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modest and charming as he is cultured and refined.

Professor Eliezer, who came from Ceylon to join the University of Malaysia nine years ago, has carved his name in the annals of university education. Hundreds of students testify that as a lecturer he was loved and liked, and it will be difficult to fill the vacancy created by his departure.

Great as Professor Eliezer's career was on the academic side, his work in the cultural and religious spheres was perhaps still greater. It could be said of him that he is a good Christian gentleman.

M. W. NAYARATNAM, President, Malayan Ceylonese Congress, Kuala Lumpur.

JAFFNA MUNICIPAL ELECTIONS

Dear Sir, A few members of the defunct Municipal Council, Jaffna, in the name of the rate-payers, are agitating for an early Municipal election. Those who know the trend of affairs in the Jaffna Municipality are aware that this is only a parrot-cry of a few self-seekers.

The various Municipal works now being handled by the Municipal Commissioners are making good headway at minimum cost to the rate-payers. Money and Municipal works are all well-supervised. Arrears of taxes are now a thing of the past.

Building the new Model Market at a cost of 3 1/2 million Rupees is to be started next month. The Jaffna Public Library building is proceeding according to plan. Improvements and extensions to many of the Jaffna roads, which were in a state of disrepair for years, are now being attended to. The Subramaniam Park is being extended and improved to add to the amenities of the town.

Such good works are well-nigh impossible when our Municipal members continue their hobby of manoeuvring to propose periodical votes of no-confidence, and creation of new Mayors from time to time, thus causing frequent breaks in the policy and continuity of efficient Municipal administration. The hand-of-Municipal corruption is now stayed.

The best service our quondam Municipal members could now do is to stand down for Municipal elections. Jaffna has had enough of them.

AUSTIN SAVANIMUTTU

A SERVICE OF THANKSGIVING

FOR THE LIFE AND WORK of Miss E. S. Vyavanathar (Sinnappillai Acca) will be held on Friday, 5th April, 1968, at 5-00 p.m. at the C. S. I. CHURCH, UDUVIL.

Unveiling of the Photo in the School soon after the Service. ALL ARE WELCOME.



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

Rates

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Calendar of Events

- April 3 & 4: "April Showers" at the Udavil Girls' College. April 4: Thanksgiving Service in memory of Mrs. E. S. Vyavanathar at the Udavil Church at 5-00 p.m. April 5: Thanksgiving Service in memory of Mrs. E. S. Vyavanathar at the Udavil Church at 5-00 p.m.

ORDINATION AND INDUCTION

A Service of Ordination and Induction of Messrs. Ronald Ben Ebenzer and John Winston Delano Gauder to the Collegiate Ministry of the Dutch Reformed Church in Ceylon by the Presbytery of Ceylon was held at the Dutch Reformed Church, W. Mendah, Colombo, on Thursday, the 21st inst., at 9.30 a.m. The Rev. B. C. D. Mather, Moderator of the Presbytery, presided over the service and offered the Ordination Prayer. The ordination was done by the laying on of hands by the ministers, and the right hand of fellowship was given by the ministers and elders of the Presbytery. The Charge to the Minister was given by the Rev. D. B. B. Churching, and the Charge to the Congregation by the Rev. A. B. Vaidyanathan. Mrs. Ben Ebenzer and Mrs. John Gauder presented their children at the ordination. The service came to a close with prayer by the Rev. Ben Ebenzer and benediction by the Rev. John Gauder, the newly ordained.

In the course of his sermon, the Rev. B. C. D. Mather recalled that the Dutch Reformed Church in Ceylon has entered into a new era in our history as a Church in Ceylon. All three years our history has been marked by the activities of our Sister Churches across the seas. Today we are about to ordain two of our men, trained in our own Seminary, taught by our own men, right here in Ceylon. This is the first time in our history that two men are going to be ordained together. The theme of his sermon was "The Church and her Marks". First, the Church is God's creation. It is God's family. God's Temple, the Body of which Christ is the Head. The second distinguishing mark of the Church is the preaching of the Word and the administration of the Sacraments. The third is her ministry. Her ministers are stewards to the household of God and shepherds of His flock. Finally, she has another important mark of the Church - of Love. "Love reflecting the God of Love who sent His only Son to redeem us and whose sacrifice we live by day by day; Love in and amongst the ministry; Love in the Consistories; Love in and among the members; Love in and among the family. Love is the outflow of Christian Living".

