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# THE MORNING STAR

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RIGHTEOUSNESS EXALTETH A NATION BUT SIN IS A REPROBATION TO ANY PEOPLE

## 19th Synod of the Church of South India

The 19th Annual Synod of the Church of South India takes place at Secunderabad in A. P. from the 12th to the 16th of January, 1984. The following from the Jaffna Diocese have proceeded to India to attend the Synod Sessions: The Rt. Rev. D. J. Ambalavanar and Dr. Mrs. Ambalavanar, the Revds. S. S. Arulampalam and D. R. Ampala, vanar and Messrs. S. S. Selvadurai. J. M. Sabaratnam, L. S. C. Canagasalingam and Miss. Chelvy V. Selliah.

## The Refugee Problem in Sri Lanka

According to figures supplied by the Commissioner-General of Essential Service Mr. Bradman Weerakoon the original population of refugees in the camps was 100,000.

Just now refugees are housed in 4 Camps in Colombo and 14 camps in the outstations. The total population in these camps is 13,449. In Jaffna there are 4472. At Hindu College, in Colombo there are yet 6683 refugees.

Nearly 600 families have nowhere to go. They have an income for less than the minimum of Rs. 600 per month.

A 36 million Rupees grant has been made by NORAD and this sum has been set apart for the rehabilitation of affected persons.

Three hundred persons were waiting to be repatriated to India when the boat service at Talaimannar is resumed.

An integrated plan for the Refugees is in the process of being drawn up and the Commissioner hopes that by the end of March, all camps will be closed.

## Judicial Transfers in the North

Mr. M. D. Jesuratnam, District Judge, Jaffna has been transferred to Batticaloa and Mr. K. Kathiravelupillai, Magistrate at Kilinochi, has been transferred to Mutur.

Mr. Suntheralingam, ADJ, Jaffna has assume duties as District Judge, Jaffna. Mr. B. Balachandran from Mutur has taken the place of Mr. Kathiravelupillai at Kilinochi.

## First Anniversary of Prof. Kailasapathy

Mr. N. Sabaratnam, Principal Emeritus, Jaffna Hindu College delivered the first Memorial Lecture at the first anniversary meeting of Professor Kailasapathy Auditorium of the Jaffna University.

Prof. Kailasapathy was the first Vice-Chancellor of the Jaffna University.

## Jaffna Christian Union

### Week of Prayer for Christian Unity 18 - 25 January 1984

Theme: "Peace on Earth, Good will towards men"

United worship service will be held at Uduvil on Sunday the 22nd January at 4-00 p. m.

Pulpit Exchange Plan for the morning of the same Sunday.

Church	Visiting Preacher
Alaveddi	Mr. Henry Selvarajah
Araly	Mr. V. Canagasabai
Atchuvely	Rev. Anandanayagam
Chankanai	Mr. G. N. Edward
Chavakachcheri	Ven. S. D. Horshington
Earlalai South	Mr. Suri Williams
Kankesanthurai	Mr. W. N. S. Samuel
Karainagar	Mr. A. Jebanesan
Kilinochchi	CSI Sr. Elizabeth Baker

Manipay	Rev. S. S. Karunairaj
Navaly	Rev. S. P. Solomon
Nunavil	Rev. V. J. Seevaratnam
Paaderterruppu	Mr. J. H. Chandrasekaram
Tellipalai	Rev. J. Sarvananthan
Udupiddy	Rev. G. Winslow
Uduvil	Rev. Isaac Selvaratnam
Vaddukodai	Rev. H. R. S. Jeyachandran

St. John's Chundiculi	Rev. T. S. Premarajah
St. Mary's Kopay	Rev. S. P. Jeyasingam
St. James' Nallur	Rev. A. C. Mathanarajah
J/A Christ Church	Rev. D. S. Thiagarajah

Kokuvil	Rev. M. Rajakulendran
Pallai	Rev. S. Jeyanesan
Kilinochchi	Karunai Nilayam
	Rev. S. C. Arnold
Urumpirai	Rev. A. Jeyakumaran
Puttur	Rev. J. C. Mather
Achelul	Rev. V. Tharmakulasingham
Vannarponnai	Rev. Sam Thampoe
Kaddaively	Rev. S. Manepavan
J/A St. Peter's	Rev. D. R. Ambalavanar

Pt. Pedro	Rev. S. M. Sugunanthan
Katkevalam	Rev. A. V. Jesuthasan
Nelliadi	Rev. D. D. Ratnasingam

## Revised Interim Report on Ethnic ratios

A revised Interim Report on ethnic proportion in the public service and university has already been prepared by a Committee appointed in 1982.

On University admissions the break-up of total admissions for 1981 is as follows:- Sinhala- 76.9% Tamil- 18.5% Moor 4.2% and others- 0.4%

In the public service there are 170,664 officials. The racial composition is as follows:- Sinhala- 82.6% Tamil- 12.3% Moors and Malay- 4.8% and Burghers- 0.2%. These figures are based on the 1980 census of the public service.

## Weddings:

Annappah — Lewis

The marriage of *Jayarajan Annappah* son of Mr. and Mrs. W. G. Annappah of Manipay and *Evangeline Lewis* daughter of Mrs. M. G. Lewis of "Thandikai Vasa" Manipay was solemnised at the Uduvil Church on Thursday 5-1-84 at 4.30 p. m.

Rev. S. N. Sugunananthan officiated the nuptial ceremony was performed by Rev. A. Jayakumar, the brother of the bridegroom. Rev. D. R. Ambalavanar preached the homily.

Both the bride and bridegroom are members of the tutorial staff of Jaffna College Vaddukodai.

\* \* \*

Suhiratharatnam — Sivaguru

The marriage of *Ranjit* son of Mr. and Mrs. Suhiratharatnam Winslow of 'Ratna Green' Uduvil, Chunnakam and *Sharmini*, daughter of the late Mr. R. D. Sivaguru and Mrs. Sivaguru of Station Road, Chavakachcheri was solemnised at the JDCSI Church, Chavakachcheri at 10 a. m. on Saturday 7th of January 1984.

Rev. A. C. Mathanarajah officiated assisted by Rev. S. N. Sugunananthan who also preached the homily.

\* \* \*

Mills — Balasingham

St. Peter's Church, Jaffna was the venue of a wedding on Tuesday (27-12-83) when *Selvajean Mills* (BO) son of Mrs. C. T. E. Mills and of the late Mr. C. T. E. Mills of Green Villa, Manipay led to, the altar *Mallika Balasingham* daughter of Mr. N. R. Balasingam, formerly Chief Education Officer, N. R. and Mrs. Balasingam of Jaffna.

