



Notice

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No. 7.

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

We regret the delay in publishing the Morning Star this week due to a power failure.

Calendar of Events

22nd February: Lecture by Dr. A. O. Miller on "Trends in Modern Theology" at the Ashram at 5 p.m.
23rd February: Ash Wednesday.

HOSPITAL SUNDAY

Last Sunday, the 11th inst., was Hospital Sunday. Its celebrations in Jaffna commenced with a Holy Communion Service held at the Christa Seva Ashram in the morning at 8.30. The Bishop of the Jaffna Diocese, G. S. I., officiated at it, assisted by the Rev. S. R. De Silva, assisted by the Rev. S. S. Saravananam. This was followed by breakfast.

At 10.15 a.m. the Ven. J. A. R. Navaratnam, the Archbishop of the Ceylon, addressed the Christian workers in hospitals on "Healing". At the end of the address a discussion followed in which several topics were raised.

In the evening there was a special service in the C. S. I. Church, Manipay. At 5.45 a procession of doctors, nurses, chaplains and other hospital workers went in a candlelit procession from the Centenary Block of the Green Memorial Hospital past the Outpatients Block on to the road, and then to the Church.

UDUVIL CHURCH PICNIC

The young people and adults numbering about thirty from the Uduvil Church went on a picnic on Monday the 12th inst. to Auradipara. The party left by the 7.15 train in the morning and returned on the same day by the 7.15 train. On arrival at the station, the members and friends of the Uduvil Church received them. A. G. R. B. bus was made available to them for the day in which they went sight-seeing to Mihintale, the sacred temples and dagobas etc. Lunch was taken by them as served elsewhere under a shady tree. In the evening Mr. Saravananam, the Irrigation Engineer, and Mrs. Saravananam, members of the Uduvil Church, entertained them at a Tea Party. The picnic proved to be a most enjoyable and profitable one and the youth should be congratulated in this enterprise.

A NEW CIRCUIT EDUCATION OFFICER

Mr. W. R. Aruliah, of the staff of the Nelliady Madhya Maha Vidyalayam and the Staff Adviser of its Geography Club, has been appointed by the Education Department as a Circuit Education Officer. He assumes his new duties on the 1st of next month. He is an Old Boy of Jaffna College.

SISTER GRACE ANON VISITS THE C. S. I. CHURCH, COLOMBO.

Sister Grace Anon, Secretary of the C. S. I. Women's Fellowship and Head of the C. S. I. Sisterhood, spent three delightful days from 2nd January, 1968, in Colombo with the C. S. I. Church. She was entertained to Tea by the Women's Guild and she warmed their hearts with an inspiring message.

Sister Grace delivered spiritually-though-packed sermons at the highlighting and evening services of the C. S. I. Missionary Concern as it was a busy observing C. S. I. Foreign Mission.

On the third day of her stay she spoke to the children and later had a short conference with the Youth of the Church. Her address in Colombo was one of inspiration and her charming presence was greatly enjoyed and appreciated.

BACK FROM AMERICA

Mr. R. S. Thambiah, Librarian of the Collegiate Department of Jaffna College, who went to the United States of America in September, 1967, as a Visiting Assistant Lecturer in Geography at the Kansas State University, has returned to Jaffna and resumed his duties at the College. While at the Kansas State University, he also helped in its library work.

Mrs. Thambiah, who accompanied him on this trip and who is on the staff of the High School Department of Jaffna College, followed a course of studies in Home Economics at the Kansas State University and has secured its M. Sc. degree in that subject. She has also resumed her duties at Jaffna College.

OBITUARY

Mrs. Sellanmah Black

The death occurred on the night of Tuesday, the 12th inst., at the residence of her daughter Mrs. J. M. Sabaratnam at Chinnikul, of Sillanmah Black, wife of late Mr. William Black, retired District Engineer, P. W. D., Ceylon. She was 83 years of age at the time of her death and her husband had predeceased her 14 years ago. Her remains were removed to her residence at Chinnikul, where the funeral took place at 10 a.m. on Thursday, the 14th inst. The Rev. S. P. Vijayaratanam, assisted by the Rev. L. N. Hithcock, N. Kathiravelu and Mr. J. S. Marandam, officiated in charge of the Channakal Church, conducted the service at home. The Bishop of the Jaffna Diocese, the Rev. Dr. S. Kulandran, preached the sermon. In the course of it, he said that those who lived well in the world died, but those who lived well in a better world, Mrs. Black had led a long life and waged a long battle. In it she was found to be faithful to her marriage, to her duties, but also in much. Hence, there was no reason for grief over her death. They were all bound to give thanks unto the Lord for her life. He asked them to remember that "His mercy endureth for ever." The Rev. S. P. Vijayaratanam, in the course of a tribute he paid to the life of the deceased lady, said that he did not want to claim that Mrs. Black had accomplished mighty works in her life, but he had done her common chores of duties uncommonly well and faithfully. It was essential that the mass of people should do just that. Mrs. Vijayaratanam then referred to some notable characteristics of Mrs. Black: her humility and her goodness by nature. She was good not only to her own children and her other relatives but to others too. She was a very good mother to all around her. She was a strong Christian witness through her worship, her support to all Church work and her life of prayer.

