY THE CHUNDIKULI GIRLS' COLLEGE

May I express to you my appreciation of the splendid rendering of Kalidasa's Sakuntala by your young students. The scenic effects and the background were superb. The interpretation of a bygone epoch with its gandarya ideal and Ashram life was very pleasing. Special mention must be made of the natural gaiety and grace of the heroine and the successful rendering of the more difficult parts of conflicting emotions by Dushyant.

You and your staff must have taken immense pains over it. My congratulation on your well-merited achievement. I trust that Tamil Dramas will be revived and our children educated to venerate our National culture by your effort. Yours is a great service in the Renaissance of indigenous culture. May your efforts in this direction be amply rewarded.

A Friend and Well-Wisher.

Moratorium re Unlicensed Firearms

It is hereby notified for the information of the general public that the Government has sanctioned a moratorium for three months to enable the owners of unlicensed firearms within the Jaffna District to regularize their possession by taking out licences for the current year without any penalty for the past breaches of the laws.

2. This moratorium is to be in force from September 1, 1945 to November 30, 1945.

3. This notice applies also to holders of unlicensed firearms resident within the Uduvil Council limits of Jaffna.

C. Coomaraswamy, Govt. Agent, N. P.

The Kacheheri, Jaffna August 4, 1945.