Rev. H. R. Jayachandran officiated. Rev. DR. Ambalavanar preached the homily.

At the Home-Coming and Reception at the Green Hospital, permises on 29-12-83 at 4.30 p. m. Mr. Suri Williams of the Youth for Christ Movement gave a message to the couple.

\* \* \*

Suhiratharatnam — Selvaratnam

The marriage of *Victor Jayachandran Suhiratharatnam* son of Mr. Winslow Suhiratharatnam and Mrs. Suhiratharatnam of Uduvil and *Serina Jayarane Selvaratnam*, daughter of Mrs. B. S. Selvaratnam and of the late Mr. Hoole Selvaratnam was solemnised at Chavakachcheri Church on Wednesday 28-12-83 at 9.30 a. m.

Rev. A. C. Mathanaraj officiated at the Service assisted by Rev. S. N. Sugunananthan. Sevak (Rev.) Sam Alfred preached the homily.

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Tellipallai.

## Statistics of Displaced Tamil Undergraduates

The following figures have been supplied by the University Grants Commission (CDN 7-1-84)

Colombo University: Medicine — 172; Law — 75

Peradeniya University: Medicine — 91; Science — 194; Arts — 250; Engineering — 484; Agriculture — 200; Dental — 93; Veterinary Science — 40.

Moratuwa University: Engineering — 94; Architective — 36; and National Diploma in Technology — 100.

According to the Secretary of the Ministry of Higher Education, the deadline of 9-1-84 for reporting applies to the freshers only.

The total number of displaced Tamil Undergraduates is 1829.

## Displaced Govt. Servants

About 30 percent of 3,500 public officers and corporation employees as well as 1,400 teachers displaced in the July riots have resumed work. Public Administration Minister, Montague Jayawickrame has reported to government.

About 10 percent of the displaced persons who had reported for work had left their workplaces because they were unable to maintain themselves owing to their houses being destroyed, landlord problems etc.

## At Rest

Mr. Issac Ponnuthurai

We regret to record the death which occurred on 23-12-83 of Mr. Issac Ponnuthurai of Navaly. The funeral Service was held at his residence on Saturday, the 24th of December, 1983 at 3 p. m.

Rev. D. R. Ambalavanar officiated at the Service, assisted by Sevak Rev. Sam Alfred and Rev. Issac Selvaratnam, a brother of the deceased and Mr. C. T. Roberts, JDCSI Worker at Navaly.

The deceased was in the Food Control Department at Vavuniya and retired in 1981.

He leaves behind two sons and one daughter Suriyakumar of the Christa Seva Ashram, Rajkumar, and Mrs. Nalini Gnanamuttu.

His brother Sinnanan Yesu-sahayam predeceased him in December 1970.



# உதயதாரகை

UTHAYATHARAKAI

Estd. 1841.

கிளிஸ்தவ வார இதழ்.]

[ வெள்ளிதோறும் வெளிவருவது.

"நீதி ஜனத்தை உயர்த்தும்; பாவம் எந்தக் குலத்துக்கும் இழிவாம்"

மலர் 144]

13-1-1984

[ இதழ் 2

தாரகை ஒளி

காலமேனும் காட்டாறு

கணாநீர் ஓடுதோ கேலிமிகும் உலகெல்லாம்

காலம் செய்யும் பாலமடா

— பட்டுக்கோட்டை கல்யாணசுந்தரம்.

## தை பிறந்தால் வழி பிறக்கும்

"தை பிறந்தால் வழி பிறக்கும்", "தை பிறந்தால் ஒரு வழி திறவா மலா போய்விட்ட போகிறது?" "தை பிறக்கட்டும் பார்க்கலாம்," என்ப தெல்லாம் தமிழ் மக்கள் பரம்பரை பரம்பரையாகச் சொல்லி வரும் வாசகங்களாகும்.

கார்த்திகை மறைந்து, மார்ச்சு மறைந்து, மீண்டும் தை பிறக்கிறது. சென்ற வருடம் தமிழ் மக்கள் இலங்கையில் சொல்லொணாத துன்பம் அடைந்தனர். ஆடிக்கலவரத்துடன் பலருடைய வாழ்க்கையே ஆட்டங் கண்டு விட்டது. விடு வாசல்களை இழந்தவர்கள் சிலர், உத்தியோகங் களை இழந்தவர்கள் வேறு சிலர். கணவனாமரை இழந்தவர் இன்னும் சிலர். அகதிகளாக இன்னும் முகாம்களில் பலர் வாழ்ந்து வருகின்ற னர். நிலவுக்குச்சிப் பரதேசம் போனகதையாய்ச் சிலர் பிற நாடுகளுக் கும் அண்டை நாடுகளுக்கும் ஓடுகின்றனர். சிலர் யாழ்ப்பாணத்தி லுள்ள உறவினர் இல்லங்களில் நிரந்தரமாகத் தங்கிவிட்டனர்.

சுழம் வாழ் தமிழ் மக்களின் அரசியற் பிரச்சினைக்கு தீர்வு காணா முயற்சி எடுக்கப்பட்டு வருகின்றன - பிரச்சினைக்கு தீர்வு காணப்படும் என்ற நம்பிக்கை மீண்டும் துளிக்கிறது.

இந்த இக்கட்டான சூழ்நிலையில் தை பிறக்கிறது. கவிஞர் கள் ணதாசன் அவர்கள் "இயேசு காவியம்" என்ற காவியத்தில் கூறிய வாசகங்கள் ஈண்டு மனங்கொள்ளத்தக்கவையாகும்.

பல்லாண்டு பல்லாண்டு பாலைவனம் போலிருந்து

எல்லாம் இழந்துவிட்ட இஸ்ரவேலை வாழவைப்பாய்.

தமிழ்மக்களும் வாழவும் பல்லாண்டுகள் பாலைவனம் போலவே இருந்துவிட்டது. அரசியல் உரிமைகள் எல்லாம் இழந்துவிட்ட நிலை யில், உயிர்க்க நல்ல காலம் வருமென்று காத்திருப்போம். "விடிவுக்கு அளமையான இரவே, கள்ளங்கரேல் என்றிருக்கும்" என்பது ஒரு ஆங்கிலப்பழமொழி. இந்த அடிப்படையில் பார்த்தால் தமிழ் மக்கள் கள்ளங்கரேல் என்ற இரவைத் தாண்டி விட்டனர் என்றே எண்ணத் தோன்றுகிறது.