UDUVIL GIRLS' COLLEGE CANDIDATE WINS THE FIRST PRIZE IN CHRISTIANITY

Miss Himil Rajah of Udvil Girls' College has won the First Prize of Rs. 100/- which is the Methodist Church awards to the candidate from Northern Province who came out first in Christianity. The G. O. E. (Ordinary Level) Examination each December. This Prize is for 1967. She is daughter of Mr. C. O. Rajan, retired Principal of Manu's English School, Udavil, and Mrs. R. J. H.

THE JAFFNA ACADEMY

The Jaffna Academy, on the recommendation of the Regional Director of Education, Jaffna, has been recognized by the Commissioner of Examinations to present Students for Ceylon General Certificate of Education for the Ordinary Level, Advanced Level and University Entrance Examinations. Students of the Academy can therefore appear for the above Examinations through the Academy and not as private candidates.

PERSONAL

Mr. V. Mahadeva, Region 1 Archdeacon, Kannan, Gnanan, and Mrs. Mahadeva, and their children, who have been spending a three month holiday with Mrs. Mahadeva's mother, Mrs. J. A. Selvadurai, at Vaddukoddai, leave for Gnanan on the 12th of April.

FAREWELL

The School Council of Jaffna College organized the traditional farewell function for the retiring teachers for Mr. P. W. J. Muttiah who had retired from active service at the end of 1967 after more than forty years in the profession, of which 22 years were served at Jaffna College as a teacher of English and Head of the Department of English.

The well-organized function began at 9.30 a.m. on Wednesday, the 27th inst., when Mr. Muttiah was led in a procession from the main entrance of the school, flanked by the students of the College along the route. He was galloped by all the representative school organizations.

The farewell function was presided over by Mrs. N. Kusumamma, the President of the School Council. The Principal of Singaperumal made the speech in English and Miss Indrathay Valuvelil made the speech in Tamil. The address was read by Mrs. P. Karunakrishnan, the Principal. Mr. S. V. Balasinghiam, paid a tribute to Mr. Muttiah's services. He referred to him as a dedicated teacher who belonged to the old band of hand-picked teachers. He was a disciplinarian, a spokesman, a good teacher and methodical in all his ways. It was regretted that the wife could not attend the function.

After a presentation made by the Council, Mr. Muttiah replied. He was so grateful to Jaffna College for taking him back into the staff, when he wanted to return here from another school. He showed concern about the complicated problem the modern student faced in the school. He also conveyed his gratitude for all that the Council had done. The function came to a close with the singing of the College Song and the rest of the day was spent in a holiday in his honour. The School Council then entertained him at tea.

OBITUARY

Mr. William Espartham Spencer. The death occurred on Wednesday, the 10th inst., at the General Hospital, Jaffna, after a brief illness of Mr. William Espartham Spencer, Malayan Pensioner. He was 71 years of age at the time of his death, and his wife, Mrs. Spencer, pre-deceased him 22 years ago.

His remains were removed to his residence "Iligady Walawa", Mantpaya, and the funeral took place at 4.30 p.m. on Thursday, the 14th inst. The Rev. L. N. Hitchcock, assisted by the Rev. Sam Alfred, conducted the service at home. During the course of the service the Rev. L. N. Hitchcock said that Mr. Spencer had lived the biblical life - span of three score and ten and lived it well in the world and in the home. He was a devout Christian and took keen interest in social service. The committal rites at the General Hospital were conducted by Rev. L. N. Hitchcock.

