

All the people of Jaffna have joined hands in remembering the dead heroes and martyrs of the LTTE.

The LTTE announced that 27th November be celebrated as Heroes' Day and requested the people to engage themselves in voluntary social service activities for one week from 21st. of November to 27th of November.

The Government imposed a curfew from the midnight of the 20th. to disturb the functions connected with the Heroes' Day.

(Continued on Page 4)

TRINCO HINDU TEMPLES' LANDS BEING GRABBED

Budhists occupy - Army - Clergy connive

Reports have been published that private lands belonging to some Hindu Temples in the Trincomalee Town are being grabbed and Sinhalese Buddhists are being settled in those lands. This is being done under the aegis of the Sinhala Army and certain organizations of the Buddhist clergy in Sri Lanka.

Apart from the very ancient and famous Koneswaram Temple, there are a large number of Hindu Temples within the Trincomalee town and a lot of Hindu religious ceremonies take place at these Temples throughout the year.

A number of these Temples have also been endowed with lands and other movable properties both by the founders and other Hindu devotees. A substantial portion of the lands around Temples in the Trincomalee town are Hindu religious endowments. For ages the trustees of these Temples have, as they lawfully might, rented out such Temple lands to the landless Hindus and the proceeds therefrom are

spent for the maintenance and poojahs in the Temples concerned.

The Marianman Temple, Veerakathy Pillayar Temple and Krishnan Temple near Madathady, all have lands as part of their temporalities. Similarly the other Temples also have lands as part of their temporalities.

After the outbreak of the current war and the Sri Lankan army taking control of the Trincomalee town, a large number of Tamils who are mainly Hindus were compelled to flee their homes.

All the Sinhala Governments that ruled Sri Lanka have made consistent and long attempts to change the demographic pattern of Trincomalee and convert it into a Sinhala majority area.

Certain organizations of the Buddhist clergy have rendered active assistance to the Government in this regard and in fact prodded every Government to pursue a policy of sinhalization of Trincomalee.

After the current war the Sinhala army also has joined in this concerted action and now lands belonging to Hindu Temples are being grabbed. No one is able to protest because of the fear created by the presence of the army and Buddhist clergymen are seen actively settling their lay counterparts in these lands which belong to Hindu Temples.

The reports indicate that lands belonging to the Mari-

amman Temple, Veerakathy Pillayar Temple, Sinnathoduwai Pillayar Kovil and Kanthasamy Kovil have been grabbed and Sinhalese Buddhists settled in those lands. The houses in these lands previously occupied by Hindu Tamils have been destroyed and burnt by the Sinhala army, thus making it easy for the interested Buddhist clergy to settle Buddhist-Sinhalese in lands belonging to Hindu Temples.

OLD COUPLE DIE AT URUMPIRAI EXTENSIVE DAMAGE BY BOMBERS

Three Sri Lankan Air Force planes dropped bombs at various places in Urumpirai on 20th November.

The planes were sighted first around 7.45 a.m. After bombing at random, the planes left and returned at about 10.30 a.m. and dropped more bombs. The planes came again for the third time and

dropped bombs at about 12.30 p.m.

The first attack by bombers took place at Urumpirai East where a number of bombs were dropped. Mr. Thambapillai Santhirasegeram (83) a retired teacher and his wife, Sothirani Santhirasegaram (76) died on the spot. M. Kamalan (10)

and Mrs. Packiaratnam (65) sustained injuries.

The second attack at 10.30 a.m. took place near Gnanavairavar Temple. Sivagurunathan Sivakumar (16) sustained injuries. A number of houses were damaged. The Divisional Office of the Local Government Department was badly damaged.

The third attack took place in the same area around 12.30 p.m. The people had fled for safety and there was no physical injury to persons but some cattle and poultry were found dead.

The 132,000 k.v. hydro power transmission lines. The letter states that more than 10,000 houses had been destroyed by aerial bombardments. It is tragic that this should happen when the President wants to provide houses for all.

The letter makes special mention of the displaced persons in the Batticaloa District gathered in schools, Temples, Churches and other public buildings. These persons are subjected to inhuman treatment and a good number of them massacred. Starvation, diarrhoea and death are facing these unfortunate people.

The letter requests the President to make order for the supply of:

1. Food items
2. Medicines
3. Petroleum products
4. Liquid Cash
5. Fertilizers

without further delay.

