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JAFFNA, FRIDAY, JUNE 28, 1940.

No. 24

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

### TRAVANCORE NATIONAL AND QUILON BANK

In the District Court of Jaffna. In the matter of the Travancore National and Quilon Bank Ltd, Jaffna (In Liquidation). Notice to Creditors—Case No. L. 2. Creditors are hereby notified that the first dividend of 60 p.c. of their claims will be paid to them on their application to the District Court Jaffna. Receipts, Pass-books, Cash Certificates, Drafts, as the case may be, should accompany the application.

By order of Court,  
J. Subramaniam Lewis,  
Liquidator.

24-25

### ENGAGEMENT

The engagement is announced and the marriage will take place shortly of Dr. P. K. Ratanasingham (Field Medical Officer Vavuni) son of the late Mr. A. P. Kandiah and Mrs. Kandiah of Kopay with Miss Violet Mildred Pushpam Jesudason daughter of Mr. J. N. Jesudason (Retired Magistrate C. P. India) and Mrs. Jesudason of Chandikulai.

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### NEW MODEL ROOFING TILE

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Ask the numerous users in Jaffna for their opinion.

See them in our Stores before you decide to buy tiles for your houses.

William Mather & Sons  
SOLE AGENTS, for  
Basel Mission Tiles.

### France Surrenders

The capitulation of France to the Nazi army was a dark day for humanity. This leaves the British Commonwealth of Nations with a solemn responsibility for human freedom, and British Labour expresses itself as a thousand times more determined to see this thing through.

### The Vaddukoddai Church

The Vaddukoddai Church Thank offering Sales will take place on the 2nd of July at 5 p.m.

### Supreme Court Sessions

A original session of the Supreme Court for the Districts of Jaffna, Mannar and Mullativu will be held at the Town Hall Jaffna, on July 8.

### Educational

Scholarships for pupils in Sinhalese Tamil and Bilingual Schools tenable at the Government Training College School or an approved Assisted or Government English School.

1. The following scholarships each of the value of Rs. 200 per annum, tenable for six

years from January 1941 at the Government Training College School or at an approved Assisted or Government English School are offered for competition:—

- (a) Fifty scholarships, from Government Funds, one for each electoral district on the State Council;
- (b) Ten scholarships from Government funds, two for the Western Province and one for each of the other Provinces;
- (c) One scholarship from the Batticaloa Paddy Bank Trust Fund.

Applications for any of the above scholarships must be sent on the prescribed form through Managers or Head Teachers to reach the Education Office, Colombo, on or before August 31, 1940.

### Government Clerical Service Results.

The following Tamil candidates have been selected for appointment to the lowest grade of the government clerical service, on the results of the examination held last March:— B. Anthony, R. J. D. Ariaratnam, S. Arumainayagam, W. J. Balasingam, G. Durainayagam, A. P. Elankannayagam, V. Kanagasabapathy, C. Kandasamy, S. Kanthasamy, K. Kumarakulasingam, A. Mahesan, V. C. Murukiah, S. Nadarajah, S. Nandanagurusamy, N. Navaratnam, R. Padmanathan, V. S. Palewardem, B. A. D. Perinpanayagam, V. Ponnampalam, P. Ponnathurai, C. A. Rajendram, N. Rajendram, K. Ratanasabapathy, R. Shanmugaratnam, R. Sithanparappillai, K. Sivanandasundaram, V. Sockalingam, A. Somasandaram, S. Srinivasan, S. Suppirmanniam, S. Supiramaniam, S. R. Thambiah, K. Thangarajah.

### Jaffna Urban Council

At a meeting of the above Council held on the 14th instant the Chairman made a statement explaining why he had ruled out the motions regarding the new assessment sent by Messrs Jacob, Sinnathurai and Aiyadurai and the steps he had taken to give effect to the previous suggestion or resolution of the Council regarding same and explained the legal position and administrative difficulties. He also read letters he had written to and received from the Hon'ble the Minister for Local Administration and the Commissioner of Local Government re. special legislation and interpretation of section 123 of the Municipal Councils Ordinance Chapter (153 of the New Legislative Enactments).

Messrs S. M. Aboobucker, S. A. Sabapathy, K. V. Sinnathurai, K. Aiyadurai and R. R. Nalliah made comments on the Chairman's statement.

