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World In Turmoil: Uncertainty Grows In Ceylon: Bandaranaike Day A Pointer

The world is in turmoil. Man has created a whole host of problems which has now brought war and tension in several parts of the world. There is fierce fighting in Vietnam; in Korea the *Pueblo* episode has brought American prestige to a new low; Malayasia and the Philippines have started a confrontation over Sabah; the danger of civil war lurks in Indonesia; India is plagued with border troubles; Iraq has a new series of *coup d'etats*; all the Arab countries are poised for war with Israel; the dark shadow of Vorster's apartheid and Smith's white rule hang ominously over the African continent; Czechoslovakia has brought tension between East and West in Europe to boiling point with the USSR threatening to take unilateral action against West Germany to stamp out neofascism; the USA has its hands full with Black Power demands besides its war in Vietnam; and the spectre of Fidel Castro and Che Guevara have made the heads that wear crowns

in Latin American tremble. There is no peaceful area in the world today. In addition to this, nature has shown herself at her bestial worst in many parts of the world; drought, floods, typhoons, hurricanes, cyclones and earthquakes have lashed different parts of the world during the last few years with a fury unknown for a long time in mankind's history.

Ceylon has not escaped this world-wide turmoil. Nature has been extremely unkind alternating floods, cyclones and droughts in a manner that has ruined crops and made steady progress impossible. While there was seeming stability in the last forty months with the National Government in power, there has been an uncertainty about everything and disillusionment has grown all-round. The much-expected massive foreign aid has dwindled down to a trickle and living has become harder and cos-

tlier for the ordinary person. The quitting of the FP from the Government has brought even greater uncertainty into the political scene, and the Prime Minister had immediately decided to play a round of golf with his Minister of State J. R. Jayawardene (no doubt in an effort to end a cold war within the UNP) and to permit Government mass media units to extend special coverage and assistance on Bandaranaike Day. The tributes, meetings and demonstrations in Horogolla, in Colombo and elsewhere on that Day is a pointer that the SLFP is a force that cannot be ignored; and without the FP, the UNP seems to have become deeply conscious of this. What all this portends is yet too early to say but the writing on the wall is unmistakable. Everything is fluid and uncertain in Ceylon, as elsewhere, and even the remarkable achievement scored by Zond-5 in looping the moon and returning to earth safely has left people in this country cold.

Headlines of the Week

THURSDAY, September 19 — *The Times of Ceylon* reported that moves were afoot to persuade Mr. V. Navaratnam, MP for Kayts, to rejoin the Federal Party. Mr. C. Suntharalingam said that the FP's decision to quit the Government was a calculated deception perpetrated by them on the Tamil speaking people. The Ministry of Communications is now examining the feasibility of importing re-conditioned second hand vehicles into Ceylon. Moscow has warned Rumania and Yugoslavia again to curb their anti-Soviet fervor or face serious consequences. Russia passed a spacecraft within 1,000 miles of the moon in what was believed the first of a final series of probes before a manned landing.

FRIDAY, September 20 — The Minister of Health who returned to the island after attending the Commonwealth Medical Conference in Nairobi, said that there is great hope for medical officers and others trained in para-medical services who would not be able to secure government jobs here of getting attractive employment in foreign countries on certain lucrative terms. The Insurance Corporation of Ceylon has lost over five million rupees during the past three months with the introduction of the on-the-spot payment of the first premium in the case of group insurance schemes. The manpower expert from the United Nations has in his report to the Government stated unemployment among graduates has increased by seventeen percent in five years. The Malaysian Prime Minister said that Malaysia was suspending diplomatic relations with the Philippines over the Sabah issue. Edgar Hoover, FBI Director, told the Presidential Commission on violence that US Communists were exploiting the racial situation and inciting strife and violence.

SATURDAY, September 21—Representatives of Hindu religious bodies and temples are to meet on September 29 at Trincomalee to protest against the Government's action in the Koneswaram Temple dispute. A giant French aircraft crashed on to buildings at an air show at Farnborough killing fifteen people.

SUNDAY, September 22—Necessary foreign exchange will be released to nominees of various trade chambers who will be selected to represent Ceylon at foreign trade fairs and exhibitions next year. Export duty on instant tea has been abolished. The Sinhala Mahajana Pakshaya has decided that its leader, Mr. R. G. Senanayake, should contest the Trincomalee seat. The President of the Philippines ordered a sharpening of of the country's defences and at the same time sought military assistance from the United States. The Soviet Union has disclosed its plan to build up Communist military forces in Eastern Europe.

MONDAY, September 23 — The Tourist Board and the Colombo Municipality have teamed up to keep the

city clean after the *National Geographic Magazine* and *Time* branded Ceylon as the second dirtiest in South East Asia. The Executive Committee of the UNP will meet on September 30 to discuss the political situation that has arisen following the withdrawal of the Federal Party from the National Government. The Malaysian Deputy Prime Minister disclosed that additional troops have been sent to Sabah to meet any attacks from the Phillipines. The Soviet Union announced that it had brought its Zond-5 space ship back to earth after a flight around the moon. Israeli authorities reported the capture of a guerilla leader responsible for master-minding recent bombing and sabotage in Jerusalem and Tel Aviv.

TUESDAY, September 24 — The clearing of sixteen thousand hawkers from certain areas of Colombo has begun and a complete clean-up is to take place after October first. The Federal Party's Parliamentary Group has decided to ask the Speaker to allocate seats to them in keeping with their decision to support the Government on all issues, except those which will adversely affect the Tamil-speaking people. The US High Command has ordered a nationwide study in Saigon to find out how many American soldiers can be pulled out of Vietnam without impairing the war effort. The two former Greek Premiers were released from house arrest after months of confinement by the Army-backed regime of Premier George Papadopoulos.

WEDNESDAY, September 25 — The Prime Minister. Mr. Dudley Senanayake told the Government Parliamentary Group that the Government would continue till 1970 and urged the members to rally round the Government to ensure that the development programme of the Government did not suffer in any way by the Federal Party's defection. Mr. R. G. Senanayake's Sinhala Mahajana Pakshaya had decided to contest about one hundred and twenty seats at the next general election. The Customs yesterday raided three establishments in Colombo and seized nearly Rs. 300,000 worth of luxury goods. The Ministry of Planning and Economic Affairs has estimated that the country's rate of economic growth has shot up to six to eight percent — the highest rate of growth achieved by Ceylon. The Government has decided to take over the import of milk powder from the private trade as early as possible in 1969 and hand it over to the National Milk Board. Typhoon Della lashed the Japanese island of Shinoku after slashing the Ryukyu Islands with gusts up to one hundred and eighty miles per hour. North Korea declared that the Pueblo crew would not be released unless the United States apologised for conducting espionage activities in the North Korean waters. Communist gunners rocketed a fuel depot on the outskirts of Saigon wounding ten civilians. North Vietnam claimed the downing of a US Phantom jet and an unmanned reconnaissance plane.

Historical

HINDU EDUCATION IN JAFFNA AT THE BEGINNING OF THE 19th CENTURY: WHY CHRISTIAN MISSIONARY SCHOOLS SUCCEEDED

by K. Arumainayagam

The renewed religious spirit which occurred among the Hindus at the beginning of the 19th century found its expression in the construction of new temples and the renovation of old temples. But the Hindus failed to pay that amount of attention to the educational sphere. The neglect of and scant attention paid to Hindu education or an education in a Hindu environment, both by the Hindus and the Government, was a regrettable feature of the history of Hinduism till the 80's of the 19th century. Even after the 1880's more attention was paid to secular study than for religious instruction.

Jaffna in the past had been a place of great literary activity and it became the chief centre of patronage for Tamil culture especially "after the fall of the Tamil Kings in India as a result of the invasions of Malikhafer." During the heyday of the Tamil Kings of Jaffna there flourished a Tamil Sangam (Tamil Academy) and a great library known as Saraswathy Mahalayam. This activity received a set-back with the coming of the Portuguese and the Dutch.

Most of the books were lost during the period of turmoil and the Library was burnt down. Hindu-cum-Tamil educational activity practically ceased and of the scholars who were in Jaffna some crossed over to the other side of the Palk Straits. Among those who emigrated to India was one Gnanapiragasa Swamigal, a Saivite scholar of repute, an ancestor of Arumuga Navalar. The few scholars about whom we have any information seem to have been really scholars of the Tamil language rather than being scholars of the Hindu religion.

During the period of western rule Jaffna failed to evolve anything like a Mutt or Atinam (ஆதினம்) of the South Indian style which fostered literary and religious learning. Nor was there any thing like a Pansala school or Pirivena of the Buddhist kind. At the beginning of the British rule there were more than a thousand pansala schools all over the Sinhalese areas of the Island. There were no such temples or monastic schools among Hindus to impart education to students, young or old.

AN ATTEMPT was made, at an early date, by the chief priest of the Nallur Kandaswamy Temple to establish such a school. But he did not have the necessary financial backing, nor did the government pay any attention to his request for help to establish the school. His approach to Alexander Johnstone for help seems to have fallen on deaf ears. It is said that even among the Brahmins who were the custodians of religious learning, learning had deteriorated so much that only a few were conversant with Sanskrit; and in the religious tenets, they knew no more than what was required to perform some rituals in the temples.

Besides, education in the modern sense was not popular. It was not sought after by many for the simple reason that it did not take them anywhere as it did in later times. During this time education was popular only among those "official classes" which benefitted by the Portuguese and Dutch rule. What had mattered was a sound training in the particular work assigned to each group or caste by tradition. Even those who attended Christian schools withdrew once they were old enough to follow their fathers in their work. Even the Dutch schools fell into disuse. There

fore at the beginning of the 19th century there was no organised schools in the Jaffna Peninsula.

However, there is evidence to show the existence of schools run by a few individuals. Some of these schools were maintained by wealthy individuals and this because of their interest in fostering the study of Tamil, or by teachers who earned their livelihood by levying fees from the students. At the beginning of the 19th century there were, for instance, such schools run by Senathirajah Mudaliyar of Irrupalai, Arulampala Mudaliyar of Uduppiddy, Kumaraswamy Mudaliyar of Valvetty. There were also schools at Vannarponnai and Nallur conducted by individual teachers like Subramaniapillai.

It was in the last mentioned school Navalar had his early education. These schools were not housed in permanent buildings. They gathered on the wayside verandahs, in the verandahs of the houses of the teachers or wealthy men, and in sheds put up for some other purpose. This type of schools were known as verandah schools (*Thimmai Pallikudam*). These type of schools were very popular and widespread in South India during the course of the 19th century. The system of teaching and the curriculum followed in Jaffna were not very different from those followed in the verandah schools of South India. Unlike the Jaffna schools, South Indian schools seem to have followed a definite programme: for one thing, the schools started and closed at stated times.

Education imparted in this type of schools was very elementary — a training was given in basic knowledge which would lead them, if they were interested and were also rich enough, to aspire for further study in Tamil literature, Grammar, Astrology and Ayurvedic Medicine. As a result students in the Jaffna schools were taught very elementary books dealing with morals and worldly wisdom. Books used were *Attisudi* (ஆதிச்சூடி), Konraiventan (கொன்றைவேந்தன்), Vakkundam

(வாக் குண்டாம்), Nalvali (நல்வழி) the Lexicon known as (*Nikandu* நிகண்டு), the book used for this purpose was *Centan Tivakaram* (சேந்தன் திவாகரம்) and arithmetic (the book used was *Enn Civadi* (எண்கவடி). Thus, unlike in the Pansala schools and Christian schools the curriculum did not include the study of religious tenets. What they learned as religions was therefore incidental.

