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

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Calendar of Events

28th September: J. D., G. S. I. Annual Festival 13th October: Christian Home Sunday.

FROM THE BLACKS

A letter of September 13, brings news of the Blacks, Their Church is "off to a good start" with fine new associate minister and his family.

They vacationed in Canada's Prince Edward Island. "Oliver preached two Sundays in a small country Church and on two occasions we showed our City and India pictures. These 1000 ft. left the island or gone further than Nova Scotia, so any traveller who has a story with pictures can be sure of an appreciative audience. They were so interested in Ceylon. Which was hardly more than a name to them."

The Blacks now have a hobby of searching for old books on Ceylon, and have collected a dozen or more second-hand ones, found in Boston, Washington, D. C., even Springfield, Mass. Some are quite choice.

It would be remembered that Dr. and Mrs. Oliver K. Black spent three months in Jaffna with Vaddukodai as their headquarters, last year.

THE TEACHING OF ENGLISH AS A SECOND LANGUAGE BOOK EXHIBIT

The U. S. Cultural Centre at 12, Fall Face Courts, Colombo 5, will display approximately 250 new titles on the teaching of English as a second language from September 23 to 30 regular library hours, which are: weekdays 10 a.m. to 7 p.m., pre-poya 10 a.m. to 1 p.m. and 4 p.m. to 7 p.m. The books, contributed by 18 leading American publishers in the field, include such titles as "Beginner's Book for English as a Second Language," "English Speaking," "Teaching English to Non-Native Speakers," "The Use of English," "Teaching English as a Second Language," "Language Teaching: A Scientific Approach," "Trends in Language Teaching," "Introduction to the English Language," and "Pronunciation Exercises in English."

Also included in the exhibit are some of the latest Ladder Editions, which are especially adapted editions with scientifically controlled one thousand to five thousand word vocabularies.

ECLIPSES OF SUN AND MOON

There will be a total eclipse of the sun next Sunday, the 22nd inst. It will be visible only as a partial eclipse in Ceylon from 5-59 to 6-07 p.m.

On the 6th of next month there will be a total eclipse of the moon, which will be visible in Ceylon. It begins at 5-05 p.m.

NEWS FROM THE GILBURGS

Rev. and Mrs. W. Alan Gilburg and daughters Detorah (4) and Amy (3 1/2) plan to leave for Jaffna College, Vaddukodai, the first week in October to arrive the second week. They have completed ten intensive weeks of oral, colloquial Tamil at Kansas State University, and "found the language study really exciting."

OBITUARY

News is to hand of the death that occurred last Saturday, the 14th inst., at Singapore of Anne Gnanasami, wife of the late Mr. B. C. Arunasalam. The deceased was a daughter of the late Mr. and Mrs. E. N. Welch, of Udavil and had her education at the Udavil Girls' College. After her marriage her life was spent in Malaya. She leaves behind one daughter, Mrs. R. J. Thambian (Azelina) of Singapore; two sons Mrs. A. C. Navaratnam and Mrs. A. C. Chinnayasingham, both of Kuala Lumpur; a sister, Mrs. A. N. Rasiah, presently of Dalhousie; several grand-children and a large circle of friends and relatives to mourn her loss. Her three brothers - Mr. S. B. T. Welch, the Rev. B. C. P. Welch and Mr. E. N. Welch - and her two sisters - Mrs. R. D. Gnanasural and Miss Ariam Welch, predeceased her.

TO CANADA FOR POST-GRADUATE TRAINING

Dr. Rignavan Kulanayagam, till recently on the staff of the Government Hospital, Kandy, has left for Canada on a Colombo Plan scholarship. It was awarded and sponsored by the Ceylon Government. He will do a post-graduate course of studies in Psychobiological Medicine for a period of three years at the Toronto University. He is a son of the late Dr. T. Kulanayagam and Mrs. Jayamali Kulanayagam, of Navaly, and an Old Boy of Jaffna College.

DR. BUNKER IS STILL ILL

A letter from Mrs. S. E. Bunker from America gives us the news that her husband, Dr. Bunker, has had to stand two more operations for the one reported in these columns two weeks back. The medical report, according to her, is that he is doing as well as can be expected. Mrs. Bunker thanks all who have written to her in this trying time for their letters, thoughts and prayers.