Mr. S. Pathanjali then moved the motion that stood in his name.

"That this Council resolves that the rate of assessment tax be reduced from 12 per cent to 10 per cent."

Mr. V. A. Durayappah seconded, carried unanimously.

Mr. K. Aiyadurai asked the Chairman why his motion was not included in the Agenda. The Chairman again stated that he would make a statement before the conclusion of the meeting.

Thereupon Messrs. Aiyadurai, Aboobucker, Jacob, Sabapathy, and Pathanjali walked out of the Council Chamber.

Mr. C. R. Thambiah moved that the Meeting be adjourned.

Mr. K. V. Sinnathurai seconded. The Chairman declared the meeting adjourned. Since the

### Weddings

—The wedding of Mr. R. J. Thuraiajah, Physical Instructor, Jaffna College and a son of the Rev. & Mrs. V. M. John, Chankanni, and Miss Joyce S. Ayadurai, grand daughter of the Rev. William Joseph of Kopay took place on the 22nd instant at St. Mary's Church, Kopay, Rev. S. S. Richards and V. B. Muttuvella officiated. A reception was held at the bride's residence. The Rev. R. C. P. Welch proposed the toast of the bride and bridegroom.

—A very pretty wedding and one of India wide interest, at Naini Tal when Miss Eunice Jones (daughter and private Secretary of Dr. Stanley Jones) was married to the Rev. James K. Mathews, the pastor of Bowen Memorial Church, Bombay.

### Personal

—Dr. Stanley Jones left for Hongkong on his way to America where he is to take part in two Ashrams and a Preaching Mission.

—Mr. E. B. Tisseveerasinghe has been appointed in addition to his duties to be Additional Magistrate Jaffna from June 5th 1940.

—Mr. C. Thanabalasingham, has been appointed temporarily President Village Tribunals Valikattam Yakkalamchery during the absence of Mr. P. Nadarajah from June 11th.

—Mr. K. Subramaniam has been appointed Manager of Vaddukoddai West Subramania Tamil Mixed School in place of Mr. S. Ratanam.

—Mr. R. K. Aralampalam has been appointed Registrar of Lands Jaffna District with effect from July 1st 1940, vice Mr. D. Walton who is transferred to Censor's office, Colombo.

### THE LATE REV. H. PETO.

Rev. Henry Peto, late Principal of St. John's College, Jaffna, was the son of the late Rev. Alfred and Mrs. Peto. He received his education at St. John's Public School, Heatherhead and Leeds Grammar School. Winning an open Exhibition at Cambridge, he entered Pembroke College in 1903. Three years later he won second class Classical Tripos and third class Theological Tripos. Afterwards he received a period of training at Ridley Hall, Cambridge. He then taught for a period as an Assistant Master at Blackheath School, near London.

Volunteering for Missionary Work under the C. M. S. he worked in Japan from 1915 to 1918. Soon after his return to England he married a daughter of the late Rev. A. H. Kell, Bishop's Chaplain at Jerusalem. He was appointed Principal of St. John's College, Jaffna, and assumed duties on May 28, 1920. He was responsible for a great many new features at St. John's including compulsory games, the House System, the School Assembly and he also re-organised the Prefect System. In addition to his duties at the College he was Manager of Chundikulai Girls' College, the Girls' Boarding School, Kopay and the branch schools of St. John's at Kopay and Knithadi.

He died on June 13, 1940 at the age of 52. He leaves behind his wife and four sons, all of whom are in Public Schools in England.

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ACTING BRANCH MANAGER.

CHARTERED BANK BUILDING, COLOMBO.

நீதி இராச்சியத் தாரையுர்த்தம்; பாவமோ எத்தச் சனங்களுக்கும் இகழ்ச்சி

தமிழ்ப் பகாநாடு

அகில இலங்கைத் தமிழ்ப்பகாநாடு... அகில இலங்கைத் தமிழ்ப்பகாநாடு...

அகில இலங்கைத் தமிழ்ப்பகாநாடு... அகில இலங்கைத் தமிழ்ப்பகாநாடு...

இன்று சாமல்வீல் ஒரு கேள்விக்குப் பதிலாக... இன்று சாமல்வீல் ஒரு கேள்விக்குப் பதிலாக...