IN SOUTH INDIA the curriculum in addition to the subjects taught in Jaffna schools, included the study of temple worship, characteristics peculiar to each caste and grade of people in society and also some knowledge of medicine. A sound training was given in memory training. Students were taught to memorise what they learnt everyday, even without knowing the meaning. This was necessary in the absence of printed books and *ola* manuscripts were in plenty. Before the lessons of the day started students had to repeat what they studied on the previous day. As a result, it is said that students used to repeat them in chorus or individually even when they went out to buy goods from the market for their homes. The teachers did not always personally supervise and teach them. The seniors were entrusted with the task of teaching the juniors under the supervision of the teacher. This senior was the monitor known as *Sattampillai*. The teacher normally appointed a student who was physically strong and was also good in studies as *Sattampillai*.

Sattampillai had to possess these qualities because his work did not merely involve teaching or supervising the work of his juniors; he had to control them physically also. This "Monitorial System" appealed to the Christian missionaries so much that they not only employed the same method but commended it to others. In 1798, Dr. Bell, then Chaplain of the Madras Presidency, advocated this system in his book entitled "*An Experiment in Education made at the Male Asylum at Madras*", and suggested a system by which "a school or a family may teach itself

under the superintendence of the Master or Parent." The book produced such an effect in England that the monitorial system was adopted there with great success between 1801-1845.

Most of the students left school at a very early age, probably before reaching ten or twelve, to join their parents in earning their livelihood and to learn their fathers' craft. For the most part they were satisfied with some idea about the alphabet and to work out some figures.

The students who wished to gain an advanced knowledge had to approach various scholars for various subjects — they could not acquire all what they wanted under one roof. There were scholars specialised in various subjects and various texts. Wealthy people were able to invite the scholars to their homes and teach their children or study themselves. Others had their lessons wherever they met these teachers — under or on the embankment of some small village tank. Unlike the modern educational set-up where education was imparted on a mass scale, Hindu educationists seem to have emphasised on an intimate understanding between the teacher and the student. There were also students who accompanied these teachers from place to place and had their doubts cleared. Teachers were paid both in cash and kind. While studying under them the students were expected to do some odd jobs for their *guru*, and these, the students performed very gladly. This consisted of the day-to-day requirements of the teacher. There is no evidence to show whether these teachers provided meals for those who studied under them like the Pansalas. The teacher was addressed as "*Aiyah*" and students had a high respect and reverence for teachers on whom they depended for their knowledge.

THERE WERE also some unhealthy features in this type of education. Some of the teachers of the day were niggards. They neither shared their knowledge with others nor did they teach with open hearts. They tried to teach as little as possi-

ble. This trait was found even among the *Vidvans* of the *Attinams* of South India. There were particularly harsh and parsimonious to those students who did not belong to their *Attinam*. Since text books were very scarce, and as they were in *ola* manuscript form the students had to depend on their teacher for the textbooks. But the students were not allowed to copy down more than what was necessary for the following day's lesson.

This type of education never satisfied an intelligent and persevering student. Students had to prepare their own *ola-leaves* (known as *Sattam*), to copy down lessons — and a training was given in the art of preparing these *ola* leaves and writing on *olas*. In Jaffna and South India, palmyra leaves were used for this purpose. One is permitted to write on *ola* only after gaining enough experience by writing on sand. This kind of learning prevailed in some Jaffna schools until very recently, where a student first learnt to write on sand before he was allowed to use the slate. They paid particular attention to hand writing. Scripts were inscribed on the *ola* with a kind of stencil. Three kinds of stencils were used for writing.

The *ola* manuscripts were so rare that teachers valued and guarded them as a treasure. They had to be definitely on their guard with the manuscripts because some people who borrowed them for reference or to take copies of them, due to jealousy, were in the habit of disfiguring certain verses, thereby spoiling not only the verses concerned but also the entire manuscript. As such, the students could not always get a true version of the text and hence their dependence on the teachers' text.

Not only were these teachers parsimonious with regard to their teachings and books while alive, they also had illusions of the future after their death. "A *Vidwan* harboured such a prejudice against future generations making use of his work and wanted he them to be burnt under his very nose just before

he passes away." The following statement of an Englishman drawn at the early period of 19th century about the education of the Hindus was not far wrong. "Lectures are never delivered, except as merely explanatory of the text and of the comments on these books. The professor in each school pretends to know nothing further than to explain some one single book which has been formerly explained to him, he starts no new theories; he explains no system, he deduces no consequences, and new works having long since ceased in the country, there is a defined standard of progress, beyond which the present race of Hindoos never expect to proceed. A Bacon has not appeared among... (them). Throughout the whole process of education, therefore the mind received no expansion."

THE ONLY WAY by which people were able to acquire some religious knowledge was by attending the expositions of the *Puranas* during festival days at the temples and houses of the wealthy people. The *Puranas* taken up for exposition in Jaffna was *Skanda Puranam*, *Thiruvilayat Puranam* and *Tiruvatauvur Puranam* — of these *Skanda Puranam* was considered almost the Bible of the Hindus of Jaffna. But even on these occasions, the scholars who did the expositions tried to show their mastery over language in good grammatical style, rather than expound the actual religious significance of the passage read in ordinary language. As a result only the educated people were able to grasp the real meaning of the *Puranas*. Those who could not acquire religious knowledge attended these expositions and took down short notes and thereby enriched their knowledge.

Among those who attended these expositions, women predominated over men. It is a significant feature, well attested by even Christian missionaries, that women in Jaffna attended their temples at stated times and listened to the expositions on the *Puranas* much more regularly than the other sex, and instilled into their offsprings the basic religious

knowledge. That is why the Christian missionaries in particular paid serious attention to the education of women.

Under the then prevailing educational system in Jaffna, as in India, there was no place for women. Education of women was considered as a thing to be "deprecatd and avoided." It is very difficult to give a justifiable reason for this irrational attitude of the Hindus with regard to the education of women. But a more plausible one may be that while men went out to earn their livelihood, women's presence at their homes was necessary to prepare food and look after the other household duties. Moreover there were also women who actively helped their men folk in their day to day work. This is why the few girls who attended the Christian schools were taken away from school "as soon as they were old enough to be made useful at home."

An important aspect which the Hindu religionist and educationist failed to see was the part women could play in the religious life of the children. To make the child to imbibe the best of religious life women should have been educated early in in their life. The Christians expected "incalculable good" to follow by the instruction of women. This is the reason why the Christian missionaries considered "the conversion of one woman as of more importance than the conversion of six men." And they succeeded in that respect. That women, once converted, remained faithful to their adopted faith, much more than men.

ANOTHER IMPORTANT feature of this education was that it was the preserve of certain families who were mostly Brahmins and Velalals. It is difficult to believe whether the society which condemned the Christian missionaries for educating the lower castes along with the upper castes, would have accommodated the lower class and enlightened them in the virtues of education. *Secondly* since the classes were conducted in the verandahs of the teachers, who

belonged to the upper categories these teachers being orthodox as they were, would not have allowed them to sit and listen anywhere close to their verandahs. It is to be noted that as late as the 1930's some schools in Jaffna were burnt down merely because the lower castes were given equal seating facilities with high caste children in schools. It is taboo for the lower castes to enter the houses of the upper castes. The brief biographies of the scholars of the period do not show any evidence that they had associated with low castes at any time even in the pursuit of learning.

This type of education ran parallel to the development of modern education in the course of the 19th century. Only the interested leisured and wealthy classes could devote their time for such a kind of education. But even that class although privileged under the old system discarded it when missionary schools came into existence. English education offered good prospects and they went to the new schools. Some of the Christian schools even offered to teach Tamil more methodically.

As such this earlier kind of education remained to attract only those interested in the study of Tamil and later some orthodox Hindus revelled in their orthodoxy. Also under such a set-up (it was hardly a set-up by modern standards), reasonable education was a life long process and not a thing that could be acquired in a few years duration. This kind of unorganised set-up was hardly a match for the educational organisation of the new Christian missionaries. Their organisation both with regard to the study of religion and other subjects "had advanced with the progress made in Europe and was far more suited to meet modern requirements."

And this efficient organisation, coupled with the weakness of Hindu organisation, account for the success of Christian schools in the Jaffna Peninsula.

COMMENT ON CURRENT AFFAIRS

SABAH: strange case of Philippines annexing territory by passing legislation: Malaysia justified in refusing to talk on fait accompli on paper.

There is a new version of a *paper tiger* this time is South-east Asia. The "sovereign" Parliament of the Philippines has "amended" its Constitution to set out that the territory now known as Sabah in the island of Borneo is part of the Philippines. The President of the Philippines signed the enactment and placed it on the Statute Book. The Filipino claim in really no more than a "paper tiger", but like the Maoist paper tiger which is American Imperialism, the Filipino law can develop a great deal of teeth and fury. This law will enable extremists, chauvinists, adventurers, opportunists and mere trouble-makers in the Philippines to start overt and covert, overground and underground, and political and even military action to enforce the Filipino law in order to take over the territory of Sabah.

Before examining in detail the current complexities, it would be useful to see whether the Filipino claim has any basis in history, or even in morality. In the period when Philippines was under the general overlordship of Spain, a Filipino Sultan had "ceded" the territory in question in 1878 to two European adventurers who later obtained a Royal Charter from the British Queen to form the British North Borneo Company to exploit the area, and a sum of five thousand dollars a year was to be paid to the Sultan and his heirs after him. In 1881 the British North Borneo Company was formed and the territory was administered as a British protectorate. *The Treaty of Peace with Spain* concluded in 1898, whereby the US acquired the Philippines, did not include North Borneo in the elaborate definition of the Philippines Islands (Article III) Nor does the Constitution of the Philippines. The present claim was mooted and publicly made known on two occasions when the territory changed hands, that is, when the territory became a British Crown Colony in 1946 and later in 1961/62 when it was proposed to bring Sabah into Malaysia. At first, Indonesia and the Philippines claimed ownership of Sabah: Indonesia on the ground that the rest of Borneo was part of Indonesia, and the Philippines on the argument that the Sultan of Sulu had not "ceded" the territory for the payment of \$ 5000 a year but had only "leased" it. It is not necessary to go into the various conferences, summits and discussions that had taken place concerning the dispute, but Sukarno faded out of the picture and Indonesia ended her confrontation with Malaysia, the Suharto regime realistically dropped Indonesia's claim to Sabah. But, the Philippines pressed her claim, and it was chiefly based on the translation (by an American scholar from Yale) that the Malay word *padjak* in the original agreement meant "lease" and not "cession" as had been understood: that the

\$ 5000 which had been regarded as "cession" money was really "lease" money.

The Philippines too had ventured to say that the population was in favour of returning the territory to the mainland of the larger islands formerly ruled over by the Sultan. There is very little basis for this claim. Sabah has an area of 29,400 sq. miles and a population of 475,000, one third of whom are the Dusans, a progressive and cultured Malay tribe. There are 110,000 Chinese and 40,000 Indonesians among the rest. The prosperity of the area is due to timber, rubber and copra. It is now known that the area has rich untapped mineral resources. When the Philippines raised its claim in 1961, the British sent the Cobbold Commission to ascertain the wishes of the people. The Commission found that about one-third the population strongly favoured Malaysia without too much concern about terms and conditions, another one-third favoured the Malaysia project but sought various safeguards, and the remainder was divided between those who insisted on independence before Malaysia and those who preferred British rule. There was a hard core of less than one-fifth of the population which opposed Malaysia, no matter on what terms, unless it was preceded by self-government. The Philippines (and Indonesia) did not agree with this verdict and at a conference of the three states in Tokyo it was agreed that a mandate be issued to the UN Secretary-General to find out if the people of Sabah wanted to be in Malaysia. The UN Report was that: "there is no doubt about the wishes of a sizeable majority of the people of these territories to join the Federation of Malaysia." But, the Philippines and Indonesia had rejected this report.