Prime Minister says one thing in Paris Defence Minister says a different thing in Sri Lanka JAFFNA CITIZENS' COMMITTEE TELLS PRESIDENT

"The Prime Minister who is also the Minister of Finance made a statement in Paris to the effect that there would be no more killings and aerial bombardment in the North and East. The World Bank sanctioned enhanced financial aid to Sri Lanka to enable the country to divert its war expenditure to development but the State Minister for Defence has made a statement that all subsidies for all fertilizers would be withdrawn and foreign aid would be utilised for military purposes. The Defence Minister's statement came within two days of the return of the Hon. Prime Minister from Paris."

So states the Jaffna Citizens' Committee in a letter addressed to His Excellency the President. The letter fur-

ther states the scene of the war was shifted to Mannar and aerial bombing was also extended to the Kilinochchi, Mullaitivu and Trincomalee Districts.

The letter deplores the bombing that took place on the 9th of this month within the Jaffna Hospital Security zone.

The letter further states that there are five hundred thousand displaced persons in the Jaffna Peninsula alone languishing in camps without food, sanitary facilities and bare amenities of life. The letter states that there are 1,200,000 displaced persons in the North-Eastern province. About 80,000 persons remain refugees in camps outside the North-East. 120,000 remain as refugees in India. More than 5,000 persons are either

dead or missing. There is a spate of unchecked killings of Tamil speaking people in the Amparai District. The letter requests the President to explore all possible avenues to restore peace and harmony.

The letter further states that both private and public transport services remain paralysed for want of petrol and diesel. The food supplies made during the last 4 1/2 months are adequate for the issue of three weeks' dry rations only. Public servants and pensioners have not been able to draw their salaries or pensions from July. The public is unable to obtain cash because of the non-availability of cash in the Banks. The letter suggests that all persons be issued with free rations until such time liquid cash becomes available.

The letter further states that only 20% of the drugs and medicines required are available at Government Hospitals and Dispensaries. Supplies to private pharmacies have been cut off. The supply of electricity has been cut off. Diesel is indispensable at least for the generators in hospitals and for Ambulance vehicles.

The letter requests adequate supply of diesel for operating generators in Hospitals and for ambulance vehicles.

The letter also states that fertilizers and other agrochemicals are immediately required and free issue of fertilizers be made to destitute farmers.

The letter states that the Electricity Board has to expedite action for the restoration of power supply and

Mr. N. Sanmugathasan, General Secretary of the Ceylon Trade Union Federation and General Secretary of the Marxist-Leninist Communist Party published a book in 1989 under the title 'Political Memoirs of an Unrepentant Communist'.

Mr. Sanmugathasan joined the Ceylon Communist Party in 1943 after graduating from the Ceylon University. He had been in full time political and trade union activities since then.

Mr. Sanmugathasan's book is of absorbing interest as it covers nearly fifty years of contemporary political history in the Island. Mr. Sanmugathasan had his own part to play.

We reproduce here excerpts from his book relative to the Tamil problem. Mr. Sanmugathasan says that no solution to the Tamil problem can be found unless the Tamils are recognised as a nation living in contiguous territories in the North and East and their right of self-determination including the right of separation acknowledged and accepted.

In early 1985, the military activities in the North increased to intolerable limits. As the only way to inform the South of what was happening in the North, the Tamil militants extended their activities to the South and, as a result, several innocent Sinhala lives were lost. The worst incident was the killings in Anuradhapura in April, 1985. Suddenly the government and the Sinhala public realised that the civil war could spread to the South and that Sinhala lives were vulnerable. All attitudes changed. The Prime Minister stopped his anti-Indian tirades. Even the Maha Sangha called for negotiations not only with the Indian Central Government and the Tamil Nadu Government but also with the Tamil militants residing in Madras. And the President who had for months ignored an invitation from Rajiv Gandhi to come to India, now went on bended knees to New Delhi.

The result was the Timbu talks arranged by the Government of India. At these discussions, for the first time, the Sri Lankan governmental delegation was faced not only by the TULF but also by the five militant groups. This gave the militants a degree of international legitimacy which they had lacked before. But the Sri Lankan government made a mockery of this conference by re-stating the formula that had already been rejected by the Tamils at the time of the all Parties Conference.

