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

Day of National Prayer.

It is the desire of His Majesty the King that Sunday, May 26, be observed as a day of national prayer on behalf of the nation and the Empire, of their Allies and of the cause in which they are united.

This Holy War

The British Government:—"Now may God defend you all and may God be with the right." Chamberlain (3-3-39). "... and we reverently commit our cause to God." King George (3-4-39).

His Majesty's "Opposition":—"May God be with you." Greenwood (for the Labour "Opposition"). "... with a firm reliance on the protection of Divine Providence." Sir Archibald Sinclair (for the Liberal "Opposition.")

The German Government:—"We only wish that God Almighty, who has blessed our arms, may enlighten other nations." Hitler (Danzig Speech).

The Polish Government:—"... the blessing of the Almighty rests on our fight." President Moscicki.

Composition of New Government.

The new Government comprises 27 Conservatives, 11 Labourites, four Simon Liberals, three Opposition Liberals, and one National Labourite, seven National representatives like Lord Hankey, Sir John Keith, Lord Beaverbrook and Lord Woolton.

Notable among the previous Ministers who have not yet received new offices are Sir Samuel Hoare, Lord Zetland and Lord Stanhope.

Refresher Course for Evangelists.

The Evangelists and Catechists connected with the North-Ceylon Methodist Synod had a Refresher Course at Jaffna, 16th to 19th inst. There were workers present from Trincomalee and Batticaloa districts. At the opening meeting, Rev. J. S. Mather addressed on "The Methodist Witness." Every morning, Rev. S. Kulendran conducted Bible study on different characters in the Bible showing the qualifications necessary for Christian workers. This was followed by a series of addresses by Rev. Canon Somasudram on the "Problems of Evangelism" and another series by Rev. S. Selvaratnam on "The Evangelistic Message." The closing meeting was addressed by the Rev. E. Middleton Weaver, who dealing with the text "The harvest is plenty but the labourers are few" made a strong appeal to every one to dedicate themselves entirely to the Lord's service.

The Hastings Scholarship

Recently Jaffna College was willed 2,500 (Rs. 15,000) to establish a scholarship named the "Hastings Scholarship" in honour of Rev. E. P. Hastings and Rev. R. C. Hastings, first and third Principals of the institution. The donor was Mrs. Robert Ashton Lawrence. Mrs. Lawrence was Caroline Hastings, youngest daughter of Rev. & Mrs. E. P. Hastings and the youngest sister of Rev. R. C. Hastings. Miss Minnie Hastings (now Mrs. M. B. Harrison) of the Union Theological College at Bangalore was her niece. Mrs. Lawrence was born in Jaffna and remained with her parents in Jaffna till she was 15.

Then she proceeded to the United States, pursued her education there, married Mr. R. A. Lawrence, a wealthy young man and died, February 20, 1939 in Paris. Before her death she made this generous gift as her heart lovingly turned to the scenes of her early childhood.

London Matriculation.

Nearly 600 candidates passed in the London Matriculation Examination held in January 1940. Of these 171 are from Jaffna District, namely: 38, Jaffna Hindu; 27, St. Patrick's; 19, St. John's; 12, Jaffna College; 11, St. Henry's; 10, Jaffna Central; 9, Romanathan; 9, Scanda Virothya; 6, Parameswara; 5, Victoria; 3, Manipay Hindu; 3, Hartley; 3, Vigneswara; 3, Chithampara Vidyalayam; 13, Private Study. The following passed in the First Division:—S. Srivaraman (Manipay Hindu College); E. J. Ratnesar (St. John's College); P. Kanakasabapathy (Jaffna Hindu); A. Sambasivam (Jaffna Hindu); R. Kathanattu (Chithampara Vidyalayam); A. Sivalingam (Jaffna College).

Jaffna Urban Council.

A General Meeting of the Council was held on the 10th. The following decisions were made:—

(1) That the Council should proceed with recovery for 1940 on the new assessment but meanwhile the Chairman should write to the Minister for Local Administration to get legislation passed to recover property rates for 1940 on the basis of annual value for 1939 as the new assessment does not appear to be satisfactory.