The deceased leaves behind his children - Wesley, Stanley, Princes and Sherline; Sisters, Mrs. Helen Theilman, and Mrs. E. Espartham; and a host of friends and relations to whom his loss.

Mrs. Emily Nesamannah Kudithanthy

The death occurred last Friday, the 22nd inst., at her residence at N. Star of Emily Nesamannah, wife of the late Mr. T. Kudithanthy. A daughter of this late Mr. Kappilal Luther, she was 83 years of age at the time of her death. The funeral took place the next day, the 23rd inst., at 9.30 p.m. The service at home was conducted by the Rev. R. B. Hoile, assisted by the Rev. K. M. Mills. The Rev. Mr. Hoile, in the course of his sermon, speaking of the deceased lady, said that, in spite of the fact that a large number of misfortunes had occurred in her life, she bore them up well and kept her faith and did in the Lord. The remains were then removed to the St. James' Church burial grounds, N. Star, where the committal rites were performed by the Rev. R. B. Hoile.

The deceased leaves behind her three sons - Jayasingh, Dharmaratnam, and Arasaratnam - a daughter Angimular and her husband Mr. Luther. Espartham, daughter-in-law Thevaram, a daughter Mrs. S. Sinapoo, a brother Mr. D. T. Luther (retired Station Master), several grand children and a large number of friends and relatives to whom her death.

REV. J. T. N. HANDY CELEBRATES SILVER JUBILEE OF ORDINATION

The Rev. John T. Handy celebrated the 25th anniversary of his ordination as a priest yesterday. A grand-son of the late Rev. T. P. Handy of the C. M. S. and a son of the late Rev. Charles John's College, Jaffna from 1889 to 1908, and Acting Principal for three years from 1899, Mr. John Handy went to Malaya at the early age of 16. After his education there, he became the Private Secretary of the Chief Justice of Malaya. He then enjoys the distinction of being the first Asian ever to enter the Malayan Civil Service. In addition to his official duties, he evinced great practical interest in all activities of the work of the Church, being Chairman of the Church, Warden, Lay Reader and Manager of several schools of the Church. In 1942, when the Japanese occupied Malaya, Bishop Wilson of Singapore who is now Bishop of Birmingham was suspected by the Japanese to be a British spy and was ordered to be put in prison. The Bishop therefore ordained at a brief service, necessitated by the circumstances, Mr. Handy, who was at that time the Commissioner of Labour, as Deacon and Priest to look after his work. The Rev. Mr. Handy was himself suspected to be a spy. But that did not deter him from performing his pastoral duties in accordance with his own conscience and with what he believed to be the will of God. He was of great help and assistance to Bishop Wilson, who suffered great physical torture and was imprisoned during his incarceration. When the War ended, Mr. Handy returned to the Civil Service and he was entrusted with the important work of rehabilitation, which he performed to the satisfaction of all. The British Government showed its appreciation of Mr. Handy's services by honoring him with the title of M. B. E.

In 1961 he returned to Ceylon and for several years functioned as the Secretary of the Diocese of Colombo of the Church of Ceylon. He is a Rural Dean of the Diocese and is at present assisting in the work of St. Mary's Church, Kopya, and Christ Church, Jaffna.

Mr. Sam. P. C. Fernando conveys his appreciation of Mr. Handy's appearance in the Ceylon Observer, Magazette Edition of yesterday, and the Times of Ceylon Weekender with these words: "His upbringing and the Civil Service has made him a gentleman of rare refinement; the Church has made him a humble minister in the service of God; and the combination of both has made Rev. Handy what he is - a man, loved and respected wherever he goes." We heartily agree and hasten to add our own congratulations to him on his jubilee.

OLD GOLDS WIN BASKETBALL CHAMPIONSHIP

The Northern Province Basketball Association has been running an Inter Club Basketball Tournament in Jaffna for the last one month. Seven Clubs took part in it. The final matches were played on the floodlit courts at Jaffna College, Vaddukoddai, last Wednesday and Thursday, the 27th and 28th inst., from 8.00 to 9.30 p.m. each day. On Wednesday the match was under the patronage of Dr. W. L. Jayasingham, the President of

A SERVICE OF THANKSGIVING AND PRAISE

for the LIFE AND WORK of

STEPHEN S. KARTINGESU (Evangelist, Methodist Church)

will be held on Thursday, 4th April, 1968, at 4-00 p.m. at VANNARPONNAI METHODIST CHURCH.