AMBASSADOR CORRY ON HOME LEAVE

American Ambassador Andrew V. Corry left Ceylon last Monday for home leave and consultation in Washington. He will be away for approximately two months. During the ambassador's absence Mr. Jack G. Minton, Counselor of Embassy, will be Acting de Affaire ad interim.

U. S. COMMUNISTS BACK BOTH SOVIET INVASION, CZECH REFORMS

A badly split U. S. Communist Party ended a three-day closed meeting with a statement endorsing both the Soviet-led invasion of Czechoslovakia and the liberal Czechoslovak reforms that it was assigned to suppress.

The apparently contradictory resolution was reportedly passed by a bare majority vote. The extraordinary session of about 100 party leaders opened in an effort to mend the rupture in the party that was caused by a pro-Soviet statement issued August 22 by General Secretary Gus Hall.

Mr. Hall's statement had been challenged by Gilbert Green, the party's New York State Chairman, who called the Soviet action "a very serious and completely unprovoked." Attracting to Soviet occupation, Mr. Green said, "I, for one, associate myself with the criticism of it that has come from the English, British and Italian Communist Parties."

The Soviet action produced the most serious crisis in the 12,000-member American Party since 1956, when many members resigned in disgust, following the Soviet invasion of Hungary.

FLOWERS FOR ALL OCCASIONS Phone or write: Lane & Company P. O. Box 19 NUWARA ELIYA. Grams: "LANES" - Phone: 376

J. D., G. S. I. ANNUAL FESTIVAL

Saturday, 23th Sept., 1968. VADDUKODDAI

Programme: 8-30 a.m. Communion Service Preacher: The Ven. James Amarasekera (Archdeacon, Karmegala Diocese) 11-00 a.m. Religious Drama 12-30 p.m. Lunch 2-30 p.m. Public Meeting Speaker: The Ven. James Amarasekera 4-00 p.m. Social and Volley-ball Match

All members of the Diocese and friends are kindly requested to be present.

K. S. Jeyasingam, Secretary.

LAMBETH CONFERENCE CLOSING SERVICE THE METROPOLITAN OF INDIA'S SERMON

The following is the text of the sermon preached by the Metropolitan of India (the Most Rev. Lakshana De Mel) at the closing service of the Lambeth Conference, held at St. Paul's Cathedral on Sunday morning, August 25th, 1968: -

"And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them." St. Luke 2: 20

Another Lambeth Conference has ended and the Shepherds of God's flocks in the Anglican Communion prepared, studied, discussed and found fellowship with each other. Our Faith has been strengthened, our concept of the Ministry brought up to date and our deep desire for Unity brought closer to implementation. What was told us in the Gospel message has more than vindicated itself, for we are better informed than those simple peasants who watched their flocks by night on the hills of Bethlehem. To us is known the whole of the life of the Incarnate Lord and the glorious teaching, mighty acts and infinite compassion which brought Him in filial obedience to the Cross where victory was won by the shedding of His own blood. We rejoice in His glorious Resurrection, Ascension and the coming of the Holy Spirit by Whose Power, we members of Christ's Body the Church, bear witness to Him in proclaiming the saving Gospel to the uttermost ends of the earth. The Church has taught and made disciples of the Nations and in this work we thank God for all that self-sacrificing missionaries have done in the building up of our own Anglican flocks within the Universal Church.

We live by Faith and Faith is the gift of God which completes the work that reason alone can never achieve. As Christians we glorify God who has taken the initiative and revealed Himself to all mankind. The Holy Bible is the record of God's search for us sinful men who spoke in diverse times and manners to all men but uniquely through the sending of His only Son, our Lord and Saviour, Jesus Christ who calls us now in this era to proclaim afresh the timeless news of His Love and Forgiveness in terms which modern man can appreciate. We can assure our listeners, here in St. Paul's, that we confidently proclaim the everlasting Gospel as valid for mankind today as ever it was. We have, within the Christian Church, the theologians, philosophers, teachers and experts who are able to proclaim the truth as we have it in Christ Jesus, in an idiom which people can understand if only they would apply their minds to it. There is a vast literature of quite competent Christian books in many languages which must be carefully read, but best of all stands the Holy Bible translated into more than one thousand three hundred and eighty languages and available also in modern English. This Book of Books must be read and studied with useful notes so that the unique inspiration conducted through study and meditation may light our souls with heavenly radiance. From knowledge of God, His Holiness and Righteousness and Compassion we must go on thankfully to accept His Gifts, both spiritual and material.