India's role

After the conferences failed, the Indian government made several efforts to bring both sides together but failed. A clear understanding of India's role in the Sri Lankan crisis is important. India is not a Socialist country. Nor is its government a revolutionary one. It is ruled by big business. It has not even been entirely successful in solving the problems of its own national minorities,

On the contrary, India has always had expansionist aims. Its ruling class has always dreamt of replacing the British Raj as the dominant power in South Asia. It had always wanted to bring Sri

Lanka under her control - just as it had done with her small neighbours, like Nepal Bhuttan and Sikkim.

Although forced to sympathise with Sri Lankan Tamil aspirations because of the existence of 53 million Tamils in Tamil Nadu, reactionary forces behind the government of India were not slow in attempting to come to the aid of the Sri Lankan government and thereby attempt to place it in their debt and sphere of influence.

There is no doubt that had the Sri Lankan Government presented any meaningful proposals at Timbu, the Indian Government was more than willing to move against the Tamil militants. This was demonstrated by India's action in expelling three leaders of the militant groups, immediately after Timbu. But it had acted without taking into account the reaction of Tamil Nadu which erupted in no uncertain way to show its state wide opposition to the expulsion of the militant leaders. India was forced to reverse its decision within a week. Rajiv Gandhi had been taught that he could not move against the Tamil militants without alienating the whole of Tamil Nadu. There is no doubt that the existence of 53 million Tamils in Tamil Nadu and their support to the Tamil militants because of their ethnic affinity and the fact that the Tamil militants could use Tamil Nadu as a base for the operations has been a great asset to the Tamil militants.

Government Proposals June 1986

The next attempt at negotiations was made in 1986 when the Sri Lankan Government invited the TULF to Colombo for discussion, but without the participation of the militants. There is no doubt that the increasing success of the guerilla struggle was instrumental for the Government of Sri Lanka to improve its offer to the Tamils. Men who had sworn that they would give nothing more than District Development Councils to the Tamils, now proposed provincial councils as the unit of devolution and sat down to discuss details of procedure; but still, it totally rejected the Tamil demand for a Tamil speaking linguistic region consisting of the northern and eastern provinces

it is undemocratic. But what these sham worshippers of democracy forget is that 75% of population of the eastern province is Tamil-speaking.

The basic reason for the failure of the Sri Lankan government to solve the Tamil problem is its refusal to accept the fact that the Tamils are a nation who have lived in contiguous territories in the northern and eastern provinces for a very long period of time and that, therefore, they are entitled to the right of self-determination - including the right of separation. Unless this right is accepted and acknowledged, there can be no solution to the Tamil problem.

Once that right is accepted it thereafter, becomes possible for progressive Sinhala and Tamil people to request

powers over police and land for a Tamil speaking linguistic region consisting of the northern and eastern provinces.

But such a development cannot take place inside the present neo-colonial context or under the leadership of either the UNP or the SLFP. For such a development to take place, the anti-UNP and anti-imperialist revolutionary forces of Sri Lanka must exert themselves, unite the revolutionary forces of both north and south and overthrow the reactionary and repressive UNP Government and replace it by a people's democratic Government under the leadership of the working class,

The winning of the right of self-determination for the Tamil people is part of Sri

Tamils' Right of Self-Determination must be accepted

Nobody knows whether any agreement or how much agreement had been reached between the Sri Lankan Government and the TULF. But, all the Tamil militant groups correctly rejected the proposals of the Sri Lankan Government as having no basis for any meaningful negotiation.

N. Sanmugathasan

Without going into details about the President's proposals presented in June, 1986, it is necessary to point out that the basic shortcoming of these proposals is that they do not face up to the problem they are supposed to solve. The problem before us is that of the Tamil speaking minorities. But, you will not find even a mention of the word 'Tamil' in the President's proposals. Besides, the scheme of provincial councils is being presented as a solution to the Tamil problem. Provincial councils are being given to all nine provinces (seven of whom have never asked for devolution) in order to camouflage the fact that the northern and eastern provinces are to be given provincial councils.

Tamils' right of self determination fundamental

The reason that is being advanced for rejecting the Tamil demand for linking the northern and eastern provinces to form a single Tamil speaking linguistic region is that

the Tamils, in the name of the unity of all the revolutionary forces of Sri Lanka not to exercise their right of self determination by forming a separate state but to exercise it in the form of a federal state or full regional autonomy (including full

Lanka's democratic revolution which must bring together the revolutionary forces from among both the Sinhalese and Tamils, particularly, the workers, peasants and radical intelligentsia - irrespective of language, caste or creed.

