

TRIBUNE

CEYLON NEWS REVIEW

VOL. 14 No. 18 SUNDAY, JUNE 16, 1968 CTS. 25

Foreign Experts—Have They Been Of Any Use To Ceylon?

Ceylon, like all other developing countries of the Afro-Asian and Latin American world, upon attaining political independence, had sought and obtained a number of foreign experts on practically every subject under the sun to help assist this country in its economic development. So numerous have been the experts that one has lost count of those who have come and gone during the last twenty years. Everything points to the fact that Ceylon will continue to seek the assistance of foreign experts for a long time yet to come.

But the time has indeed come to do some serious re-thinking on foreign experts. The question is whether Ceylon has benefitted from them. This is because there are not a few in this country, as well as in all the developing countries, who rightly or wrongly, seem

to think that majority of the experts are anything but experts in their own fields, and that they have been of practically little or no use at all to Ceylon. They also hold the view that among the contributory factors why this country has still not been able to make any tangible economic breakthrough have been due to the poor quality of experts and the rigid adherence to their advice by the successive Governments.

There are reasons to believe that not a few of the foreign experts have been dumped in this country for the mere asking; because they were found redundant in their own countries in order to create employment opportunities for them here.

It is, of course, not suggested for a moment that the services of all foreign experts have not been of any use to Ceylon. But

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for the expert personnel who helped this country to set up the Iron and Steel and Tyre and Tube Factories and the Fisheries Project—to name only a few—which are State enterprises, Ceylon would have been the poorer. Thanks to these ventures, Ceylon in the coming years will be able to conserve foreign exchange.

In knowledgeable circles it is believed that Ceylon has the scientific and technological talent and skill who would make for better experts than the foreigners if their services were tapped, but unfortunately they are being allowed to go to waste because of the administration which is cluttered with bureaucrats. The National Government of Prime Minister Mr. Dudley Senanayake must give them a special place in the economic development of this country.

A Revealing Senate Report States

Corruption Rampant In US Offices In South East Asia

Washington

SERIOUS allegations of inefficiency and corruption on the part of US aid officials and American construction firms have been made in a Senate report by Senator Abraham Ribicoff (Democrat).

Senator Ribicoff said that millions of dollars were squandered by "inefficiency, dishonesty, corruption and foolishness" in U. S. financed construction projects in Vietnam. The 75-page document, prepared by Senator Ribicoff, after a tour of Southeast Asia last December, urged a broad congressional investigation of US operations and programme in the war zone. The report has been filed with the Senate's permanent investigations sub-committee. The document has not been made public but the Associated Press obtained a copy of it.

Senator Ribicoff describes the Agency for International Development Mission in Saigon as "one of the most overblown bureaucracies I have ever seen". He claims Vietnamese society is riddled with corruption, and said there is "collusion between Vietnamese racketeers military and civilian personnel". In reporting on US-financed construction projects in Vietnam, the Senator says the general accounting office should examine contracts held by US business houses.

In mid-1965, the report says the army contracted with a private firm to renovate a Hotel in Nha Trang for use as army headquarters. The initial army estimate was 208,423 dollars but the final cost was 996,226 dollars, the report says.

The Senator says "there were definite indications" that some of the employees of US firms were receiving commission for giving business to certain Singapore firms. "There are indications that the contracting officer, not directly involved, was purchasing inferior commodities at higher prices." The army relied on a "worthless engineering survey to show that the costs were justified," the report says although General Accounting Office (GAO) investigators found "some \$165,000 in materials were unaccounted for." The report says that general accounting office auditors found last spring that a firm could not account for \$120 million worth of Government-reimbursement material shipped from the United States to Vietnam.

TURNING to the other areas the Ribicoff report says hundreds of dedicated employees work in the US aid programme, "but I was dismayed to find the Saigon aid mission one of the most overblown bureaucracies I have ever seen". A vast complex of over 4,700 American and Vietnamese employees the Saigon headquarters outnumbers the aid personnel in the field by nearly two to one. "It is clear that the whole Vietnamese infrastructure, in the Civilian Government and the military and other aspects of the society is riddled with corruption.

Senator Ribicoff tells of meeting a high Vietnamese official who "lost his police post because he was too honest". This official "spoke of corruption everywhere", the Senator says. He cited a Vietnamese army captain who owns a bar at Long Bienh and has a half-dozen or so of his soldiers serving as bartenders and other-

wise running the bar for him on a full time basis".

Corruption is difficult to prove and "a Vietnamese witness who testified about it could do so only at the risk of personal danger. There is no doubt in my mind that corruption in the Government and in the society of Vietnam is widespread, continuing and extremely harmful to our massive effort in that country and to the prospects of the Vietnamese themselves for victory in their struggle and for eventual peace and stability".



PUBLISHED WEEKLY
at 72, Kew Road Colombo-2
TELEPHONE 33172
Vol. 14, No. 18, June, 16, 1968

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TRIBUNE is published every Sunday.

SUBSCRIPTION RATES:
Ceylon, Rs. 15/-, one year.
Rs. 8/-, half year, post free.
Overseas Rs. 21/- by Sea Mail,
Air Mail rates on application

Headlines Of The Week

FRIDAY, June 7 — The Minister of Education, Mr. I. M. R. A. Iriyagolle, was hooted and jeered at by a section of the students of the Colombo University when he arrived at the Racecourse to lay the foundation stone for the Curriculum Development Centre yesterday. The *Times of Ceylon* reported that there has been some improvement in the supply of beef in Colombo. Ceylon will receive two million dollar credit from the International Association (IDA) to raise production of food crops. India and Ceylon agreed to set up a joint consortium to market tea overseas. Senator Robert Kennedy died at 2.14 p.m. (Ceylon time) yesterday in the Good Samaritan Hospital, Los Angeles. President Johnson declared Sunday a national day of mourning for Senator Robert Kennedy and ordered the US flag lowered to half mast in memoriam to the slain Senator.

SATURDAY, June 8 — The Government will launch as from today a massive propaganda drive in favour of its proposal to set up District Councils. Strict security arrangements were taken when the White Paper on District Councils Bill came up for debate in the House of Representatives. The Cabinet Planning Committee has approved the establishment of a communication satellite earth station. The Minister of State, Mr. J.R. Jayawardena, has accepted an invitation by the Japanese Government to visit Japan as a State guest. Sirhan Sirhan, a 24 year old immigrant from Jordan, was indicted today by the Los Angeles county grand jury on charges of assassinating Senator Robert Kennedy. Thousands of mourners filled St. Patrick's Cathedral today in a last farewell to Senator Robert Kennedy.

SUNDAY, June 9 — In a hard-hitting speech the Prime Minister Mr. Dudley Senanayake nailed to the counter the false propaganda carried out by the Opposition regarding the District Councils Bill. At a protest meeting held at Hyde Park by the joint Opposition, its leader Mrs. Sirimavo Bandaranaike, asked "where are those members of the Maha Sangha who assembled at Rosmead Place and protested against the Bandaranaike-Chelvanayagam Pact?" Indian Security Forces inflicted heavy casualties on a gang of about 200 Chinese trained Naga nationalist guerillas in a hideout near Kohima. The US Attorney-General announced that James Earl Ray, accused of the murder of Rev. Dr. Martin Luther King, was arrested in London today. Police today took into custody a printer who claimed to be a friend of Senator Robert Kennedy — carrying an unloaded gun in a brief case at the main entrance of St. Patrick's Cathedral fifteen minutes before President Johnson arrived for Senator Kennedy's funeral.

MONDAY, June 10 — The flood level of the Kelani Ganga is gradually subsiding. The striking force of the Central Vice Squad was extended to the outstations last week. The *Sin* reported that Ceylon would be the venue of an Asian Writers' Conference in October.

this year, to discuss ways and means of making available the best works of leading authors in Asia to all countries within the region. James Earl Ray, alleged assassin of Dr. Martin Luther King, was yesterday remanded until June 18 by a London Magistrate.

TUESDAY, June 11 — A resolution condemning the proposals in the White Paper and District Councils as bad for Ceylon and worse for the Tamils was unanimously adopted in Jaffna by the Tamil Congress. Posa Poya symbolising the introduction of Buddhism to Ceylon was observed with mass Sil campaigns yesterday. The Prime Minister, who participated in the celebrations at Mihintale, said that it was the bounden duty of the Buddhists to spread the Dhamma. The services of foreign experts are to be obtained to revise and modernise the science curricula at the Universities here. The French General Election campaign began yesterday. Student leaders have welcomed President Tito's statement agreeing with demands for educational reform in Yugoslavia. Street fighting broke out between students and Police, angry over the drowning of a youth early on Monday in the Paris Latin Quarter. Communist gunners shelled Saigon at the start of the morning rush hour killing 21 persons and wounding another, 30 in one of the heaviest shelling attacks against the city.

WEDNESDAY, June 12 — The Minister of Education is to appoint a Committee to review the work of the Lanka Bauddha Mandalaya. The Government is now considering a proposal to produce a variety of blended juices from a number of Ceylon fruits for export. A management Development Council has been set up to assist the Industrial Development Board to formulate its policy programmes and put them into effect at production and consumer levels. Riot Police battled about 4,000 students in Sorbonne University with tear gas and concussion grenades after nightlong rioting in the Latin Quarter. Police fired on rioters and troops stood by as Hindu-Moslim violence erupted again in Nagpur. The New York Governor, Nelson Rockefeller, today reopened the Presidential election campaign after the assassination of Senator Robert Kennedy with a plea for a new leadership in the United States.

THURSDAY, June 13 — The Prime Minister yesterday opened the new Central Automatic Exchange. In reply to a question by Mr. R. G. Senanayake in Parliament, Mr. A. Amirthalingam MP for Vaddukodai, said that the Federal Party stood for a separate Tamil "Arasu" in Ceylon on the lines of the United States of America. Insurance policy holders with at least three-year old policies will be entitled to a housing loan up to a maximum of Rs. 15,000/- or a minimum of Rs. 2,000/- depending on the face value of their policy. The Sarvodaya leader, Mr. Jayaprakash Narayan, arrived in Colombo yesterday. President Johnson said that "although there are many sick people in the United States, America is not a sick nation. The United States warned its patience may wear out if the Communists stepped up their military and terrorist attacks in South Vietnam.