தை பிறக்கிறது! வழி பிறக்கும் என்ற நம்பிக்கை மீண்டும் துளிர் விடுகிறது!!

## ஏன் கடவுள் மனிதனாகப் பிறக்க வேண்டும்?

— தேவராஜா பாக்கியநாதன் —

ஆரம்பம்: ஆதி அந்தம் இல்லாதவர் இயேசு தெரியுமா?—விண் ஜோதி துறந்து மண்ணில் வந்து பிறந்தவராம்! ஆதி முதல் உலகையெல்லாம் படைத்தவராம்—விண் ஜோதியாக பரலோகில் இருந்தவராம் ஆதாரம் ஏவாளும் பாவம் செய்தால்—மனித ஜாதிகளே பாவத்தில் மூழ்கினாராம்.

பாவம்: பாவமனிதன் சாபம் நீங்கி வாழத் துணிந்தான்—அவன் பாவத்தினை மறக்கொள்ள பவி செலுத்தினான். பாவத்தை நிவர்த்தி செய்யும் இரத்தம் என்பதால்—நர ஜீவன்களின் உயிர்களுடைய பவி செலுத்தினான். கடவுள் மனிதனாக பிறந்தால் வேண்டும்—என்றே துடித்திருந்தார் காலமெல்லாம் மக்கள் கூட்டமே

நற்செய்தி: யூதேயா நாட்டிலுள்ள பெத்சேகேமிலே—தேவ தயவால் ஏழைக்கள்ளி மரிபட்டதிலே தூதனாக வந்தொருவன் வாழ்த்து கூறியே—அவன் உதரத்திலே தேவசுதன் உதப்பதினலே கிருபை பெற்ற மரியாதை! பாக்கியவதி—என்று மறைந்து விட்டான் துதனவன் உண்மையைக் கூறி.

மேய்யா: தாவீதின் வம்சம் வந்த யோசேப்பே தீ—நல்ல தூயவனாம் மரியாதைச் சேர்த்துக் கொள் இன்றே! ஆவியாலே கற்பமுற்றான் ஐயப்படாதே—இந்த பூவுலகின் பாவம் நீங்க வழி பிறந்ததே. மெசியாவாய்ப் பிறந்தவனார் உங்களுடத்திலே—அவர் மாசறவே கழுவிடுவார் மக்கள் பாவத்தை

ஒரேவழி: வளர்ந்து விட்டார் இயேசுநாதர் மனிதரைப்போலே தளர்ந்தாமல் நல் வாழ்க்கை நடத்திச் சென்றாரே! தெளிந்த நல்ல போதனையை எடுத்துக் கூறியே—மீண்டும் பிறந்து வாழவேண்டியது அவசியம் இன்றே நானே வழி சத்யம் ஜீவன் எல்லாமே! என்றார் தானே நம்பி ஏற்றுக் கொண்டால் மீட்பு என்றார்.

மீட்பு: தூய ஆட்டுக் குட்டி அடிக்கப்பட்டாரே—அவர் தோளின் மீது சிலுவையையும் சுமத்தி விட்டாரே

## ஜோசப் தைந்

தமிழ் வளர்ந்த அங்கலிக்கன் மிஷனரி

இலங்கையில் தமிழிலக்கிய வரலாற்றிலே அமெரிக்கன் மிஷனரிமார் மட்டுமன்றி மெதடிஸ்த் மிஷனரி மாரும், அங்கலிக்கன் மிஷனரிமாரில் பிற்பிற பேர்திவல் என்பவரும், அங்கலிக்கன் மிஷனரிமாரில் ஜோசப் தைந் என்பவரும் தமிழ் வளர்த்த தொண்டர்கள். ஜோசப்தைந் யாழ்ப்பாணத்திலே முதன் முதலாக அச்சம் நடத்திய பெருமை உடையவர். தமிழ் அகராதிப் பணி யில் முன்னிறு உழைத்தவர். நல்லூரிலே அங்கலிக்கன் திருச்சபை வளர்வதற்கு காரணமாக இருந்தவர். ஆனால் இவர்தம்மது பணிகள் பல நிறைவேற்றவதனைக் கரணமுன்னரே இவ்வுலக வரம்பை நீத்தார். இவருக்கும் அமெரிக்கன் மிஷனரிமாருக்கும் நெருங்கிய உறவு இருக்கின்றது. ஈழத்திற்கு முதன்முதலாக வந்த அமெரிக்கன் மிஷனரியாகிய உசனியல் புவரின் மனைவி குசன் இறந்துபோகவே, அவர் ஜோசப் தைந் அவர்களுடைய சகோதரி யாகிய ஆன் என்பவரைத் திருமணம் செய்து கொண்டார். ஜோசப் தைந், அவர்கள் கூட 1826-இல் அமெரிக்க மிஷனரியாகிய ஜேம்ஸ் ரிச்சட்ஸ் அவர்களுடைய விதவையாகிய சாரா என்பவரையே திருமணம் செய்து கொண்டார்.

ஜோசப் தைந் இலங்கைக்கு வரல்:

இங்கிலாந்தில் இருந்த ஆங்கலிக்கன் திருச்சபை பிறதேசங்க

70% வெப்கேசு

குக்கு மிஷனரிமாரை அனுப்பு வதற்காக 1789ம் ஆண்டு தனது மிஷனரி சங்கத்தை அமைத்தது. இதுவே இன்று சி. எம். எஸ். எனப்படுகிறது. இது இலங்கைக்குத் தனது முதலாவது அணியை 1817-ம் ஆண்டு அனுப்பியது. அந்த அணியிலே நான்கு குருமாரும், இரண்டு பெண்களும் இருந்தார்கள். அவர்களின் பெயர்கள் பின்வருமாறு:- சரமுவேல், லாம்பிரிக், ஜோசப் தைந், ரெபேர்ட்டுமேயர், பென்ஜமின் உவார்ட், திருமதி மேயர், திருமதி ஊவார்டு, என் பனவாம், இவம்பிறக்கு என்பவர், கொழும்பிலும் வண, மேயர் காலியிலும் உவார்டு மன்னாரிலும், ஜோசப் தைந், யாழ்ப்பாணத்திலும் பணியாற்றும்படி நியமிக்கப்பட்டனர்.