இவ்வாறு மாண்புமிகு பேரவை... இவ்வாறு மாண்புமிகு பேரவை...

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பாண்ட மதாவினந்து பாதிரி மார்க்குமிதை வேண்டான் தடுப்பான் கிறீன.

புழ்புதத் தைப்புக்கையைப் போற்றி... புழ்புதத் தைப்புக்கையைப் போற்றி...

தளவோத் துக்கிணங்கத் தாகடி... தளவோத் துக்கிணங்கத் தாகடி...

சாவுமுழு நிச்சயமாசு சார்தினமோ... சாவுமுழு நிச்சயமாசு சார்தினமோ...

பாங்காய்ச் செழித்தோங்கிப் பார்ப்ப... பாங்காய்ச் செழித்தோங்கிப் பார்ப்ப...

கோட்டுலிற் பனவுவிளம்பரம்... கோட்டுலிற் பனவுவிளம்பரம்...

அண்ணாமல் வேறுபடுத்தி... அண்ணாமல் வேறுபடுத்தி...

காணி சிபரம்; காணி சிபரம்; காணி சிபரம்...

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நம்மை மகற்குப் புத்தி புக்கட்டல்! Father's Advice to his Son

புழ்புதத் தைப்புக்கையைப் போற்றி... புழ்புதத் தைப்புக்கையைப் போற்றி...

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முதல்தரமான சுதேசபாஷை கிராமபோன் ரிக்கார்டுகள் கொலம்பியா

ரிக்கார்டுகளும் கிராமபோன்களும் உங்களை மகிழ்விக்கச் சிறந்தவை...

சோல் ஏச்சண்டிகள்: மில்லர்ஸ் லிமிட்டெட், கோழம்பு.

Proctor on the part of the petitioner and the affidavit of the said petitioner having been read...

It is ordered that the said petitioner be and is hereby declared entitled as widow of the deceased to have letters of administration to the estate of the abovenamed deceased issued to her unless the respondents or any other person or persons interested shall on or before the 17th day of July 1940 show sufficient cause to the satisfaction of the Court to the contrary.

Sgd. C. Gumaraswamy, District Judge. This 3rd day of June 1940.

புகையீல C. C. C.



The Morning Star

Friday, June 28th, 1940.

THE INEVITABLES OF THIS WORLD.

It is impossible to get entirely rid of some things in this present world. There are certain evils that are destined to be with us as long as people are selfish, covetous, greedy, and sinful. These inevitable evils we cannot legislate out of the world. The best we can hope to do is to minimize and localize the evils by restrictive measures, and vigilant action to deter the evils.

So long as we use money as the standard of values in the transaction of business, there will be counterfeiters; so long as there is traffic in diamonds, there will be smugglers; so long as there is a law against the importation of narcotics, there will be "dope rings," so long as the taxes are levied on liquor, there will be bootleggers; and so long as men have red warm blood flowing through their veins in sinful flesh, there will be wars under provocation. The best that can be done is to apprehend the offenders and mete out a penalty commensurate with their transgressions. To give a license to the wrongdoer to do evil provided he pays a "revenue" to the government, fosters and abets the evil instead of minimizing it.

The Good Book tells us that civil governments are ordained of God. The ruler is the "minister of God, a revenger to execute wrath upon him that doeth evil". Romans 13: 4.

Paul, the apostle, makes it very plain "that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers".

The law is to be a terror to evildoers and not to those who do good works. Any law that interferes with the natural rights of men is a bad law, and any that protects individuals in wrongdoings in man's relation to man is a curse to society and a bolt upon a nation. The millennium of peace which some men have hoped for here on earth will never be brought about through legislative enactments. The kingdom of God will never be ushered into this world through the gateway of politics, nor by reform legislation and social evolution. The best that we can hope for so far as human legislation is concerned is to reduce all kinds of crimes to a minimum by making the law a terror to evildoers and meting out penalties which make the commission of crime unprofitable.

Wars will come and wars will go so long as men have the spirit of fight in their hearts and refuse to submit their problems to arbitration for settlement. The law of self-preservation is the first law of life. Therefore, wars will not cease upon this earth so long as injustice prevails and provocation arises. The only assurance we have that time will overcome when wars will be no more, is the promise that the Prince of Peace will come and "make all things new". - C. S. L.