Comment On Current Affairs

● PRESIDENT JOHNSON SAYS : US not a sick nation

Speaking at a White House ceremony honouring graduates of the Congressional Page Boys' School last week President Lyndon Johnson declared for the whole world to hear, "...we have a lot of sick people in the United States, but the country itself is not sick..." He went on to say, "...we must distinguish between the twisted logic of a political assassin and the inherent decency of the majority of the people..." Evidently, when he said this he was making a belaboured attempt to disabuse the decent-minded people not only in his own country but those living outside it that America was not a sick society after all. But they are more than convinced that America is indeed a very sick nation. People have become terribly sick of the United States for the dangerous manner in which a country, which prides in calling itself the greatest living democracy on earth, is stilling the voice of leaders who are pleading for the legitimate rights of the Negroes so that they could live as free and equal human beings alongside the whites. Decent-minded men are also sick because they are more than convinced that the political assassinations which have characterised the American political scene in recent years are not the work of mere individuals or who have lost their mental balance but the work of a gang of political thugs and gangsters who have unlimited financial resources at their command and the fullest support and backing of the Establishment, the American police and other sinister agencies which operate not only within the United States but also throughout the world. It is entirely due to them that these murderers have been able to get away with the assassination of political leaders and the motives for such murders being linked up with totally unrelated ones. As we pointed out last week in our front page comment, there are already many obscurities in the circumstances of the assassination of the late President John F. Kennedy which is shown by voluminous material on the subject. These political thugs and gangsters are bitterly opposed to any peaceful and honourable settlement of the Vietnam war and the granting of the just and legitimate rights of the Negroes. Their one and only aim is to keep the Negroes in perpetual slavery and to liquidate all the leaders who voice their rights. This is the stark truth and the Johnson's administration cannot get away from it. The Negro leaders and all decent political

leaders who fight for the rights of the blacks are branded agitators and terrorists. It is relevant to recall the testimony of Nicholas Katzenback made in August, 1966, before the Senate sub-committee which investigated the causes of race clashes. He said that the "true agitators were disease and despair, joblessness and hopelessness, rat-infested housing and long impacted cynicism. He firmly discounted the assertions that "riots were fomented by Communists or black nationalists or terrorists, and that they were the product of generations of indifference by all the American people to the rot and rust and mold which we have allowed to eat into the core of our cities." Negro clamour is due to social and economic reasons, but it is being handled as a racial problem. It is a clamour against society by those who did not form part of it. Unless this is realised there is not the slightest doubt that there will not only be more and more political assassinations of the white and Negro leaders but the United States itself will also continue to be a sick nation resulting in its partition into a white and blackland.

● PETTAH FISH MARKET : a terrible eyesore

Often in the past we had drawn attention in these columns to the miserable conditions prevailing in the Pettah Fish Market and the urgent need to build a modern and well-equipped market to serve the needs of a rapidly expanding population of the city of Colombo. But, for some inexplicable reason or reasons successive Municipal administrations in the city of Colombo, which had been in office since independence, had virtually turned a totally blind eye on it in spite of the crying need for a modern market. For many years the Fish Market has been a terrible eyesore. Apart from the filthy state in which it is, the Pettah Fish Market becomes a veritable pond when it rains due to the leaking roof which has not been attended to for many years. Even during mild showers the market is inundated with water. It is hard to understand why the roof has not been attended to for a long time, let alone effecting other improvements. In many of the developing countries particular attention has been paid to the building of a modern fish market equipped with the latest refrigeration facilities. Medical opinion is of the view that one of the contributing factors for the high incidence of abdominal ailments of the residents of Colombo is due to their eating putrid fish heavily contaminated with faecal matter. All what the Municipal authorities seem to be able to do is to clean the place with disinfectants flushed from water bowsers twice or thrice a day, while the scantest attention is paid to keep it in a hygienic state after nightfall. It is to be hoped that the Municipal Council will take early measures to construct a modern and well-equipped Fish Market and that until such time, measures will be taken to keep it in a hygienic state.

Science

Memory & Intelligence

IT HAS BEEN known for some time that the living brain is amenable to sharp modification. Psychological methods have been used for brain-washing and drugs have been employed to induce hallucinations. Some chemicals have also been used in rare cases to hypnotise subjects, either for study of their sub-conscious mind or to get from them information otherwise difficult to extract. But never did it seem possible that we could ever improve the inherited intelligence artificially, through drugs or applied psychology. It appears now that this is not beyond the bounds of possibility. According to one expert we can sharpen memory by injection and can even think of transplanting intelligence one day. Since on present indications complete transplant of the brain is not easily practicable, at least its partial transfer will be most welcome.

The present work on manipulation of the cerebral faculties is based on the hypothesis that memory is nothing but a mass of 'drawers' in the brain which can keep things in the mind completely locked up or can release them when the drawers are opened. That the cerebral drawers can be completely closed — at any rate semi-permanently — by certain drugs, as envisaged by the hypothesis was disclosed at a recent three-day symposium on "Plant in the Development of Modern Medicine" held at Harvard University. It was said that boys in West Africa who prematurely witnessed secret initiation rites used to be given a forgetfulness potion. In East Africa, the Tongas even now give a drug to babies who are to be weaned to induce forgetfulness of their nursing experience. A traveller along the San Juan river in South America in 1953 had written of a preparation with which the natives washed their prisoners to make them forget about their homeland and their previous rulers. These instances

show that knowledge about brain-washing drugs is centuries old.

THE EFFORTS to sharpen memory, however, are of recent origin. Pioneers in this field of research are a group of Hamburg University psychologists headed by Prof. Kurt Pawlik. Aware that the human brain is much too complex for initiating study on this subject, the Hamburg team started with worms and rats.

The simple experiments with rats consisted of first, teaching them to get their food the easier way avoiding minor electric shocks. For this purpose their cage was equipped with a special lever and an electric light. Whenever the rats pushed the lever a small quantity of food fell into the cage. So every rat learnt quickly how to get hold of the food. Later they were trained to distinguish between red and white lights by associating the white light with food supply and the red light with electric shocks. It did not take much time for the rats to understand the light signals also. When the rats were sufficiently well trained, they were killed and certain substances of their brain extracted for injection into the spine of untrained rats.

The thrilling question was whether the untrained rats after receiving the injection would no longer need the usual training to interpret the light signals properly. If the untrained but treated rats in fact pushed the food-lever at the right moment (and avoided the electric shocks while the red light was on), it was proof that intelligence can be transplanted. It would also prove that the scientists' ideas about the organisation and working of the brain were correct.

TO THEIR GREAT surprise the Hamburg team found that the untrained but treated rats acquired a large measure of the intelligence of the trained rats from whom

they got their injections. Experiments on worms provided equally positive results. It was found that when trained worms were fed to untrained ones, the latter acquired the knowledge of the former. Despite these remarkable findings, however, Prof. Kurt Pawlik and his team emphasised at that time that the research was only of a basic nature and that it did not yet warrant any practical conclusions.

An American neuro-chemist, Georges Ungar, has now repeated the six-year-old Hamburg experiments using mice, and has confirmed the correctness of these conclusions. He found that untrained but treated mice behaved exactly as if they were the ones which received the actual training. Ungar is now trying to identify the chemical process or components by which this transfer of experience takes place.

The conclusions of the experiments are far-reaching in their significance. Some scientists express the hope that the research might shed light on the function of memory and on the possibility of improving it. For example one day it might help school children, businessmen or anybody who forget easily, to sharpen their memory power. Others dare to hope that it might be possible to preserve the brain of thinkers and intellectuals, and thus their wisdom and experience, for the benefit of future generations. In any case it is likely that in five to ten years we will be able to steer human intellectual capabilities much more effectively.

ONLY BRITISH ?

"Hold her close to the cheek and when her arms are squeezed, she'll give a big kiss. Conforms to the British Standards." Advertisement for a doll quoted in "Red Tape" journal of the British Civil Service Clerical Association.

Book Review

THE GOVERNING CLASS IN THE US

by Victor Perlo

G. William Domhoff, WHO RULES AMERICA? Prentice Hall, 1967, 184 pp. \$4.95. Domhoff is assistant professor of psychology at the University of California, Santa Cruz.

"WHO RULES AMERICA?" by G. William Domhoff, is one of the outstanding works of the decade by an American social scientist.

Movements for peace and equality have multiplied in size, militancy, and radicalism, but still lack clarity on many issues, not least identification of their enemy. Such terms as, "power structure", "establishment" or even "military-industrial complex" are vaguely defined and not scientifically founded.

Domhoff concludes, on the basis of exhaustive evidence, that the US is ruled today by a small class of super-rich tycoons, who have formed themselves into an exclusive social caste, an "American business aristocracy...based upon the national corporate economy and the institutions that economy nourishes." (p. 196). He calls them the "upper class" or governing class." Data cited suggest that fewer than 100,000 families fit into his definition of the "upper class."

He shows that this group completely controls the corporate economy, deriving fabulous wealth and profit therefrom. It dominates established opinion and policy formation, and information flow, through foundations, associations, universities, and mass media. It controls the key segments of the Federal Government as well as the Republican and Democratic Parties through which elections are channeled.

DOMHOFF shows that the military, the CIA, and the FBI, are all controlled by this same governing

upper class. He disagrees with C. Wright Mills' concept of a "military ascendancy", and of a three-sided "power elite" of business, military, and political leaders. He submits powerful evidence to buttress his claim of the subordination of the military to the ultra-rich. This should not, of course, lull us into discounting the danger of an ultra-Right military coup, which, however, would almost certainly be sponsored by some section of the upper class. Domhoff ably answers stock arguments against the concept of a ruling class of ultra-rich, such as the "managerial revolution", the rule of experts, "countervailing power", business "hating big government", etc.

The upper class places into many command positions of the institutions it controls persons from outside its ranks — examples would be M. L. Haider, Chairman of Standard Oil (N.J.), and Lyndon Johnson, President of the United States. Such individuals, along with the governing class, are included by Domhoff in a "power elite", a term which he borrows from Mills, but with a more restricted coverage, and without subtracting from the ultimate domination by the upper class as its core.

WHILE NOT going into political implications, Domhoff implies understanding of the historical permanence of upper class rule: "We would agree...that the underlying population's 'potential for control' is infinitely greater than that of the upper class, but we would add that the 'potential for unity' is much greater in the latter than it is in the former, which is hopelessly divided into income classes, religious groups, ethnic groups, and racial groups... We would even agree that members of the power elite often try to anticipate

the reactions of other groups when they make their decisions. The potential power of angry, organized masses is well known in twentieth-century America thanks to foreign revolutions, the battle over women's suffrage, labour strikes, and the civil rights movement." (pp. 151-2).

DOMHOFF'S work reflects the advance of progressive thought, scientific research and activity on the American campus in the decade since Mill's "Power Elite". If he writes with out Mills' flair, he goes beyond Mills in documentation, precision, and scientific founding of conclusions.

His terminology is in accord with standard American sociological categories. His "ruling class" is in reality part of what Marxists consider the capitalist class, the owners of the means of production. But it is identical with the most powerful, dominant grouping within the capitalist class, what Lenin called the "financial oligarchy" which runs the countries of modern monopoly capitalism.

Domhoff used exhaustively the relevant American literature, including the Marxist works. He also involved several of his students in the research. With the growing complexity of modern life, collective research becomes increasingly necessary in social sciences as in natural sciences. With the rise of progressive currents among faculty and students, there arise big opportunities for major advances in social science through such an approach.

Let us hope this work will be carried forward with similarly high-level studies of the effects of the domination of America by a super-rich ruling class on the lives of the people, on the direction of national life, on the world and on questions of war and peace.