(2) To approve the following rates of charges for the use of Town Hall: (a) Day time between 6 A. M. to 6 P. M. Rs. 2.00 (b) Night: 6 P. M. to 6 A. M. Rs. 4.00 (c) For a period of 2 hours only or less: 6 A. M. to 6 P. M. Rs. 5.00 (d) For a period of 2 hours only or less between 6 P. M. and 6 A. M. Rs. 7.50 (e) For a period of 2 hours between 6 A. M. and 6 P. M. the charges shall be for every 2 hours or part thereof Rs. 10.00 (f) For a period over 2 hours between 6 P. M. and 6 A. M. charges shall be for every 2 hours or part thereof Rs. 15.00.

(3) To proclaim the Jaffna Urban Council area under section 55 of Medical Ordinance (Chapter 10) with a view to restrict the practice of midwifery by unauthorised persons.

(4) To withdraw a sum of Rs. 15,000 from the Jaffna Kacheheri and to place same in current account in the Jaffna Mercantile Bank.

(5) To approve the estimate of Rs. 550 for improvements to the Rest House.

The Jaffna Islands Co-operative Boat Service Society.

The Jaffna Islands Co-operative Boat Service Society Limited, added to its "fleet" by investing in a second motor launch towards the end of the year. The vessel was built by Messrs. Walker Sons & Co., Ltd. in their dockyards in Colombo and its launching ceremony was performed at Jaffna by His Excellency the Governor on March 7th 1939. The cost was Rs. 12,944 of which a sum of Rs. 9,085 was borrowed from the Jaffna Central Bank.

The old launch which has now done six years, has been depreciated in a value to Rs. 1 on the society's balance sheet. Its original cost was Rs. 11,393. It met with a mishap last year when it struck a submerged direction post and sank in the channel between Kayts and Jaffna. Luckily, the water was not deep and there was no loss of life or property. The boat was out of commission for some time and of the repairs bill only a part could be recovered from the insurance. The assistance of the Government has been sought in keeping the channel of the navigation route clear.

The membership of the society has advanced from 331 to 435, a great stimulus to the industry being the reduction of the liability of members in Jaffna.

value of a share from Rs. 10 to Rs. 5. Despite heavy expenditure the society made a profit of Rs. 304 for the year. The usefulness of the society to the public of the Islands is described in the following extract from the Assistant Registrar's Report: "Formerly a person travelling to Colombo from the Island of Nainativu had to leave his home a day earlier. After the advent of the Boat Service he left his home at 7.30 a. m. to reach the overnight Colombo mail at Jaffna. With the arrival of the second launch he now leaves Nainativu at 4.30 p. m. leisurely after lunch. Similarly, Islanders who return home by the train which arrives in Jaffna in the morning are now able to reach their homes in time for lunch without having to wait in town for the afternoon boat." The society is justly proud of its achievements.

Administration Report

Personal

Dr. G. O. Phillips has retired from service on grounds of ill-health and is residing at Anapanthi, Jaffna.

His friends and well-wishers were at home, at the Batticaloa Rest House Grounds on the 11th inst. and accorded a farewell to him and Mrs. Phillips.

Mr. S. Armstrong, Engineer, Batticaloa, was in Jaffna, for a few days, with his family, visiting his friends and relations.

Misses Rosamalar Mathinparaman and Alice Chacko, (now Mrs. M. G. Kosty), both of Manipay, have passed the Madras University Inter Arts Examination in the First Class.

Indian percentage of Literacy by Sex and Religion

Religion	All India	Male	Female
All Religions	25	15.6	2.9
Hindu	8.4	14.4	2.2
Sikh	9.1	13.8	2.9
Muslim	6.4	10.7	1.5
Christian	27.9	35.2	20.3

"BELIEFS"

This book is a recent publication by the Christian Literature Society for India. It contains five lectures on Beliefs delivered by Stephen Neill, Bishop of Tinnevely, at the Kodaikanal Missionary Conference in 1937. The five lectures are expositions of the closing sentences of the Apostles' Creed as follows: "I believe in the Holy Ghost, The Holy Catholic Church, the Communion of Saints, The Forgiveness of Sins, The Resurrection and the Life Everlasting." Each lecture provides stimulating reading for all who do Christian work in Ceylon and India. Price 12 annas. Apply: C. L. S. P. O. Box 501. Madras.

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The Morning Star

Friday, May 24th 1940.

THE BRITISH EMPIRE

The British Empire is so vast and complex a political organism that it is even difficult to say exactly where it begins and ends.