Her remains were then removed for interment at the cemetery of the Channakal Church, where the committal rites were performed by the Bishop Kulandran, assisted by the Rev. S. P. Vijayaratanam.

She leaves behind three daughters - Mrs. B. G. Hunt, widow of Mr. D. R. Hunt, retired Superintendent Engineer, P. W. D.; Mrs. R. S. Ohliah, widow of Dr. S. N. Ohliah, retired Superintendent of Health Services; and Mrs. J. M. Sabaratnam, the wife of Mr. J. M. Sabaratnam, Additional Government Agent, Jaffna - and two sons and daughters-in-law - Mr. R. Edwin, Chief Clerk of the Bureau of Standards, and Mrs. Black, Dr. A. K. Black, Senior Specialist and Mrs. Black, among her great children are: Mr. W. J. Hunt, Provincial Engineer, Nigeria, and Dr. C. C. Maberndra, of the Medical Research Institute, now in Australia. She leaves behind several other grand-children and great-grand children and a large number of friends and relatives to mourn her loss.

Robert Arasakone Asbury

The death of Robert Arasakone Asbury occurred on Friday, the 2nd inst., after a brief illness. The funeral service at the home of 33rd Lane, Colombo 6, was conducted by the Rev. B. C. J. Mills assisted by the Rev. B. C. J. Mather. The Rev. Dr. James S. Mather delivered a sermon. At the same time the committal rites were performed by the Rev. K. J. Mills assisted by the Rev. B. C. J. Mather.

He leaves behind his wife Athayyan and Mr. and Mrs. Stanley Emerson, son-in-law and daughter and Mr. and Mrs. Asbury, brother and sister-in-law, Kulum and Pavalam, brother and sister and a host of relatives to mourn the loss.

FREEDOM DAY CELEBRATIONS AT BANGALORE

The Ceylonese residents in Bangalore together with their friends and the Ceylon students studying in the various Colleges celebrated Freedom Day on Sunday, Feb. 14th, at the Charles Hanson Hall of the United Theological College, Bangalore. Gen. K. M. Cariappa, First Commander-in-Chief of the Indian Army, graced the function as Chief Guest. The other distinguished guest was His Excellency Mr. Oliver Pereira, Hon. Consul General for the Republic of India in Ceylon and President of the All Ceylon Importers and Exporters Association.

It was truly a pleasant function organised on a very grand scale. A very large gathering had turned out which showed the love and affection the Ceylonese had for their motherland and the respect she enjoyed among the Indians. The hall was beautifully decorated with coconut palms and the entrance covered with Pankajalas. In the forefront of the hall was an impressive contour map of Ceylon specially prepared for the occasion and on said map the students of the various Ceylonese schools and colleges were a novelty that drew the appreciation of the guests which brought back sweet memories to the Ceylonese. At the entrance depicted various aspects of Ceylon's culture.

Mr. K. V. Muttiah, a former Speaker of the Y.M.C.A. Forum, welcoming the guests said that it was a happy occasion for those who belonged to Lanka. Though the Ceylonese were away from their homeland, this was an opportune moment to remember their country and to unite in fellowship. Ceylon was celebrating the 20th anniversary of her Independence and, during these days, Ceylonese scholars were making much progress. He said that Ceylon is a unique country in many ways and referred to the tourist attractions, making special mention of the Singing Fish of Batticaloa. Introducing the Chief Guest, he said Gen. K. M. Cariappa was one who had distinguished himself in different spheres of the national life of India. First as the Commander-in-Chief of the Indian Army at the time India gained independence. Then as High Commissioner for India in Australia and as President of the All India Council of Sports. During his term of office, Indian sports has witnessed remarkable progress. He also said that Gen. Cariappa has connections with Ceylon, being a good friend of former Prime Minister, Sri J. R. Kotelawala. He was an ambassador of goodwill, always willing to cultivate friendship with people of different countries.