Within the Ministry of the whole people of God the special functions of those who are called to be priests within the priestly body have to be reverently and humbly used. By works of service the diaconate still represents the Christ who came amongst us as One who served. In the same spirit let us who are called to the priesthood remember the wide compassion of the Son of Man Who went about doing good, and who was heard gladly by the common people. In penitence and humility we must mortify whatsoever in us smacks of callousness or arrogance; the mere dropping of titles is not

with the company of Heaven together with the great cloud of Witnesses who have passed beyond the veil into the nearer Presence of our Lord. Faith must not be slow to reason, nor reason to adore.

We Christians who are entrusted and sent forth with the glad tidings of the Gospel have a tremendous Ministry to perform to the world. The Church has been described as which exists for the benefit of those who are not its members. There must be no selfish enjoyment of a Gospel which tells of the Redemption bought by Christ and given us through His life, death and resurrection, through breaking the power of sin and death and liberating unlimited energies for renewal for the benefit of all mankind. The Church is, by the pattern of her Master, a servant. Aproned with humility we are sent forth to wash the feet of needy humanity regardless of whatever difference there may be in the races, cultures and patterns of society. In this task all Christians have to serve and I would call you all, members of the laity, here in St. Paul's, men and women, to bear witness in your homes and in your daily work to the one Lord who can teach us in joy or sorrow, to go through this life with a degree of fellowship and hope which give us the great blessing of that peace which the world cannot give. We learn the effectiveness of Christ's Gospel by practising it in dealings with God and one another. Let us at such a time as this commit ourselves once again to Him. We must maintain our union with Him by prayer, meditation on the Holy Scriptures and through the Sacraments of the Church; otherwise we are caught up into a respectable formality which is not the ideal for those who are called to be Saints. We must use the treasures of the spiritual life which He has given to those who are prepared to bare their hearts to the workings of the Holy Spirit, who is God in action. The more grievous the condition of the world, the greater the opportunity to proclaim Jesus Christ who has overcome the world. Be of good cheer, Christian people, my brothers and sisters, for if God has laid upon us great burdens in the unrelenting fight against racism and injustice, ignorance and materialism, poverty and disease, it must be because He has done us the honour of trusting us to serve Him faithfully, enduring unto the end.

Within the Ministry of the whole people of God the special functions of those who are called to be priests within the priestly body have to be reverently and humbly used. By works of service the diaconate still represents the Christ who came amongst us as One who served. In the same spirit let us who are called to the priesthood remember the wide compassion of the Son of Man Who went about doing good, and who was heard gladly by the common people. In penitence and humility we must mortify whatsoever in us smacks of callousness or arrogance; the mere dropping of titles is not

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enough. We can never be content except with a following of the example of our Great High Priest. We sometimes find that there is such a thing as the proud priest, or the lay priest, or the worldly pleasure loving priest. We must all examine ourselves. Wherever we work men and women must be able to see a man dying to self. Men must be able to say "Behold now we perceive that this is an Holy Man of God which passeth by us continually." The more we put our trust in our Blessed Lord and His methods, the better we will be able to endure and combat the scorn and derision which some men feel fit to aim at us. There are evil forces at work, mocking at Holy things and seeking to devalue the mysteries by which we have lived for centuries. We must be steadfast. We must be ready with our people to give a reason for the faith which is within us and to commend that faith by the simplicity of our daily lives. There must be the marks of sacrifice in those who stand before the Altar to plead the Holy Sacrifice. And for this reason we must offer ourselves as a living sacrifice. We do not know what stresses and strains lie before us but Christianity has always taken note of suffering and holds the secret of how, through suffering gladly, we are able by God's help to triumph over suffering and to get rich fruit from what might appear barren. Let us go bravely on in our tasks in the sacred Ministry and I would speak words of encouragement to my brother priests and all those good patient clergy wives and others in their households, who go on quietly with their tasks. We have in our own generation fine examples of devoted fidelity. Let us remember John XXIII (on whom be peace), and beloved Joost de Blank, of whom one can say "he had the heart of a woman, the zeal of a crusader, and the spirit of a boy". I would repeat the words spoken 17 hundred years ago by St. Cyprian, Bishop of Carthage, before he went out to die in the arena: "The Christian priest preaching the holy gospel and keeping the precepts of Christ may be slain. He can never be overcome."