The list of such countries comprises the United Kingdom of Great Britain and Northern Ireland, Canada, Australia, the Union of South Africa, New Zealand, and Eire (as the former Irish Free State is now called).

"Is the enemy at the gate of Britain only? Are we in India very far away from real danger? Surely this is not the time to temporise with it."

"Let us concentrate on the attainment of the immediate objectives—the winning of the war and the attainment of dominion status within the British Commonwealth of Nations at the termination of the war—and let the distant objective of independence through self-determination and the Constituent Assembly be relegated for the time being, to the dim distant future which should be its place."

ENGLAND AND INDIA MUST BE ONE

Pandit K. K. Malaviya, M. L. A. (Central) General Secretary of the All India Gliding Society, in a statement to the Press, says:

"The Allies may win the war, but for the present are not faring well. The need of the hour is that England and India should be one in thought and action and should stand on the solid rock of unity."

"I am willing to declare that I and those who think with me, will not demand any political concessions till the war is over, provided the Government of India and the Government in Britain seriously undertake and begin to train our lads of our youths for the Army, Navy and Air Force."

"I will go from one end of the country to the other recruiting young men of quality for these arms, but the Government of India must see to it that the training of these young men, begins now and in right earnest."

"I will also see to it, so far as is humanly possible, that these youths who get the training join the Colours on a voluntary basis, defend this country, and help the Allies in their life and death struggle."

"I am nobody, but there is my offer for what it is worth. I do not want swaraj or purana swaraj. I want only physical fitness and full military training for our young men."

"Mussolini and General Franco may any day join hands with Hitler. The day of reckoning may be very near. It is up to us, who love freedom, who want to uphold liberty, who hate aggression to do our best. Let England trust India, and the rest will be easy."

LETTER TO THE EDITOR.

A DANGEROUS OPINION

Every sect or denomination has the right to hold its opinions and propagate them. When any such opinion however is likely to cause mischief or endanger life, it is time to turn on the search light of criticism and to consider whether an attitude of neutrality is justified.

Many of your readers would have heard how some weeks ago a lady in her early forties, a teacher in a Mission School and the mother of a considerable family of children, steadily refused to receive any medical treatment during confinement, in spite of excruciating pain and progressive weakness. She considered treatment by a doctor to be a sin; and for nearly 3 to 4 weeks a band of 15 or 20 people—male and female were at her bed side encouraging her in determination and fighting all outside sugges-

tions to call in a doctor. Death must have been a relief. How stoutly the opinion of the sinfulness of medical attendance was held by that band of 15 or 20 people, I do not know; but I do know that certain of them get medical treatment for their own children; and I am assured on very good authority most of the band are in the habit of surrendering their conviction in case of illness in their respective families. One person, I understand is in the habit of having a certain amount of medicine assimilated daily by a member of her family. All this may of course be an yielding to the weakness of the flesh. It is common to break down when called upon to make in personal life the sacrifice demanded by ones convictions; and of course it is easier to try out our opinions on other people. So members of this band may comfort themselves. Perhaps they mean to try out their opinions on themselves as well as on others in the future.

Recently I met a young man whose mother had fallen ill and had grown rapidly worse owing to a refusal to take medical treatment. Fortunately she was removed in time to a hospital, where she was steadily improving. The young man of Dehiwella who met with his death recently owing to the same conviction was not so fortunate. Nobody removed him to a hospital or called in a doctor.

The generality of mankind in all ages and climes has always requisitioned medical assistance of some sort in case of illness. The assistance may have been good bad or indifferent but it has seldom been considered wrong or ungodly. So the opinion of its sinfulness ought to be examined.

I was listening a few days ago to a Sinhalese young man, a convert from Buddhism relating how he had once been ill, with enteric in a hospital some four years ago. He was in a critical condition, and the doctor had held out promise of recovery only if he lived after 2 o'clock on the morrow. At 2 o'clock on the next day he had seen a vision of our Lord, who appeared and asked him to be of good cheer. The nurse who came in sometime after to see whether his patient was alive, found him sitting up propped on pillows and bathed in sweat. Very surprised she asked how it had happened. When told very simply by the boy that he had seen the Lord. She did what anyone in those circumstances should have done. She knelt down and prayed, "Bethel" I said when I heard it. "Bethel the house of God."