ALL ARE WELCOME.

Devotional

I KNOW HIM NOT

By the Rev. Dr. James S. Mather

After being a follower of Jesus Christ for over three years, Peter denied Him, and said, "I know Him not," St. Luke 22: 57. By saying so, he did not mean to cut himself off from His Lord from that day, or to have nothing more to do with Him. I believe he only wanted, for the time being, to avoid getting involved in a case, where the prosecutors were quite strong and well organized, and the accused seemed to be in a weak position. He wanted to avoid any contact or conversation; which might put him into any danger; in other words, Peter denied Jesus to avoid any inconvenience or trouble for himself. He was concerned about his own self-preservation. Peter was like the priest and the Levite who passed by the wounded man, being half dead on the lonely road, see St. Luke 10: 30-34. They did not want to get involved.

This is a most common form of denial of Jesus Christ, today. Often we fail to avail of opportunities which should be seized and made good use of, to bear witness for our Lord. The reason is that we wish to avoid getting involved; and we would rather prefer to be silent, or neutral, or sit on the fence. Where the Church is the mouth-piece of God, and should speak out, on His behalf and in His Name, and proclaim His message, as the Old Testament prophets often did, "Thus saith the Lord," we today often keep silent. There are real religious issues, underlying many of the problems our country is confronted with, at this time. They are God-given opportunities to witness for the Truth. But like Peter, we do not want to get involved. Why? In some places, the reason is fear of unpopularity; we do not want to be criticised, or attacked, and thus allow our dignity to be lowered in the estimation of the average man. Too many people today are concerned about the prestige and the preservation of the Church. In the Sermon on the Mount, our Lord said, "Ye are the salt of the earth." The salt that is successful in its self-preservation is all the time in its jar or bottle, and is useful only for exhibition purposes, and it fails to do the work it exists for. In the present state of our country, the Church of Jesus Christ, our Lord has a great mission to fulfil, as never before. It is easy to be brave for things no one will attack, or criticise us, or find fault with what we say. When the Word of God is ignored, or ridiculed, or spat upon, or openly attacked, we deny our Lord, as Peter did, when we fail to witness for Him, for the reason that we do not want to get involved in His mission, and suffer any inconvenience.

Jaffna College, and on Thursday under that of Mr. R. Sundralingam, Superintendent of Police, Jaffna.

The Old Golds (Jaffna College) emerged champions, unbeaten in the tournament, which was run on the round robin system, each team meeting every one else of the other teams. The Patriatics were the runners-up, while the Navy secured the third place.

The presentation of the trophies took place on Thursday night, after the matches were played. Dr. J. B. Selliah, the President of the Association, was welcomed by Mr. and Mrs. Sundralingam, expressed deep appreciation of the great interest Mr. Sundralingam was taking in the sports activities of the Northern Province, and competitive tournament run by it. He said that Basketball was a fine game, which should be introduced into villages. While it was a very strenuous game, it helped to keep those who played it in good physical condition. It also helped to develop excellent sportsmanship, particularly the admiration by Mr. Sundralingam distributed the trophies. Mr. W. B. Gnanaratnam proposed the Vote of Thanks.

Great credit is due to Dr. J. B. Selliah, the President of the Association, for the success

Letters to the Editor

MAN OF DEDICATED SCHOLARSHIP

Sir,

'The life of a man is a journey, a journey that must be travelled, however bad the roads or the accommodation,' says Oliver Goldsmith.

The man who at the end of that journey can thank himself alone for the happiness he enjoys is truly blessed, more so if he can, like Professor Eliezer, look back on a life of eminence and distinction with the tranquil satisfaction of having attained the heights through his own unaided efforts, by sheer intellect and industry alone.