In this Conference God has granted all those of us who are Bishops, continuing in our own particular corner of the vineyard, the work which has been handed over to us by our Lord's dearest companions, the Apostles, a remarkable fellowship which has to deepen and extend in the great years that lie before us. We thank all those who in this country have taken us to their hearts and done so much to make this gathering possible. We shall now be able to pray with a better understanding of each other and for each other for the great tasks which the Holy Spirit is pressing upon us. There will have to be a great degree of mutual forbearance when certain differences of administration may come about as a result of the work for the Unity of Christ's Church. If it be God's Holy will there will be the inauguration of united churches in India, Pakistan, and Ceylon

and in parts of Africa where the Anglican Church will carry its own contribution and identify into a larger Body of Christians. We believe that this is our Lord's will and we are glad in this connection to move forward as pilgrims with steadfast intent yet not knowing exactly whither the journey will lead us. There will be anomalies as we seek to overcome the greatest anomaly of all - which is Christian disunity. May I quote words in this connection which were spoken to Azariah of Dornakal many years ago by Frank Weston of Zanzibar who said "If people like you are going into the proposed union, I shall be content to wear dark glasses for thirty years."

And so, finally, we turn to the Lord's Table where we show forth Christ's death until He comes, just as outside we are called upon to proclaim Christ crucified. Let us remember the embracing love of God of which we are reminded this morning as we sit under Wren's glorious dome. Like the shepherds we draw nigh and underneath the swaddling clothes of bread and wine we shall greet the Incarnate Saviour. We shall offer wholesome bread and merry wine and our lives and labours to those of all mankind around us. In response to our prayers, through the Holy Communion Service the bread will quicken into Living Bread for our reception. We will take the cup wherein the wine bears God and stands obedient unto Blood. We will be caught up in the great act of communion into a unity not only amongst ourselves and our people but with those who in the heavenly places worship and adore timelessly. We shall be given the strength to go forth to carry what we have learned in these days to those who will hear and also to those who will not hear but we will be of a good courage for we shall receive by faith with thanksgiving Food for our pilgrimages. With songs of adoration among us we shall go forth marching to the trumpets of a new dawn.

Church Information Office. IN MEMORIAM

IN LOVING MEMORY of DR. SAMUEL THAMOTHERAM NIVATHURAI Called to rest on 25th September, 1967. "Safe in the Arms of Jesus." (Fondly remembered by his wife, children and grand-children.) Somasundaram Lane, Chandikulai.

1968 Subscriptions of Rs. 15 due now Manager





The Morning Star

20TH SEPTEMBER, 1968.

INEVITABLE DECISION

OBSTACLES AND OPPORTUNITIES IN CHURCH AND HOME LIFE

In Relation to our Christian Discipleship Today

Intended as a Basis for discussion with Questions for consideration

The Revd. Celestine Fernando (continuation from last issue)

3. Our Primary Citizenship and its implications

Our citizenship is primarily in God's Kingdom... beyond the politics, economics and behaviour patterns of our time...

So then we have to read and understand what the Gospel message is to all mankind and in terms which will be relevant to all mankind...

"Behold, I make all things new" (Rev. 21:5)

For it is the power of God that can ultimately renew, and this is why we should seek to know God remembering that, according to the Bible, it is God, not men, however knowledgeable and powerful, who can give us the New City...

So it is up to us to see the meaning of both the story of Creation and the story of the Redemption in the Bible and fit our plans to His norms and open our hearts and minds to His resources...

Therefore, if at present Mr. Tiruchelvam and the Federal Party conclude that the Prime Minister is not willing or able to act fairly for the Tamils, who can blame them? It has been said that this Koneswaram issue was not so important one as to force the F. P. to quit the Government...