THE ASHRAM MOVEMENT

(The following is one of the Sandhya talks given by Mr. Andrews at the Tirupattur Ashram in August 1939. It is taken from the recently published Sandhya Meditations, Natesan, Madras Re. 1)

To-night, I want to speak specially about the Ashram ideal as a movement. Let me put before you a thought on this subject, which, perhaps, very few of us have ever thought

of. You all have heard with great joy that a new Ashram has now been founded near Jaffna, at Chunnakam, and that we as an Ashram, have been able to join with them in that beginning. That is a very great joy to us. I have just been hearing all about what has happened in Jaffna, and it is very inspiring to think that this movement has now spread to Ceylon and found a home there.

Now, the thought, which is a new thought to me, is this, that India may give this Ashram ideal, not merely to Ceylon, but to the Christian Church in the West—England, Scotland, Europe, and America. For the Ashram is something that was born in India thousands of years ago, and even though so many changes have taken place, it is continuously springing up again into a new life. To-day, the West is going through the most terrible crisis of suffering and even as we are sitting here, we do not know whether a new world war may break out at any moment. What is the underlying reason? Surely it is because we have not yet found fully our rest and peace in Christ, Who is the Prince of Peace. What a wonderful thing it would be if the Indian Christian Church could offer some greatly needed gift to the West! May not the Ashram Movement be one way to do so?

Up to the present, almost everything has been in the other direction. The West has been sending Missionaries to India. Colleges have been founded, Hospitals have been established. What a beautiful thing it would be, if now India could give to the West one of its own treasures. When I was in Australia, the young students and teachers came to me again and again and said—"tell us about India, because we want to get something into our lives that is quiet—rest and peace which we believe India can give." I said to them "Some of you ought to come to India and visit our Ashrams and some of us ought to get out to Australia and explain to you about them."

Let me give you another instance. At Tambaram one of the delegates from Scotland, Dr. G. MacLeod, asked for a special meeting, because he wanted to learn from the Indians present all about the Ashram Movement. Dr. Jesudason from Tirupattur gave a very beautiful account of it. Afterwards there were so many questions that the meeting could hardly be brought to an end. You see, the time is now ripe in the West. They want to learn from the Indian Church, something about the Ashram ideal, so that they may introduce it into their own country.

But I must go on to another point, which is equally important. Does not this desire of the West to learn about the Ashram movement bring upon us a very great responsibility? Does it not make us feel, that here we have a serious work to do which must be done in Christ's name? We cannot go out and tell about the Ashram Movement unless we believe in it and are practising it ourselves. So my second point is this, that you and I ought seriously to search our own hearts and see if we cannot put more of the spirit of Christ into our own Christukula Ashram, here in Tirupattur. We have called this Ashram 'the Christukula'—the Family of Christ. In a family every member takes his own part in the common life. That means that every single member has to represent the Ashram spirit. Each one of us must try both to live the Ashram life and also to keep up the Ashram ideal. Are we doing this? Let us then to-night think out together these two things: Can we not send from the Ashram of India, a message of friendly greeting to other countries? 2. If that thought is in our minds, we must make our own Ashram more full of the Spirit of Christ which is the Spirit of Love.

A DAY IN THE ASHRAM

Gong! Gong! Gong!... It is 4.30 a. m. at the Christa Sava Ashram. You may be rudely awakened from the land of dreams from perhaps the only unalloyed worldly pleasure—sleep. You hover for a time between the realms of sleep and waking. The weary flesh tries to steal a few minutes and the gong from the Sevaka's cottage ceases to strike your ear. A hymn of praise or call to worship issues thence in the deep mellow voice of Periamann the Sevaka. As the singing approaches your cottage the spirit insistent gets the better and you join in the song—first in accents low and faltering, then loud and steady. The Sevaka goes round to the second cottage and then the third, until all three resound with one song of Glory to God Almighty. A word of prayer is breathed in silence from the bed. The family and visitors find their way, through the darkness that precedes the dawn, to the well side, for the morning wash. At 5.00 the gong calls us for early devotions in the Chapel. A simple olive wood cross hangs there, lighted by two coconut oil lamps. Clean and barefooted all tread the sacred precincts; on bended knees or prostrate on all fours invoke the divine spirit. All squat on mats. A senior member of the Ashram as by turn leads the devotion. Songs and thevarams are sung. The day's Order of service is followed and intercession made for a special need as found in the Ashram prayer book; a short helpful exhortation given. The devotions begin under dim lantern light and ends with the coming of the bright dawn.