The career of Professor Eliezer is unique in the almost triumphant way he went through life, winning success after success and never touching anything he did not adore.

Professor, lecturer, writer, barrister, scholar, orator - he was all those things and, what is more, excelled in each, showing how remarkably gifted he was beyond his fellows.

The farewell function held in his honour recently was a telling demonstration of the esteem and respect in which Mr. Eliezer is held, as much for his qualities as a man as for his distinction as a Professor.

It is seldom that balance and poise, courtesy, intellectual strength and integrity are so harmoniously blended as in this most likeable personality - as

ful only for exhibition purposes, and it fails to do the work it exists for. In the present state of our country, the Church of Jesus Christ, our Lord has a great mission to fulfil, as never before. It is easy to be brave for things no one will attack, or criticise us, or find fault with what we say. When the Word of God is ignored, or ridiculed, or spat upon, or openly attacked, we deny our Lord, as Peter did, when we fail to witness for Him, for the reason that we do not want to get involved in His mission, and suffer any inconvenience.

Peter said, 'I know Him not,' and we exclaim, 'What a lie!' But, in a sense, what Peter said is true. It was because he did not know Jesus that he really denied Him, and avoided getting involved. Peter did not know Jesus, that with Him it is not numbers that mattered. Jesus was one, against a huge crowd, when He stood before Pilate. His strength is in the Divinity of His mission. He said many a time that He came from God, was sent by Him, see St. Matthew 23: 37; St. John 6: 38; 7: 29; 8: 42; 9: 4; 10: 36; 17: 8, 21; 20: 21. His Gospel is invincible, and irresistible. Let us not be afraid of the difficulties or complexities of the situations we face, or because we are a small minority. St. Paul wrote, 'Our sufficiency is of God.' If we love God and put our trust in Him, we shall boldly witness for Him; but if we live for ourselves, and are self-centred, the danger is, we deny our Saviour and Lord, as Peter did, and say, 'I know Him not,' since we act as if Christ had no answer to our manifold problems and needs, when He is really the 'Hope of the World'. And in Him there is the answer to all our problems,













Carry Each Other's Burdens and so live out the Law of Christ

J. B. PHILLIPS

This is the text of the Meditation led by Miss Grace J. Paul in the Service at the Cinnamon Gardens Baptist Church, Colombo, on the World Day of Prayer, March 1 1968.

On his first missionary journey which was through the province of Galatia, St. Paul had many gentile converts. On his return he hears that these converts are being harassed by Jewish teachers who maintain that only strict obedience to Mosaic Law brings a man into right relationship with God. They even challenge St. Paul's apostolic claim. St. Paul is very upset. To fortify his converts he writes a very personal letter "in his own hand". He exhorts, "Carry each other's burdens and so live out the law of Christ," the law of Christ that has superseded Mosaic Law—Love of God, the first commandment, and the second is like unto it, Love of one's neighbour. These fulfill Mosaic Law.

What does this mean in contemporary Ceylon? It exhorts us to become involved in a life of loving service which carries out the real intention of the law. By that true-to-life short story of the Good Samaritan, Jesus taught that the Samaritan, who became involved in the difficulties of the trader going from Jerusalem to Jericho, had the neighbourliness which the priest and the Levite did not have. With quick and easy communication and transport the frontiers of neighbourliness are moving out from one's village and township to embrace one's country and, in ever-widening circles, the whole world. We need not labour the point of how to become involved in our immediate neighbourhood. But in a country that is multi-religious, multi-lingual, and multi-racial, what relevance has this exhortation of St. Paul to our contemporary life?

In the wake of Independence there are two major drives: one is to attain meaningful nationhood and the other is to effect rapid economic advance. In the effort to attain these ends, national unity which is the one integrating force of a nation must be maintained, while permitting every ethnic, cultural, racial group to make its contribution to the nation-state. The dangers to national unity are that a majority, cultural or ethnic group or party, may identify itself with the nation making use of the state for its self-interest. On the other hand, the demand for self-determination of minority groups may lead to disintegration of the nation-state.