With the exit of Sukarno and the formation of ASEAN it was thought that the problem of Sabah would be ended. Indonesia tacitly withdrew from the confrontation, but the Philippines started another one and this has culminated in the present amendment to the Philippine Constitution. Judged by any yardstick, it is clear that the Philippine claim is untenable. It is not possible to construe the term *padjak* as "lease in perpetuity", as the Philippines contends, because the clauses in the original agreement are consistent with the meaning taken as "cession". The document itself permits transfer with British consent and makes Britain the final arbiter in the event of disputes. But more important than this is the "popular will". This has been ascertained on three occasions recently: by the Cobbold Commission, the U Thant Mission and in the 1967 Elections. There is not the slightest evidence that any section of the Sabah population want to join the Philippines. In these circumstances, the *paper tiger* created by the Philippine legislature and President Marcos, is only another dragon to create tensions in Asia. But this time it is *not* a red dragon, but one fathered by a Yale scholar in construing the Malay word *padjak* in a way that prevents tension-free peace in Southeast Asia.

Topical

**PRINCESS DINA, CEYLON, AND THE MIDDLE EAST:
PEACE CAN COME ONLY WITH WITHDRAWAL OF
ISRAELI FORCES FROM OCCUPIED TERRITORY AND
THE ARAB RECOGNITION OF THE STATE OF ISRAEL**

by Serendib

Princess Dina is an ex-wife of King Hussein of Jordan. She is an Egyptian who has been living in retirement in the land of her birth, (and not discarded in a harem as might have happened a few decades ago in any Arab Establishment). She has suddenly blossomed forth as a propagandist-saviour of the Palestinian "refugees" — persons who had left Palestine when the State of Israel had been created in 1948 by the United Nations. The Arab countries had refused to recognise the UN creation and war had ensued, and former mandated territory of Palestine had thereafter gone partly to Israel and partly to the comparatively new Arab entity called Jordan.

These "refugees" could, in these twenty years, have well been settled in the Jordan part of Palestine, but the refugees were kept as "refugees" as part of the political cold war in the Middle East. The UN has given ample funds in foreign exchange to rehabilitate these "refugees", but what was given was utilised mainly for other purposes. The refugees even now remain "refugees" though the younger generation among them do not know Palestine. And, after the six-day war last June, the Jordanian-held part of Palestine on the west bank of the Jordan has also been now been occupied by Israel.

How this problem of "refugees" is to be finally resolved is another matter, but there is no doubt that no progress can be made unless the Arab nations are willing to recognise the reality of the existence of the State of Israel. Princess Dina, came to Ceylon, as a cold war warrior from a Third World non-aligned country, in order to

re-activate the sympathies of the million-strong Muslims in Ceylon in favour of the Arab stand that Israel should withdraw to pre-June 5th (1967) positions. Muslims of all political hues in Ceylon and even elsewhere are united in their sympathy for the Arabs and hatred for Israel.

But this will not solve the confrontation in the Middle East. Hard-headed objectivity is necessary to understand the complexities of the situation and to find a solution. It is not enough to take the position that since Israel is aligned with the West, (and therefore with Western Imperialism), there should be blind support for the Arab cause. There are also a very large number of Arab states which are as closely aligned with Western imperialist powers. Does this mean that we must desert the Arab cause, even if the matter in dispute deserves support ?

Princess Dina, with clever sob stuff, had pleaded for the "refugees" and made much of UN resolutions criticising Israel. The simple fact is that from 1948, when the UN had created the state of Israel, the Arab countries had refused to recognise it and had carried out a campaign to "liquidate it" completely as "pocket of US Imperialism", or as a "knife stuck into the heart of the Arab world". The Arabs had persisted in this myopic posture in spite of the fact that even the socialist bloc had recognised Israel's right from the beginning and the first time that the USSR and its allies had broken diplomatic relations with Israel was in 1967. Whether the socialist bloc did the right thing to break off diplomatic relations at that stage is a matter for history, but we should examine

these matters from the realities as they have developed and not evaluate problems on the basis of "ifs". In terms of the current cold war with the West and NATO, the action of the socialist bloc is perhaps understandable, but the question whether from the point of global strategy for the socialist bloc it would not have been better to have done all they did in support of the Arabs without actually breaking off *de jure* diplomatic relations is a matter for debate. It is said that it was this sudden break of diplomatic relations which had restrained Israel from occupying more Arab territory in June 1967, but in this too there is a problematic "if".

It is not necessary to speculate on what *might-have-beens*. The problem is to see how the tensions in the Middle East can be eliminated so that the countries in the area can develop economically in peace. Shortly after the visit of Princess Dina to Ceylon, there has been increased fighting along the cease-fire line between Israel, UAR and Jordan. President Nasser has declared that another war was imminent — unless the Israelites gave up occupied territory. King Hussein of Jordan has also begun to take a tougher line than before. The Soviet Union has indicated that it will continue to supply arms to the Arabs until Israel withdraws from territory it had occupied last June. Naturally, all this has brought the Israel Army to battle-ready alertness and in this state of tension border clashes are inevitable.

What is disheartening is that the Arab countries have given no indication that they would be willing to recognise Israel if the latter withdrew her armies to pre-June 5 (1967) positions. Having lost the battle in 1967, they cannot expect the *status quo ante* without conceding something in return: and what Israel wants is the guarantee of recognition as a state. To save face for the Arabs, various formulae and tactical methods could be devised by the UN negotiators,

but it is clear that Arab countries have so far not shown any willingness to accord full *de facto* and *de jure* recognition to the UN-created State of Israel. This is as myopic a position as that of the US which refuses to recognise the Mao regime in Peking which has existed since 1949.

As far as Ceylon is concerned she wants peace in every part of the world. Ceylon should be realistic and objective enough to realise that it is too late in the day to "wish" the physical disappearance of Israel. Not only is Israel strong militarily but she also is backed by strong powers in the West where international Jewry has a strong say in the governments of each of those countries. It is clear that militarily Israel cannot be erased out of existence. Moreover, the Jews have a moral claim to a homeland in Palestine — having continued to live there from times even before the Arab Muslims came into being. Even when the whole of Palestine had been overrun by the Turks and the Arabs, Jews had continued to live in this homeland.

Accepting the position that Israel is a reality that should be recognised, it is clear that tension and war in the Middle East can disappear only when the Arab countries recognise what the rest of the world recognises as an accepted fact. There have been three wars since Israel was created in 1948, and whilst the Arabs say that Israel was the "aggressor" in each case, the Israelites claim that they took "preventive military" action in view of bloodthirsty statements by Arab leaders. It is unfortunate that Arab politicians indulge in emotionally-charged and exaggerated statements about a *Jed-dah* to wipe Israel out from the face of the earth. Israeli leaders take cover behind these statements to explain why they took "preventive military action". It would be a futile pastime for us in Ceylon to find out what really caused the

wars in the Middle East in 1948, 1956 and 1967.

What is important today is to see how peace can be established and tensions reduced to a minimum to ensure that disputes do not boil over into war but are settled by negotiation. This happy state of affairs can arise only (i) if the Arab countries recognise the State of Israel; and (ii) Israel withdraws her armies to boundaries to which she is entitled by virtue of UN decisions and what she may strategically require as apparent from the events of the last twenty years. How this is to be done is for the negotiators of the UN to devise. The Arab countries have to save a great deal of face because for twenty long years the politicians have preached that the Israelites have to be chased into the sea. Israel, on the other hand, is riding a crest of confidence in having trounced the Arabs in battle, and this has developed in some Israeli politicians a cockiness that brings no good.

Princess Dina has come and gone. She had painted the *Al Fatah* as a guerilla army fighting for national liberation for Arab Palestineans. But she has forgotten to mention that the ideology of the *Al Fatah* is religious and racial (and national) chauvinism and that in any progressive society the *Al Fatah* will constitute a danger to harmonious development. In Ceylon, we should be careful about being carried away by comparisons that are wrong and misleading. What we want is peace, peace in Ceylon, peace in Asia, peace in the Middle East and peace in the world. This can be achieved if we and other countries adopt realistic attitudes. Israel may have been created as an "outpost of Imperialism" — but so were many other countries today. We have to co-exist with Imperialism for an unforeseeable length of time, but as long as we are not carried away by cold war platitudes, we can claim to be realistic.

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NATURE'S WARNINGS

Social ills that plague modern urban society may not be the fault of society — but nature's way of telling us we are over-crowded, researchers at Albert Einstein Medical Centre said. The hypothesis resulted from studies being carried out on a large population of mice. It has been observed in laboratories and in nature, the researchers said, the animal populations stop growing after they attain certain densities. "Basic to our current study is the idea that animals possess mechanism for stopping reproduction after they reach certain levels of population" said Dr. Samuel J. Ajl, Director of Research at Einstein. "It appears today that some of the human problems — over violence, high infant mortality rates and mental illness — may be linked with the high urban densities that have come about in cities throughout the world. "We have only recently become aware that the population growth curves of animal populations observed in nature and laboratories." The scientists at Einstein will be watching the mice to see if the same social physical and emotional ills so common in today's large cities are the same woes suffered in a city of rodents.

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In Retrospect

PM On General Election FP & TC Unemployed Graduates Doctors For Export

AFTER WEEKS of speculation about a snap general election being held immediately after the New Year next April and which gathered increasing momentum, following the breakaway of the Federal Party from the National Government over the Koneswaram Temple issue, the Prime Minister Mr. Dudley Senanayake laid to rest such speculation when he assured the Government Parliamentary Group last week that the Government would go its full term before holding a general election. He said that he was prepared to face any crisis fearlessly and the Government, he reassured, was not faced with any difficulties as a result of the Federal Party pull-out. He exhorted all the Government Members of Parliament to work even harder during the remaining period of the Government's term of office.

Mr. Senanayake referring to the Federal Party pull-out said that it was unfortunate that it had happened. The Federal Party's decision was not over any religious controversy with the Government. He refuted critics that the Party's decision had been pre-planned. He admitted that he had come to an understanding with the Federal Party leaders just before the Government was formed, and that understanding was based on the fact that there was a definite threat to democracy, but that understanding did not however mean that he was prepared to sell the interests of the Sinhala people to the Tamils and not to permit the Federal Party Minister of Local Government to usurp the powers of the Prime Minister.

The Coalition Parties do not, however, attach any credence to

the statements made by the Prime Minister that the decision of the Federal Party was not a pre-planned affair between it and the United National Party. The latest Communist weekly *Forward* of 20/9 said in a frontpage article, ".....The possibility that the FP may politely withdraw from the Government-with the UNP's blessings and consent, of course, after the Budget, was widely known in political circles last July and even referred to in Parliament at the time. Nor can anyone with two wits to rub together believe that the Federal Party leaders, who tamely agreed to the dropping of the District Councils proposal and who stomached without protest a number of other failures of the UNP to fulfil the promises made to the Federal Party in the secret pact of 1965, would take such umbrage over a minor matter like the Koneswaram affair that was set the subject of any agreement, open or secret..... Rarely, if ever, has there been so amicable a political parting of the ways. There are no tales of promises broken. Even the secret pact of 1965 continues to remain secret, lest the revelation of its terms proves how grievously the UNP and the FP have deceived both the Sinhala and Tamil peoples.....It was not only the Opposition but even a section of the monopoly newspapers themselves that characterised this event as a pre-arranged and over-elaborately staged bout of shadow-boxing....."