Gen. Cariappa said that he deemed it an honour to grace the function. Ceylon was a friendly neighbour who gained her independence soon after India. Ceylon was a beautiful land whose charm he enjoyed during his visits. There were many bonds uniting the two countries. Gen. Cariappa continuing said the people of India should understand the people of Ceylon. There should be a personal relationship and the large number of Ceylonese in Bangalore should help to promote the relationship. He referred to every Ceylonese as a Singing Fish, cheerful and buoyant in spirit. He also said that, while he was in Australia, the Ceylonese there were very friendly and helpful to him. Whenever he went over to Ceylon, he enjoyed their hospitality and loved to be there. When he proposed the toast for Lanka in which he joined.

His Excellency, Mr. Oliver Pereira, conveyed the greetings of the Government of India to the Ceylonese. He was happy to be present on this memorable occasion. He also wished that the cordial relations between the two countries would continue. Then he proposed the toast for Indo-Ceylon Friendship. Miss E. Thomas, a Ceylon student, delivered a Prologue for Lanka.

Mr. S. K. R. Memon, Former Managing Director of Bankimnagar and Co., Chartered Accountant of Calcutta, proposed the Vote of Thanks to the Chief Guest and Mr. Oliver Pereira.

Those present were all lavishly treated to the feast of Ceylon tea, treated to a banquet with Kiribath. The Ceylonese members of the Ceylonese Community Centre, led by Mrs. J. E. Samarasinghe, had prepared typical Ceylonese specialties which were related very much. The evening's programme came to a close with a singing led by Nimal Mendis. The audience was thrilled with the singing.

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FROM FAR AND NEAR JOINT APPOINTMENT ANNOUNCED BY WORLD COUNCIL OF CHURCHES / ROMAN CATHOLIC CHURCH

Maurice Cardinal Roy, President of the Pontifical Commission Justice and Peace, and Dr. Eugene Carson Blake, General Secretary of the World Council of Churches, have announced the appointment of a Roman Catholic priest as the Secretary of the WCC/RCO Exploratory Committee on Society, Development and Peace. Appointed full-time Secretary for the Exploratory Committee for a period of six months, Father George B. Dunne, S. J. will have his office in the Ecumenical Centre at Geneva.

Dr. Dunne, former assistant to the President of Georgetown University in Washington, D. C. (USA), will have responsibility for the Conference on World Co-operation for Economic Development, which will be ecumenically sponsored April 21-27, 1968, in Beirut, Lebanon.

While members of the Exploratory Committee have held several private sessions in recent months, this forthcoming Conference in Beirut on world development will be the first World Council/Roman Catholic joint programme in the field of international justice and peace. It is hoped the participants will produce a statement of common convictions about economic development, aid, trade and related issues for immediate joint study as the basis of actions that Roman Catholic, Orthodox and Protestant churches should be taking.

In addition to his theological studies, Fr. Dunne obtained a Doctorate in Political Science at Chicago University in 1944. Then taught at the Institute of Social Studies at the University of St. Louis in Missouri. He was a vigorous advocate of the cause of racial justice before it became a popular cause.

Since coming to Georgetown University in 1961, he has organized and supervised the education of young people training for the Peace Corps. Earlier he had taught at Loyola University in Los Angeles and the University of Santa Clara in California. He has also worked in China, Ethiopia and Brazil.

U. S. I. S.

Letters to the Editor

AN ETHICAL ANALYSIS OF THE VIETNAM WAR

Sir,

The recent turn of events in Vietnam together with the significant return into the limelight of General Ngun Giap, the victor of the dien hieu phu campaign impels me to write further on this subject. Vide P. 5.

I am not interested in military strategy for its own sake, but as a simple student of world events through Christian eyes (I hope).

For instance, the rape of Tibet when the so-called great powers including India just looked on with folded hands and the subsequent cohesiveness in the sayings of Mao Tse Tung, extolling violence, are to my mind rational developments of evil forces.

The Buddhist-Catholic tension in South Vietnam and the subsequent decimation of the Diem family was a pointer of worse things to follow. Who says Buddhists do not shed blood in the name of religion!

South Vietnam ruled by a "Liberal" Catholic President under American protection is governed at present by a constitution in which the name of God was mentioned and subsequently deleted.

The American presence and American money in Vietnam apparently do no good to the moral standards of the ordinary Vietnamese and the virtue of the village virgins of South Vietnam.

Decent minded citizens obviously do not feel much unholy influence on their population both in the name of religion and in the name of corruption with die-hard sternness and this attitude

Probably makes common cause, with people even non-Communist, who long for emancipation from the shackles of war and its attendant misery and corruption.