The Church and Christian organisations could organise adequate political education for members, for youth and adults alike, to confront these realities of public life and to understand public responsibilities. We, Christians, could thus be involved in developing an informed electorate.

The World Council of Churches is conducting a Lay Institute at Bossey for Christians in secular professions. Many have gone there from Ceylon. Doctors go there to learn how they can be witnesses to their faith in their professions. Lawyers who have to devise oftentimes compromises for the success of their cases, journalists who have to make half-truths out of truths? to catch public attention go with doubts and problems on how to reconcile truth with their professions, how to approach secular work in the light of Christian revelation. Some professionals ask for ordination not to be put in charge of parishes, but to go back to their professions and there to be witnesses.

Christian witness especially in a non-Christian country like ours must be articulated in the secular work, at home in the duties of wives and mothers in shopping, marketing, in offices as cashiers, stenographers, teachers, nurses, doctors, bankers, administrators, and lawyers. Secular work is the scaffolding for the structure of the nation-state, and our task is to make the secular sacred.

I am in close touch with a lady who was once a pupil of mine of remarkable intelligence, a Ph. D. in Bio-Chemistry, she runs the only animal labo-

ratory in the Madras University, to which are affiliated many colleges. This is the only University in the whole of India that gives a post-graduate course in Nutrition. In her laboratory she tests foods on white rats because their digestive system is exactly like the human digestive system. This involves the testing of not only digestion and assimilation but also of excretion and bone ash—quantitatively and qualitatively. For this she has to maintain a leak-proof sewage system and a chemically pure crematorium. This is as far as the requirements of the college go. But during vacation she takes the results of her research to the villages with her students, showing what combination of foods available in the villages can give the village family a balanced diet within its means, and how to cook them. One of her findings, for instance, is the rich calcium content of a very thorny shrub which is very troublesome even as a weed. But the thorns are only on the fruit. Therefore, when the shoots are tender and before the weed flowers and fruits form, it can be carried rich in calcium. One of her ingenious ways of taking the results of such research to the village is to weave them into a playlet with village characters and with officers of the Departments of Rural Development and Health thrown in. She tapes records the playlet and puts it on boards of a puppet-stage in the village and thus provides relaxation, recreation and education. She and her students make themselves involved in rural development and nation building with Nutrition, their special field.

At Vellore Medical College, with other teaching hospitals, there is a hospital built and equipped like a Rural Hospital. Before a student is considered as having completed the requirements for the first degree in medicine, she or he must work three months in this hospital. This is compulsory. Medical students here are trained to be involved in the life of rural areas.

The story of Vinoba Bhave is the story of rejuvenated rural India. His philosophy is that land, like air and water, should be accessible to all, but not necessarily that it should be shared equally. Similarly, the gift of wealth implies the distribution of surplus wealth.

Bhoo-dan of his philosophy has now become a comprehensive term for all sorts of gifts—gifts of love, intelligence, gift of means of cultivation and the gift of labour as well as of land and wealth—for the uplift of the poor and backward classes.

Free gift of 50 million acres of land for the landless is his goal. The vast areas of land already offered, accepted and distributed, the growing number of village-folk who have benefited by it, the devotion, moral earnestness and talent devoted to the Movement and the methodical manner in which it is carried on have dispelled all doubts about the practicability of this movement. It carries the burden of the landless in India. Coming nearer home, our Government has launched many Shramadana projects. The word Shramadana is coined from two Sinita words, *shramaya* and *danaya*. *Shramaya* literally means an individual's mental and physical abilities, and *danaya* means sharing. *Shramadana*, therefore, means an act of sharing one's faculties of mind and body without the expectation of any reward, other than the general benefit accruing to the community. To signify the idea of Welfare of All, Mahatma Gandhi popularised a new word, *Sarvodaya*. So the movement is now known as *Sarvodaya Shramadana*—Giving and Sharing for the Welfare of All.