IT DOES SEEM that the Federal Party is facing a crisis from within its own ranks following the rejection of the resolution by its general council of the Youth League's demand for a Tamilnad. The *Times of Ceylon* group of newspapers, which reported this story, said that

the Federal Party was trying to persuade the youth leaders to drop the Tamilnad demand as it feared that if the Party accepted the demand, the Government might introduce legislation to ban political parties which subscribed to a policy of separation of any kind. That the Party is facing a crisis is also evidenced from the fact that moves are afoot to persuade the rebel MP for Kaysts, Mr. V. Navaratnam, who was expelled from the Party, to rejoin on the ground that if it stood divided the Tamil Congress might forge ahead.

Following close on the heels of this report comes another, published exclusively in the *Sim*, that the Prime Minister and Mr. G. G. Ponnambalam, Leader of the Tamil Congress, had met to forge an alliance between the Congress and the Federal Party. The report said that both the Prime Minister and Mr. Ponnambalam shared the view that the stability of the Government should be maintained at any cost and that nothing should be done at this stage which would lead to the defeat of the Government in Parliament. Mr. Ponnambalam was ready to join hands with the Federal Party on condition that the Federal Party gave up its demand for federalism. will it?.

The report went on to say that as long as the Federal Party retained its demand, whether the UNP or the SLFP was in power, would find it embarrassing to accede to the demands of the Tamil people, that Tamils should accept the fact that no Prime Minister would be able to dispel the fear among the Sinhalese community that federalism was the stepping stone to the division of the country on a communal basis and that the Federal Party was not likely to easily reject Mr. Ponnambalam's call for Tamil unity.

Meanwhile, the *Daily News* reported that a five-member committee of prominent Tamil citizens in Colombo had been set up to try to bring about a rapprochement between the Federal Party and the Tamil Congress. The report said

that during the course of the discussions it had been pointed out that division between sections of the Tamil community could only hinder the Tamil people both in obtaining their legitimate rights and in fostering communal harmony throughout the country.

It has been reported that Ceylon will face a little general election at the end of December when one hundred and ten local bodies go to the polls. Though the outcome of these elections will be no indication how the people will vote at a General Election and though the UNP had fared badly in local government elections, the biggest reverse being at the Dehiwela-Mount-Lavinia, the *Times of Ceylon* said that members of the UNP now believed that the situation had improved considerably in their favour and that the Czechoslovakia issue, the Federal Party's pull-out, the impact of the Government's food drive would be to the advantage of the UNP.

THE EXTENT of unemployment among graduates was revealed last week in a report that had been prepared by a manpower expert from the United Nations attached to the Department of National Planning. The report which makes dismal reading stated, that unemployment among the graduates had increased by seventeen percent during the last five years and that there were eight thousand two hundred graduates who were now jobless. The report highlighted the fact that only forty percent of the teaching staff are trained and graduates constituted only seven percent of the total number of teachers. It recommended that the teaching service be strengthened with graduates, and this would absorb about one thousand five hundred graduates.

The Minister of Health, Mr. E.L. Senanayake, with quite a lot of self-satisfaction disclosed to the press on his return from abroad last week that he had solved the unemployment problem of the newly

passed out doctors who could not be employed by the Department of Medical Services due to lack of funds. Those selected for employment on contract terms would be able to serve in Uganda, Gambia, Zambia, Mauritius and West Germany.

The tragic irony is that while this country is in dire need of more and more doctors, the Government itself is trying to export them after having been trained at State expense costing several thousands of rupees. True, no doubt, the Government is hard put to find the money to employ these doctors because of hard times. But what intrigues the people is that in spite of all the protestations that it has no funds to employ these doctors, the Government itself is frittering away lot of money on worthless projects.

KAUTILIYA.

Letter To The Editor

World Animal Day

Sir,

We wish to bring to the kind notice of your readers that the Ahimsa Movement organised by us on a minute scale on May 1st, 1925, has made gradual progress during the last 43 years and has spread to 42 countries.

The main objects are to propagate the observance of the Ahimsa Week all over the world and to get cattle-slaughter banned in Ceylon.

October 4th has been observed as the World Day for animals in many countries since 1928 in honour of St. Francis of Assisi, the Patron Saint of animals, whose love flowed to every living thing. All are requested in the spirit of the saint to oppose cruelty wherever it exists and on this day renew with increased fervour their resolve to think, speak and act for the

suffering animals, whom the saint regarded as little brothers and sisters.

At the request of the late Miss. Margaret E. Ford, Secretary of the World League against Vivisection and for the Protection of Animals, London, the organisers of the Day, we have been observing the Day since 1948 and we have been successful in getting the meat-stalls closed on October 4th in almost all the towns and villages in Ceylon.

It should be noted that according to a resolution passed by the President meat-stalls and slaughterhouses in Burma have been closed on October 4th since 1948. "Burma may well be proud of the fact that she is the first and the only country in the world to proclaim the World Day for animals as a day for respecting the sanctity of life. Since 1948 slaughterhouses have been closed on that day" (*New Times* of Burma 4th October 1955).

We kindly request all the Local Government Bodies to close the meat-stalls on October 4th.

This day will be celebrated for the 21st time at Universal College, Dias Place, Panadura, on Saturday October 5th. A number of animals will be fed from 2 p.m. to 3 p.m.

A public meeting will be held at 3.30 p. m. Rev. Panadura Ariyawanse Thero, B.A. will preside.

The following resolutions will be moved by Mr. P. C. M. Dias J. P., President of the Panadura Government and Local Government Servants' Buddhist Association:- (1) This meeting requests the Ceylon Government to ban cattle and buffalo slaughter in Ceylon. (2) This meeting requests the Ceylon Government to close all the meat-stalls, arrack taverns, toddy taverns, liquor shops and cinema halls on all the four Poya Days.

W. A. Fernando

Panadura.

Letter To The Editor

Food Production

Sir,

Much has been said and written and much more will be said and written on the subject of self-sufficiency in food. This all important matter should continue to occupy our minds.

It was about 30 years ago or more that any serious effort was made to achieve self-sufficiency. Funds were lavishly voted in aid of this laudable undertaking. Still, we are yet in the same or perhaps worse position. With a rapidly increasing population the future is gloomy unless we make a success of the present food drive.

Rice being our staple diet, the extent of the acreage under paddy should be considerably increased by the restoration of tanks. At the same time, the yield should be stepped up by the increased use of fertilisers which should be made easily available at cheaper rates. Subsidiary foodstuffs appreciably reduce the consumption of rice. They can be grown abundantly though the people are indifferent to it. Wherever you go you can see even deniya uncultivated land, to say nothing of high land overgrown with jungle.

The D. R. O. has replaced the Mudliyar and the Grama Sevakas have taken the place of headmen. The power with a miniature kachcheri at hand appears to be wedded to the office and the latter sit at home having perhaps nothing much to do. Both apparently forget that their primary duty is to go about more frequently contacting the people and persuading them to grow more food. The campaign suffers from defective organisation or the lack of it. Each Grama

Sevaka should organise Committees within his division, the object being the cultivation of food crops on uncultivated land within the area allotted to each Committee.

Some legislation is required to facilitate the food drive. Uncultivated land held in common by a number of co-owners will remain in the same state unless a responsible officer is empowered to take them over temporarily to be planted in food crops. No one will dare to interfere with private ownership without legal authority.

It must be understood that we are not endeavouring to tide over a crisis but to make a lasting contribution on the food front. This being so, it will be very useful if the Minister for Home Affairs summons the D.R.Os. and the Sevakas to tell them that the more extensive cultivation of subsidiary food products is their responsibility and that they are the principal actors in the food campaign.

Some cultivators say that they are unable to obtain planting material. The Agricultural Instructors should attend to this. It is their duty to ascertain what the requirements are and whether the soil is well prepared to plant them. There was a time when they were always about and I wonder whether the system is now changed. They are the field officers who should get manure to the cultivators more often.

The mere statement that all is well cannot make for success. Predictions are often far from realities. It would be helpful if constructive criticism is offered.

W. A. Goonetilleke

Hapugala, Wakwella,

Galle - 16.9.68.

Interview With A Pope

Sir Philip Gibbs And Benedict XV

by Simon Vannia

The following is an extract from Sir Philip Gibbs' book, *The Pageant of the Years*, published in 1946. He interviewed Pope Benedict XV soon after World War I.

A VERY LITTLE MAN in a snow-white habit stood there. It was Benedict XV called *il Gobbo*, or the dwarf, by the Roman populace. I went down one knee but he grasped my wrist, and raised me up, and led me to a gilded chair beside his own in which he sat. "Now we can talk", he said, in French with a strong Italian accent.

He spoke simply and directly, asking many questions about the state of Europe and the feeling in England and America. Then he spoke about the war and its results. He alluded to the abuse he had received from both sides because of his neutrality. The French had called him pro-German. The Germans had called him pro-French and pro-English. Stories of atrocities had poured in from all sides. Many times he had called upon the peoples to stop their fratricidal strife, but his speeches had been suppressed. He had tried to alleviate the cruelties of war through the Red Cross and other agencies. They had done a good deal for the prisoners of war.

Then he brushed that on one side and entered into a discussion on the economic results of the war. He, could see no quick way of escape from ruin, no rapid means of recovery. "We must steel ourselves to poverty", he said, and alluded to the great illusions of masses of people, duped by their leaders, that after the destruction of the world's wealth there could be the same prosperity. He spoke sternly of the profiteers and in a pitying way of the poverty-stricken peoples. "Those who profited out of the war must pay most", he said.

HE SPOKE of the lust for money of many employers of labour, and used a gesture familiar in Italy to denote the money grabbers. It was a little gesture of rubbing the thumb against the forefinger which I had seen Italian peasants do. He hoped that there would be more widespread recognition of the rights of the working classes, their fundamental rights of wages sufficient to support their families in decency and health, to educate their children, to have a good roof over their heads without overcrowding in foul conditions. That, he said, is the first charge on employers and those are the natural and legitimate rights of all men, denied at this time to millions of them everywhere.

He reminded me of the Encyclicals on Labour by his predecessor Leo XIII, and described them as more liberal and progressive than any social policy yet fulfilled. He hoped I would try to make them better known by ordinary folk and political leaders who were anxious to improve the status of the working classes, for Leo XIII had set out and analysed in great detail the principles of social justice, and laid down the foundations of economic welfare.

He spoke very movingly, I thought, about the horror and tragedy of the war and of the heritage of hatred which it had left behind. A good peace and a lasting peace could not be built upon hatred or revenge. Humanity must first learn charity, and comradeship, and a new brotherhood of men across frontiers. If another war were to be avoided there must be charity and peace in the hearts of peoples.

I went back to my hotel and wrote down the interview in detail and at considerable length. Then I paid another visit to the Cardinal who had obtained this great favour for me and asked him whether he would read and pass what I had written. "No, no!" he answered. "Not a word! You can write what you like and publish what you like provided it is the truth. We trust you."