Killing in the East - Further Identified Civilians

In the last Issue of 'Hot Spring', names of civilians killed by the Army or Muslim Home Guards or by both in the Batticaloa District were published. We give below a further list of the civilians so killed in the Batticaloa and Amparai Districts whose identities have been established.

The undermentioned were killed at the 4th Colony, Chavalakadai:-

1. Govinthan - male - 28.6.90
2. Thirunagapillai - male,
3. Kanthasamy Kasipillai and
4. N. Kirupairajah - males - 29.6.90
5. Kanthiah Vijayakumar - male on 2.7.90
6. S. Yogarajah, his wife and 3 children were all killed on 2.7.90

The following were killed at Kalmunai on 28.6.90

7. Kumar Ulaganathan (23) male
8. Velupillai Thiyagarajah (22) male
9. Balasuntharam Murali (18) male
10. M. Suthakaran (17) male
11. Arumugan Packiyarajah male

Those who died at Munaitivu on 18.7.90 are:-

12. Muthulingam Shanmugam (39) male
13. Samithamby Nagiah (40) male
14. Kanapathippillai Panchadcharam (48) male
15. Markandu Tharmalingam (37) male

Others who died at Kovil Porativu on 18.7.90

16. Samithamby Pathmanathan (35) male
17. Velupillai Kalithamby (45) male and father of one child
18. Karalingam Ravikumar (18) male - student
19. Thirumeni Thayalan (18) male - student
20. Samithamby Thiyagaletchumanan (36) male and father of 4 children

HOT SPRING

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NO CREDIT TO THE GOVERNMENT

Remembering the dead is a cultural tradition not confined to the Tamils only. It is a cultural tradition of the entire humanity. As far as the majority Tamil Hindus are concerned, this is a compulsory duty imposed by religion. A Hindu brings to memory annually his ancestors of three generations when he performs the annual alms - giving on the days of the death of his parents. The parents give alms in memory of their dead children, if the latter pre-decease them.

We do not know exactly the details of the ceremonies connected with alms - giving in memory of the dead amongst other religionists but we are certain that all religions exhort their followers to remember their dead. Buddhism is no exception. In fact even atheists or people who prefer to follow no religion but only reason, remember their dead. The war dead are remembered at State functions.

The Tamil youths took up to arms to fight the Baudha - Sinhala Government sometime in the seventies because of the atrocities committed on the Tamils by successive Baudha - Sinhala governments that have ruled or rather misruled this Island since Independence.

Everyone - not excluding the Sinhalese leaders of varying hues - had recognized that the Tamil Youths had a grievance and they cannot be condemned for life. This is borne out by the fact that all Sinhalese leaders had at various times had parleys with the youths themselves.

In the process of the armed conflict a large number of the youths died. The youths died in the course of fighting the Sinhala army. Youths died in the course of fighting the Indian army. In whatever manner they died, the youths died martyrs and a grateful Tamil people do regard these youths as martyrs and the heroes of their nation.

So far as the LTTE is concerned over two thousand of their cadres have fallen fighting and most of them in the battle against a foreign powerful Indian Army. It is but the duty of all Tamils to remember these heroes.

The LTTE remembers their dead annually and this year too they made arrangements to remember their dead. They fixed a programme for seven days beginning from 21st. and ending on the 27th of this month celebrating the memory of their dead cadres.

The Government knavely announced a curfew beginning from the 19th midnight for an indefinite period of time from the early morning on the 20th. of this month. Sri Lankan Air Force planes and helicopters started aerial attacks at various places damaging property and killing civilians. Some details are reported elsewhere in this paper and readers can judge for themselves how ordinary Tamil civilians have to pay with not only their property but with lives because the Government does not like people remembering the dead LTTE cadres.

In spite of the mockery of an indefinite curfew the LTTE programme is taking place as fixed. Only more civilian properties have been damaged and civilians have been killed. The Government will not be able to stop the LTTE in its programme but it can harm ordinary civilians and if the Government hopes that it by harming and killing ordinary civilians it can convert them to their line of thinking, they are sadly mistaken.

Everyone accepts the LTTE cadres who have fallen fighting as martyrs and heroes. It would be puerile for the Government to think that the LTTE is entitled to receive this encomium only when they fight the Indians and not their own army.