Such works, together with those of Marxists, provide a sound basis for *programs of struggle*, and for that unity of the underlying population which will spell the end of the rule of the exploiting multi-millionaires of the social register.

Forty Two Years Ago

RECOLLECTIONS OF E. T. De SILVA

(In an interview with James T. Rutnam)

In an article in the *Ceylon Daily News* of the 13th June on E. T. De Silva, Herbert Hulugalle refers to some remarks that James Rutnam had made about this great nationalist and patriot of the early decades of this century.

The reference is to an article entitled "The late Mr. E. T. de Silva—a Few Reminiscences" by J. T. R. that appeared in the editorial page of the *Ceylon Independent* of the 17th June 1926. "E. T." had died two days earlier. Rutnam was only 21 years old, and it would appear he had begun reminiscing very early in life. We have pleasure in reproducing below Rutnam's article in full:

A FEW REMINISCENCES

The late Mr. E. T. de Silva was a selfless patriot. This sums up his whole life. From the time he entered his College Debating Club down to the day when he was stricken with the fatal malady which has now terminated his life, he could think of no better service, no higher honour than to feel that he was devoting all his power and strength to the cause of his country.

Mr. Silva retired from public life two years ago. It was a most pathetic leave-taking. Fate could not have inflicted a more crushing blow. Here was a man to whom politics was the greatest glory; who wooed it as a lady of his love; as a boy who has conjectured all the opportunities of rising as the champion and liberator of his retrogressing country; as a debator who has made the halls and the playing fields of St. Thomas and Royal resound with the cries of Lanka and liberty; as a youth who has spent his resources and his money in the study of Politics and Economics; as a young man who has felt the glowing satisfaction that the dreams of his boyhood were about to be realised. To such a man did Fate come and say halt. His castles were flooded like a mound of seasand and he was left physically a wreck disappointed and full of grief. It was a rude

and sudden shock, but the resignation with which he bore it affords an example to many.

One of the striking features of the life of Mr. Silva was his early determination to become a public worker. There are very few among our public men who have really felt the call to serve and sacrifice at so early an age as Mr. Silva. At school he was a valuable instrument for disseminating patriotic fervour among his fellows. And it was during this time that he wrote an article on James de Alwis in the school magazine of which he was the Editor. Sir Ponnambalam Arunachalam who was the Registrar General at that time chanced to read this article. Some days later young Silva was informed that Sir (then Mr.) Arunachalam desired to see him. When he approached him, he found to his great surprise that Mr. Arunachalam had been reading that article word by word. Undoubtedly he was attracted by the promise of the young author. He congratulated him, spoke to him very encouragingly and wished to see more contributions of that sort in the magazine. I believe this was the occasion on which Mr. Silva first spoke to the veteran politician with whom he was destined to play such important part in later years. All the great political movements that were originated by

Sir Ponnambalam found in Mr. Silva
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a most loyal and energetic supporter. "How many meetings I must have attended at Ponklar!" he once said while in a mood of reflection.

There were numerous associations in which Mr. Silva and his friends were concerned in those days. But he was never of the 'rabid or irresponsible type. On one occasion, it appears, a member proposed that they should sign their names with their own blood! Most of the members gave their assent. Such was their enthusiasm. But Mr. Silva turned it down as empty and frivolous. Before he left for England he was practising as a Proctor at the Negombo Bar. On the eve of his departure his colleagues toasted him. One of the speakers said: "I hope Mr. Silva will be a failure in the legal profession", at which Mr. Silva and his friends became visibly embarrassed, but the speaker finished the sentence, "so that he may abandon it and be a success in the public life of our country." The whole audience applauded.

Mr. Silva was a gifted speaker. He was fluent and had a sweetness of expression which is perhaps unrivalled in Ceylon. Those of us who have heard him in his later days in his election campaign have carried with us most memorable impressions of his eloquence and diction. I heard him when Mrs. Sarojini Naidu addressed a large audience at the Public Hall. It was a momentous occasion. The late Mr. H. J. C. Pereira who was Chairman that day fell far below the standard he had himself set for Ceylonese speech making. We would have all gone home disappointed at the show of the Ceylonese before the "Singing bird of India." But Mr. Silva redeemed our reputation. In a few choice words filled with the deepest emotion and the sweetest music he expressed the sympathy of the island with Sarojini Devi in her lamentation. That speech still rings an echo in many ears.

Mr. Silva had died in the maturing of his promise, leaving a stirring inspiration to the youth of Ceylon. He lived for unity. If any Tamil

had any confidence in any Sinhalese, with the exception of perhaps Mr. C. E. Corea, during the time when the "Split" was at its worst, it was in Mr. E. T. de Silva. Sir Ponnambalam Ramanathan presiding at a lecture delivered by Mr. E. T. de Silva, I think, fourteen

years ago, predicted that he was the "rising star in the political firmament." It did definitely rise but all too soon to set. And the country stands today in awe wondering at the extraordinary brilliance that had disappeared.

J. T. R.

Post Script: After the lapse of 42 years Rutnam was asked whether he had anything further to say of E. T. de Silva and this is what he said:

"Had only "E. T." lived the normal span of life given to most men, he would have undoubtedly become the *First Prime Minister of Ceylon* despite the formidable disqualifications he had inherited at his birth, being a Roman Catholic and a member of the Karawa Community. He would have educated his countrymen by then to discard sectionalism and the narrow chauvinism that spells disaster to any human cause.

"E. T." was my political "guru". I was one of his young lieutenants in his election campaign for a Colombo seat about two years before his death. One morning "E.T." sent me the following letter from his house "Savitri", Fifth Lane, Kollupitiya:

My dear Rutnam,

I am under sentence of death. Please come and see me immediately.

Yours sincerely,

(Sgd) E. T. de Silva

"I rushed to his house and found him seated in a chair. He told me he had been to the doctor for some trouble in his eyes. But the doctor had discovered that the eye trouble was only a symptom of a fell disease that had already overtaken him - a disease known as Bright's disease, I believe. Those were days before the Medical Revolution of our times.

"The doctor had commanded him to stop there and then all his political and other activities, and being an intelligent man, he was also told that the prognosis was not at all bright. "E. T." was resigned to his fate. He obeyed his doctor and for some two years thereafter lived a life that slowly and sadly ebbed to its close. I was a close companion of his and often joined him when he was driven to the Galle Face promenade to breathe the fresh air from the sea.

"He departed from us with a heavy heart and a great sorrow that he could not live to fulfil his mission. But he left an inspiring example that nourished the Freedom movements of the twenties and thirties."

FRUITS RIPEN AS DESIRED

Is it possible to ripen some fruits on the tree or vine weeks ahead of normal maturing time? Plant scientists in California said "yes" after they discovered that ethylene gas actually may be a volatile hormone that controls the growth as well as the maturing of fruit. Pomologists at the university's campus at Davis, California, are enthusiastic about the use of ethylene gas, to commonly known plant substance released naturally by many fruits as they ripen. They used the gas to turn small, hard green figs into full-grown, deliciously-ripe fruit in six days, a month ahead of schedule. Scientific curiosity that led to the discovery of the value of ethylene in hastening the ripening of fruit was triggered by observing how a weed-killing chemical 2, 4, 5T — had a strange and rapid growth effect on figs. The pomologists suspected that the weed-killer might have caused the fruit to produce the "ripening hormone" ethylene. Their suspicion was confirmed when they used only the gas and got a ten-fold increase in fruit growth and ripening. "This finding", the pomologists said, "may lead to ways of making figs and other fruits available over a longer period of time through earlier and sustained harvesting schedules, better marketing by eliminating ripening peaks, and easing harvest-time labour and weather problems. "Perhaps even more important is the possibility that ethylene may be a new growth hormone, whose controlled production could have profound influence on many agricultural practices such as weed control, fruit thinning, defoliation of cotton, and induced fruit drop in mechanical harvesting".

The Island Under Dispute

Kachcha Thivu Background & Issues

by Dr. (Mrs) Urmila Phadnis

There is no clear evidence in support of India's sovereignty over the Kachcha Thivu island. Ceylon's claims to the island rest primarily on cartographic evidence dating back several centuries, and on the fact that in recent years Ceylon has exercised effective control over the island. India's claims, on the other hand, are based primarily on the zamindari of the island exercised for a long time by the Raja of Ramnad. Legal experts on both sides would thus have enough data to indulge in hair-splitting.

The island itself is a desolate, half-coral, half-sand islet, of no immediate strategic relevance. It is used mainly by fishermen to celebrate St. Anthony's festival and it becomes, around that time of the year, a busy point for smuggling and illegal emigration into Ceylon — for which reason Ceylon has of late undertaken patrolling of this island area.

The restraint which the Prime Ministers of both countries have introduced into their statements on the controversy augurs well for a settlement through a conference of officials. The spirit of an earlier statement on the subject by Pandit Nehru that "there is no national prestige involved in the matter, specially with our neighbour Ceylon", may therefore yet provide the key to a mutually acceptable solution. We are publishing this article with acknowledgements to the Indian 'Economic and Political Weekly.' The concluding instalment will appear in Tribune next week.

SITUATED almost halfway in the Palk Straits between Pamban on the southern coast of India and Delft island, off the northern coast of Ceylon, Kachcha Thivu (literally, barren island) is a desolate, half-coral, half-sand islet, too tiny to be shown on most maps. Yet, recently it sparked off a heated debate in the Indian Parliament and hit the headlines in the national dailies. Picking up a newspaper report entitled "Ceylon Government takes over Kachcha Thivu", some opposition MPs maintained in a calling attention motion in the Lok Sabha that as the island belonged to India, its unilateral occupation by Ceylon was a challenge to the sovereignty of India.

The newspaper report was later found to be inaccurate but it activated the controversy between India and Ceylon regarding the political

status of the island that has been dormant for sometime. The discussion in Parliament has apparently compelled the Government of India to abjure the ambivalent attitude it had taken during the last decade on the issue and to expedite a solution of this question in consultation with Ceylon.

The heat generated in Parliament over the issue is partly explained by the fact that it came up in the wake of the Kutch Award. Seizing on some of the aspects of the Award unfavourable to India, the Opposition has played on the fear that the 'take over' of Kachcha Thivu by Ceylon was an attempt on the part of another neighbouring country to lay claims on the territory which it affirmed was Indian. Another strange coincidence is the reported suggestion of Pakistan for the balk-

anisation of Andaman and Nicobar Islands between Burma, Indonesia, Pakistan and India on the plea that these islands are closer to Burma and Indonesia than to India. Whatever may be the authenticity of the reported claims of Pakistan, it did provoke the opposition members to dramatise Kachcha Thivu as a test case of the government's ability to look after its territorial and strategic interest in the Indian Ocean.