MANY PEOPLE of liberal views were surprised and impressed by the ardent desire of the Pope for justice to the common man, and by his condemnation of the money grabbers and profiteers. His plea for charity and peace in the heart of the world in order to avoid a new war was read, no doubt, by the world's statesmen and politicians, and by the younger intellectuals over cafe tables, and by the fathers of sons who would be old enough for the next war if it came. But it had no effect whatever on the course of history. Its warning and its wisdom were utterly ignored, and those people of power who may have read it did exactly the contrary of the Pope's emotional and noble pleading.

He had pointed the way to peace. They took the other road to war by selfish economic policies throttling trade, by hostile combinations, by betraying the League (of Nations), and by political hatred and corruption, until out of all that there was the devil to pay.

Another Handiwork Of CIA

HOPE

by A Special Correspondent

AN AMERICAN hospital ship "HOPE" has been in the port of Colombo since April. It arrived, the announcement said, on a charitable mission. From the very first days of the ship's stay in Ceylon the local population were struck by the strange behaviour of many members of the crew. The impression was created that medical aid to the Ceylonese was only meant to conceal other aims having nothing to do with philanthropy.

The Ceylonese papers noted time and again that the doctors on the American hospital ship most unwillingly undertake treating serious cases that really require their aid and go after cheap propaganda effect primarily. Although there are 140 hospital beds on the ship the

American doctors treat no more than 15-20 patients a week. Before accepting a patient they try to ascertain his social status, political views, etc. Preference is given to patients who display loyalty to the United States and who, on recovering could be employed to build up a ballyhoo campaign around the United States' unselfish aid to the Ceylonese.

Another point that is noteworthy is the fact that not all the doctors on the HOPE are highly qualified specialists as American propaganda depicts them. Some of them do not know even the fundamentals and refuse to treat any complicated cases on the ground that in America they had never had to deal with such cases.

Things are no better with the training of local medical personnel, which is stated to be the second official purpose of the HOPE's mission. The few Ceylonese trainees that are taken on board do not in essence get any medical practice. They are mainly used for unskilled jobs such as washing hospital linen, laboratory equipment and toilets. A young Ceylonese doctor tried to ascertain the reason for such treatment. He was brazenly told by the American deputy chief doctor that natives must first learn to use toilets and to wash their hands at least once a day. The Americans' arrogant and haughty attitude toward a people with an ancient culture deeply insults the national feelings of the Ceylonese and reveals the true nature of the Americans philanthropy.

The HOPE's laboratories on the lower deck are engaged in secret research with bacteria and virus. The American doctors regularly despatch expeditions deep into the country to hunt rare pathogenic micro-organisms. Patients, trainees and local journalists are strongly forbidden to approach the laboratories. They are guarded by two strong men with military bearing, who are apparently marines dressed in plain clothes. News has leaked into the Ceylon press that several

doctors from the HOPE are working on an assignment from the Defence Department to develop new types of lethal bacterial weapons. Their mission is to collect and study living cultures of a recently discovered "arbo" virus which causes the so-called *marburg disease*. In most cases the outcome is death. The disease cannot be cured by any known medicine. The Americans believe that the Ceylonese lemurs are carriers of this virus.

IT HAS ALSO been learnt that the doctors from the HOPE are actually employees of the American military bacteriological centre at Fort Detrick and were included in the crew of the HOPE on the Pentagon's insistence. The bacteriological experiments carried out on the ship are not only impermissible because they are part of preparations for criminal bacterial warfare. They are fraught with immediate danger to the local population since they deal with exceptionally virulent micro-organisms capable of causing horrible epidemics. The menace of these diseases spreading is heightened by the fact that the American doctors, as is shown by the facts pertaining to the stay of the HOPE in other countries (Indonesia, Guinea, Peru, Ecuador and Nicaragua), test the vaccines they have developed on a number of unsuspecting patients. Naturally, these patients may easily become carriers of disease. At any rate during the ship's stay in these countries strange flare-ups of diseases had been noticed. The diseases were those not found ordinarily in these areas.

ALTHOUGH American propaganda claims that the HOPE's voyages are financed by private corporations and philanthropists, the American Ambassador in Ceylon Mr. Corry, had to admit that a considerable part of the money for this charitable mission comes from the so-called Asia Foundation. The press openly stated that this foundation is backed by the Central Intelligence Agency, Americans spy service. That is why the Indian Government recently turned down

the services of this foundation and ordered its representatives out of the country. The HOPE formerly belonged to the U. S. Navy. In 1958 it was allegedly turned over to charitable organisations on personal orders from President Eisenhower. Knowing the American order, it is difficult to imagine that this action should have been carried out without the interference of of some highly influential organisations as, for instance, the CIA.

There is reason to believe that the stay of the HOPE in Ceylon serves CIA aims to a good degree. This is indicated, for one, by the suspicious activities of certain members of the crew who are trying to collect secret political and economic information, to establish confidential contacts with various sections of the Ceylonese public. They try by means of bribery to set up pro-American groups able to ensure the steering of a pro-American line in the country's politics at the needed time. The Americans are working particularly actively in this respect among the Buddhists. It is in this connection that we should view the Americans intentions to leave a group of the crew for permanent work in the country after the HOPE departs. The experience of Guinea makes it clear that the CIA agents, disguised as medical men, are employed extensively to carry out various types of subversive action.

In addition to everything else work on the HOPE is something like a practical school for the training of American military doctors for subsequent service in the criminal war against Vietnam. Doctor William B. Walsh, who heads the HOPE project, proudly wrote in an American magazine recently that he succeeded in recruiting 119 doctors from the HOPE's crew for dispatch to Vietnam. It can easily be seen that this training in cruelty with regard to the local population is one of the major elements in training the crew of the HOPE for "work" in Vietnam.

American press reports say that the 9 - 10 month stay of the Hope

in Ceylon will cost no less than 5 million dollars. This tremendous sum is spent, in essence, not for the good of the Ceylonese people. It does them harm as it does other peace-minded nations of the world. If this money was made available to the Ceylonese authorities it could have been spent to build dozens of hospitals and to significantly improve the state of the country's medical services. But Washington does not do this.

The aid that the Americans claim to be extending to the people of the developing countries by dispatching the HOPE is actually a farce. It serves the aims of the United States imperialist policy. That is why the Ceylonese public protest against the further stay of the ship and demand that it leave Ceylon immediately.



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Peking's View of Czech Crisis

Outcome Of "Revisionist" Policies: Fruits of U.S. — U.S.S.R. Collaboration

Peking, August 30,

The *People's Daily* today publishes an article by its commentator entitled: *Deal Made at Bayonet Point.* The article reads as follows: "After despatching troops to occupy Czechoslovakia, the Soviet revisionist renegade clique brought Czechoslovak revisionist chieftains Dubcek and company under escort to Moscow for "talks" and dished up a so-called "communique on Soviet-Czechoslovak talks" on August 27. This is the outcome of the pressure exerted by US imperialism on the Soviet revisionists and intensified US - Soviet counter-revolutionary global collusion. This is a dirty deal which the Soviet revisionist renegade clique has made at the point of its bayonet with the Czechoslovak revisionist renegade clique to free itself from its present predicament. This is another big shameless-betrayal by the Czechoslovak revisionist renegade clique, a most clumsy fraud with which the Soviet and Czechoslovak revisionist renegade cliques try to hoodwink the people of Czechoslovakia, of the Soviet Union and of the whole world.

"OUR great leader Chairman Mao has pointed out: 'The governments of the imperialist countries, though they engaged in counter-revolutionary activities everyday, had never told the truth in their statements or official documents but had filled or at least flavoured them with professions of humanity, justice and virtue. The so-called "communique on Soviet-Czechoslovak talks, cooked up by the Soviet revisionist renegade clique, a gang of social-imperialists, is a typical official document of imperialism....

"...The so-called *communique* on the Soviet-Czechoslovak talks

shows the unprecedentedly miserable and isolated position of Soviet revisionist renegade clique after its sending of troops to Czechoslovakia. It believed at first that after the occupation of Czechoslovakia it would be able to ride roughshod at will and maintain its dominant position in the whole modern revisionist bloc. But it turned out that its wishful thinking had fallen through. The Soviet revisionists' act of aggression has aroused the Czechoslovak people to resistance and met with the opposition of the Soviet people and condemnation by the revolutionary people the world over. Meanwhile, the entire modern revisionist bloc is in a pandemonium and even some of the followers of Soviet revisionism have voiced complaints which they had never uttered before. The Soviet revisionist renegade clique is in a dilemma in Czechoslovakia. Withdrawal is out of the question and hanging on is well nigh impossible. Being at the end of its rope, the Soviet revisionist renegade clique, like a cornered beast, staged the ugly farce with the help of its bayonets.

"US imperialism took a hand in the Moscow talks which were a component part of the intensified US - Soviet collaboration on a global scale. On the Czechoslovak question, the Soviet revisionists and US imperialism both scrambled and collaborated with each other. US imperialism, while giving tacit consent to the Soviet revisionists' dispatch of troops to Czechoslovakia, brought pressure to bear on them, urging them to attach first importance to the over-all situation of US-Soviet relations. The chieftains of US imperialism Lyndon Johnson and Dean Rusk openly asked the Soviet revisionists to maintain "reason", to "have second or third thoughts" and

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not to engage in "excessive measures" against the Dubcek clique. Fully understanding these hints, the Soviet revisionist renegade clique is quite anxious in trying to stabilize the situation in Czechoslovakia. People can see clearly that both US imperialism and Soviet revisionist social - imperialism are playing power politics, using Czechoslovakia as a chip in their political bargaining. Both of them are the worst enemies of the Czechoslovak people.

FROM the very beginning, the Czechoslovak revisionist renegade clique led by Dubcek has openly called on the people to refrain from resisting the armed invasion by the Soviet revisionists. Now it has knuckled under and capitulated under the bayonets of the Soviet revisionists and has accepted the terms of surrender which forfeit state sovereignty and bring humiliation to the country. It has again and again "appealed" to the Czechoslovak people to "keep calm", to "act with discretion", to do everything "to prevent a senseless shedding of blood" and to prevent at all costs a "conflict" with "an army equipped with modern weapons", etc. In a word, it has asked the people to be willing slaves of the fascist occupation troops of the Soviet revisionists. This has crudely laid bare the despicable slavish features of this gang of traitors to the nation. The revisionist renegade cliques are not only renegades to the proletariat but inevitably become traitors to the nation in case of aggression by imperialism. This is an iron-clad fact which everybody has seen.

"The Czechoslovak incident has educated the world people. It enables the Soviet people, the Czechoslovak people and the people in other countries where modern revisionist cliques are in power to see more clearly the reactionary nature of the modern revisionist cliques and enables the people of the whole world to see more clearly the reactionary and decadent nature of modern revisionism. At present, the Czechoslovak people are stepping up their revolutionary struggle against mo-

dern revisionism in order to get rid of the occupation and control by the Soviet revisionist renegade clique, to oppose the threat and intervention by US imperialism and to overthrow the reactionary rule of the Czechoslovak revisionist renegade clique. The world peoples' struggle against US imperialism and Soviet modern revisionism is surging forward. The Chinese people resolutely stand on the side of the revolutionary people of Czechoslovakia, the revolutionary people of the Soviet Union and the revolutionary people throughout the world. We firmly believe that the revolutionary struggles of the Czechoslovak people, the Soviet people and the people of the whole world will surely be victorious and the days are not far off when imperialism, modern revisionism and the reactionaries of all countries will completely collapse and all ghosts and monsters will be utterly destroyed."