Having received inspiration from Vinoba's great movement, in Ceylon the Sarvodaya Shramadana movement is gaining ground. It is a voluntary organisation with headquarters at Maradana Road. The first practical application of Vinoba's philosophy was the adoption of a backward village by a group of Nalanda students. For two weeks the students toiled with the villagers. The village was awakened from its slumber. A dynamic Community Centre programme was initiated. The Government has now declared this movement an approved charity. Tens of thousands in all ranks of life have volunteered in village projects, including open well, multi-purpose project, community buildings, construction

of minor irrigation works and canals, digging wells and building cottages for the homeless. The development of 100 villages in a four-year scheme is under way.

Since the observance of the Women's World Day of Prayer is organised in Ceylon by the Y. W. C. A., it would be relevant to remind ourselves of the development programmes of the Y. W. C. A. at Udawalpala in the Kurunegala district. There was happy collaboration when the project was initiated a few years back between the Municipality of Kurunegala and the Y. W. C. A. A plot of rural land was released on a 99-year lease. A Community Centre was built with funds from the National Y. W. C. A. and the Local Association. Donations also came in to supplement the budget. Opportune labour came from an ecumenical World Camp Team through the National Christian Council of Ceylon. Full-time or part-time workers have been employed. Volunteers have helped all along. Projects have had their ups and downs. But there is still the potential for development, possibly on a larger scale, to embrace the whole village, with this Community Centre as the focal point for cultural activities. A sustained programme of corporate effort of a Church auxiliary with the Local Association of the Y. W. C. A. and the Rural Development Department of Kurunegala is a possibility. It could even be one of the 100 villages in the four-year plan of the Sarvodaya Shramadana Movement.

The Y. M. C. A. has recently launched on a venture of a new type—Joint Action in Fellowship and Service with Women's Organisations of other Faiths—Buddhist, Hindu and Islam. The initiative came from a World Y. M. / Y. W. Consultations held recently in Kandy. After an exploratory seminar sponsored by the National Association, led by experts in various fields of public service, and with glimpses into women's activities in other lands through films, a Community Service Project has been initiated.

We cannot take it to be just an accident that our Island Home, small though it is, is the home of the four living Faiths of the world. God must have a purpose in this. Many more such bridges as this may be built over religious barriers in our country to meet human needs to collaborate with God in His purposes for Lanka, this land of many faiths.

I heard over the radio the other day that the Lions Club is training a core of agricultural labour including tractor-servants which can be hired on reasonable terms. This can be verified from Mrs. Lorna Wright. It may be possible for some Church that owns a fairly large piece of land to hire this service to initiate a farm project to be maintained by the Youth Fellowship of the Church in particular with the people of the area and thus become involved in the National Grow More Food Campaign.

Mr. D. W. B. Kahawits, Chairman of the River Valleys Development Board, has confronted us earlier, and now in the recent supplement to the *Daily News* on Independence Day with the human problems involved in the Uda Walawa Project, Uda Walawa—Lanka's mightiest river. 35,000 families of colonists have been settled there. The colonist wrenched from his village where everyone is known to everyone else is a non-entity here. He is lonely and depressed. He has not had to consider agriculture beyond home economies. He and his occupation are now brought within the scheme of national economies. He must be helped to orientate his life to his new environment and to this new outlook on his occupation. In the evening when work is over some relaxation must be provided through a Community Centre to replace the relaxation he used to have in his village by bottiquas or on the common yard between his and his neighbour's cottage.

There are also isolated families of experts and technical officers who have not yet consolidated themselves into a Social Group. The Public Relations Department of the River Development Board is trying to identify ourselves with multi-purpose project,

The War in Vietnam FROM FAR AND NEAR

(Resolution of the East Asia Christian Conference—Assembly, Bangkok, February, 1968.)