TIRUKONESAR KOVIL

In view of the publicity that the Hindu Temple at Trincomalee, referred to by De Queros as the Rome of the gentiles of the Orient, receives from time to time, I think the following article from Indio-philus, published by the Government Gazette about 140 years ago, will interest your readers.

"Among the various monuments of Hindu antiquity found in Ceylon, and which indeed the late excellent and learned Sir William Jones to express an opinion that this Island was peopled time out of memory by the Hindu race..."

"Some time ago, through the kindness of a friend of mine, I was obligingly put in possession of a small manuscript poem composed in Tamil by Kavi Raja Varothayan (a celebrated bard among the ancient inhabitants of Ceylon) which though enveloped in a cloud of fable, gives an account of the origin and history of this sacred edifice..."

"A King named Mann Niti Kanda Solan who ruled over the Country of Solamandalam learning from the Kailasa Parana the Wonders of Tirukonathamalai and the magnificent state of its inhabitants, came over to the place..."

After having built the Temple, the king finding that much difficulty was experienced in obtaining rice and other things from Solamandalam for the daily use of the Temple, he meditated on means to obviate it, and accordingly caused (to the extent of 2800 Amonams) to be converted to the cultivation of paddy, and a tank to be converted in the vicinity for the irrigation of

too within the nation in terms of our own communal power-conflicts. Small nations or small minorities ought not to be trampled on just as they, when they get the power, ought not to misuse it primarily for their own survival...

We must also try to understand the full implications of doing this in our national situation. With our ancient heritage sullied by a Colonial hangover to both of which our leaders tend to refer, considering the former with nostalgia and the latter as the cause for all ills, we have a responsibility to consider the complex nature of the factors which influence national life today and in the light of these factors what theory and system of government are best suited for us...

disagreed with the Working Committee of the F. P. some months ago when it demanded that the F. P. Members of Parliament should withdraw their support of the Government, now feels utterly disillusioned and has advised the present action of the F. P. While we are very sorry that the National Government has had to be weakened with respect to its national character by the withdrawal of the F. P. from it, we do not see what else it could have done in the present situation...

the said lands, both of which he consecrated to Koneser Swami. He afterwards proceeded to the village of Marukoor, on the North, on the 24th day of Panguai in the year 518 and brought from thence in a vessel to Tirukonathamalai seven families of the Velala caste whom he settled there, assigning to them the Temple and the lands appertaining to the same, as a hereditary possession...

"The king (one day) after having performed ablation in the sacred pool, and his oblations and prayers, wearing around his head a wreath of Oltracha beads, painted his forehead with the holy ashes, went round the court of the Temple, holding in his hand a nosegay of flowers, and then entered into the sanctum sanctorum. He remained there so long that it raised the suspicions of his courtiers, who proceeding inside to look for him, found that he had become metamorphosed into a lotus flower, at the shrine of the God, upon which they made great lamentations..."

"The story of the king's transformation into a flower akin to what is related of the disappearance of Romulus, and like that prince, Kolakota Maharajah, also became counted among the Gods, and sacrifices were accordingly made to him by the inhabitants of Tirukonathamalai..."

"The king contemplating that there were none to judge these Tausattar and Varrupattar in the event of any dissension among them, determined to appoint a chief over them; he accordingly proceeded to Madurai and brought from thence a nobleman of the name of Taniinna Pupalea, whom he invested with the title of Wannia, and ordained him Governor of Tirukonathamalai, authorizing him to punish offences by fine, imprisonment in chains, or by death, according to their extent, or magnitude, strictly enjoining him to keep his institutions inviolate, and to conduct the affairs of the Temple and ceremonies thereof, without commission..."

"The king further ordered that the citizens of Kattacolam should render their services to the Temple; that the citizens of Nilaveli should preside over the celebration of the festivals, and supply the Temple with six Amonams of paddy, also pay the tithes, taxes, and customs of their country to the Temple; that the citizens of Chiyarum should furnish the Temple with betel, plantains, sander wood, curried milk, clarified butter, 100 Amonams of rice, and the seeds of Amanaka, Pannai, and Ulippe trees. These latter mentioned seeds should be delivered to the citizens of Irativoo, to be made into oil, and then again delivered to the Tottiyen of Kovalimene who after entering the quantity into the accounts of the Temple, should pour it into the reservoir, where the same was to remain for lighting lamps. There were seven reservoirs built at the south side of the Temple for the reception of oil; they were enclosed with walls which were provided with doors, and a person appointed to overlook them, called Adikaree..."