These immediate provocations apart, Opposition members have been demanding an official statement since 1956 on the political status of the island. It is also significant to note that, during the discussion on a call attention motion of March 28, 1956, it was one of the Opposition members who emphatically maintained that the island was in the "exclusive possession and enjoyment" of the Raja of Ramnad when he was the zamindar of the Ramnad estate in Madras State. After the Madras government resumed the zamindari, that island came under the control of the Madras government.

The motion was, however, suspended as Prime Minister Nehru in his reply, stated that the Indian government did not have "adequate" information on the subject and was inquiring from the government of Madras about it. In reply to another question the same year, Nehru repeated that the records on the subject were under examination. In 1960 again, the Deputy Minister of External Affairs, Mrs. Lakshmi Menon, stated in the Rajya Sabha that the "question of taking up our claims with the Government of Ceylon" was under consideration.

Almost eight years later, Indira Gandhi's statement on the subject did not enlighten Parliament any further on the merits of the question she merely stated that the Centre was in touch with the Madras government with a view to get the papers dealing with the claims of Raja of Ramnad. She also reiterated that the controversy over the political status of the island dated back to the colonial era.

As all the documents pertaining to the claims of India and Ceylon on the island are not yet available, it is not possible to draw definitive conclusions regarding the validity of the claims of either India or Ceylon. The available data do, however, help in identifying the bases on which the claims over the island have been made by the two countries.

SPEAKING on the subject in the House of Representatives, Ceylon Premier Dudley Senanayake summed the Ceylonese case aptly when he maintained that Ceylon's position had always been that she "has exercised effective control" over this island and that her claim was well founded in "terms of historical records". These "historical records" comprise, among other things, cartographic evidence to show that Kachcha Thivu was part of the Jaffna peninsula as early as 1544. "The State papers over the Portuguese administration of Yapapatanam" (Jaffna) remarks a Ceylonese professor Dr. Vimalananda, "which included Kachcha Thivu... are listed together with maps in the State Archives of Lisbon and two other archives." In a letter to the editor, another Ceylonese (quoting the standard work on maps and surveys of Ceylon by R. L. Brohier) has concluded that "the English map No. 52 dated 1800-1802, obviously copied from the Dutch map No. 328 of 28.9.1719 by M. Ueksekam and No. 329 of 17.7.1753 by Balthazar Van Lier definitely indicates that Kachcha Thivu was within the administration of the commandant of Jaffnapatanam." Elaborating this point further, Vimalananda concludes that in 1796-97 the British captured all the Dutch territories together with the islands in the Jaffna peninsula. "For some time these districts were governed by the British Government at Madras and when it was directly placed under Governor Frederick North, the Madras Government had not claimed any of these islands, which the British Government inherited from the Dutch."

It might be mentioned that the first census of 1871 in Ceylon did not

mention Kachcha Thivu. This, however, does not prove a conclusive point for, on the Indian side, too, the district gazetteers published in the second half of the nineteenth centuries have not referred to it. The smallness of the island and its barrenness appear to be the factors responsible for such an omission.

KACHCHA THIVU however, has been mentioned in the old records of the Catholic Church at Jaffna in connection with the religious festivals held therein in a small church dedicated to St. Anthony, the patron saint of fishermen. It is maintained that, for quite some time, the island had been under the ecclesiastical jurisdiction of the diocese of Jaffna. Quoting the bishop of Jaffna, *Messenger*, the Catholic weekly of Ceylon claimed that the church's documentary evidence on Kachcha Thivu would be a vital factor in Ceylon's case regarding its ownership of the island. In addition a history of northern Ceylon written by a Ceylonese scholar C. S. Navaratnam 150 years ago, is also referred as providing evidence in support of Ceylon.

On the Indian side, the key historical evidence appears to lie in the archives of the Raja of Ramnad. The Raja of Ramnad, a zamindar in the Madurai district of Madras State, has claimed that Kachcha Thivu was part of his estate which extended to more than ten offshore islands. Until 1822 the island was used as a landing ground by divers hired by the Raja for pearl fishing operations. These rights were taken over by the East India Company but the same year the British recognised the rights of the Raja over the island under the "isthimirer sanad" treaty. As such, the Raja collected taxes from those who used Kachcha Thivu for fishing and grazing purposes. At times the Raja also leased his zamindari for a certain period. Thus, in 1880, 1885 and 1895 lease deeds were signed between the Raja of Ramnad and certain persons each time for 5 years, for collection of roots for dyeing purposes from a number of villages and offshore islands of which Kachcha Thivu was one. In 1913, another indenture

was signed between the Raja of Ramnathpuram (Ramnad) and the Secretary of State for India for 15 years. According to this, a "premium of Rs. 60,000 was paid to the Raja as owner of the 69 villages and some islands including Kachcha Thivu for "full, free and exclusive rights, liberty and authority to search, collect take and carry away all or any chank shells from the chank shell beds." In December 1947 again, the Raja of Ramnad leased to two persons the chank collection rights on the island of Kachcha Thivu for two years.

There was no reference during this period to the payment of any revenue by the Raja of Ramnad to the government of Ceylon though, as a zamindar, it is certain that he must have paid revenues to the government of Madras. As such, Kachcha Thivu as part of the zamindari of the Raja of Ramnad, could be regarded to be part of the territory of the province of Madras. The comments of B. P. Peiris, former Secretary to the Cabinet of Ceylon, on Kachcha Thivu, also throw some light on the subject. In a press statement, Peiris maintained "I remember coming across this problem when I was an Assistant Legal Draftsman. I had to deal with a file for the purpose of verifying some of the boundaries of the Northern District. In the process of revising the Draft Proclamation, I had to trace the history of the boundary back over many years. I remember coming across a proclamation issued, probably in the time of Queen Victoria, in which the Island of Kachcha Thivu is excluded from the North District as it belonged to the Raja of Ramnad."

However, it appears that while the cartographic evidence continued to support Ceylon's claims, the Raja of Ramnad continued to effectively lease out the rights of collecting chanks on Kachcha Thivu and derived income therefrom. One might conclude from this that both Ceylon and Madras considered at this stage the island to be part of their territory till 1921 when the question of the ownership of the island was directly brought in.

To be concluded

The Vision Of God In

Hinduism & Christianity

by Titus Handuna

THE VISION OF GOD in Hinduism is recounted in the eleventh chapter of the Bhagavad Gita of the epic Mahabharata. The warrior Arjuna tells Krishna, the incarnated Vishnu, that having now heard the supreme secret of his Spirit he would now like to see his form as God. Krishna's answer to this was: "Thou canst never see me with these thy mortal eyes: I will give thee divine sight. Behold my wonder and glory." He then appeared to him in his supreme divine form. This is what Arjuna saw —

He "saw in that form countless visions of wonder: eyes from enumerable faces, numerous celestial ornaments, numberless heavenly weapons; celestial garlands and vestures, forms anointed with heavenly perfumes. The Infinite Divinity was facing all sides, all marvels in him containing. If the light of a thousand suns suddenly arose in the sky, that splendour might be compared to the radiance of the Supreme Spirit." The Gita says that "Arjuna saw in that radiance the whole universe in its variety, standing in a vast unity in the body of the God of gods."

Next Arjuna describes in his own words what he saw: "I see in thee all the gods, O my God; and the infinity of the beings of thy creation. I see god Brahma on his throne of lotus, and all the seers and serpents of light. All around I behold thy Infinity: the power of thy innumerable arms, the visions from thy innumerable eyes, the words from thy innumerable mouths, and the fire of life of thy innumerable bodies. Nowhere I see a beginning or middle or end of thee, O God of all, Form Infinite! I see the splendour of an infinite beauty which illumines the whole universe. It is thee! with thy crown and sceptre and circle. How difficult thou art to see! But I see thee: as fire, as the sun, blinding, incomprehensible.

Thou art the Imperishable, the highest End of Knowledge, the support of this vast universe. Thou, the everlasting ruler of the law of righteousness, the Spirit who is and who was at the beginning."

Further on, he continues: "Heaven and earth and all the infinite spaces are filled with thy Spirit; and before the wonder of thy fearful majesty the three worlds tremble. The hosts of the gods come to thee and, joining palms in awe and wonder, they praise and adore. Sages and saints come to thee, and praise thee with songs of glory." Later on: even "the demons of hell.. behold thee with awe and wonder." All "tremble in fear, and I also tremble." "My power is gone and gone is my peace, O Vishnu!" "Have mercy on me, God of gods, Refuge Supreme of the world!" "Thy glory fills the whole universe. But how terrible thy splendours burn!" "I adore thee, O god supreme."

Much later he says: "Father of all. Master supreme. Power supreme in all the worlds. Who is like thee? Who is beyond thee?" "In a vision I have seen what no man has seen before. I rejoice in exultation, and yet my heart trembles with fear." Krishna answered: "By my grace and my wondrous power I have shown to thee, Arjuna, this form supreme made of light, which is the Infinite, the All... Neither Vedas, nor sacrifices, nor studies, nor bene factions, nor rituals, nor fearful austerities can give the vision of my Form Supreme. Thou alone hast seen this Form... Even the gods in heaven ever long to see what thou hast seen. Not by the Vedas, or an austere life, or gifts to the poor, or ritual offerings can I be seen as thou hast seen me. ONLY BY LOVE CAN MEN SEE ME; AND KNOW ME, AND COME UNTO ME. He who works for me, who loves me, whose End Supreme I am, free

from attachment to all things, and with love for all creation, he in truth comes unto me."

NOW TURN WE to the vision of God as seen in the Bible. The translation used is that of the Revised Standard Version. The first vision recounted here is from the Book of Ezechiel. "As I looked, behold, a stormy wind came out of the north, and a great cloud, with brightness round about it, and fire flashing forth continually, and in the midst of the fire, as it were gleaming bronze. And from the midst of it came the likeness of four living creatures. Over the heads of the living creatures there was the likeness of a firmament, shining like crystal, spread out over their heads... And there came a voice from above the firmament over their heads... And above the firmament over their heads there was the likeness of a throne, in appearance like sapphire; and seated above the likeness of a throne was a likeness as it were of a human form. And upward from what had the appearance of his loins, I saw as it were gleaming bronze, like the appearance of fire enclosed round about; and downward from what had the appearance of his loins I saw as it were the appearance of fire, and there was brightness round about him. Like the appearance of the bow that is in the cloud on the day of rain, so was the appearance of the brightness round about. Such was the appearance of the likeness of the glory of the Lord."

Our next vision is that from the Revelation to John, more familiarly known to Catholics as the Apocalypse. This is what it says: "I was in the Spirit on the Lord's day, and I heard behind me a loud voice like a trumpet... Then I turned to see the voice that was speaking to me, and on turning I saw seven golden lampstands, and in the midst of the lampstands one like a son of man clothed with a long robe and with a golden girdle round his breast; his head and his hair were white as white wool, white as snow; his eyes were like a flame of fire, his feet were like burnished bronze, refined as in a furnace, and his voice was like the

sound of many waters; in his right hand he held seven stars, from his mouth issued a sharp two-edged sword, and his face was like the sun shining in full strength. When I saw him I fell at his feet as though dead. But he laid his right hand upon me, saying, 'Fear not, I am the first and the last, and the living one; I died and behold I am alive for evermore, and I have the keys of Death and Hades.'