In this context in Vietnam the re-emergence of an emancipator in the person of General Giap is, to my mind, no mere accident.

The vain talk of Vietcong in Government uniforms would appear to me to be a canard. It is more like a massive defection.

With its reputation abroad the open prosecution (persecution) of moralists like Dr. Benjamin Spock and Dr. Martin Luther King at home does not add to the good name of the U. S. Government.

To my mind, the American "hawks" have missed the bus not once but several times.

U. S. propaganda that all resistance in South Vietnam is Communist-inspired is negated by the pronouncements of U Thant himself, that it is now a patriotic resurgence and not anything else.

Surely "Sin is a Reproach to Any People".

Dr. G. N. R. NATHANAIL

Trincomalee, P. S.

My earlier communications on this subject were published under the caption "Padree and Politics" in your issues of 31.3.67 and 7.4.67 respectively.

A CORRECTION

Sir,

I read with great interest the fine appreciative article on the late Mr. J. T. R. Parinpanayagam in the last issue of your paper. The writer has, however, made one mistake. Mr. Parinpanayagam's mother was not a member of the Hensman family but of the Knight family. It is true that the Rev. John Hensman and Mr. Joseph Knight were own brothers but that does not make her a member of the Hensman family.

The honour of producing such an illustrious son of Jaffna should go to Knight and the Parinpanayagam families. My interest in this matter is due to the fact that I am also a descendant of Mr. Joseph Knight.

Yours truly, EVELYN G. CHINNAPPAH

APPRECIATION

Sir,

May I be permitted to thank and congratulate Mr. A. Shanmugasathan for his very clear and interesting account of the Second International Conference-Seminar of Tamil Studies, in your last two issues.

Now that he has aroused our interests, would he be good enough to tell a little more, in depth, of important subjects?

We also look forward to lectures and seminars being held

NOTICE

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YOU ARE CORDIALLY INVITED.

Christa Seva Ashram, Maruthasamadam, Quamackam, 13th Feb., 1968.

in various parts of Ceylon on some of the important subjects dealt with at Madras.

A READER

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Dictatorship Required Now

The Sinhalese masses are over-anxious that Mrs. Bandaranaike should come to power because they seem to think that she with her Coalition allies is the most suitable person to crush the Tamil race in all walks of life, make them as their slaves in their own place of birth and finally get rid of them from Ceylon so that they may call Ceylon as theirs. This is the main reason for her success in elections and not any other good qualifications. Her previous nine years rule has convinced the Sinhalese masses that she is the fittest person in this vicious respect.

The only alternative to avoid her tyrannical rule is to form a Dictator's Government by a sensible and conscientious man. Such a Government only will be able to tackle the problems which are being created by the Marxists from time to time to cripple the Government. As it is today, the Marxists are a great menace to the welfare of the country. The earlier they are made powerless, the better it would be for the welfare of the country. Democratic methods of ruling the country will not be successful in tackling the Marxists' nuisance. In the alternative, until the present development projects are completed, the period of this Government should be extended. It will also avoid the unnecessary expenses of new Elections at a time when the Government is financially in need.

S. SOUNDARANAYAGAM, Manipay.

Y. M. C. A., JAFFNA.

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IN MEMORIAM

IN LOVING MEMORY

of SAMUEL ARIARATNAM SABAPATHY (Proctor S. C., Formerly Mayor of Jaffna)

Born: 8th September, 1898, Died: 12th February, 1964.

Always dear to those he left behind.

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W. L. Jeyasingham, Chairman, C. I. S. R. S.





The Morning Star

16TH FEBRUARY, 1968.

A TELLING CENSURE

The other day at the opening ceremony of the Sir Baron Jayatilake Memorial Library the Ven. Dr. Walpola Rahula Thera, the Vice-Chancellor of the Vidyalaya University, uttered a great truth when he said: "Politicians are the bane of the country. They are unable to differentiate between a national issue and a political one. This misunderstanding was the root cause of all the problems facing the country." It was more - a telling, justified censure of the entire bunch of our politicians. Ever since Independence for the last twenty years Ceylon has suffered tremendous ills because of them. Almost all of them, whether they belong to the Government or the Opposition of today, have been primarily concerned with the next election and hardly ever with the next generation. They have placed their own personal interests and those of their party above those of the country and its people. They have given by such behaviour irrefutable proof of this statement: "Politics in practice too often means all for party, nothing for the people; all for policy, nothing for principle; all for office, nothing for honour; all for power, nothing for progress".