நல்லூரில் மிஷனரிப்பணி

ஆரம்பம்:

ஜோசப் தைந் அவர்கள் 1818-ம் ஆண்டு யூலை மாதம் யாழ்ப்பாணம் வந்து சேர்ந்தார். கொழும்பில் இருந்து பாய்க்கப் பல் மூலமாகவே அப்பொழுது பிரையசனம் நடைபெற்றது. நான்கு மாதங்களின் பின்னர் அவர் நல்லூருக்குச் சென்று தமது பணியை ஆரம்பித்தார். நல்லூரில் இல்லறநாறிலுலே கட்டப் பட்ட தேவாலயமும் பன்னிக்கூட மும் இருந்தன. இவற்றைப் புன

ருத்தாரணம் செய்து பன்னிக்கூடத்தை நடாத்தி வந்தார். மூன்று வருடங்கள் அவர் தமிழ் மொழியை மிகுந்த ஊக்கத்துடன் கற்று வந்தார். 1820-ம் ஆண்டில் அவர் தமிழிலே பிரசுரிகம் செய்யவும் பன்னிக்கூடங்களில் கிறிஸ்தவ போதனை நடர்த்தவும் பாண்டித்தியம் பெற்றார். ஞாயிறு காலேதேறும் தேவாலயத்தில் பிரசுரிகம், பிற்பகல் பன்னிக்கூடம் ஒன்றில் கிறிஸ்தவ போதனை, மாலை இன்னுமொரு பள்ளி க்கூடத்தில் கிறிஸ்தவ போதனை, இதனால் அவருடைய தொண்ட சிறப்படைந்தது. 1820-ம் ஆண்டில் அவருடைய பன்னிக்கூடங் களில் 270 மாணவர்கள் கற்று வந்தார்கள்.

1822-ம் ஆண்டிலே அவருக்கு மிகுந்த மகிழ்ச்சியை உண்டாக்கும் நிகழ்ச்சி ஏற்பட்டது. அவ் வருடம் அவருடைய சகோதரி யாகிய ஆன் அவர்களும் வண. ஜோசப் பெயிலி அவர்களும், திருமதி பெயிலி அவர்களும் யாழ்ப்பாணம் வந்து சேர்ந்தனர். இவர்கள் தைந் அவர்களுடைய ஊழி மத்திற்கு மிகுந்த ஊக்கமும் உற்சாகமும் அளித்து வந்தார்கள்.

(தொடரும்)

செய்தித் திரட்டு

புதிய பேராசிரியர்கள்

யாழ்ப்பாணப் பல்கலைக்கழத் தின் கல்வியாண்டு ஜனவரி மாதம் 2ம் திகதி மீண்டும் ஆரம்பமாகி யது. புதிய கல்வியாண்டில் இரண்டு பேராசிரியர்களை நியமிக்கப்பட்டுள்ளனர். தமிழ்ப்பேராசிரியராக ஆ. வேலுப்பிள்ளை Ph.D, D. Phil, அவர்கள் நியமிக்கப்பட்டுள்ளனர். இவர் இதுவரை காலமும் பேராதினைப் பல்கலைக் கழகத்தின் தமிழ்த்துறையில் சிரஷ்ட விரிவுரையாளராகப் பணியாற்றி வந்தார்.

மொழியியல், கலாச்சாரத்துறைப் பேராசிரியராக எஸ். சுந்திரராஜா, Ph.D அவர்கள் நியமிக்கப்பட்டுள்ளனர். இவர் யாழ்ப்பாணக் கல்லூரியின் பழைய மாணவர். ஆணாமைப் பல்கலைக்கழகத்தில் மொழியியல் ஆய்வு நடாத்தி Ph.D. பட்டம் பெற்றவர். 1973ம் ஆண்டு வரை யாழ்ப்பாணக்கல்லூரிப் பட்டதாரிப் பிரிவில் விரிவுரையாளராகப் பணியாற்றி வந்துள்ளார்.

"கிறிஸ்தம் பரிசு" நாடகம்

நவாலி வை. எம். இ. ஏ. மரண வர்கள் புதுவகுடத் தினத்தன்று கிறிஸ்தம் பரிசு என்ற நாடகத்தை ஆசிரம மண்டபத்தில் நடத்துக் காட்டினர். யாழ்ப்பாணக் கல்லூரி ஆசிரியர் திரு. எஸ் ஜெபதேசனினால் எழுதப்பட்ட இதை நாடகம் நவாலி வைசு சேர்த்த திரு. இன்பராசா அவர்களினால் நெறியாற்றை செய்யப் பட்டது.

மாய மனிதர்களால் கொடுமை படுத்தியும்—அவர் வாய் திறவா மனிதராக சிலுவை ஏறினார். உலகத்தின் பாவத்தைத் தம் இரத்தத்தினாலே—அவர் கருவியங்கே உயிர் துறந்தார் செம்மறிபோலே!

மெய்வாழ்வு: ஏன் பிறந்தார் இயேசு என கேட்டபோரே—அவர் வான் திறந்து வந்ததெங்கள் மீட்புக்காகவே மாண்டு அழிந்து போகும் அழிப் உலகிலே—இங்கு வேண்டியது மெய்யான வாழ்க்கை ஒன்றே! பூவுலகிலே மெய்வாழ்வு உனக்கு வேண்டுமா?—என்றும் ஜீவித்திடும் இயேசுவை நீ ஏற்றுக்கொள்வாயா!



## The Rt. Rev. C. Lakshman Wickremasinghe

(The Tribute paid at the Memorial Service arranged by the  
N. C. C. of Sri Lanka at the Colpetty Methodist Church,  
Colombo on 6-12-1983)

by

## The Rt. Rev. D. J. Ambalavanar

Since the untimely and much lamented death of Bishop Lakshman many eloquent, moving and well deserved tributes have been paid both at Services and in the press. These tributes will continue to be paid as a spontaneous thanksgiving to God for the life and work of a fine Christian gentleman, a great servant of God, a noble leader of the Church and an ecclesiastical statesman of the highest quality. The Latin poet Horace mourned the death of the Roman General, Publius Quintilius Varus in these well known words, "Multis ille bonis flebilis occidit", by many a good man wept Quintilius dies. Yes, by many a good man wept Bishop Lakshman has died. It is one more of these inexplicable mysteries of God for which we should not attempt any easy answer. Why should God have removed him at the height of his powers, at a time when his Diocese, the Church in this land, and the country itself most needed him? I do not propose even to attempt at an answer. We can at best remind ourselves of our Lord's words "What I am doing you do not know now but afterward you will understand" John 13:7. We are here however, gathered to give thanks to God for Bishop Lakshman. We do this as members of the Churches and the Christian organisations associated with the National Christian Council. This is very appropriate, for besides his own Diocese I am sure you will all agree that the N. C. C. and its various activities received his most attention and concern. He was its Chairman on more than one occasion.