Later on, John says: "At once I was in the Spirit, and lo, a throne stood in heaven, with one seated on the throne! And he who sat there appeared like jasper and cornelian and round the throne was a rainbow that looked like an emerald." Then he says: "From the throne issue flashes of lightning, and voices and peals of thunder." Much later, he says: "Then I saw a great white throne and him who sat upon it; from his presence earth and sky fled away, and no place was found for them." Then, "I saw a new heaven and a new earth; for the first heaven and earth had passed away, and the sea was no more."

It is John who reports Jesus Christ as saying: "God is spirit"; "I and the Father are one"; "He who has seen me has seen the Father"; and to Peter He did not deny that He was the Son of the living God.

Roman Catholic Church

National Pastoral Convention

by Arul Manuel

THE FIRST more or less complete amended text to come into our hands from the National Synod is Part 1 of the paper called **RELATIONSHIPS WITHIN THE CHURCH AND STRUCTURES FOR DIALOGUE**. It would be more

interesting if we confine ourselves to comparing the differences between this emended text and the original that was circulated among the delegates before the Convention began. To start with, there is a Preamble that was not there before. This is worth quoting in full, long though it be, because it states, but couched in new language, important doctrines of the church.

Here it is. "The Church is modelled on the life of the Blessed Trinity, Father, Son and Holy Spirit. This Triune life of God is one of self donation and communion. The Father gives Himself totally to the Son: from their mutual love the Spirit proceeds as a Gift of both who unifies them in an ineffable commerce of divine life. It is true to say that this divine life is one of sublime relationships where there is no inferiority on the part of any of the three Persons, but mutual oblation, donation and acceptance. Each person keeps however His distinct role - the Father as principal and Source of life, the Son as Word and Thought, the Spirit as Power and Love. Each person gives of His superabundance and richness to the others. Since the Father speaks His Word in the Son saying the fulness, of His Being, there is a dialogue in the life of God - an intercommunion of thought and love between Father and Son, sealed by the gift of the Spirit. **The Church as a supernatural community has to participate in the model that the Trinity affords. Her relationships and structures must as far as possible conform to the superabundance and fulness of the divine life**". The doctrinal part about the Trinity is undoubtedly difficult for a lay man, but there are equally official versions in Sinhalese and Tamil for those who think they would make a better job of understanding it in these other languages.

The first changes come in Articles 4 and 5, where the stress seems now to be laid on the fact that while a Bishop has special responsibilities each in his own field, yet all must have a concern for the

Church all the world over. Similarly, in the next article, it seems to be emphasized that the priest is not a mere appendage of the Bishop, but exercises responsibility with him, though with lesser powers.

We can skip what comes next about these relationships within the Church and go straight on to the changes in the text about Dialogue. The changes start with the first article in this section, Article 12. The opening sentence states the meaning of dialogue more precisely. "Dialogue is of the essence of man, for man is a social being who must commune with his fellow human beings to grow to his fullness." The long Article 13 is reduced considerably in its length and made more concise. Phrases used about dialogue are: "An outgoing of self to the other", "a spirit of openness to unfold oneself to the other", "respect for the dignity of man", "an opening of hearts on both sides in a spirit of humility and detachment", "emergent truth", "the spirit of collective responsibility", "an atmosphere of ordered freedom... established", "research... carried out" and "ideas expressed without fear".

Article 14 and 15 have been coalesced and made shorter. This article now states: "Dialogue takes place on different levels. It must be fostered in the home, then in the larger communities and associations of the nations, then in the State until we reach the whole family of man". While "close contact and mutual influence... necessarily create tensions", "dialogue is essential to ease these tensions and develop a sense of community, interdependence and fraternity". The newly combined Articles 16 and 17 now says "The Church has a mission to be a sign of unity to all men". "True and sincere dialogue must be developed within the Church and recognized as a right befitting the dignity of man as such, and the son of God".

THE ORIGINAL DRAFT SCHEMA can be said to have been

streamlined, and no good concepts in the old one have been thrown out. As regards organization and administration, the new text says: "A minimum of organisation and institutions are necessary in a human community. The Church cannot dispense with them altogether. Then follows something which might well apply to the whole structure of modern life: "The tendency for organisation to overreach itself should be kept in check at a minimum commensurate with the needs of the community". It also advocates a process of decentralisation, and it reminds us that the principle of subsidiarity should be "implemented in the exercise of authority".

It will be seen from all this that there are three key ideas in Part I in the revised sections. The first is that all should be encouraged to express their views for it leads to a better understanding and mutual sympathy and eases the likelihood of friction. The second is that there should be a minimum of controls, a minimum of formalized institutions, but a minimum is nevertheless necessary. The third idea to come out of this is that a greater body should never take on what a lesser body can do, which means decentralisation, or the principles of subsidiarity put into practice.

Since starting this article, the amended sections of the remainder of this document on Relations and Structures has come into our hands. We can touch upon these briefly. One very human touch is the resolution that "The Christian Community as a whole should be more understanding and helpful to ex-priests and Religious who have left their Congregations". As for the rest, there is no real reason to go into them here as they nearly all concern the reform of structures within the Church.

As for the differences between the amendments and the original text, there are no fundamental cleavages. The amendments may, on the whole, be said to be more pungent and serve rather to clarify.

Resolutions Adopted At Third Annual Sessions Of

The National Union Of Workers

1. The recruitment and repatriation of Indian workers was the responsibility of the estate employer as has been laid down in the Indian Immigrant Labour Ordinance. But the Indo-Ceylon Agreement and its implementation Act has shifted the burden on those who would seek repatriation under the pact to go through procedures such as filling up forms, getting Indian Citizenship, collecting travel documents, proving their assets and savings, getting Exchange Control permits for goods, savings, gratuities and E. P. F. surrendering ration certificates etc for which the worker is not qualified or capable nor has the facilities.

This new situation has unleashed opportunists and corruptive elements to exploit the innocent worker. Therefore, the National Union of Workers calls upon the Government of Ceylon and India to cast the responsibility of the entire arrangements for repatriation on the employers as was in vogue.

2. The Collective Agreement No. 3 of 1967 which refers to retiring gratuity has been recognised as the legal basis of payment for retiring workers. Because of the dual criteria of age and service being included in the terms and conditions, majority of workers are deprived of any gratuity. This has led to discrimination and frustration among the plantation workers.

Therefore, the National Union of Workers calls upon the Government to bring in the necessary legislation to base the payment of gratuity to workers on the principle of service.

3. The method of fixing norms and work-loads on estate workers to the detriment of their health and income. This practice has become widespread and now it has gained the force of common law. But this practice is against all

principles of wage and welfare of workers. Therefore the National Union of Workers calls upon the employers to review their policy and practice and evolve a Collective Agreement with all Trade Unions in fixing norms and work loads in the interests of industrial peace and harmony.

MAY DAY RESOLUTION OF THE NUW

After a 15 years wage freeze the plantation workers became sanguine about a ten cent rise in their daily basic wage and a devaluation allowance of 30 cts per day.

The plantation employers, however, in an attempt to prune down the cost of production have resorted to increasing norms and work-loads on the one hand and reducing the number of working days on the other. This questionable reaction on the part of the employers caused greater unrest in the plantation sector than has been before aforesaid wage increase effected by the Government. It may be said without the least hesitation that the employers in this instance are endeavouring to take with the left hand what they have been made to give with the right hand.

The Government's efforts to cushion the hardships caused to the workers by rising cost of living and devaluation are being rendered ineffective. Rather it may be said with emphasis and authority that the estate employers are now engaged in contriving measures calculated to deprive the plantation workers of even the scant increase won by dint of hard effort and persistent agitation.

Worse, still, it may now be exposed for the arch fraud that it has been the so called system of incentive payments to the tea pluckers and rubber tappers which has been no more than an insidious

and perverse attempt to circumvent the legal liability to make overtime payments and to provide six days work in the week - a fraud to which even the vigilant trade unions and and the Labour Department would appear to have been impervious if not apathetic.

In the economy of any country wages have a role to play in increasing productivity by creating a contented work force which is a *sine qua non* for economic prosperity.

Increased work loads and reduced days of work would appear to be the remedies prescribed by certain quarters for the falling price of our primary products. It is a question whether the remedy is not worse than the disease for which it has been prescribed. The NUW is deeply concerned about the credence that would appear to be given by a section of the country's population to this suggested remedy not withstanding the obvious fallacy of the argument on which it is based.

Our primary products no doubt constitute the life-cells of our country's economy in much the same way as they that produce them constitute the life-blood with which the life cells are nourished. If the plantation workers are unable or unwilling to step up production because of frustrating burdens who else can take their place. Therefore the NUW appeals to the plantation employers to become sensitive to the rapidly falling pulse of the plantation workers' zeal and enthusiasm in the cause of production and at least refrain from implementing the presently contemplated measures which are bound to impair plantation workers productivity potential beyond retrieve.

In The Indian Lok Sabha

Union Food Minister And Beef

THE Union Food and Agriculture Minister Jagjivan Ram said in a statement recently that he stuck to the view expressed by him in the Lok Sabha that opinion was divided on the question whether beef was eaten in India during the Vedic period. The Food Minister was replying to a statement by Jagadguru Shankaracharya of Puri at Ujjain.

Expressing his "surprise and mortification" at the report, Mr. Ram said the Shankaracharya had "criticised me, regretted that I should have spoken irresponsibly and offered to give up the office of Jagadguru if it is proved that there was beef eating in the Vedic period".

Mr. Jagjivan Ram recalled the circumstances under which he had to answer a question in Parliament on the subject and said: "The question put to me was whether during the Vedic period, beef was taken. I stick to the reply I gave that opinion on the point is divided. Some people hold that beef was regarded as a delicacy during the Vedic period. Some people hold that beef was

not taken and that it was a taboo. I have not expressed any opinion. I reiterated that opinion on this point is divided. A very influential section of the Vedic research scholars holds that beef was taken during that period and it was regarded a delicacy. I stick to that. As I said, I have not expressed my opinion. I do not claim to be a scholar of Vedic literature, as some friends claim to be.

"I do not see anything irresponsible in it or anything to which any objection may be justifiably taken by any sensible person. It is not for me to prove or disprove which school is correct' As Jagadguru Shankaracharya Niranjandeo Teerth is regarded as a great scholar, he cannot be unaware of the opinion of a galaxy of renowned historians, Vedic scholars and commentators on this subject. His first effort should be to counter these opinions convincingly. It is doubtful if a conference of Vedic scholars will arrive at a unanimous conclusion. Opinion will continue to be divided. I have great respect for the Jagadguru's learning. But I can only reiterate what I said in the Lok Sabha and hope that he will be as tolerant as he is learned."