Their chief aim in life has been to gain political advantages by exploiting the petty communal, racial and religious prejudices of the unthinking, easily swayed masses by passion-rousing slogans and by pandering to their whims and fancies. The callous manner in which many politicians twist and distort the policies and programmes of their rivals is disgusting and contemptible. Even when they see that the schemes put forward by the Government in power are good for the people at large, they are loath to allow them to succeed and use all their resources to mislead the public through studied misrepresentation of facts. Two instances of recent happenings illustrate this fact. The District Councils, which were originally the plan of the late Mr. S. W. R. D. Bandaranaike to inaugurate and which later were promised in more than one Throne Speech by Mrs. Bandaranaike's Government, are now claimed by her and her allies as altogether ruinous to the country. They have gone further and declared that the Prime Minister Mr. Dudley Senanayake, whose genuine concern for the interests of his own race and religion is only too well-known, and can hardly be questioned, is just now in unwholesome league with the country's "traitors" the Federal Party to bring about a division of the Island. Secondly, Mrs. Bandaranaike and her henchmen lose no opportunity to condemn the laudable, genuine efforts the Prime Minister and his Government are taking to implement the Indo-Ceylon Pact, originally entered upon by Mrs. Bandaranaike herself with the late Mr. B. Sastry. Recently she proclaimed from a public platform that in implementing the Bill the Prime Minister was in another treacherous league with Mr. Thondaman. In the view of such persons as Mrs. Bandaranaike such monstrous distortions are quite in order to be used for furthering the interests of their parties. Would it do any good to remind them of the profound truth once uttered by Daniel O'Connell that "Nothing is politically right, which is morally wrong"? We are afraid it would do no good whatever. The trouble with such politicians is, in the first place, they have had no preparation whatever for taking a share in the country's administration. While they demand an adequate education and preparation for persons involved in teaching, in ministering to the sick, and the like, they ignore the need for any such requirements for themselves. The result is that they are like quicksilver, "if you try to put your finger on them, you will find nothing under it." Then, again, they become altogether blind to truth, justice and right by repeated indulgence in the practice of

IMPRESSIONS

of the 11th. Biennial Session of the Synod of The Church of South India.

By I. P. THURAIATNAM.

(Continued from the last issue)

Farewell

When the election of new office-bearers was taken up, the Most Rev. P. Solomon and the Rt. Rev. Leslie Newbigin were re-elected Moderator and Deputy Moderator respectively. The Honorary General Secretary, Dr. (Mrs.) Somasekhar, had expressed a desire to be excused from re-election. The Honorary Treasurer, Mr. A. Gunamony, had decided to retire owing to advancing age. The work of the Synod had so increased that it was felt that a part-time Honorary Secretary could no longer cope with it. The Executive recommended the appointment of a full-time paid General Secretary, Mr. Kanagarajah Elias, Principal of the Tambaram High School, who was also General Secretary of the Synod a few years ago, was elected full-time General Secretary with the implication that such an officer had to be paid. Mr. D. R. Vedamuthu, a retired banker of great experience and standing, was elected to the office of Treasurer.

Mr. Gunamony had served as Treasurer for 14 years with great distinction. He was both efficient and acceptable, tactful and friendly. The sound financial position of the Synod today is due largely to his practical wisdom and his faithfulness in husbanding the Synod's resources. Almost the last act of the Synod was to bid farewell to Mr. Gunamony when Bishop Newbigin spoke a few words of appreciation and gratitude and the Moderator gave a present on behalf of the members as a token of their affection. Mr. Gunamony spoke with great emotion. The parting was sad and there were many who felt a personal wrench among whom were the Jaffna Delegation.

Hospitality

The local arrangements were in the hands of Mrs. H. O. Fowler, wife of the Principal of the Stanes High School. She was not only very efficient but also extremely pleasant. She attended to the needs of the delegates with meticulous care, be it a bus ticket, a train reservation or a long distance telephone call. She carried the tickets in her purse and the information in her head to be handed over to the delegates as she met them in the campus. They didn't have to call for them at her office. Bishop Samuel Joseph, Rev. J. J. Jesudason, the Treasurer of the Coimbatore Diocese, and their helpers worked tirelessly. They seemed to know that the one thing that would keep delegates satisfied at such a Conference was good food. We certainly had good food far more than our money's worth. Some party must have subsidised the food bill or the Coimbatore caterers must have been a non-profit-making concern at least for the duration of the Synod.