We leave the Chapel. Little birds in yonder grove and field continue their songs of praise. With added peace and greater harmony, within and without, a half hour 6.00 to 6.30, is spent in silent reading and meditation. Meanwhile one or two milk the goats and prepare the coffee. After coffee, the Ashram is very alive. Henry, the preacher-gardener and a few more attend the vegetable garden, water the tapioca and brinjil and pluck some lady's fingers and some chillies. Christie with jealous care waters his flower beds. His restless energy cannot condone laziness—nay, not even weariness. Theagu looks after his flower plants, relieving his toil with occasional witticisms and tall stories like that of the rocket fired in Mecca which remained in the sky for seven days and fell at Nagpur. One does the sweeping and cleaning of the rooms and another attends to the call of the stomach, preparing some 'kanjee'. At nine we wash or bathe ourselves and sit round the pot in ancient fashion and enjoy the 'kanjee' with a chilly 'sambal' and some spice of humour. The sun is up and shines hot upon the wide open plain. It is quite cool within the cottage under the thatched roofs. The Library provides much ghostly reading matter from ancient commentaries to volumes of the Tambaram report. While you read, Alagiah is creeping with dull heavy steps on his long trail to school; later Markandu speeds past to his, Jebam left in charge of provisions is anxious about many things!

It is Selvanayagam's turn to preside over culinary fire for the day. Being a fair adept the results may not be so disastrous as it could otherwise be. The 'Saamie' from the South, gives a helping hand, peeling the onions, picking Tamil assiduously. Any available vegetable or herbage find their way into one or two pots—all inmates being strictly herbivorous. A large pot of attenuated 'sotiy' completes the lunch menu. Twelve bell goes for noon-day intercession. The member spending the day in meditation (quiet day), leads us in prayer interceding particularly for those, who solicited our prayers, in their life's storms and stress. Gong goes again. We squat along the verandah, Selvam serves the food and attends on us with motherly care. The company and prevailing good humour keeps you oblivious to the spartan simplicity of fare. Generous quantity of the 'sotiy' puts you up,

leaving nothing to be desired. Quiet time and rest till 3.00 p. m. Then you may have some Ceylon Tea for good health. Later some resume the morning work, others go out for a little evangelistic work. At six the quiet bell goes. After a hurried wash everybody settles down here and there, book in hand, facing westwards. A strange calm prevails, bringing repose to the weary soul. Cool and gentle breeze plays about you and elevates you. The sun setting with ever changing resplendent colours awes the soul; gradually the colours tone down to a dusky twilight; a kindly spirit comes down and broods over the erstwhile sun-burnt tracks—the soul is in the presence of the Eternal Spirit.

The gong goes at 6.30: it is the sun-set hour of prayer. The neighbour temple bells join in the universal call for spiritual communion. We assemble in the chapel, sing and listen to the Sevaka's usual Santhia talk and finish with prayer.

Students go to their table, others read and chat. Dinner at eight, lunch almost repeating itself, the company larger and merrier. A final supplication is made at nine and family retire to bed. May God lead us all in the steps of the Master and shall we pray that the time will soon come: When all the strings of my life be tuned; O Master, then at every touch of Thine will come out the music of Love George.

LETTER TO THE EDITOR

Dear Editor, I am writing this letter to wish you and all my dear friends in Ceylon a Happy New Year. I passed my 87th birthday on Nov. 20th last. I have had a long illness but have nearly recovered. I believe I am pretty near the end of this life. I have enjoyed every day of it. I am glad to have lived to see the measure of freedom which India has already obtained. I believe in the Fatherhood of God and that involves the brotherhood of the entire human race. I believe that this will one day be realized. Hope on, hope ever Yet the day will come. When man to man Will be a friend and brother, And this old world will be, A royal Home and all God's children Will love one another, Hope on, Hope ever. Sincerely yours, Mary Leitch. Jan. 1st 1938.

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