We would also like to remind these Baudha-Sinhala chauvinists that their Mahawansa hero Dutu Gemunu is said to have respected his rival Elara after the latter fell in battle.

The curfew was imposed and aerial strafing takes place daily merely to disturb some peaceful programme organized by the LTTE. This does not give any credit to the Government. The dead are not merely LTTE cadres - they are also the sons, daughters, brothers, sisters or cousins of so many still alive.

WE HAVE COME ON THE CROSS ROAD THE PARTING ONLY REMAINS

The Current war in the North East has entered the sixth month. In certain sections of the Press, it is referred to as EELAM WAR II.

Though the demand for the restoration of Tamil Eelam as the only solution for the ethnic problem in the Island grew in comparatively recent times, it is clear that all Tamil leaders at different periods have thought of their homeland when they felt betrayed by their Sinhalese friends.

Sir Ponnambalam Arunasalam was constrained to think of the Tamil people and the Tamil Eelam in 1922 when he left the Ceylon National Congress.

Here we reproduce excerpts from the parliamentary speech of the late Mr. N. R. Rajavarothiam on 12th. June, 1956 during the debate on the official Language Bill.

Mr. Rajavarothiam was a member of the Federal Party and was elected on that Party's ticket to represent the Trincomalee Constituency, in the General Elections of 1952 when he contested the seat for the first time. Mr. Rajavarothiam won four consecutive parliamentary general elections and continued to be the Member of Parliament for Trincomalee until his death in 1964.

The Federal Party itself decided on an independent sovereign state of Tamil Eelam as its goal almost after a decade of the demise of Mr. Rajavarothiam.

"TO BE OR NOT TO BE" is the question that confronts every Tamil speaking man and woman. It is plain to them that they are being made stateless, that they are being deprived of their traditional homeland and their language given a decent burial. In the meantime spurious reasons are being advanced that the Sinhalese language will die a natural death if equal status is given to the Tamil language. Both languages have been spoken side by side for more than 2,000 years. It is common knowledge that the court language in Ceylon was Tamil, certainly from the 16th century, and that the signature and attestation of Bhuvaneka

Bahu was in Tamil. It is also known that the last four Kandyan kings were Tamils. It will be midsummer madness if, in this year of Sambuddha Jayanthi, it is made out that Sinhalese will die out if Tamil is given equal status. It is true that the Prime Minister has very often of late, given utterances to the mystifying phrase that Tamil will be given reasonable use. What this reasonable chance is going to be, even after his speech, no one knows but himself. Who is to judge what is reasonable and what is not? Is it to be the rabble that met at the Galle Face Green?

Considering the Bill itself one is wont to ask "Is it

going to be a Government by regulations". All that we have is just the invitation of the spider to the fly to "come and see my parlour". I feel that this Bill symbolizes the sign on cross roads. We have come on to the cross road and the parting only remains. In all humility, with no remorse or anger towards my Sinhalese brethren, I appeal to them to stay the hands that tend to shatter the edifice of a united Ceylonese Nation that our elder statesmen have tried to raise up. With your majority, you may pass this Bill, you may gloat over it for sometime, with your numbers you may keep us down, but nevertheless remember that you are digging your own grave. You cannot rule a country with a discontented minority. This minority to uphold its self-respect, culture and language, nay its very survival, is apt to put up a fight to the bitter end. Should it be vanquished in a fight for fundamental rights, perhaps you will have a C class citizen with a fifth columnist state of mind.

I do not wish that in this Budha Jayanthi year, anything untoward should happen though signs are to the contrary. You are celebrating the 2500th, anniversary of Budha's parinibbana and enlightenment. May your unjust and unworthy desires be reduced to nullity and enlightenment dawn on you all to do the right thing at the right moment.

"We leave you alone; You leave us alone"

Peoples' Forum, Jaffna Appeals

The People's Forum of Jaffna poses some questions to the ordinary Sinhalese men and women in an appeal made to them as follows:

The Peoples' Forum Jaffna makes an appeal to the ordinary Sinhalese men and women to do some unbuttoned thinking, visualize themselves in the position of the Tamils and seek to answer the following questions.

1. Are not the Tamils entitled to self-government as much as the Sinhalese?

2. Are you aware that when one of the Ministers asked a militant Tamil youth taken into custody as to what were their grievances, he replied: "Our grievances are that you are looking after our grievances...?"