Conference with Mission Board Secretaries

The Synod session was concluded at noon on Tuesday, the 16th. The new Executive Committee met in the afternoon to transact some urgent business. The whole of the next day was devoted to a Conference between the Secretaries of the C. S. I. Related Boards and the Bishops and one representative from each of the dioceses. The following were present from abroad: Miss Ruth Austey, South India Secretary of the Methodist Missionary Society; Rev. G. D. Eddy, Secretary of the M. M. S.; Dr. Fraser from the Church of Scotland;

resorting to totally unfair methods of exploitation of the weak.

In saying all this we are not unaware of the role of a party system in a democracy. It is granted that it is an essential feature of democracy, but it ought to be worked in the proper spirit and for the good of the country. Otherwise, it would degenerate, as it has degenerated in Ceylon, to a position where in the words of the 17th century French writer, La Bruyere, "Party spirit will cause the greatest men to stoop to meanness that are supposed to be the monopoly of the vulgar."

Rev. John Stuckey from the Australian Presbyterian World Mission; Rev. Cecil Hargreaves, Asia Secretary of the C. M. S.; Rev. Talfor Mook, South East Asia Secretary of the U. C. B.; W. M. Rev. Arnold Todman, India Secretary of the Congregational Council for World Mission; Rev. Addison Eastman, Asia Secretary of the National Council of the Churches of Christ in America; Rev. John Butney, South East Asia and Middle East Secretary of the Reformed Churches of America; and Dr. Linda, President of the World Mission of the R. C. A.

Two important subjects among others were discussed: (1) The role of the missionary in India today in the face of Government policy to restrict severely the entry of missionaries. (2) The C. S. I. Related Boards as a whole to give to the Synod as a whole.

In regard to the first, it was said that we must admit that there was no job that Indians themselves could not do. It was not for any particular needs that we invite missionaries from abroad but we do so as a demonstration of the universal nature of the Church that transcends national boundaries. We want them to be co-workers with their Indian brethren. It was observed on behalf of the sending Boards that, in the light of the increasing maturity of the Indian Church, fewer missionaries were needed and that the Home Boards were significantly reducing the number of missionaries. However, it was stressed from the same side that what was wanted was an exchange of missionaries. Then the Home Boards may assume a more humble role. The sending out of missionaries should be a two-way process. Our missionaries to foreign lands should study and serve in a humble way. With regard to the allied question of the stiffening of the attitude of the Government of India towards the entry of missionaries, it was reported that several high officials in New Delhi had been interviewed and a number of Christian members of Parliament approached. The response was encouraging. It was suggested that a Committee should be set up to be alert and alive to the winds that blow in New Delhi.

With regard to the second subject of grants from abroad, the question was asked as to whether the traditional linking of Boards with particular Dioceses tended to hinder the unity of the Church. What is the manner in which the C. S. I. and the Mission Boards should be related—diocese by diocese or centrally between the C. S. I. Related Missions Committee in London and the Synod in India? Doubts were expressed about the wisdom of heavy centralisation and impersonal relationships. Also dioceses were different. Some were poor and some lacked leadership. It would not be wise to generalise. The consensus was that the understanding reached in 1964 should be continued, namely, that grants towards new projects and new personnel only should be centralised while existing projects and personnel should continue to receive grants as hitherto.

At the end of the Conference, the Asia Secretary of the National Council of the Churches of Christ in America announced that they were inviting Dr. and Mrs. Somasekhar to the States for a year. Dr. Somasekhar to work in the Medical Council and Mrs. Somasekhar to work in the Secretariat. This announcement was greeted as a fitting recognition of two great Indian Christian leaders and an honour conferred upon the Synod.

(continued from column 6)

reference in Arabic text of the 13th century A. D. in Vol. III, P. 563. Science and Civilisation of China, by Needham, where Adam's Peak is referred to as "aleih adam aleih".

This identification, which, as far as I am aware, has not been noticed by various authors who have touched on Adam's Peak, provides authentic documentary evidence to support Casie Chitty's statement quoted above, in as much as Ptolemy's map of 2nd Century A. D. has provided additional evidence to support the identification of the Ulipada of the Malabars with Adam's Peak, by Casie Chitty. A Ptolemy's map, also of Ceylon in Greek script, appears in Needham's book on China re-

PTOLEMY AND THE TAMIL LANGUAGE

BY J. R. SINNAMAMY, B. Sc., (LONDON) Deputy Surveyor General (Ceylon) Retired.

(A paper presented at the Second International Conference-Seminar on Tamil Studies, held last month in Madras.)