Right here in this audience I guess there are many who are more qualified than I am, to pay this tribute. There are members of His Diocese of Kurunegalla who knew him as their Father in God, the Clergy who have worked with him and shared his dreams, visions and hopes for his Church. There are those who studied with him in School and at the University and have been very close to him in the many organisations and the various causes to which he devoted his time and energies. I cannot claim to come under any one of these categories. I did know him from 1945 onwards as a member of another Church and as a friend and colleague in the National Christian Council. We worked together in the Church Union Negotiating Committee and shared the hopes for Unity and later the bitter disappointment of our failure to enter into Union. It may therefore be appropriate for me also, one who is in a sense an outsider and yet not an outsider, to pay this tribute. I am grateful for this opportunity.

I mentioned the year 1945 and you will pardon me for this personal reminiscence. That was the first time I met Lakshman, a bright and promising undergraduate from the University attending the Regional Conference of the Student Christian Movement at the Ameri-

can College, Madurai, South India. I recollect some of the younger leaders of that Conference who made a lasting impression on our lives; One of them became a Bishop and a towering figure in the ecumenical movement. Two of them later rose to the position of Vice-Chancellors of Universities in India and one of them now a member of the Rajya Sabha in Delhi. Another flowered out as an ecumenical leader and became the Chairman of the Central Committee of the World Council of Churches. Yet another became Principal of the leading Theological College in South Asia and another the founder Director of a great Ecumenical Christian Centre. I mention this to remind us that the S. C. M. of Bishop Lakshman's student generation came under the influence of these outstanding men, Lesslie Newbigin, Malcolm Adiseshiah, Chandran Devanesan, M. M. Thomas, Russel Chandran and M. A. Thomas, not forgetting the no less illustrious leaders in our country D. T. Niles, Lakdasa de Mel, Sabapathy Kulandran and Celestine Fernando. That Conference at Madurai in 1945 was a decisive experience for many of us who attended as students and I recollect the occasions many years later when Bishop Lakshman and I compared notes. Bishop Lakshman like many a great Churchman of this century, William Temple, Visser't Hooft, Lesslie Newbigin and D. T. Niles was a product of the S. C. M. I have known him since that Conference at Madurai and it was no surprise at all to me when I heard of his appointment as Bishop of Kurunegalle at the very young age of 35. When I was consecrated Bishop of my Diocese in 1971 the Moderator of my Church thought it most appropriate to call on Bishop Lakshman to conduct my private Retreat before the Consecration, rather than send a Bishop from South India to do it. Bishop Lakshman gladly did and I remember the gracious role he played at my Consecration service joining hands with the C. S. I. Bishops. One more personal reminiscence. It was in Sept., 1968. I happened to be spending a few weeks in the Middle East in Bahrain. An English Bishop who was also Bishop to the British Forces Overseas, visited Bahrain at that time. When I met him his subject of conversation was the Lambeth Conference which had met just a few weeks earlier. The three Bishops from Ceylon, he said stole the show at that Lambeth Assembly, Metropolitan Lakdasa de Mel, Harold de Soysa of Colombo and Lakshman of Kurunegalle. I vividly remember how he referred to Lakshman as the youngest of them obviously so bright and had a point to make whenever he rose to speak and he commanded attention.

When Bishop Lakshman was consecrated, at the consecration service, the Bishops who presented him to the Metropolitan used the words in the Ordinal saying "We

present unto you this godly and well learned man." These words were most appropriate even at his young age of 35 and today at his journey's end we thank God for the life and work of "a godly and well learned Bishop." Lakshman was learned in more than one sense. He had a first class mind, took a brilliant degree in political science at the University, he had followed some years of study at Oxford. He had a breadth of culture and wide intellectual interests. He was learned in the best sense that the world refers to a person as "learned." In the New testament however, we have a different sense and a different context in which the word learning is used. Our Lord said "take my yoke upon you and learn of me, for my yoke is easy and my burden is light." In some Churches at an Ordination service when the Bishop places the stole on the Ordinand's neck he repeats those words of Jesus, "take my yoke upon you and learn of me." Learning is to know Christ and his benefits. It is the mature understanding a person comes to by taking the Yoke of Christ, accepting the discipline of discipleship, submitting to the Will of Christ. Our Lord said, "He who doeth the Will shall know of the teaching." Learning therefore is knowing Christ himself. St. Paul amplifies this further when he says in Rom. 15:4, "For whatsoever things were written aforetime were written for our learning that we through patience and comfort of the Scriptures might have hope." Paul here refers to the learning that one receives by studying the Scriptures, a learning that produces patience, comfort and hope. The Scriptures were written aftertime. When Paul wrote these words, by "aforetime" he referred to a period six to eight centuries before him. For us the Scriptures written aforetime are documents written from about 2000 to 3000 years ago. Can the study of those Scriptures be of any relevance for our time? The learned people of our Universities and Academies, the wise men of this world claim that to understand man and his world we ought to use the Scientific method. There are the political sciences, the social sciences, behaviourist sciences, psychology, anthropology, genetics and a whole range of other studies which help us to understand man and his situation today. Bishop Lakshman was an expert in some of these. He was learned in this sense as well. But we must ask, what does this learning give us in the end? Our brilliant analysis of national and international affairs, of our social and political strifes and conflicts, our depth psychology and mass psychology, can these give us patience, comfort and hope? The more we look at ourselves and the world around us through man's eyes and man's understandings, does it not result in panic and impatience rather than patience, anxiety and fear rather than comfort, despair and gloom rather than hope? Bishop Lakshman was a learned man in the sense that Paul used the word learning. A way of seeing the world from a transcendent dimension, from a scriptural points of view, learning to see things as God sees them. It is with this kind of learning that a minister of God is called upon to

bring to bear his influence. The divine patience in a world that is restless, impatient and panic stricken, the divine comfort or strength in a world frightened with its sense of impotence and need, the divine hope in a world groping in the darkness of despair. In a sense as I look at Bishop Lakshman's ministry I think it could well be summed up as a sincere and serious effort to bring to bear this scriptural sense of learning on our social, national and international problems.