SONG OF BABEL

How the nations of Europe are setting about the daunting yet challenging task of findings a common, comprehensible tongue for next month's real Eurovision song contest ! The BBC announced the name of Spain's contest entry recently. It is called 'La La La'.

LANKA'S MORROW

In a quiet home in a sylvan suburban setting,
In the tender dawn when the sun is just arising,
In thought I roam, Lanka's morrow imagining,
Singing lyrics of love to a waning people stirring,
Arise, O! People' a golden dawn is soon coming;
The Mind's range is vast - it will bring,
An ocean of sweetness where children swim
Drunk with the cup of joy to the brim.

M. K. ANAWARATNE

New Elements In

The Zengakuren Struggle In Japan

The 1960 demonstrations saw all progressive and even many rather conservative forces united against the revision of the Japan-U.S. Security Treaty, and while they did not stop its revision, they culminated in the cancellation of President Eisenhower's visit to Japan (the Government felt it could not guarantee his security; his advance guard, who came to set up the details of the visit, had to be snatched up and flown to safety by helicopter out of the demonstrating masses at the airport) and Kishi, the then Premier was forced to resign. He was succeeded by Ikeda, who in turn was succeeded by Kishi's brother. Sato, the present Premier, without any change in basic foreign policy. Following the struggle, Zengakuren (the federation of self-governing student organizations) fell apart into various rival factions clearly aided by but not caused by agents provocateur.

IT HAS TAKEN some years to rebuild anything like a firm base for Zengakuren political action. The divided factions represent all shades of political opinion, anarchists, neo-marxists, Trotskyists, and that conglomeration that would once have been called left-wing deviationists. The splits have been accentuated by the Peking-Moscow crisis and only recently has some semblance of strength and unity re-appeared in the "main stream" of Z., which is C.P. oriented.

A couple of years ago the P.M. split rent all leftists forces throughout Japan, including the peace movement; left politics was oriented toward either P. or M., but in the last two years there has fortunately been a return to a Japan-centered policy.

The U. S. war against Vietnam has in many respects proved a

unifying factor in Japan's leftist forces. This criminal aggression, marked by unequalled barbarism and the incipient danger of nuclear war, has direct connections with local issues that today find otherwise divergent forces united, and this is not least evident in Zengakuren itself. The present big issue that touches the sensitivity of all Japanese is the growing demand for the restoration of Okinawa to Japan. Okinawa is illegally occupied by the U.S.A. It is a *de facto*, not a *de jure* occupation, and there has been a silent acquiescence in this breach of international law by each successive post-war Japanese government. The demand of the people is without doubt for the unconditional return of Okinawa without bases, which are openly and admittedly nuclear. The government on the other hand, under the provisions of the Security Treaty, wants to retain the bases intact as part of the nuclear umbrella, with Japan playing a growing part in the U.S. Far East strategy. The Security Treaty will no doubt be left to ride out its indefinite term after the present 10 years is up in 1970. It would be inviting an even worse 1960 show if any attempt were made to revise it and tighten the chains of U.S. world policy on the ankles of the Japanese who are already so restive under the *de facto* occupation of Okinawa and the significant and increasingly irritating use of some 200 mainland bases.

OKINAWA is the front line base in the war against Vietnam, the main logistics and repair base, from and to which the planes take off and return day and night. The presence of B-52's there, flown in during the Pueblo crisis with North Korea, aroused tremendous hostility and protest from all levels, and even from the government benches. Next in irritational

line was the enforcement, again under the provision of the Security Treaty, of the visits into Japanese ports of nuclear powered U. S. submarines, until step by step, the nuclear powered aircraft carrier USS Enterprise (which the government rather naively claimed was not nuclear armed.. "The USA wouldn't do such a thing to nuclear-allergic Japan", etc.) entered Sasebo, which is a U. S. naval base near Nagasaki of nuclear bomb fame.

Two other local issues of relative importance and certainly factors in unifying the opposition, are the establishment of a new U.S. field hospital in the inner suburbs of Tokyo (the struggle against which finds a doughty leader in Socialist governor of Tokyo, Minobe) and plans for a new international airport to accommodate the new US supersonic jets, at a time when Haneda is very congested with traffic due in the main to its excessive use by U. S. military transport planes.

Into this all-over picture comes a new force - a combination of three militant Che Guevara worshipping factions of Zengakuren, known as SAMPA KEI or THREE FACTIONS. Prepared for police violence, they go to "demos" armed with staves and helmets, prepared to meet police violence head on. One student was killed accidentally when a violent demonstration at Haneda airport tried to stop Sato going to meet Johnson, "all the way with LBJ". There was a lot of tut-tutting at the violence even from mainstream Zengakuren, which is C. P. oriented, but as the incidents multiplied — nuclear subs, the Enterprise, the hospital at Oji, the new airport at Narita, the B-52's at Okinawa—an extraordinary change of attitude could be seen. This was particularly noticeable at Sasebo, when the local people supported the militant students and condemned the police brutality, with press, radio and T. V. frankly showing Japan's partiality for even the most militant and even violent opposition to the latest U.S. moves. Under U.S. pushing, the government

is trying to cure the Japanese people of their "nuclear allergy" and accept the idea that if Okinawa is to be returned it must be with nuclear bases intact - which would be *defacto* acceptance of nuclear weapons into Japan a step sought both by the USA and the most militaristic of Japanese leaders. This presents a very real danger. It must not be minimised. The most violent advocates of this policy are the numerous extreme right wing movements - the John Birchers and neo-Nazis of Japan, who openly support US policy.

SOME important points need to be noted on the subject of the SAMPAGEI factions of Zengakuren. It is an open secret that some of the leadership is being financed by the most reactionary capitalists: that they fill the role of agents provocateur, that this violence is used as justification to build up the police force and equip them with modern USA type of anti-demo equipment, including water hoses and chemical gases, etc.; that the Che Guevara symbol is only a facade to many of them; that it is mostly first year students who are involved in these factions of the students movement and the 2nd, 3rd and 4th year men and women either give up political action or support the mainstream of Zengakuren, that the press plays up the 200 or more violent demonstrators and plays down or ignores the 10,000 or more orderly but well informed and determined students, and the 50,000 - 110,000 trade unionists, women, professors, etc. - demonstrations by whom are going on constantly.

But it remains true, nevertheless, that the spearhead of militant and violent opposition to US-JAPAN war-collaboration was provided by the SAMPAGEI. It is revolutionary militancy on issues that are uniting all forces of the left to meet the new greater threat of revival of Japanese militarism under the pressure and tutelage of the USA.

Czechoslovakia & Yugoslavia

Common Language Of Old Friends

IF the activity of a country were to be expressed by the intensity of visits of political representatives, the new Czechoslovak State and Party leadership would surpass many a record listed thus far. Among the most important of these visits was the stay of the State Secretary of the Ministry of Foreign Affairs of the Socialist Federal Republic of Yugoslavia Marko Nikezic in Prague which was attentively followed by the press of the whole world.

Marko Nikezic, one of Yugoslavia's foremost politicians who practically carries out and actively participates in the working out of President Tito's foreign political conceptions, which are especially attractive for the "non-engaged world", was received by President Ludvik Svoboda; he also met First Secretary of the Communist Party of Czechoslovakia Alexander Lubcek, and Czechoslovak Premier Ing. Oldrich Cernik.

He also had thorough, though relatively short discussions with his Czechoslovak counterpart, Foreign Minister Prof. Dr. Jiri Hajek. Both ministers exchanged views on present international problems and discussed the further development and deepening of mutual relations in which both countries are undoubtedly interested in.

The further development of relations corresponds, after all, to the traditional friendly relations between the people of both countries which really exist and can also be confirmed by many historical facts.

This can also be seen from the fact that it was precisely Yugoslavia where the democratization process of Czechoslovakia had been received with spontaneous sympathy which was expressed by the Yugoslav press and Yugoslav representatives on many occasions. In

the context or more or less loudly voiced reservations and "anxiety" about developments in socialist Czechoslovakia on the part of some of the allied socialist countries, Yugoslavia's attitude is definitely of great importance for the Czechoslovak Socialist Republic.

THE communique signed at the conclusion of the visit said that both parties also agreed that there existed favourable conditions and possibilities for a further development of Czechoslovak-Yugoslav relations in the political, economic and cultural fields.

Concrete forms of these relations will have to be agreed by the governments of both countries. That is also why Marko Nikezic had to refute some assumptions of journalists that during the Prague talks the question of the establishment of new political unions, grouping, etc. might have been discussed.

As could be seen from the Czechoslovak-Yugoslav talks both countries have very similar views on questions of peace, European security and continental co-operation. The common language between Prague and Beograd which was found again cannot only be considered as a renewal of friendship between the two countries which, to the detriment of both, had been interrupted in the fifties, when relations between Yugoslavia and some of the socialist countries had reached a crisis. This must also be considered from the point of view of whole of Europe and, as a result of Yugoslavia's contacts also from the point of view of the Third World. Last but not least this common language must also be seen as an important factor in the worldwide progressive movement.

S. BOHEMICUS
Pragopress

THE BORDERLAND — by C. V. VELUPILLAI

CHAPTER EIGHT

Sundari Was Gone

The Story So Far.....

Sundari lived alone admired by a host of men. The artist-doctor was her intimate friend. Dr. Nayagam's nephew, Ravi, came to spend the April holidays with her. Amaradasa found her conduct towards the youth to be unnatural.

Mrs. Tilikeratne who suddenly came on the scene turned out to be his cousin. He promised to meet her in the village.

Amaradasa took Sundari and Ravi to a cattle farm. On their return journey he found her behaviour to be in bad taste. When they reached home he declined to dine with her and went away.

Ravi's presence in the house disturbed her emotional balance. However she fought against it bravely only to escape from herself. Her thoughts went back to the past.

She was the daughter of rich a lawyer cum businessman. In her fifteenth year she fell in love with Rajendran, a law student. When he left for England to complete his studies, he promised to marry her on his return. But he married an English girl there. This betrayal severely shocked Sundari and the illness that followed impaired her emotional growth. It took an erratic turn as she grew up.

She married Dr. Nayagam. He was a male flirt and her disappointment in life made her hate men.

Amaradasa found life intolerable and decided on a change. When he went to tell Sundari about it, he found her with Ravi in a state that shocked him. But Sundari tackled the situation like a woman. She said that the boy was ill. But Amaradasa could not believe it.

That evening when Amaradasa reached his cottage his friends were there engaged in a game of cards.

"Hello, Amaray! You have come very early today. No engagements?"

"He's a lucky guy. You know Chandiran, that society women have a fancy for artists. I have got an idea. Amaray. Will you get annoyed if I share it with you?"

"Let me hear?"

"Why don't you do a nude of Sundari Amma?"

"I have more important work to do."