I think those interested in the history of the Tamils and their language will be interested to know something of the earliest authentic documents in which, as it appears to me, the word "Tamil" (Damirike) is recorded, and of the unique value of these documents for establishing beyond any doubt the antiquity of the "Tamil" language.

It is of interest to note that the two earliest documents which contained the word "Tamil" (Damirike) are both maps dating back to about 20 B. C. and 140 A. D. The earliest map of which copies are still available is known as the Pentinger Table and dates back to about 20 B. C. The second earliest map is the map based on Ptolemy's geography and dates back to 140 A. D. It is also of interest to note in this connection that "Tink" in Kings and the Chronicles of the Bible is the oldest specimen of the Tamil language extant in any written record, according to Caldwell, vide his "Dravida Grammar" P. 66.

The full history of the Pentinger Table with the map, of great value to the research worker, has been published by H. Von Konrad Miller of Germany. The full history of the maps based on Ptolemy's geography has been published by A. E. Nordenskiold, the famous Arctic explorer. Other writers have also dealt with Ptolemy's geography.

Emperor Augustus was responsible for the Pentinger Table. This map was essentially meant to serve the practical needs of the soldier, administrator and traveller. General Agrippa was placed in charge of the survey by Emperor Augustus. This project took a team of surveyors 20 years to complete. A survey of over 50,000 miles of paved highways, with mileages on mile stones served as the frame work.

A large master map engraved in marble was erected near the Roman Forum. Several copies on Papyrus rolls were made and distributed. The map extends from the shores of the Atlantic across the Mediterranean to Ceylon and the Ganges in India.

A late copy (Pentinger Table) has survived belonging to the 3rd Century. The present copy was reproduced in the 13th Century. Pentinger is the name of the scholar who acquired this copy. The copy published by H. Von Konrad is apparently a copy of the 13th Century Copy referred to above.

Ptolemy prepared his geography, about 140 A. D. In this geography reference is made to the word "Tamil" (Damirike), but it is actually shown as Limyrike & of which Mc. Crindle, who edited a version of Ptolemy's geography, says, "Lassen was unable to trace this name to any Indian Source, but Caldwell has satisfactorily explained its origin. In the introduction to his Dravida Grammar he states (P. 14), that in the Indian Sagments of Roman maps called the Pentinger Table the portion of India to which this name is applied is called Damirike, and that we can scarcely err in identifying this name with the Tamil country." Since Damirike evidently means Damirike. In the map referred to there is more over a district called Scythia Dymirice and it appears to have been this word which by a mistake of Δ for Α Ptolemy wrote Lymyrike The Δ he adds retains its place in the cosmography of the Geographer of Ravenna, who repeatedly mentions Dimirica as one of the 3 Divisions of India."

The "Geographer of Ravenna" referred to above is an unknown Christian author who wrote a cosmography in the 7th Century, giving a list of places and river names covering the known world.

In this connection it is of interest to note Nordenskiold's observation at page 8 of this famous atlas, "Ptolemy's work

is the only geographical atlas still extant which has come down to us from the ancients, and it is doubtful, if any other so complete and so systematic as this was ever composed during that period". It is therefore remarkable that the word "Tamil" should appear in the only known geographical atlas that has come down to us from the ancients. Another circumstance of considerable significance to the Tamil language is that of the fully developed languages—Tamil, Sanskrit, Pali, Greek, and Latin, current about 23 centuries ago, the Tamil language only has survived and is still a living force, as can be inferred from Caldwell's observation in his Dravida Grammar, where he has observed that many of the Dravidian names have retained their identity, letter for letter for 20 centuries.

Two ancient manuscripts of Ptolemy's Geography are known today. One is known as the Vatican manuscript and is available at Bibliotheca Apostolica Vaticana and the other vatopid manuscript at Mt. Athos. Nordenskiold has dealt with the question of the authenticity of the maps in use today in the Atlas under reference. This Arab made a translation of this geography about the 8th Century A. D. This is now not available, but an unique 13th Century translation into Arabic is available.

The value of Ptolemy's geography for historical research, particularly in tracing the history of the Tamil people and their language, is being increasingly realised as is evident from various articles published by historians and research scholars.

As an illustration of an ancient Tamil word in Ptolemy's geography, I must point out that the name for mountain (Malai in Tamil) is the origin for place names and of districts in Spain, Malabar, Ceylon and Malaysia.

A town in the Southern Sea Coast of Spain in the vicinity of a mountainous region in Spain, is shown as Malacca by a Ptolemy and Malaga in Pentinger Table. This is even today shown as Malaga in Modern maps.