A Bishop has to devote so much his precious time to the chores of Diocesan administration that he could easily neglect his primary function as a teacher of the Church. It is my regret that Bishop Lakshman did not have the opportunity to do more of his serious writing for which he had the gifts and the qualifications. However, whatever he wrote gives us enough to judge his theological concerns and strong convictions. I would like to dwell on them for a few moments.

A renowned theologian of this century once said, "the task of theology is relate the truths of God to the torments of the world". This is precisely what Bishop Lakshman tried to do as a very promising Asian theologian. He was very sensitive and deeply aware of the torments of our time. He had a sharpened social conscience and felt it was his duty to bring to bear the Christian standards and values he cherished on our social, national and international problems. Significantly enough his last communication with me was when he sent me the typed script of his last Diocesan Charge with a brief letter attached. That document while it deals with the problems our nation faces, is in a sense also a last testament of his faith. Theologians refer to this aspect of a minister's task, where there is an attempt to relate the truths of God to the torments of the world "the prophetic ministry of the Church". The Creed when it refers to the Holy Spirit as he "who spake by the prophets", does not mean that it was just an event in the past, but it is an affirmation that the Spirit who still continues to speak by the prophets is identical with the Spirit who spake by the prophets of old. The prophets had a message from God and therefore prefaced their messages with the words, "thus saith the Lord". They listened to God's word before they spoke. They listened also to man's cries and woes. They saw man's predicament, they understood the problems of justice in the social order, they were alive to the political, social and economic questions of their day. They were sensitive to the plight of the oppressed, the poor, the strangers and the social outcasts. Into their situation they declared God's word which came as a two-edged sword. On the one hand a message of judgement and condemnation to those responsible for injustice and crimes against society and on the other a message of comfort and hope to the oppressed and the victims of injustice.

(Continued on page 4)



### The Rt. Rev. C. Lakshman Wickremasinghe

(Continued from page 3)

Yet another aspect of the prophetic ministry is that the prophets seldom indulged in generalities or superficial moralisation. They were specific and spoke to a specific situation. We remember how Nathan the prophet dealt with King David after his shameful dealings with Bathsheba. He told David a parable of the rich man and his flock and his poor neighbour who had only one ewe lamb. Nathan said to David "Thou art the man". We remember how Elijah the prophet dealt with King Ahab after the shameful manner in which he acquired Naboth's vineyard. Elijah told him "You have sold yourself to do what is evil in the sight of the Lord". For a man to stand up to Kings requires prophetic courage, strength of character and firm convictions. When I think of Bishop Lakshman I think of him as a modern prophet who spoke with courage and conviction. God's word to the very specific problems that afflicted our country. A prophet's task it has been well said is "to comfort the afflicted and to afflict the comfortable!" It is easy for one to feel strongly about the problems that affect one's own people. Tamil leaders will naturally speak up for their own people. Leaders of the working class will naturally speak up for the rights of the working classes. It requires a truly prophetic quality for a Sinhalese Churchman to speak up for the rights of the Tamils or for a member of the upper classes in this country to speak up for the rights of the working classes. Someone has said that there are times when to be inoffensive is to be offensive to God. One must speak out even if it hurts one's own class or people. This is precisely what Bishop Lakshman did and I am sure he will best be remembered for his prophetic witness. I remember many a conversation with him when he shared his concerns for the plight of the Estate workers, the problems affecting the ethnic minorities in this country, his passion for human rights both here in this country and abroad, his anxiety about the problems caused by tourism and the general trend towards an unrestricted consumerism. He not only spoke out boldly but also took appropriate action wherever and whenever he could. The Philosopher Henri Bergson advised us, "think like a man of action and act like a man of thought". I believe Bishop Lakshman followed this principle. His prophetic ministry was also a practical ministry. He laboured hard for reconciliation and peace. I remember the many occasions he came to Jaffna right in the midst of our times of ethnic conflicts in the country. He would meet not only Christian groups and Christian leaders but also Hindu groups and the politicians. They were all convinced he was genuine and sincere in finding a peaceful and just solution to our problems.

Our Lord said "Blessed are the peacemakers". That is one

more role for which we shall remember Bishop Lakshman. He was a peacemaker in our midst. In times of racial conflicts and strifes it is usual for Church leaders to speak about reconciliation and denounce violence and speak about the maintenance of law and order, without going into the roots of the problem. Our Lord when he said "blessed are the peacemakers" also said in the same breath "blessed are those who hunger and thirst after righteousness". No man has the right to set himself up as a peacemaker unless he is also one who hungers and thirsts after righteousness, unless he passionately longs for justice and equality for all people. People believed Bishop Lakshman was genuine as a peacemaker because it was also patent to them that he was one who hungered and thirsted after righteousness.

I would like again to recollect an event in which Bishop Lakshman played a part. It was at the Anglican Consultation in London, Ontario, Canada in 1979, where representatives of all the Anglican Provinces and the United Churches in communion with the Church of England were present. About the closing stages the reports of the various Commissions were presented at a plenary session. The Report of the Commission of which Bishop Lakshman was also a member was presented. Obviously he had a hand in drafting the report but it was presented by another member. The report was not to the liking of many of the western Churchmen and it came under a barrage of criticisms. There was too much of the jargon of South American liberation theology and there was far too much of the third world's problems and concerns colouring the report. After the criticisms I remember how Bishop Lakshman rose to speak. He spoke for about 7 to 8 minutes and the whole Assembly listened in respectful silence. He pleaded that if the Churches had a message for the world it should be a message relevant to the problems of the world. Our theologising he argued must be from a living context and any sound theology has to be contextual theology. He went on to say that after all, much of the biblical writers were also contextual theologians. The prophets spoke of God's actions in the history of Israel and the nations and not just about abstract doctrines of God or about the eternal verities of life. When he sat down there was no further comment, the report was accepted without any alteration. At the brief break after that plenary session I remember Archbishop Coggan saying to a group of us referring to Bishop Lakshman's intervention "that was the best thing I have heard at this Conference". I mention this to show how Lakshman as an Anglican Churchman while weighed down with long cherished theological and ecclesiastical traditions was also capable of learning things afresh. He had the creative mind and the intellectual honesty to be willing to change. Instead of being a tradition-bound Anglican

he was willing to be progressive and radical to do justice to the dynamics of the Christian message. He is a good example of one who learnt to deal progressively with conservative forms of the tradition and conservatively with the progressive thrusts of the faith.