HSINHUA



In Memoriam

REV. JAMES WILLIAM PERERA JAYATUNGA: PASTOR AND PATRIOT

by James T. Rutnam

A few weeks ago a Tablet was unveiled at a little Baptist Chapel at Kotikawatta along the banks of the Kelani and about eight miles away from Colombo. This was not merely a tribute to a village worthy on the centenary of his birth which fell a few months ago on the 21st April. For Rev. James William Perera Jayatunga, to give him his full name, was more than a local celebrity. He was one of our great national workers in the early part of this century.

Memories are short and History too sometimes nods. While the pursuit of Truth continues unceasingly and while History itself is for ever being re-written (which is certainly a healthy sign), figures and events of the past often take different shapes. Some remain on their pedestal but some others are confined deliberately or inadvertently, to hermetically sealed coffins.

In the present case it is gratifying to find that the members of the family of this Christian and national worker have made it possible for us to recall his services, at the present juncture, and in a way arrest the obliterating erosion of Time. This dutiful tribute on the part of his family is what they had called *pietas* (final duty) in Rome. It took the force of sanction and religion in ancient China. In Ceylon we are often disposed to neglect this sacred duty.

I had heard of Rev. J. W. Perera, which was the name by which he was called by many, for sometime before I met him. He belonged to a family which was one of the first fruits of the Baptist Christian Mission in Ceylon. In a small field extending from Makewita to Kotikawatta the early Baptist Missionaries laboured intensively pre-

aching their Gospel both by precept and example.

In time, the tasks so earnestly performed by the earlier generation of missionaries were handed over to Rev. Perera, among others, and the story of the dedicated manner in which these native successors had rendered their functions is now of the proudest chapters of the history of the Baptist Mission in Ceylon. Rev. Perera fills a very large space in this history and this is well-known.

I wish here to stress on one aspect of his services, which in the rigid definitions of the scope of missionary work in the past would not have appeared to have been a necessary task of a Christian pastor.

I refer to his work as a nationalist, as a Christian patriot, as a village Hampden of the Ambatenapahala Maha Jana Sabha, as a Sinhalese speaking orator on a National Day Platform, as a pioneer worker in the cause of social, economic and political reforms. He did his work unobtrusively but when the call came to get to the front line of protest, this protestant clergyman was never wanting in courage or ardour.

I remember very well how I first came to meet Rev. J. W. Perera. I was twentyone years old at the time, with all the impatience, presumption and idealism of the adolescent. On the 17th December, 1926, I took train at 7-15 a.m. at Maradana, Colombo, for Galle to attend the Eighth Sessions of the Ceylon National Congress that was held at Mahinda College Hall under the presidentship of that redoubtable patriot E. W. Perera.

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R. S. S. GUNAWARDANE, who was one of the speakers at this memorial meeting at Kotikawatta recently was the energetic Secretary of that Congress. Gunawardane is a storehouse of memories. School friend that he was of Bandaranaike, he stood by him at one of Bandaranaike's most decisive moments, that is, when the latter took his first plunge into local politics. Sooner or later Bandaranaike would have arrived at the Premiership, for the plans were charted at Oxford, but Gunawardane definitely hastened this process by offering him what he thought, for very good reasons I daresay, was Gunawardane's own pocket borough at Maradana.

As I stepped into my compartment, a second-class carriage, I found an impressive gentleman arrayed in a familiar garb of those days with a coat and trousers coupled with a cloth over the trousers, dark complexioned, moustached, engaging manners, cheerful, accommodating, moving from his seat to give room for me.

That was J. W. Perera, Christian padre aged about 60. He spotted me as one of the delegates to the Congress as I had a rosette pinned to my coat. Sixty met Twenty, and it was Sixty that was wanting to talk to the Junior. Evidently he was surprised to see so young a man dabbling in politics. Youth wears a coat of profundity to cover an avid thirst for knowledge. Perera was able to reach the heart of the young man in no time, and an animated conversation followed with the Senior exhausting his reserves of patience, and the Junior taxing them to the utmost. That was our first meeting in a train speeding to Galle, both determined to work for Freedom for the motherland. I was encouraged by the old man and tremendously impressed. I remained a friend to his dying day. He died on 4th September, 1936.

Before we alighted at Galle that morning we made friends with several other companions, one of whom was the Kalutara Proctor J. Aloysius Fernando, *Roman Catholic* to the marrow of his bone and *patriot* none-the-less. How well Fernando combined both these functions is the measure of his achievement. He too is now forgotten, but let it be recorded that Aloysius Fernando was the *pater-familias* of a clan that has since ramified with great distinction and success into many spheres of our national life. Another of the companions in the train whom I remember was Clinton de Mel who still remains my friend although, being a hide-bound UNP man, he chose once to vote against me at an election.

As I look back down the years, I come across the names of many who had laboured for their country wholeheartedly, passionately and with great sacrifice. A good many of them were Christians. In these blessed times when the labours of those pioneers had borne fruit, it is mete that we not only remember them but also make it worthwhile for all people in this country to live without any fear or discrimination, with all the benefits that have accrued to this country shared and shared alike by all.

It was easy in those days for the Christians to gain the favour of their Christian rulers. Many did so. But many others, glory be to them, rebelled, and Perera was one of them. He was not against Race. He was not against the White Man but he was against persecution and injustice. He fought against the inhuman division of Caste. He fought against Poverty. He worked for the common good of the common man. He exploded the canard that a Christian cannot be a nationalist in Ceylon. In that he left an example and a memory that should inspire succeeding generations of Ceylonese.

Why UN Attitude

Infuriates The Gibraltarians

by Joseph Garcia

(Of The Gibraltar Post)

Whatever the politicians may say, the Gibraltar issue is basically a human problem.

It boils down to this simple question: Does Gibraltar remain British, and thus satisfy the wishes of Gibraltarians, or should it revert to Spain, and thus satisfy her territorial claim in the General Assembly Resolution of December 1967? The United Nations have gone far towards endorsing the Spanish position and this has infuriated Gibraltar as a whole. The Gibraltarians simply cannot understand how the United Nations, on which they had pinned so much hope, could have possibly denied them the basic human right of choosing their own future. The attitude prevailing at the United Nations has logically sparked Spain to intensify her claim, while at the same time it has made the Gibraltarians more resolute than ever to stand by their freely determined wishes and resist the mounting Spanish pressures. The result has been that the problem, instead of getting nearer a solution, has become more intractable.

HOSTILE SPAIN: Some sectors of world opinion probably do not understand why more than 20,000 Gibraltarians, who are geographically connected to Spain, should have so emphatically rejected the Spanish proposals of May 1966. Spain had called her proposals "generous" and indeed they were from a Spanish point of view. But the Gibraltarians were already enjoying the freedom Spain was offering them. Not only that, but under Britain the people of this proud Mediterranean city had made democracy work.

How could they possibly wish to exchange this working arrangement for one which, however sincere, could well prove a practical impossibility? Besides, the Spanish attitude to the Gibraltarians had been hostile. The many restrictions Spain imposed at the Gibraltar frontier served to generate feelings of intense distrust. The average Gibraltarian still does not understand how he could be offered a bright future with one hand and be hammered on the head with the other.

SIMPLE PSYCHOLOGY: As the referendum of about a year ago showed, there are just a handful of Gibraltarians who would welcome a change of sovereignty. The vast majority, the recent constitutional discussions have shown, are in favour of retaining the link with Britain. The British Government have said they would be happy to achieve a solution to the dispute satisfactory to the Spanish Government as well as to themselves, and one which was acceptable also to the Gibraltarians. But the present Spanish policy, which has succeeded in virtually isolating Gibraltar from the mainland, has not helped to create a favourable climate for constructive dialogue. For the moment Gibraltar is actively engaged in re-orientating its economy to make it less susceptible to external pressures. If Gibraltar is not allowed to live with Spain it will live without her - is the simple psychology of the Gibraltarians.

THE CRUX: Gibraltar's Chief Minister, Sir Joshua Hassan, has been elected to lead Gibraltar since the end of the Second World War when elections were first held on the Rock. To quote his own words: "The key to the problem of Gibraltar will ultimately be found in the heart, the mind and the will of the people of Gibraltar". And he added: "The sooner this is recognised the sooner will the present crisis resolve itself into a solution which is just and honourable to all parties".

This, then, is the crux of the matter. But Gibraltarians now

fear that the United Nations may again support the Spanish claim, which would have the inevitable consequence of making matters even worse. So far trade has been hit and if more Spanish pressure is applied in the future it may do Gibraltar and its people greater harm. But at the same time it will make this same people even more determined to cling to what they think is right and proper. We thus have an instance in which the United Nations, perhaps unintentionally, have helped to aggravate a delicate and already complex human problem.

Catholic National Convention

Man, Religion & The Nation

by Arul Manuel

1. "Man's social nature makes it evident that the progress of the human person and the advance of society itself hinge on each other. For the beginning, the subject and the goal of all human institutions is and must be the human person, which for its part and by its very nature stands completely in need of social life. This social life is not something added on to man. Hence through his dealings with others, through reciprocal duties, and through fraternal dialogue he develops all his gifts and is able to rise to his destiny."

WITH THIS quotation from Vatican Council II, the Roman Catholic Church in Ceylon, through her National Convention, the second session of which was concluded on August 30th, began her document on "*The Church in the Nation*".

The paper continues —

2. "Here the role of religion that constantly reminds man of ultimate values and eternal truths is irreplaceable. The right ordering of human conduct of individuals

and society needs for its inspiration, sustenance and guidance much more than a theoretical adherence even to the best conceived rule of law. It needs religion. To the extent that organised religion fails to provide this higher inspiration and the right motivation in all spheres of human life, to that extent organised religion fails and human life becomes devoid of a basic element essential to it. To the extent that men fail to respond in a positive manner to the invitation of religion to nobler, holier and wholesome living, men fail to attain their truest destiny for which they exist and for which religion is the highest means."

3. "We of the Catholic Church gathered in Convention desire to set forth clearly how the Church conceives her presence and activity in the Nation today. We as Christians believe that Jesus Christ principally taught us that God is our Father who loves all men and is supremely concerned for them. He came to show this love in his own life and to communicate it by word and deed to all men. He came not to judge the world but to save and serve it.

"The Church is the community of believers who put their faith and trust in Jesus. They carry out this mission in the world. They believe that their mission is one of worship of God and love for all men. They must serve the world and in particular the Nation where they live.

"It is the mission of the Church to confront men with the challenge of God's love, to tell them of their own deepest selves, to help purify and illumine their own deepest values and thus to aid them reach their own self-fulfilment both individually and collectively.

"We are aware that these are sublime ideals we set before ourselves. We are aware too that our failure to live these ideals in their purity and clarity and disinterestedness can become a source of many an evil both for the Church and the Nation".

4. "We are enjoined by Christ to serve our fellow-men by our help and witness. We fully commit ourselves to participate in our country's development. Our struggle for emergence from a subject race to independent nationhood has brought with it vast changes in the social, cultural and economic life of the people. We live together with our fellowmen in an organised society in which these changes are taking place. Our role in this society is being one with all, being concerned for all."