A PARADOX

The inhabitants of the Bahamas, a British colony for almost two centuries, are demanding independence. They already have something resembling self-rule. They have a government too, but it is subordinated to the British government. Of the 150,000 Bahamans, 86 per cent are Negroes. Their political organization, the Progressive Liberal Party, scored a resounding victory in the election to the House of Assembly on April 10 obtaining 29 of the 38 seats in that body. Its leader O. Pindling, has been Prime Minister since January 1967 and his party's success in the election has strengthened his position. The first congratulations came from Washington. And not only because the Bahamas are close neighbours or because they are a fashionable playground for rich Americans. No, there are other reasons. In September 1940 the United States, taking advantage of Britain's difficult position, obtained a 99-year lease to build air and naval bases on the islands. The bases were built despite the Islands' protests and now enable the Pentagon to keep the whole of the Caribbean area under its control. It is an interesting fact that Pindling's career is closely linked with Washington's interests. During his visit to the U.S. capital in February 1967, the Associated press reports, he said: "The U. S. bases are quite safe under my government". London is gloomily silent about the results of the Bahaman election. But Washington is well satisfied. Why shouldn't it be when "its man" has strengthened his position and, paradoxical though it may sound, has done so on the crest of the liberation movement?

"What? You call yourself an artist?"

"In private life he is", joined Chandiran.

"Then do it for private eyes like ours."

To emphasise this joke the two young men got up from their seats and performed a satyr-like dance round Amaradasa and sat down to continue their game. Amaradasa could not help but slap his friends on their backs and join in the general mirth.

"Let me sit here for a while and see you fellows play", said Amaradasa and sat on the arm of an easy chair.

"Amaray", said Gunaratne, the younger of the two, "give up all this platonic nonsense and get something real out of her."

"Amaray is too good a sort for that. He wants beauty that can sap him and burn him."

"Yes, he won't give up Sundari Amma nor his Yoga. He wants a prop for his body and a prop for his soul."

"What are you fellows talking?"

"What is that thing you used to say? "You have set a barrier against me and called me in myriad tones.""

"I have never heard such good words put to so much bad use," said Amaradasa.

"Briefly speaking, there is no barrier below the waist", said Gunaratne with a smile.

"That's a great truth which must not escape sensible men like Amaray."

"I have a remedy for him", suggested Chandiran, "Let's all go to the village in real hiking style, put up in the open air, eat fresh food and drink the good toddy and come back. That's the medicine for you, Amaray."

"I do not need any medicine but the idea is fine. I would love to take you all if not for an engagement I have there."

"Here, here! Who is the lucky girl? Don't tell us she is another second hand stuff!"

Amaradasa scowled.

"What's wrong with you, fellows? I am going to see a cousin who is ill."

"That's good. Let's take Amaray for a godamba feed!"

"I am not hungry."

"Don't be stupid. You must feed the fire inside you. Come, come. Be a sport."

After a riotous night they went to bed very late.

VISAS OF FOREIGN MISSIONARIES NOT TO BE RENEWED

The Government has decided not to renew the visas of foreign missionaries in India. Exception will be made in cases where Indian missionaries are not available for doing certain types of technical or humanitarian work. Their cases are reviewed annually. This year the visas of 80 Catholic and 170 other foreign missionaries are not likely to be renewed. The Government's view is that Indian Christian missionaries should be encouraged to take over from foreign missionaries. Because of general advancement of education and technical knowledge, there is no justification for foreigners to come to India for jobs which Indians can do, it is felt. While pursuing this general policy, the Government has taken into account the anti-Indian activities of some of the foreign missionaries. These missionaries were mostly active in sensitive border areas particularly the eastern zone. Complaints have also been received about some missionaries working in collusion with foreign business interests and indulging in local politics. The financial resources of some missionaries have also been found to be of doubtful origin. A number of missionaries belonging to Commonwealth countries are not registered with the immigration authorities. Their cases are dealt with separately in collusion with the diplomatic representatives of their countries. Despite some mild protests from Britain it has been made clear that in the matter of foreign missionaries, the Government will not make any distinction between Commonwealth and non-Commonwealth citizens.

Amaradasa was like a man who had swallowed down hot coal. The night was long and tedious. For hours he lay in bed staring into the darkness and tried half a dozen devices to force sleep into his eyes. Sleep deserted him and he longed for the morning. When he saw the first glimmer of dawn he leapt out of his bed and stood on his head for an hour. That was indeed a tonic. It put back into his nerves all the vitality he lost in the course of the night.

Amaradasa was an early riser and so were his friends Gunaratne and Chandiran. They woke up early, read in their beds or joined Amaradasa in his exercises and then washed and dressed. Their morning tea (breakfast) came from the caterer next door. The hopper and sambol, the pittu and sambol, rotti and curry, bread and butter or hot rice and Bombay Ducks roasted, came in religious order in three plates and a jug of hot tea with three cups. They sat round the table ate and and talked with zest.

They were young with an open mind and ardent spirit, eager to receive new ideas and make themselves useful in their world. They were typical lower middle class products conscious of their social conduct and an inherent urge to make good. They were on the tutorial staff of the leading schools in the town and were recognised members of the urban community. Gunaratne and Chandiran looked upon Amaradasa as an elder cousin, a kind of philosopher, friend and guide of a new order.

After their morning tea they went together to their work places. When Amaradasa arrived at his dispensary, he found Sundari's black Ford drawn up before the portico. The bags and baggages were put into the dicky by the servant boy. Sundari and Ravi were about to get in.

On such occasions in the past he did the packing for her. Those were the privileges she bestowed on her favourite devotee. Today something had gone wrong. Sundari had deliberately ignored him. Years of habit made him go to her much against his wish.

"So, what happened to you? You did not come this way?" she asked in an indifferent tone.

"I thought you must be nursing him."

"All right. I am taking him back to Colombo. Cheerio."

"Cheerio. Good luck." he said good naturedly.

Sundari and Ravi sat behind in a sort of "we don't care" attitude. She looked proud, defiant and angry. Amaradasa felt crushed. As the car started to move he turned abruptly and walked away to the dispensary. From the moving vehicle she saw him turn away from her as if he had thrown her away. She felt a chill within her.

There was relief in the thought that Sundari had gone. It left behind a trail of peace for him. None the less, he became sour at the unaccountable behaviour of the "woman." This was something which he had not seen in her before. Why did she behave like that? Did she want to impress upon him that she did not care two hoots about what he thought of her. Probably

**"SLEEPING BEAUTY"
FROM
PRIMORYE TERRITORY**

Far Eastern scientists have unlocked the riddle of ancient cave sculptures found near Vladivostok, in Primorye territory. The main sculpture - "The Sleeping Beauty" one of the caves in the Suchan valley was named after it - is believed by archaeologists to have been carved from a stalactite formation seven hundred years ago. The scholars were struck by the similarity between this unusual sculpture and ancient Buddhist ones in India's caves. It has now been established that this "Sleeping Beauty" is none other than a "portrait" of Avalokiteshvari, the Indian Goddess of Compassion. The goddess is "protected" by her devoted guard - Vedan, the incarnation of legality. Ancient people imparted earthly beauty to the goddess and showed her as a beautiful woman with a kindly smile. Speleologists took a mould cast from the sculpture. Historians believe that this discovery made by speleologists gives credence to the theory of an original culture of the forefathers of present-day Nanais and Udeghes - the Tungus nationalities that populated the territory of what is now Soviet Primorya.

SPN

NOT EVEN SEX

Sales of Svetlana Allilueva's book in the USA have proved to be disappointing. The public had been led to expect too much in the way of sensational revelations. A bookseller who sold only 44 out of 250 copies commented: "All she says is that my heart belongs to Daddy".

so. Well, what did it matter now. He had just one day before him to pay a visit to the village.

The telephone rang and he took it.

"Hello, I'm Tilikeratne here. Is that Mr. Amaradasa?" It was a soft, excited voice.

"Yes, Mr. Tilikeratne. I suppose we are meeting on Saturday."

"No. There is a last minute change. I am leaving for Colombo. My wife will be there for sometime in the village. She will see you. O. K."

"Well, it is a pity that I won't see you. All right. I'll attend to her."

So it was that. Sundari was gone. And Mrs. Tilikeratne "will be there for sometime." He now thought of her and wondered why she had that illness. What could be wrong with such a healthy woman? Well, for the moment the sudden departure of Sundari offered the tranquility he needed to soothe his nerves. The weight and irritation had gone now but the trail of peace had a vacuum not altogether pleasant.

Yes. His mind had no rest or respite. It was like a monkey suffering from a heavy dose of itch. It is true, he had his religion, his books and his deep sense of right and wrong. Unfortunately, they had ceased to shed their influence on him. He cursed the day he came to this "hell."

Sundari did not even care to tell him when she would return. Why should she tell him. Who was he? He folded his hands on the table and buried his head on them and closed his eyes. After a long time he heard someone come into the waiting room.

"Who is that?" he called.

"Sir". said a timid voice.

It was little Subir.

"What's the matter, Subir?"

"My grandmother became very ill last night. My uncle took her to hospital. I can't come tomorrow, sir."

"That's all right. Come when you can. Whenever you need anything come here. Here, take this for your food."

Amaradasa gave him a two rupee note. The boy took it and left.

Now his mind was drifting to the village. He felt happy that he was going home at last. Yes. Home. That was the place for him in this turmoil to find the peace he had lost. He must stay for sometime, he told himself. To go round and see his old

AVICENNA'S HERITAGE STUDIED IN TAJKISTAN

The heritage of Abou Ali Iban Sina (Avicenna), the great thinker of the Medieval East is studied by scientists of Tajikistan, a Soviet Central Asian Republic. Traditional readings on the results of this work opened in Dushanbe, the capital of the republic, today. The program includes over 30 reports and studies of philosophical views of the scientist, his medical, mathematical and astronomical treatises and the history of Central Asia in the Middle Ages. Orientalists of Moscow, Tashkent and Alma Ata are also taking part in the readings. Muhamed Asimov, President of the Tajik Academy of Science, has said in a *Tass* interview: Ibn Sina's heritage is of tremendous interest in our days too. Its study makes it possible to open new pages in the history of civilisation and reveals a broad panorama of struggle of ideas in 10-11 centuries.



BAGFUL OF MISCHIEF

Bright, attractive American girl, 24 with surrealistic sense of humour and work permit. M.A. in French, perfect fluency French, English, Spanish seeks part-time work for mornings 5 per week in Paris, Secretary, receptionist, hostess, translator, literary researcher, or anything necessitating linguistic ability. Available immediately.

Advertisement in 'New York Herald Tribune'

haunts, meet old familiar faces, his uncle, his cousins, the little boys, their old servants and Kira, the singer. And Mrs. Tilike-ratne too would be there. Yes, the little girl who had cried at his father's death bed, now a big woman but another man's wife. He shook his head to put her out of his mind.

He made arrangements with his doctor friend to look after his dispensary in the evenings during his absence and put up a notice for the benefit of his patients that it would be opened only in the evenings.

To be continued

YIPPIE REVOLUTION

Who are yippies? A section, though small, of American youth in revolt, not left-wing in the sense the term is understood in the world of the square, but all the same vital, energetic, exuberant and cheeky. The yippies have no cast-iron ideology but they stand for a "bottom-up" revolution. What they believe goes against all that the average well-fed Americans trusting in LBJ and the giant corporations hold dear.