3. How are the Sinhalese adversely affected or injured if they leave the Tamils

alone in their dry and barren North and East to manage their own affairs, attend to their own problems and be the architects of their own future?

4. Is it not one of the pivotal roles of the State to provide the infra-structure that can be provided only on a collective basis, to enable the individual citizen to realize the fullness of his personality?

5. Why do you want to burden yourselves with the complex problem of rationing, on a population basis, vacancies in the University, other higher seats of learning, Professions Government services etc., when you can have all the vacancies for yourselves if you leave the people

of the North and the East to fend for themselves?

6. Should self-help be at a discount?

7. Why do you want to incur such huge deficits, generate runaway inflation, divert resources from Productive activity to unproductive War in the North and the East?

8. Do you realize that all such waste, worthless activity and unwarranted diversion of resources are totally unnecessary if you leave the Tamils alone and ask them to leave you alone?

9. Did not the king of Jaffna do everything in his power to help the Sinhalese King of Kotte to resist the Portuguese especially by providing transit facilities for troops from South India to reach Kotte?

(Continued on Page 4)

Sinhala Colonization of Tamil Village-

Palaiyoottru (Trincomalee) demographic pattern being Changed

Arrangements are being made by Government to settle 50 Sinhalese families in the Tamil village of Palaiyoottru in the suburbs of Trincomalee town. So states news received from Trincomalee.

Palaiyoottru is a village in the suburbs of Trincomalee town. All the inhabitants of this village are Tamils. Almost all the inhabitants of this village have fled the area after the current war started and are living in various other places as refugees.

The news states that covert action is being taken by the Sri Lankan Government to convert this Tamil village into a Sinhalese village. It is stated that on the instructions of President Premadasa,

this Tamil village, is to be converted to a 'Model Village' where all races will be settled. For this purpose 50 Sinhalese families will be

settled at Palaiyoottru where none live now.

A time limit has been fixed for the completion of the

work on the so-called 'Model Village' Scheme before the end of February 1991.

It is further understood

that a Budha Vihare (temple) is also to be constructed in Palaiyoottru. There is presently only a Catholic Church and a Hindu Temple there.

again, with or without the IPKF.

It should be in your interest to have the Indian people on your side. And that will be not possible unless the Tamils in Sri Lanka can live with honour and dignity in Sri Lanka and are not subjected to attacks from the Sinhala Army Navy or Air force or even Sinhala Police. In effect you will have to leave Tamils to manage their affairs of the North and North-East without much interference from Colombo. It will be necessary that you give them complete autonomy, short of secession.

I will be glad to hear your reaction. Meanwhile I am also sending a copy of this letter to your President and Minister of Defence.

Courtesy ;

Tamil Nation London 1-9-90

Bhatia writes to Bernard

LEAVE TAMILS TO MANAGE THEIR AFFAIRS

The following is the text of a letter addressed to Mr. Bernard Tilakaratne, Sri Lanka's Foreign Secretary who was also Sri Lanka's High Commissioner in New Delhi earlier. The letter was written by V.G. Bhatia, a former member of the Planning Commission of India. The letter was dated 12th July, 1990 but is very relevant even today. The letter is published from the issue of the Tamil Nation - London of 1-9-90. Emphases ours.

Dear Mr. Tilakaratne,

I saw from the newspapers and TV that you were once again in New Delhi explaining your Government's viewpoint

to the Government of India. Please do not misunderstand me - you are most welcome in India as a guest and as a friend of India. However, I wonder why you have to come again and again to explain your Government's views. Earlier it was different. You had Indian forces on your soil and you were naturally anxious to get the IPKF out of your country. But now, why do you want to involve India in your internal affairs? And dealing with the LTTE is your internal affair. Of course, we would not want Sri Lanka to involve Pakistan in any way, particularly at this time when Pakistan is actively arming and training Punjabi and Kashmiri terrorists who are waging a war against India. Apart from making sure that you do not offend India or compromise India's security or interests, you are certainly free to deal with Tamil insurgency in whatever way you consider appropriate. However, if you want to have the people of India on your side, then you must refrain from bombing Tamil population, with or without Napalm.