5. "We Ceylonese live in a developing country. This term must be used to describe not just a single aspect of our national life, but the whole of it. We are *in via* as a people in search of an authentic national image. In our transition from a colonial period, in which all our differences were submerged under the pressure of a foreign image, to full-blown independent nationhood, we have passed through an adolescent period of self-awareness as Sinhalese, Tamils, Moors, Burghers, etc., This period which is still not over was marked by an acute awareness of racial and religious differences and tendencies to aggressiveness. But we now stand at the threshold of a more demanding stage of our progress to nationhood, when we are ready to move out of and beyond our separate communal and religious identities into a larger and richer unity in which all our separate aspirations are caught up into an inclusive living mosaic."

6. "WE REJOICE wholeheartedly at the forward march of our national culture so evident in the country today. The period of foreign domination saw not only stagnation all round and the alienation of a segment of the educated classes, from their native roots, but also the relative neglect of the development of culture among the masses. The Catholic Community must pledge itself resolutely and unambiguously to the cause of the country's cultural renaissance which will certainly contribute not

only towards the enrichment of culture but also towards social unity and the cultural rehabilitation of the alienated classes."

7. "Language, being an integral part of the people's identity, has loomed large as a problem in the evolution of national consciousness. Language is not a mere functional aspect of human life; it is inherent to our nature as human beings. The native genius of a people can be expressed in no other tongue without violence to the character and the ethos of the people as a whole. It is therefore, a matter for regret that although Sinhala and Tamil are the languages of 99% of the people of Ceylon, English has been enthroned at the centre of social, religious and political life of the country. This position should

now be reversed and recognised at all levels".

8. "Ceylon is a pluralistic society constituted by a number of racial and religious groups. The democratic traditions to which we are committed demand that we hold sacred the rights of all. As such we have to see unity not in uniformity but in diversity recognising the rights of all without the domination of any.

"Christians must identify with the masses of the people whose cultures and languages are still developing. Christians must help to bring these to maturity. This process will itself help national unity. Cultural strength is not a disruptive but an integrative force. Christians must grow in their love and appreciation of all the riches of the past in this land".

WHY DO I LIVE ?

Till someone charts the bearings
Of the Promised Land and spot,
It must suffice, this Earth so bloody,
So bitter-sweet, we've got.
We must trust in Fate and in Tradition !
Yet one question ever haunts me,
Racks me like the Inquisition :
Wherefore do you live ? It taunts me.
Yet let it stand, a sentry starring
Over poems still to forge ;
Let it glare, pitiless and daring,
Shout and grab me by the gorge.
Let it ne'er in darkness vanish.
May it be ever close behind,
Like a curse I cannot banish,
Ring for ever through my mind !
Let it grow and let it fester
In the turmoil and ado !
Let me never find a refuge
From it if I wanted to.
Even though I lurch and stagger
Let me go on, sick and weak,
Pressed to blab I'd be unable,
Pressed to lie I could not speak.
Squeal of floors, the wind's low rustling,
Stars that shine and guidance give,
Mounds of paper, epochs hustling,
Ask me, wherefore do I live ?

Robert Rozhdestvensky

THE BORDERLAND — by C. V. VELUPILLAI

CHAPTER TWENTY THREE

Mr. Tilikeratne

Amaradasa's frequent absence from the cottage did not go unnoticed by his friends. They inferred that he was seeking to establish his interest in the village. When he returned late that evening from the Walauwa he had to be very tolerant with his friends.

"You are a medical man and you can't afford to spend your nights out", teased Chandiran.

"I was in the bosom of the family".

"A very good boy."

"How is the ailing cousin?"

"Very much better."

"That's good news. I suppose her recovery has brought out the best in your artistic temperament", said Gunapala.

"Don't be too personal. Amaray is very sensitive. If his cousin can keep him away from the parlour, it speaks for his good taste.

"Have you chaps finished? I have something to tell you." The manner of speech infected them. They became quite serious.

"Yes, Amaray. Let's hear".

"I want to shift the dispensary. Could use that large room behind your's, Gunapala."

"What shift the dispensary here!"

"Yes".

"All these plans seem to come from your very sick cousin, if I am not mistaken."

"You went to cure her and she in turn has cured you of a very serious malady".

Amaradasa was silent. His friends did not spare him.

"Your cousin must be quite a personality. Quite a sort of master hand at getting things done her own way".

"We must not probe too much into personal affairs. Everybody must assist in a good cause."

That was said with biting sarcasm.

A carpenter was engaged to do the necessary alterations

CHINA

PEKING SECRETS

The emperors of China used to reside in Peking's high-walled Forbidden City, and for a pleasurable change they liked to repair to Hangchow, with its many delights. Today the former imperial residences in both places are occupied by Mao Tse-tung and wife, Chiang Ching. The Chinese press now tells us that during the months Mao spent in Hangchow in the early part of 1966 planning his "cultural revolution", a great conspiracy sprang up against him. Conspirator No. 1, we learn from the newspaper *Wenkuotungshun*, was ex-mayor of Hangchow, Chiang Hua, who the paper demands be "sentenced to ten thousand deaths". His crime is described as follows: "Chiang Hua and his confederates, in order to steal the inner secrets, installed listening devices in the premises then occupied by Chairman Mao and Vice-Chairman Lin Piao. They tapped telephone wires, examined Chairman Mao's, Vice-Chairman Lin's and Comrade Chiang Ching's correspondence. They secretly planted people to copy and photograph confidential documents and materials and to question Chairman Mao's entourage. Agents collected what had been thrown away in the wastebaskets in Chairman Mao's living and office rooms, put the pieces together and copied or photographed them". Brief reports of Mao's quarters having been bugged were already put out by the Peking press and radio, though without names or details, some weeks ago. They were seen abroad as a sign that Mao and Chiang Ching were launching another drive to get rid of various people in high places.

in the room to accommodate the dispensary. It was to serve as stores cum Consultaation Room till he finally shifted to the village.

In the midst of these drastic changes Amaradasa suffered from a secret injury, a wound deep within him caused by the unaccountable behaviour of Sundari. In retrospect, it occurred to him that if he had completely given up Sundari and devoted his affections to Menike, he could not feel any hurt. He failed to divine the state of his mind.

By a strange coincidence Sundari became, scarce, distant and indifferent. She avoided him. He felt that a link had snapped.

A fortnight after the shifting was completed Amaradasa listlessly moved about his Consultation Room lost in thought. This, small, unpretentious place meant so much to him. For him it held the memory of his early struggles, hopes and fears. He was sad to leave it.

The telephone rang. It was Sundari. Her voice was dry and harsh. Unhurriedly he went to the parlour. She was at her little table in an extreme state of agitation. Her face was deeply flushed and her eyes burned with indignation and she breathed hard as if a heavy weight lay on her chest. Menike's picture lay spread on the table. He could not believe his eyes. He was amazed and puzzled as to how it came to be here. A tiny slip of paper was pasted at one corner of the picture with the words "With compliments from Mrs. Tilikeratne". There was no mistake about the hand writing.

"Nobody need send me this picture to impress me that you are an accomplished painter."

Her voice was emotion-packed and haughty.

"How did you get this picture?"

"It came to me by post. You seem to be spending a lot of time with other men's wives !"

"Why are you so angry?"

"Angry ! I have paid for my folly."

"I am a little confused and don't understand what all this means. I'll come a little later when you have cooled down. May I take this picture."

"No, Mr. Amaradasa. Must return it to whom it belongs. Now you may go".

"Thank you Mrs. Nayagam. I am sorry to have polluted your house". He turned away abruptly. Sundari felt a pang inspite of herself. She held her head in ther hands and closed her eyes. She wanted to cry.

Amaradasa was at his wits end. Why did Menike act like this ? Why did she send her picture to this woman. It was a mystery beyond his reckoning. To cool his nerves he

JOB FOR MOUNTBATTEN

Lord Mountbatten of Burma finds himself at the head of yet another stimulating enterprise. He has been elected chairman of the Council of Atlantic Colleges, whose object is to promote international understanding through education. In a BBC broadcast, David Hutchinson recalled that the first - and so far the only Atlantic College was established six years ago, in the ancient east of St. Donat's on the south coast of Wales. It is an international finishing school for boys, training at present 235 students from 35 different countries for university entrance. These young men live, study and undertake sporting and other outdoor activities together for a period of two years. The college at St. Donat's was founded by Dr. Kurt Hahn, who had earlier established the famous school at Salem in Germany, and then the school at Gordonstoun in Scotland where the Duke of Edinburgh and Prince Charles were educated. As at these schools, great importance is attached at St. Donat's to physical fitness, the development of initiative, and also an awareness of the lot of other people throughout the world. Above all, it is believed that international understanding is best promoted by undertaking difficult and sometimes dangerous projects, such as mountain or sea rescue, with boys of other nationalities, so that each learns to rely upon the skill and courage of the other. The second Atlantic College is likely to be in the German Federal Republic. Eventually, it is hoped, several more will be set up in various countries.

wanted to take a breath of air. He closed the dispensary and went out for a stroll.

For over an hour he walked on goaded by his tortured thoughts. A thousand questions assailed him. "Why did she send the picture to her?" "Is it merely to spite her or is there anything more than that?". No satisfactory answer emerged from these questionings. Sundari's last words of insult pummeled his ears. "Now you may go". She wanted to return the picture to whom it belonged. Who was it, he asked himself. To clear the "mess" he decided to go to the Walauwa and so he returned to the dispensary.

As he closed the windows, for a fleeting moments his eyes lingered on the smoky green of the mountain and the white dome of the dagoba below. This scene had been a source of infinite peace to him, portent with a meaning of prayer. He became aware of a car stopping outside and expected it to be a patient. Quick steps came in and he stood face to face with Sundari's nocturnal guest.

"You are Mr. Amaradasa", he asked.
 "Yes".

The visitor had the roll of canvass. The very sight of it angered Amaradasa. He spread the picture on the table with trembling hands "She's supposed to be taking treatment under you."

"Who are you?"
 "I am her husband."

For a split second Amaradasa was stunned. As he recovered everything became clear to him like the clock-work inside a glass case. His anger became limp.

"I want an explanation, Mr. Amaradasa."
 "You must get it from the right quarter."
 "Your reputation will suffer, Mr. Amaradasa."

"Please do not bother yourself about me. I request you to leave the picture where it is and go."

"Is that an order?"
 "I do not believe in violence, Mr. Tilikeratne".

Tilikeratne stood rooted like a tree. He began to sweat all over. He had the feeling of being trapped and looked pitiful.

"Our meeting is not pleasant. Should we prolong this?"
 "Very Well".

Tilikeratne left the picture and slouched out beaten. Amaradasa sat tired and exhausted. His inside that blazed like an over heated metal suddenly became cold and brittle. He did not know how long he sat in that state. He woke up from a strange and fantastic dream. The true tragedy of life was stranger than any episode in fiction. Why life is such an unfortunate mess, he asked himself. But why did Menike send the picture to this woman. What was the claim Tilikeratne still had over her? It looked an end of a long journey.

He went down to the town to get a cab to go to the Walauwa. None was available. Moodily he made his way to the Railway Station.