In times of rapid social change and intellectual uncertainty people go back to their roots to discover new forms of certainty and new applications for the old faith. This is true radicalism, going back to the roots. A Christian radical is not one who undermines the old faith but rather reinforces it and discovers new relevance for it. Bishop Lakshman was a Christian, radical in this sense. He was a radical not in spite of his Anglicanism but because of his essential Anglicanism.

While remaining faithful to this Anglican heritage in worship, liturgy and theology, he also made an effort to produce authentic indigenous forms of worship, ritual and theological expressions that the Church may be rooted in its own native soil and also draw from its national, religious and literary heritage. I believe in all this he has shown the way for a genuine indigenous Asian Christianity.

We are all familiar with our Lord's parable of the prodigal Son. The point of his parable is to remind us that the answer to the prodigal son is not the duty conscious elder brother but that other Son who at the age of 12 in the Temple of Jerusalem was prepared to break his mother's heart to serve the Father's Will. That mother today may be mother Church or mother land or other institutional forms whose hearts we may have to break to serve the Father's Will. Bishop Lakshman was willing to break out of the confines of the Anglican Church to enter into Unity with other Churches in a broader and wider ecumenical fellowship, in obedience to the Father's Will for the Church. He was willing to go beyond the narrow confines of Sinhalese nationalism to achieve a richer and fuller national Unity of all races, language and religious groups in a fellowship of equality and justice, again in obedience to the Father's Will. We thank God today for a leader of such vision and courage.

At the beginning of this century William Temple was a student at Oxford when his father Frederick Temple was Archbishop of Canterbury. When William Temple was elected President of the Oxford Union and at the height of his popularity in the University it was said of him, "he too will one day become Archbishop of Canterbury unless he decides to become the Prime Minister of England". Albert Schweitzer when he had obtained three coveted Doctorates in Philosophy, Theology and Music would have been offered the Chair in any one of those subjects at the prestigious Universities of Europe but he went on to study to become a medical missionary in Africa. When such gifted and talented men offer themselves for the

### At Rest

Mrs. Kanagamany Hensman

We regret to record the death which occurred at the General Hospital, Jaffna on 2-1-84 of Rosette Kanagamany Hensman, wife of Mr. J. Kirupairajah Hensman of Uduvil.

Mrs. Hensman was actively associated with the Women's Auxiliary of the Uduvil Church and devoted much of her time to Church activities.

The Funeral Service, held at her home at Uduvil was conducted by Rev. S. N. Sugunananthan assisted by Rev. D. C. Ratnasingam. Mr. V. Gunaratnam paid the tribute.

The remains were interred at the South Eralalai Church burial grounds.

Her only sister Violet Nesamany Thuraiarah predeceased her a few years ago.

service of the Church, the world often says "What a waste". Those are the exact words one of the disciples used when a woman poured out an alabaster cruse of ointment at the Master's feet, "What a waste". Paul Tillich once preached on that event and spoke about "Holy waste". The precious ointment Mary poured out was to symbolise her total self-giving, the pouring out of the whole self, which alone can be our response to what God has done for us in Christ. Saul of Tarsus was called upon to make this Holy waste. He was proud of his father who was granted Roman citizenship by the Emperor. He was proud of his culture and learning at Tarsus and at the feet of Gamaliel. He was proud of the fact he belonged to the tribe of Benjamin, a Hebrew of the Hebrews and of the sect of the Pharisees, "according to the law blameless". But he said he counted it all loss for the sake of Christ.

We thank God today for the life and ministry of a man who could have been justly proud about many things. About his father, about his family, about his Universities, and his brilliant achievements. When he decided to count it all loss for the sake of Christ, many might have said "What a waste"; but for Lakshman it was Holy waste. The Church has through the generations been blessed by the services of such men, who were willing to make this "Holy waste". There would be something dishonest about this thanksgiving service if the life of the one for whom we give thanks does not challenge us as parents, to be willing to give the best of our sons and daughters for the service of God's Church, if it does not challenge the highly gifted young people here to offer themselves for the ministry of the Church counting everything else as loss for Christ's sake. As we thank God for the life of this godly and well learned man may we pray that we too may offer ourselves up in total commitment to God's service and to the ministry of His Church.



— தீ. 14:34

[illegible]



## Human Rights Day Seminar in Jaffna (10-12-83)

Address of the Chairman Mr. K. Nesiah

We have met today to observe the 35th Anniversary of the Universal Declaration of Human Rights by the UN and at the same time to remember one, who perhaps more than any other in Sri Lanka was dedicated to that noble cause. Especially after he was elected to the see of Kurunagala, his presence began to be felt all over the island. The people saw that here was a saintly cleric and scholar, who was also a prophet, with deep concern for human rights. Even while he strode the continents to attend Church Assemblies now in Amsterdam, now in Barbados, now in the United Kingdom, he never forgot that Sri Lanka had not fully woven into the new era. He was deeply concerned with the manner in which the Leftist-backed uprising of 1971 was dealt with. He was concerned with the increasing discrimination against the Tamils in Sri Lanka, ever since the Sinhala Only Act was passed in 1956. Perhaps, his deepest sympathies were with the downtrodden Tamil plantation workers. For some years now he was the Chairman of the Civil Rights Movement of Sri Lanka.

The July holocaust moved Bishop Lakshman to his depths. He wrote to me in a letter from UK, dated 1st August, 1953:

My prayers and agony for you and yours, and our island torn asunder by hatred, carnage and violence. I know that you also grieve and yet look beyond to lining behind the clouds for the resources of God to act within our lives, and for sanity out of travails.

We may now regard his Diocesan Council Address of September as his Last Will and Testament. In it he has called

for renewed dialogue between the Sinhala and Tamil leadership—to seek “a genuine sharing of power between the majority and the minorities”. He has asked for an independent Commission of Inquiry, whose probe must include the role of the mass media and of the educational system in relation to communal attitudes and conflicts.

Turning to the Human Rights Declaration, I would call on the Tamils to reflect on Mahatma Gandhi's statement that Swarajism can never be a gift by one people to another. It was to be earned the hard way—by building our strength from within. In other words, I would call attention to Article 29, which stresses “community”.