The mountainous district in South India is known as Malabar. The mountainous area in Ceylon referred to as Malai (Malai) by Ptolemy, and, according to Mc. Crindle in his edition of Ptolemy's geography of Ceylon Page 2, Malvia is the Tamil word Malai for mountain.

The mountainous district in the Malay Peninsula is also shown as Malacolon where even today this region is shown as Malaya (Malasia).

The word Malai, Tamil for mountain, can be understood as being the source of the words, Malai, Malacolon, in Ceylon and Malaya, as the Tamil language apparently prevailed in these areas at least about 20 centuries ago in a fully developed form, as they do even now. It would appear therefore that we have to look for some similar reason for the origin of the name Malaga, for a town in Spain, both in the time of Ptolemy and now.

The mountain range (Malai) in Ceylon is noted for the foot-print on Adam's Peak, which rises sharply from the surrounding hills and has been an object of veneration by millions of many faiths for several centuries.

What is unique is that, that this foot-print is actually recorded by Ptolemy in his geography of Ceylon, is very evident from the fact that he has described it as Ulipada (also Ulispada). This constitutes what can be considered the earliest authentic record of the foot-print and dates back to at least 140 A. D. when the geography was compiled. Its relative position on Ptolemy's map is just where Adam's Peak is shown on modern maps and that it is the foot-print is further confirmed by the fact that, according to Casie Chitty, Adam's Peak was called "Baba-Adamale" by the Moors, "Samanella Sripada" or "Samanakoola Parvata" by the Sinhala.

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less, "Anala Sripada" by the Burmese and "Sivanoli-padam" by the Malabars, vide the "Ceylon Gazetteer of 1933".

Ulipada is phonetically and even in the spelling almost identical with Oli Padam (Radiant Foot Print in Tamil) and so is Malai with malai (Mountain in Tamil), on which this foot-print is stamped.

The strongest argument that can be urged in favour of this identification, which has, as far as I am aware, not been noticed or considered hitherto by those who have dealt with identification of place names on Ptolemy's geography, is that it is a unique topographical feature, which raises sharply few thousand feet from the surrounding hills and can be seen from many miles out at sea. It must therefore have been a landmark, that every sailor who reached the shores of Ceylon from early times would have specially noted in his chart and it was from information gathered and passed down by generations of sailors from Phoenician to Roman times that Ptolemy used for compiling his geography.

This can also be inferred from what Tennant has observed in his work on "Ceylon" Vol. I, (P. 639).

"Like the Greek geographers the earliest Chinese authorities grossly exaggerated the size of Ceylon. They were struck by the altitude of the hills and above all by the lofty crest of Adam's Peak, which served as the landmark for ships approaching the Island. They speak reverentially of the sacred foot-mark impressed by the first created man, who in their mythology bears the name."

In view of the above the following extract from the geography of Avienus, 4th century poet and geographer, can be taken as a clear reference to Adam's Peak. The word "collidis" is obscure and I have taken it as "colian". In lines 593 and 594 of "Orbis Description" by Dionys, Ceylon is referred to as the large island of Colias (Coliadia). Is it a reference to a people called Colian or a Goddess Venus worshipped by them? The editor has inserted "Veneris" within brackets against "Coliadia" in the text consulted by me.

The extract from "Ceylon" by Pridham, Vol. I, page 10 reads as follows:

"Contemplator frem qua se mare tendit in Austrum, Inque notum Oceanus freta pona, caerulea currat; Aequae collidis mox his tibi dorae patentes Rupp, et intenti spectatis coepitibus areas"

The translation is as follows:

"Mark also the point where the sea stretches out towards the South and the ocean curves the blue straits of the deep into its familiar paths and soon here the tall ridges of the colian rock will lie upon before you and you will behold the towers of the roof stretched out."

Ptolemy can, therefore, claim to have done signal service to the millions of followers of so many faiths by recording this foot-print in his geography, whereby its antiquity can be traced back authentically for about 20 centuries at least. What is most remarkable is that the description itself should have retained its identity with practically no change for nearly 19 centuries from Ulipada at the time of Ptolemy to Olipadam as recorded by Casie Chitty in the Ceylon Government Gazetteer of 1833. While the description of mountain on which it is stamped from Malai at time of Ptolemy to Malai nearly 19 Centuries later.

I must mention that no foot-print as such exists, at least today. The depression which is referred to as the foot-print is unlike that of a human being in size. This can well form the subject of a separate paper.

Addendum

I have since submitting my paper on the above subject, where I have stated in para (13) that according to Casie Chitty (Ceylon Gazetteer of 1833) Adam's Peak is called "Baba Adamale" by the Moors, come across a

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