ARGENTINA

ECONOMIC SUBVERSION

When General Juan Carlos Onganía's military government came to power in Argentina in June, 1966, it announced that it would "encourage foreign investment". Since then, foreign monopoly expansion especially from the United States—has assumed such proportions that even the Argentine government is worried. According to the newspaper *La Razon*, General Onganía has ordered the intelligence service to investigate the "absorption by foreign capital of certain banks and industrial enterprises". The reason for this order is that the U. S. monopolies, not wishing to aggravate the situation in Argentina, are laying hands on her economy more covertly than openly. *El Economista* writes that the controlling pockets of shares in Argentine companies often pass into foreign hands "in absolute silence". The weekly names twenty of the biggest industrial firms and banks which have latterly been taken over by foreign interests, notably North American. The situation is beginning to disquiet Argentine business circles. The weekly *Primera Plana* reports that they are planning to submit a number of bills to the government to put an end to the economic plunder of Argentine. Judging by everything, it is this step that has prompted General Onganía to order investigation into the undercover infiltration of foreign capital into the Argentine industry.

FILM PAGE

3rd Week

CAPITOL—PLAZA

10 a.m. 2, 6, & 9.30 p.m.
and at 7 other centres
M. G. R. Sarojadevi
K. R. Vijaya Manohar
Asokan in

NAAN AANAIYITTAL

63rd DAY

LIDO

9-00 a.m. 1-30, 6-00
& 9-45 p.m.

- RAJ KAPOOR
- VYJANTHIMALA
- RAJENDRAKUMAR

in
Raj Kapoor's

SANGAM

Technicolor

70th DAY

KINGSLEY

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

- RAVICHANDRAN
- JEYALALITHA
- NAGESH
- MANOHAR

in

NAAN

Eastman Color

2nd WEEK

GAMINI — SAPPHIRE

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

Meenamovies

RUHUNU KUMARI

● **RUHUNU KUMARI**, Meena Movies latest production released through Cinemas Ltd. now showing at *GAMINI, SAPPHIRE* and other centres, narrates the tale of two lovers, their sincere love, the split arising from a misunderstanding, and their unity, despite the lover being crippled by a motor cycle accident. This sentimental melodrama, with its appeal for family audiences provide all the desirable ingredients, humour and action mixed to the proceedings. The highlight of the movie, are the two fights well composed and executed by Robin Fernando, who also features in the film. The direction by W. M. S. Tampoe is generally competent and commendable the way he has handled some of the amusing incidents, and the movie is, by and large, engrossingly presented. Nita Fernando is lovely as ever, smartly attired, and portrays her role as Deepthi with grace and charm. Roy de Silva as Nihal does a good job of acting, and there is fine supporting performances from Dommie Jayawardene, Stanley Perera, Anthony C. Perera, Hugo Fernando, Lilian Edirisinghe and others in the cast. The pleasant musical score is by Tilak Karunatilake.

● **CHUKA**, Paramount Pictures release, now showing at the *LIBERTY CINEMA*, is set on a lonely frontier outpost, manned by military misfits and commanded by Colonel Valois (JOHN MILLS), who is obsessed with the fear of finding out whether he is a coward or not. The fort is well supplied but in the centre of Red Indian country where the inhabitants are starving. Into this desolate setting comes a stagecoach escorted by a gunfighter, Chuka (ROD TAYLOR) and carrying Veronica (LUCIANA PALUZZI), a young widow, who was in love with Chuka when he was a boy working on her father's ranch, and Helena (ANGELA DORLAN) who is in her charge. Along with the garrison the new comers are trapped when the Red Indians decide to attack the fort rather than stay. It is the Colonel's decision to stay and

fight rather than to accept the advice of Chuka to ride off alive and leave the food for the Red Indians, and it is this decision which results in the bloody action packed finale. When the battle is over, Hanu (MARCO ANTONIO), the Indian Chief, the last to leave, stops at the gate for a look around. He sees Chuka and Helena. Chuka puts his pistol to the girl's head. Then in disdainful payment of an old debt, Hanu turns and rides away. Among the bodies scattered around the devastated fort a single grave is found and hanging on the cross at its head a gunbelt with empty holster. This movie in colour, a Rodlor Production, is produced by Rod Taylor and Jack Jason, and directed by Gordon Douglas.

● **GREAT MOTION PICTURES** like great paintings, great books and great adventures are timeless. They endure through the ages, and in a great many instances grow greater and more significant as entertainment with the passing of time. Invariably they can be seen again, at the very least once and in many cases more than once, by those who have enjoyed them before. But, more important, every few years there comes to film-going maturity a new generation of audiences who have not seen the earlier classics, and to these young people such



M. G. Ramachandran, Jeyalalitha and Nambiar in a scene from the Tamil movie RAASIYA POLICE 115 (Eastmancolor), a Thriller, to be released shortly in the Ceylon Theatres Ltd. circuit.

motion picture masterpieces are brand new entertainment. This is true the world over. It is in this spirit that Paramount is releasing Cecil B. DeMille's production THE TEN COMMANDMENTS on the 3rd at LIBERTY CINEMA, and the movie has a timeless quality and an enduring appeal to people of all ages everywhere.

In the development of the motion picture medium, no man has been a greater innovator, a steadier force or a more skilled craftsman than Cecil B. DeMille. He made the first full-length picture THE SQUAW MAN in 1913. His last production was THE TEN COMMANDMENTS. Cecil B. DeMille's motion pictures have been seen by one and a half times the total population of the entire world. His film dramatisation of THE TEN COMMANDMENTS is the biggest production in the history of the screen. Then years were spent in planning the production of this movie. Three years were devoted to research and preliminary exploration, three years were required for preparation

and writing of the script and, finally, more than two years were spent in the actual filming. An imposing cast, as enormous as the film itself and unparalleled in its combination of distinguished players, was assembled by De Mille from the screen, stage, television and radio, blending the top talents of every theatrical field.

● **CARRY ON CLEO** the tenth film in the Carry On series and the twenty-first production with which producer Peter Rogers and director Gerald Thomas had been jointly associated, is the next attraction at the REGAL THEATRE. In this movie Cleopatra has been given the full Carry On treatment. Eastman-color and lavish sets make this movie the most costly and ambitious of all the series, bringing to the big screen the laughter hit of the decade. The Queen of Egypt was, in her time, a target for both Julius Caesar and Mark Antony. Without wishing to change the course of history, Carry On sights are brought to bear on a similar set of circumstances. This involves Caesar, Anthony, ancient Britons, vestal virgins, Roman slaves, the Ides of March and everything else connected with the historical facts of this episode, to make it a hilarious comedy. Scriptwriter Talbot Rothwell has mixed all the ingredients

well together, and Sidney James, Kenneth Williams, Kenneth Connor, Charles Hawtrey and Jim Dale bring out the flavour together with Joan Sims, Sheila Hancock, Julie Stevens, Tanya Binning and Amanda Barrie as the urging Queen.

Air Conditioned
LIBERTY
 Rod Taylor — Ernest Borgnine
 John Mills in
CHUKA
 From 3rd Oct.
 Cecil B. Demille's
THE TEN
COMMANDMENTS

95th GRAND DAY
CENTRAL (Maradana)
 2, 6, 9.30
 K. S. GOPALAKRISHNAN'S
PANAMA
PASAMA



Rajshree and Jaishanker in a scene from the Tamil Movie SELVA MAGAL, Ceylon Theatres Ltd. release, now showing at the SELVAMAHAL and EROS.

2nd Week
EMPIRE Air-Conditioned
 Terry Moore
 IN MGM'S
A MAN CALLED DAGGER
 in Colour — Adults Only

Air-Conditioned
REGAL 3rd Week
 Dirk Bogarde - Susan Strasberg
 in
THE HIGH BRIGHT SUN
 in Colour

ELPHINSTONE—ROXY
 Henry Jayasena - Malini Fonseka
 Joe Abeywickrema
 Nilanthi Wijesinghe
 in G. D. L. Perera's
Dahasak Sithuvili

SELLAMAHAL
 Jayashanker — Rajshree
 in
SELVA MAGAL

5th Week
GAIETY
 Ravichandran - Jayalalitha
 in
MAADI VEETTU
MAPILLAI

6th Week
CROWN
 Rajshree — Jeetendra in
 V. Shantaram's
GEET GAAYA
PATTHRON NE
 in Eastman Colour

SAVOY Air-Conditioned
 Sean Connery as James Bond
 in
THUNDERBALL
 in PanaVision & Technicolor

MUNNESWARAM TEMPLE

THE HISTORY OF SRI MUNNESWARAM TEMPLE (Tamil)
by *B. Sivaramakrishna Sarma*
Published by the author, 144, Munneswaram, Chilaw. Price Rs. 3/-

There are three or four famous Hindu temples in Ceylon, and one of them is the temple at Munneswaram. The significance of this Munneswaram temple is that, it is the temple where all religious denominations of the Ceylon population come to worship in large numbers. The role of this temple in bringing about the national unity of Ceylon can never be belittled. So the temple is not merely a place of worship but a living and dynamic force that forms a link in achieving many desired results from the national, social and religious points of view.

Such an important temple needs to be known in its historical, religious and ritualistic setting and significance and the author of this book is to be congratulated for taking pains in collecting and presenting the valuable information regarding the temple. The book has been well-planned and written commendably with research and scholarship.

THE first chapter of the book introduces to us, the physical and religious atmosphere in which the temple is situated and goes on in the second chapter, to describe the popular stories current among the people handed over by a long tradition and the Epic and puranic statements regarding the temple. The third chapter give us the historical information and tells us how the temple has been so popular with the great kings and emperors of Ceylon. The fourth chapter deals with the special features of this temple, and in the fifth and the sixth chapters the

book turns out to be a practical guide by giving information on the daily and special pujas and on the annual festival. The seventh and the eighth chapters are concerned about the past important religious and ritualistic events that took place in the past history of this holy place. The ninth chapter is a study of the temple from the sociological point of view and the author remarkably points out the impact of the temple on the society of Ceylon. The tenth, the last chapter is on the role of the temple as the source house of fine arts.

The seventeen appendices found in the book are as useful as the main chapters of the work. The author is careful in showing that none of his conclusions on the temple is mere speculation and so he has enriched the book by giving exact reference to historical and other works. The sacredness of the book is multiplied by the message given by His Holiness the Jagadguru of Sringeri Math Sharada Peetham, and the pictures of the idols worshipped in the temple.

The author assures us in the preface that a Sinhalese and English translation would be ready soon and we urge him that the English and the Sinhalese versions would really be a boon to the non-Tamil knowing people. Finally it is to be mentioned, that the getup of the book is good and the printers are to be congratulated for this. In the second edition, and in the Sinhalese and English versions of this book the author would do well to be careful to avoid the print-mistakes that have crept into this book as it was hurriedly brought out.

G. SUNDRAMOORTHY, (M.A.)
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WORLD WATER EXPERTS CONVENE IN JERUSALEM

Some 300 of the world's top experts on water development and usage came to Israel for the week-long meeting of the 17th International Congress of Limnology, which opened in Jerusalem on 12 August. The Congress, sponsored by the International Association of Theoretical and Applied Limnology — the world body which concerns itself with the usage and development of fresh water sources — is attended by participants from 35 countries, including nine delegates from Africa and four from Asia, including delegates from Ceylon. From Eastern Europe there are representatives from Romania and Czechoslovakia. "Man's future well-being depends on adequate water supplies", Professor Moshe Shilo, of the Hadassah Medical School in Jerusalem, told a Press Conference on the opening day of the Congress. "The ever-increasing danger of pollution of the world's water supplies lends urgency to the work of the international body. For us in Israel, this problem of pollution may also affect our only fresh water lake, the Kinneret." Pointing out that among the participants are experts who have contributed greatly to the development of the water resources in the Middle East, Professor Shilo stressed that the discussions, which deal particularly with the water needs of the Middle East, "will think in terms of the total area's needs and not along the present political borders."