What can our schools do in this regard? I may give five examples: (1) Since Racism is partly derived from teaching History with a slant, we must revise our history books and our teaching of racial myths as history. If race is a myth, cast is a fiction. (2) The multi-ethnic classroom, organised so as to foster the self-esteem of all groups, can contribute to the evolution of a harmonious society. (3) So too the sarvodaya social order can come into being if work-oriented education is some education for all and most education for some. (4) ‘The inalienable right to read’ must be developed by the school library and a ‘system of libraries’ in each District. Reading must become a life long habit. (5) We must restore the Ceylon Cadet Battalion system of training in all our higher secondary schooling so as to enable more Tamil recruits to enter the army and police force, at least to provide for well disciplined young men.

## Christmas Programme at the “House of Hope”

On the 21st of December a Christmas programme was held at the home for handicapped children, the the ‘House of Hope’ at Inuvil. The children were only forty in number, the visitors few, the performances by the children never scaling the heights of professionalism that other institutions have, but nevertheless the whole event was bathed in a glow of warmth happiness and fellowship that is lacking in so many other Christmas programmes. Indeed as an advertisement for peace and good will and Emmanuel—this surpassed all others.

At the commencement of the function the manager of the Home—Rev. A. Jayakumarn, welcomed the few visitors among whom were the Bishop and Dr. (Mrs.) Ambalavanar, Doctors Kiruba and Ranjana Arnold and Rev. & Mrs. Sugunananthan. This was followed by a performance by the children. They

acted out a short play which conveyed the simple message that if we truly love Christ we have to see Him in everyone around us. After this, all forty children sang a few Christian lyrics. Their joyfully raised voices must have been heavenly music to the smiling Friend of little children.

Rev. Jayakumarn in his brief report outlined the progress made by the home and its plans for the coming year. During 1983 a new kitchen block was constructed, a Van obtained and equipment for an artificial limb Workshop purchased. All these were possible through the contribution of the German Organisation KNH under whose auspices this is the only home for handicapped in Sri Lanka. The ambitious plan for 1984 is to inaugurate the artificial limb Workshop which will not only look after the needs of the home children but also undertake orders for handicapped persons. Two young men are at present

completing training in India for this purpose.

After the report the Christmas gifts were distributed to the children and staff by Dr. (Mrs.) D. J. Ampalavanar. Amongst those receiving gifts was the youngest member of the home, the three month old infant who is a recent addition and already adopted by the other children as a much loved baby brother! Another apt reminder of the Christmas story.

Following the serving of refreshments, Mrs. Thambiappa, the Acting Warden, gave the Vote of Thanks and then this most heart warming function was brought to a close with the prayer and Benediction being offered by the Bishop.

One of the things that struck visitors most was the happiness of the children and their lack of self consciousness in everything they did. They are obviously well looked after, and the Manager and the staff should be commended for their good work. This home is one of the brightest jewels in the Diocese's possession and it is hoped that it will continue to progress and bring joy and hope to those and many more handicapped children.

— D. C. A.

## For the Record

### The All Party Conference (Jan 10 – 20)

The following is the full list of the delegation:

**UNP:** Hon. Mr. R. Premadasa, Prime Minister, Dr. M. C. M. Kaleel, Mrs. R. M. Pulendran. The government is represented by Hon. Lalith Athulathmudali, M. P. Hon. K. W. Devanayagam M. P. Hon. M. H. Mahmud, M. P.

**SLFP:** Dr. Ratnasiri Wickremarajane and Mr. K. B. Ratnayake.

**LLSSP:** Dr. Colvin R. de Silva, Mr. Bernard de Soysa and Mr. W. S. Senthilnathan.

**TULF:** Mr. A. Amirthalingam, Mr. M. Sivasithamparan, Mr. R. Sambanthan.

**Ilanakai Tamil Arasu Kadchi:** Mr. Ganeshalingam, Mr. P. S. Soosaithason, Mr. M. A. C. Mahroof.

**Communist Party:** Mr. K. P. de Silva, Mr. Peter Keneuman and Mr. Sarath Muttethugamu.

**Democratic Worker's Congress:** Mr. A. Aziz, Mr. Jinadasa Jayasinghe, Mr. S. R. P. Saverimuttu.

**Ceylon Worker's Congress:** Hon. S. Thondaman M. P. Mr. Perisundaram, Mr. M. S. Sella-samy.

**All Ceylon Tamil Congress:** Mr. V. C. Motilal Nehru, Mr. T. Mahendrarajah, Mr. G. G. Ponnampalam (Jur.)

## Children's Homes Christmas Tree

The three Children's Homes in the Diocese, ‘Arulmani’, Manipay, Harriet Winslow Girls' Home, Pandateruppu and Levi Spaulding Boys' Home, Vaddukodai had a common Christmas Tree at the ‘Arulmani’, Manipay on Friday 23rd December, 1983 at 3. p. m. The Function was gracefully presided over by Mrs. S. J. Somasundram, former Principal of Uduvil Girls' College. The children from the various Homes gave many items mostly in the form of group singing. Mrs. Somasundram commended the high standard of the children's performances. Dr. Mrs. D. J. Ambalavanar distributed the presents to all the children. The 190 children of these Homes received their Prizes. Mr. S. Ratnavel, Manager of the Homes proposed a Vote of Thanks.

## Tenth Anniversary Observed

The Tenth Anniversary of the tragedy in Jaffna when nine young men lost their life on the climactic day of the International Conference on Tamil Research which met it at Veerasingham Hall, Jaffna on the 10-1-74, was observed on the 10th of January 1984 at the site of the tragedy where a public meeting was held.

A small gathering stood solemnly round the simple memorial of nine pillars in front of Veerasingham Hall. Among the speakers on this occasion were Mr. Rajah Visvanathan, former Mayor of Jaffna Mr. S. Rajendran, former Chairman DDC, Jaffna, the Municipal Commissioner of Jaffna Mr. S. V. K. Sivagnanam, Mr. S. Nagarajah, former Mayor, Mr. S. Ponniah, Secretary of the Jaffna Parents' Association, Mr. K. Nesiah, Professor Ementus University of Ceylon and Mr. M. Aloysius.

The speakers with one voice emphasised the fact that the Round Table Conference which has commenced on 10-1-84 is a great step forward in the solution of the Tamil problem and the Conference calls for our prayers individually and collectively so that a happy conclusion should ensue.

**The MEP:** Mr. Dinesh Gunawardene

The organisations represented are the Supreme Council of the Maha Sangha, the Sinhala Association and the Council of the Muslim Organisation Christian Association will also be invited.

The Secretary of the Conference is Mr. Felix Dias Abey-singhe.

Mr. Anura Bandaranayake is participating in the Conference as the Leader of the Opposition.