A yippie description of YIP (Youth International Party) stands for says: "The yippies were born at the Pentagon last October although they have been developing in the womb of Mother America since the late 1950s.

"The yippies are the children of the middle class, children who refuse to 'grow up', refuse to accept the world their patients created. The yippies have had their white middle class America, and they didn't like it.

"A yippie is a stoned idealist moved by a vision of a future utopia. He is a romantic. It is not fear which moves the yippie; it is faith and hope. The yippies are fighting their own freedom. The yippies know in their bones what America has done — rivers of blood, man against man, death of spirit, denial of dignity. The yippie is free because he is engaged and committed to change.

"The yippie sees America as a huge prison, with her institutions (bureaucracies, office buildings, armies, universities, schools) as bars. The yippies are drop-outs from that world.

"The yippies are with the Vietnamese, peasant guerrillas wherever they are and the black and other struggling people of America in this mid 20th century saga of the battle of Man vs. Machine.

"The yippie is not busy working within the system or trying to explain his action to the Establishment or to the middle-class morality. He is too concerned with creating a clear alternative, an underground, an opposition.

"He is involved in a cultural revolution. In the process he is seducing 10-year-olds with happenings, community, youth power, dignity, underground media, music, legends, marijuana, myth, excitement, a new style."

Quotes from *The East Village Other*, New York

THE CULT OF THE PISTOL

"The shame of the nation" this is how many Americans characterise the assassination of Senator Robert Kennedy, who died in Los Angeles today. "The United States is a land of violence, the instinct of violence is in the blood and flesh of our nation" said Arthur Schlesinger, a prominent American historian and a former assistant of the late President John Kennedy. The whole world, he said, views the United States as the most frightening nation in the world because our country is conducting the war in Vietnam, because President John Kennedy, the Negro leader Martin Luther King and Senator Robert Kennedy have become victims of assassins. Professor David Abrahamson believes that no civilised country in the world has such an atmosphere of violence as the United States. Cruelty has always been in our blood, he said, while the assassination of President John Kennedy laid the beginning of a new era of violence in the United States. Americans are brought up from tender age in conditions of violence and cruelty, said John Spiegel, a Professor of Psychology. The pistol has become an American cult, a means of settling conflicts, he said.

REDUCTION SALE

The Rev. David Platt, of St. Katharine's North Hammer-smith, has pinned a Union Jack badge to his cassock and announced: "Any young couple wearing the same badge can get married at a 10 per cent discount". It is the vicar's contribution to the "I'm Backing Britain" campaign.

FILM PAGE

● **DON'T MAKE WAVES**, a satirical comedy on life and love among the body-building muscle men of Southern California, co-stars Robert Webber, Joanna Barnes, David (Mr. Universe) Draper

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9.30 p.m.

THE FORBIDDEN CITIES

Eastman Color

LIDO (BORELLA)

10.00, a.m 2.00, 6.00 &
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Dilip—Vyjayanthimala
in

GUNGA JUMNA

Technicolor

7TH WEEK

GAMINI

10 a.m. 2, 6, 9.30 p.m

Sandhya Kumari

IN

AKKA NAGO

and introduces exciting new find Sharon Tate. The Martin Ransohoff production for Metro-Goldwyn-Mayer, filmed in Panavision and Metrocolor, is based on Ira Wallach's novel, "Muscle Beach", and directed by Alexander Mackendrick from a screenplay by Wallach and George Kirgo and adaptation by Maurice Richlin. Ransohoff and John Calley co-produced this entertaining movie, now showing at the *Majestic Theatre*.

Involved in the happenings of this lotus land, largely populated by bikini-clad surfboard-riding beauties and formidable muscle men, are Tony Curtis as an astonished tourist who winds up as a swimming pool salesman; Claudia Cardinale is Laura; Robert Webber, who hoodwinks his wife, Joanna Barnes, in respect to his relations with Claudia and who in turn, is hoodwinked by Curtis; David Draper, better known as "Mr. Universe", who proves as engaging as he is muscular in the role of a beach Adonis who is persuaded that sex is bad for the physique. Sharon Tate is Malibu, queen of the surfers, and is Draper's girl friend, but all that changes when she runs down Curtis in the ocean and then gives him mouth-to-mouth resuscitation. It marks the beginning of a series of unexpected events. Curtis arranges to drop Tate by parachute from a plane into a swimming pool as a publicity stunt. He goes up in the plane, too, to broadcast the action and falls out of the doorway, to be rescued by Tate. Another scene of hilarity is the sequence in which the noted astrologist "Madame Lavinia" (Charley McCarthy) is bribed to frighten Draper into giving up all sex relations in order to keep his physique at par. Guest star Mort Shal enacts the fast-talking "Sam Ligonberry" to whom Curtis hopes to sell a swimming pool. Instead, he winds up buying Sam's house and Rolls-Royce on credit. The crazy action of the movie piles up right to the climax. When it rains for days, and all parties to the interlocking triangles, Curtis, Claudia, Webber, Barnes, Draper and Tate are having a good

time, in a house perched on a cliff above the Pacific, a wall of mud smashes against the house, turns it upside down, and finally sweeps it off the cliff on to the beach. This sufficiently sobers up the principals to enable them to disentangle themselves from their respective predicaments, and all ends happily with mud in their eyes.

● **UP FROM THE BEACH**, a World War Two action drama narrates the adventures of two American soldiers during the 36 hours following the D-Day landing. This Twentieth Century-Fox release in CinemaScope, now showing at the *Empire Theatre*, is adapted from George Barr's novel "Epitaph For An Enemy", published in the United States by Harper Bros. and was well received that it obtained further honours as a *Reader's Digest* selection. The production directed by Robert Parrish stars Cliff Robertson and Red Buttons as American infantrymen who are assigned the task of leading 23

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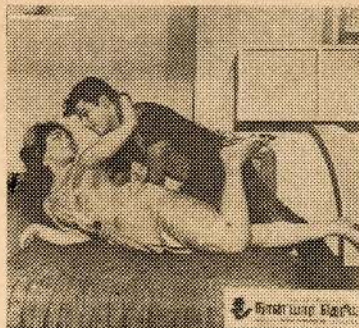
JAISHANKER
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in

Nan Yar Theriyuma

French civilians to safety from falling artillery shells. Almost 80 per cent of the film was photographed on outdoor locations in Normandy villages adjacent to the Utah landing beaches. Figuring importantly in these outdoor sequences is a typical farmhouse built of fieldstone and slate in the village of Octeville-la-Venelle. Several other rarely photographed, tiny, picturesque towns within the 20 mile radius were used for backgrounds, and these include Azeville, Beuzeville, Saint Germain de Varreville and La Malasserie.

Story: Short after dawn on the day following the D-Day landing of Allied Forces in Normandy, a squad of GI's led by Sgt. Edward Baxter (Cliff Robertson) stops at a farmhouse near the village of Verville. Suddenly a burst of machine gun fire cuts down one of the men. Baxter and his men attack the house and kill the Germans inside it except one. The local villagers tell Baxter that the only survivor, a Major (Marius Goring) had been commandant of their village for three years, and had been very kind to them. An American Colonel (Slim Pickens) arrives in a jeep and orders Baxter to take the civilians back to the beach for evacuation, and escort the Germans



Bharathi and Jaishanker in a romantic scene from Navasakthi Films Tamil movie NAAN YAR THERIYUMA, Ceylon Entertainments Ltd. release.

to a Prisoners of War Camp. Private Harry Devine (Red Buttons) is ordered to assist Baxter. Eventually Baxter becomes friendly with Lili (Irina Demick) one of the villagers, who claims she is a member of the Underground movement. Some time later when they arrive at the beach, the Beachmaster (James Roberston Justice) does not wish to accept responsibility for the villagers and German officer. He instructs Baxter to take his group back to Verville, which should be in allied hands. On their way back to Verville, a German fighter plane is shot down near them. In a man-to-man battle in the woods. Baxter succeeds in killing the German, although a villager is also killed in the fight. Upon arriving at Lili's farm near Verville, Baxter finds that the Colonel insists that Baxter obey orders and take the villagers and the German officer back to the Beach. Discouraged by the day's conflicting orders, Baxter instructs his charges to return to the beach. On the way, he is amazed when the German officer risks his life to save a French boy. When they arrive at the beach, Baxter is ordered by a Military Police Major (Broderick Crawford) to return to village. The German major says he knows of a church vault in Verville where they will be safe. They once again make the long trek to Verville, but the German is killed by a booby trap when he tries to open the door to the vault. Back on the road,

the Colonel arrives and announces that the area has been liberated and that the villagers can go home.

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Burma

Loses Its Chief Of Staff

THE Burmese Communist Party, whose disintegration began about a year ago when Peking imposed its adventurist line on the jungle-based party centre, is now in complete disarray. On April 16, the BCP suffered one of the heaviest setbacks in its 20-year-long struggle for power. The Government troops stormed the party headquarters in the Pegu Yoma jungles on the border of Prome and Tharra Waddy districts. In the hour-long battle, BCP Chief of Staff, Bo Zeya was killed and several others wounded. When the troops entered the headquarters, they recovered among others the dead body of Bo Zeya.

Bo Zeya was not only a top BCP military leader but also the brains behind the Peking-trained hardliners

among the party members. He spent several years mastering Mao's thoughts and the technique of guerrilla warfare in China before returning to Burma in 1966. Reportedly he took the lead in bringing about a complete rift in the top party leadership which resulted in several purges and execution of important party leaders. Many party workers who had spent years in the underground movement were compelled to leave the party as they were unable to swallow all the anti-Marxist poison that was sought to be pushed down their throats by Peking's stooges as Mao's creative Marxism.

THE first victims of Peking's onslaught on the BCP were Polit-Bureau members Yebaw Htay and Goshal. For differing sharply with the Maoist line, they were secretly executed by assassins appointed by Thakin Than Tun in June 1967. They were followed by Bo Yan Aung who was also executed for siding with Ye Baw Htay and Goshal in the Central Committee. One of the thirty com-

rades who along with the late Aung San had organised Burma's war of independence, Bo Yan Aung was sentenced to death *in absentia* and denied the right to defend himself either in the Polit-Bureau or the Central Committee. He was shot by a firing squad at 6 p.m. on December 26, last year. Since then a large number of party members have surrendered to the Government forces, paralysing the party in most parts of the country. The capture of the party headquarters at Pegu Yoma is the logical result of the serious split, defections and executions which the Maoists have forced on the party. Bo Zeya, Yebaw Htay, Bo Yan Aung and Goshal are dead. Than Tun is reportedly wounded. Who else was killed or wounded in the army operation is not known. But it is clear that having embarked on the path of Maoist insanity the Burmese Communists have more or less liquidated one of the potential forces that could have contributed a great deal to Burma's advance towards socialism.

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