A very respectable and elderly gentleman who has been very seriously ill in hospital for some months, recently told me how during the most critical period of his illness he had seen angels hovering about his room for nearly ten days. I believe they were really there. If I exist I see no reason why a class of beings of a different kind cannot exist. There will of course be materialists, who laugh at the vision as a sick man's fancy, the hallucination of a fevered brain. I am not arguing with such people. I am arguing with people, who claim to have visions of their own. If their visions are correct, in their charitable moments they must be prepared to admit that the visions of others may have an element of truth in them and that an angel does occasionally go into a hospital.

I am a Minister of Religion—and in spite of possible protestations to the contrary—I hope I am a servant of God. So is a doctor. More often than not I manage to get six hours of comfortable sleep daily. He is a fortunate doctor who can slumber undisturbed for a continuous period of six hours. To call such a man a child of the Devil when he comes after such a disturbed night to hospital on his morning round of visits, (as a doctor once reported he had been called) wants a good deal of presumption against man—and against God.—A hospital is a place where many are

receive a fresh lease of life, and many see the light of day for the first time. May we not say of it slightly changing Jacob's words, "God has been here and they knew it not?" As for the doctor, David Livingstone's words are more than an epigram—"God had only one Son and he made Him a Medical Missionary."

May I appeal to your readers to do their best to check the spread of this opinion before it claims further victims? More especially I would appeal to them to see that their women folk do not come under its influence. As for these bands—knowing how they are prepared to make an exception demands—the only thing to be done is not to admit them. It is time that the situation is taken in hand.

Yours faithfully, S. KLANDRAN.

NEW LIFE MOVEMENT.

In launching this movement the Jaffna Christian Union has put at the top what one may call a saving clause—"It is understood that a changed life is a pre-requisite for all points and underlies the whole programme."

Is it then assumed that there are large numbers of changed lives waiting to receive such direction in stabilising their lives in the proper way? I doubt if the Jaffna Christian Union can be charged of such self-deception. So then our first thoughts ought to be about changing lives, our first efforts must be to change lives. Other considerations must wait till we see visible signs of a larger percentage of changed lives. (By the way, if it is assumed that all those who have been confirmed or have obtained church membership are changed lives, then I withdraw everything!)

There is yet another danger in giving out these points before lives are changed. That is, the danger of relatively greater value being placed on these points. Such value being placed would tend to codify Christianity, which ought not to be. Edwin Barker and Ronald Preston say in that admirable book "Christians in Society" that the impotence of Christianity is due to their equating Christianity with a series of principles. This carried to the extreme, one sees in ones attitude to the Sermon on the Mount. If you follow the Sermon on the Mount then you are a Christian. Gandhiji follows the Sermon on the Mount and is therefore a Christian, is an argument often advanced even by Christians. But Gandhiji himself says that Christ appeals to his intellect and not to his heart—the end of his Christianity. I think we ought to be well guarded in setting down rules which may be blessed "Christian" for Christians to follow.

Therefore all this big talk about dowry system and drink problem ought to stop now; we have been tilting at these long enough and loudly too, with little or no success. There is a wide gap between the theory and

practice which has to be gulfed. The gap is a changed life.

In life we are constantly called upon to make decisions and choices—in great issues like the fourteen points and in minor ones. Our decisions and choices show where we stand, whether we acknowledge or deny the claims of the Kingdom of God. Yes, "Christianity is a series of personal choices made in obedience to an ever present God, and fashioned within the Christian congregation". And salvation would be "having heard what God did in Jesus Christ, those who are moved are asked, to respond to God's initiative, and forsaking all other loyalties to acknowledge this God, believing in Him, receiving his Spirit, His power, and being called into the fellowship of the Holy Spirit which is the Christian Church". Thus a saved life, a changed life, will know how to make its decisions and choices. The whole story is not told so briefly, but it does indicate to us that the pre-qualified changed life is what is essentially and urgently wanted.

The August J. C. U., consisting as it does, of the cream of the Christian public, will no doubt have plans and methods to present the Gospel for a changed life first.

CHRISTIAN YOUTHS' CAMP Will be held at Keerimalai from the 31st night of May to the 2nd evening of June 1940. Theme: The Christian and war. Worship. Charges: Rs. 1.50 Apply, K. S. Jayasingham, Parsonage, Elarlai North, Chunnakam.

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