You must have noticed that India has not used Air Force against our terrorists because, in the name of fighting terrorists, that would amount to bombing our own people. The fact that the Sri Lankan Government considers it appropriate to bomb its Tamil areas only proves to the people of India that the Sri Lanka Government is a Sinhala Government and that Tamils are not considered Sri Lankans but that they are considered foreign people against whom the Sri Lankan Government is waging a war. It reminds me of Chinese operations in Tibet or of the

British bombing of North West Province in India before Independence. If you do not stop bombing or using helicopter gunships or Navy or Army in your North or North-East, you will be perceived as committing genocide of Tamils. It will also lead to a refugee inflow into Tamil Nadu and we are back to square one. Then Tamil Eelam will be a near certainty.

Sri Lanka is a sovereign nation and it is for you to decide whatever you wish to do. But please do not expect India to bail you out once

We leave . . .

(Continuation of Page 3)

10. Was not the Tooth Relic, the most prized possession of the Sinhalese, entrusted to the King of Jaffna for safe custody when the Kingdom of Kotte was threatened by the Portuguese? Does that not indicate that there was much goodwill and amity between the Sinhalese and Tamils when both had and managed their own States? Is it not a good doctrine: "We leave you alone; you leave us alone"?

We can assure you, on the strength of inherent circumstances and geography, that in the event of any external threat, the Sinhalese can depend on the fullest support and unstinted co-

operation of the Tamil State for the obvious reason that such a course is dictated by necessity of survival and one's own self-interest.

What the Tamils seek is just the freedom to manage their own affairs and be the architects of their own future. What is wrong with that attitude?

Jaffna...

(Continuation of Page 1)

Despite the curfew the programmes are taking place on schedule. People have joined in numbers in voluntary social service activities such as clearing of debris, cleaning roads and rendering aid to refugees. The streets are decorated and memorial meetings and other programmes are taking place.

Damaged Places of Religious Worship

A large number places of worship, Hindu Temple, Roman Catholic or Christian Churches and Mosques were bombed by the Sri Lankan Air Force planes. We give below a list of the temples, churches, and mosques so damaged since the outbreak of the war. This list is by no means exhaustive.

Most of the places of religious worship which are listed are from the Jaffna Peninsula. In view of the breakdown in communication, we have not been able to get full information from other areas of the North East.

1. Kanthasamy Temple, Kilinochchi
2. Navalady Mosque, Batticaloa
3. Oddamavady Mosque, Oddamavady
4. St. Thomas' Church, Kayts
5. Manampirai Temple, Vasavilan
6. Valvettiturai, Christian Church, Valvettiturai
7. Pillayar Temple, Vasavilan
8. Muguran Temple, Kokuvil Junction
9. Annamar Temple, Tellippalai
10. Sivan Temple, Thirunelvely
11. St. Patrick's College Chapel, Jaffna
12. Kanthasamy Temple, Nallur
13. St. Anthony's Church, Allaipiddy
14. Amman Temple, Kadduvan
15. Borah Bhai Muslim Mosque, Jaffna
16. Naguleswarar Temple, Keerimalai
17. Methodist Church, Urumpirai
18. Kanthasamy Temple, Maviddapuram
19. Christian Church, Tellippalai
20. Katpaga Vinayagar Temple, Jaffna
21. St. James Church, Gurunagar, Jaffna
22. Church of Our Lady of Miracles, Gurunagar, Jaffna
23. Vattapalai Amman Temple, Mullaitivu
24. St. Joseph's Church, Kayts
25. Sitpanai Murugan Temple, Velanai
26. White Sea Beach Mosque, Mankumban, Velanai
27. Maruthady Murugan Temple, Point Pedro
28. Madduvil Maruthady Pillaiyar Temple, Chavakachcheri
29. Anglican Church, Main Street Jaffna
30. Vannarpannai Sivan Temple, Jaffna
31. Pentecostal Mission Church, Killinochchi
32. Our Lady of Refuge, Jaffna
33. St. Mary's Cathedral, Jaffna
34. Methodist Church, Chapel Street, Jaffna
35. Mosque, Bankshall Street, Jaffna

Expression of Gratitude

Thanks to the fiery arms
With dreadful faces,
That shake the earth
When it's drowned in sleep,
That fright many a parting soul,
That devour human lives,
That shatter existing hearts,
That powder buildings in numbers,
That blast humanity.
Yes I profusely thank
The bomb and the shell
And the gun and the rocket;
For they've made us braver,
More experienced and cleverer,
And have made us realize
The value of unity and strength,
So soon dear friend.

— Vasantha Thambiratnam

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