"When the above orders had been given the king next proceeded to regulate the affairs of (the interior apartments of) the Temple. He ordered the servants to illuminate it every day with 1000 lamps, lighted with butter, and 1100 lamps lighted with oil, to be placed above the ground with rose water impregnated with musk, and sander wood; he further ordered that they should at stated periods make oblations to Supermaniya in 12 silver trays, and to the rest of the Deities in copper trays..."

above, though not literal, is the substance of the account contained in the manuscript, and I humbly hope that it may be of some use as a clue to persons who may make further researches into the antiquities of Ceylon..."

The above references to the Temple are confirmed by an inscription I came across in the village of Kankaveli in Trincomalee district. A reference to this was made in the Survey Department News Letter No. 4 of January 1949 by its editor Dr. R. L. Brohier. Extract from his reference is as follows:

"This monument was found set up in the compound of a Sivan Temple in the village of Kankaveli about 4 miles west of the 62nd mile-stone on the road from Trincomalee to Batticaloa. It is of granite, dressed one foot square and about 2 1/2 feet above ground level. The inscription, reproduced below, appears on two of its sides. The third bears the symbolic trident of the Sivan deity, while the fourth has not been used."

"The inscription registers a grant of one veil of land in the village Kankaveli to the deity Kooanantai (the god of Tirukonathamalai) by a certain vanniya. It ends with the usual malediction, that 'any person who violates the grant will bring on himself the sin of those who slaughter black cows on the banks of the Gauges'."

"The conclusions drawn from the inscription, which was, as a matter of fact, passed over as something of no importance, are, first that the veil, a South Indian surface measure, was in use in Ceylon during the 13th century. The unit of the system was a kuli or about 114 feet square. A hundred kulis representing one Ma, and 20 Mas a Veli. Secondly, that the extent of land under this grant was about 6 1/2 acres. Thirdly, it discloses the derivation of Trincomalee. It also reminds us that 'black cows' are animals of greater sacredness than those of other colour."

This inscription was seen by Dutch Governor Van Sanden in the year 1786, who has made the following interesting observation in his diary of 21-5-1786:

"On the east side was a figure sculptured which the Malabars say is the Weapon of the God of War Warevan who had authority over the sea and sea coast, and, as it is in some respects similar to Neptune's Trident, it may serve as a further proof of Apecker and M. de Sommarat's assertion that the Greeks derived their system of mythology from India. And on the West and South sides were inscriptions in Malabar but the north was vacant. My interpreter translated the inscription thus."

"The wannia of Trincomalee and the seven headmen or the Adiparars of the village of Gangoovelly (Kankaveli) have dedicated this field and other advantages to be derived from that village to their God Kooanantai, whosoever intrudes on this gift or takes any of these advantages to himself will grievously sin. This dedication was confirmed in presence of two priests of the Castes Tanam and Warrallepattom..."

Navill, who published a journal on oriental subjects, called 'Tapprobana', has also seen this inscription. He has pointed out that the importance of this inscription lies in the fact that it confirms the authenticity of the Trincomalee Kalavetta."

There is another inscription which refers to this Temple and that is the inscription which was found on the Temple buildings by Constantine de Sa, the Portuguese Commander who destroyed the temple. He sent a copy of the inscription (about the year 1627 A.D.) to the King of Portugal with a letter to the following effect: 'When I went there to make this Fort, I found engraved on the Pagoda among many other inscriptions one which ran thus:- 'This Pagoda has been built by... Nevertheless shall the time come that a nation of the Frampgs will destroy it and thereafter shall no king of the Island of Ceylon rebuild it.'"

This was found among the Portuguese manuscripts at the Hague by Mr. E. B. Reimert, the Government Archivist. The inscription can still be seen at the entrance to Fort Frederick."

J. R. SINNATAMPY