W. C. C. EXECUTIVE COMMITTEE AUTHORIZES BLAKE VISIT TO GREECE

At this time when the war in Vietnam is reaching a new height of destruction incompatible with God's will for peace, this Assembly dares to hold its Assembly, for we believe that "In Christ, all things hold together".

Mindful of the war-weariness of the people of Vietnam and of their hopes for peace, and of the immense destruction already caused in that country, of the suffering and death already incurred, and of the requirements of the Vietnamese and South-east Asia generally, the Assembly declares that its deepest concerns are the following:

1. We believe it imperative, in the name of justice, peace and order, that the fighting be de-escalated, that a cease-fire be arranged, and that negotiations be carried on for a peaceful settlement. We do not wish to see a bigger war. We ask that all parties to the conflict consider anew their objectives in the light of the present situation. We call for a cessation to all military activities and for a peaceful settlement. Objectives that are too high and too rigidly held are likely to produce prolonged and even escalatory warfare. We appeal to both sides for flexibility and restraint.

2. The Assembly expresses its deep concern for the integrity of the country of Vietnam. Since the subject of the rule and control of outside powers, in the immediate situation, we believe that peace can be restored, and the integrity of the country in part restored, by negotiations in which all parties to the conflict (the Government of the United States of America and its allies, the National Liberation Front) recognize that primary responsibility for negotiating a peaceful settlement rests with the Government of South Vietnam and the National Liberation Front. We believe that in this way the fundamental nationalism of the Vietnamese people will be allowed to take a powerful part in shaping the peace. We appeal to all interested Governments, especially in Asia, to press for and support all initiatives for negotiated peace.

3. The Assembly expressed its concern over the long-range issue of peace in South-east Asia as a whole and in Asia generally. We note two different views on this matter.

The first would express itself thus: "Peace in Asia is most seriously threatened by the expansionist claims and potential of Communist China. The first step must be to contain China within its present limits essential to peace in Asia". It is particularly stressed that security measures to contain China will provide time for the

in the words of our text, to be involved and to experience the upsurge of national pride over what has been achieved. We must go where the people have gone, not so much to evangelise, as to take the Christian Presence across limiting denominational barriers. It could be one instance and practical application of Christian Unity. The Uda Walawa has been stopped on its course to fill a large reservoir, in the words of the Prime Minister, "to bring under the plough" acres and acres of land that has been lying fallow all these years. The project also involves a new Hydro Electric Scheme.

There should also be our involvement in the sufferings of the peoples at War in countries that have just emerged into independence and the Western Power involved in what is said to be the effort to stem the tide of Communism. Our involvement could be very effective through persistent intercessory prayer.

List us drink deep from the well of our faith through the scriptures, worship, the sacraments and fellowship and irrigate the fields of secular life in whatever area we are placed. It may be that some of its waters will seep down in God's good time and bubble out in quest of God's supreme revelation in Jesus Christ, in this world or the next.

In humility and very diffidently I have presented some suggestions not that they are applicable as presented, but in the hope that they may provoke thought as to how we can become involved in our neighbourhood which now extends to the uttermost corners of the world.

There are also isolated families of experts and technical officers who have not yet consolidated themselves into a Social Group. The Public Relations Department of the River Development Board is trying to identify ourselves with multi-purpose project,

The Executive Committee of the World Council of Churches has agreed that it would be desirable for its General Secretary, Dr. Eugene Carson Blake, to take advantage of an early opportunity to visit Greece in order to confer with ecclesiastical and government authorities.

This consensus was reached on February 21, the second day of the Executive Committee's four-day annual meeting held in Geneva, after the body had heard a report on actions already taken by the W. C. C.'s Commission of Affairs (O. C. I. A.)

Dr. O. Frederik Nolde, Director of the O. C. I. A., reported that a letter had been sent on November 17 to the Prime Minister of Greece, Mr. Georgios Kollias, protesting the mistreatment of political prisoners.

On the basis of recently published reports by Amnesty International, citing specific cases of torture, Dr. Nolde said a second protest would be forthcoming.

In addition, two investigations are planned. The O. C. I. A. is presently studying an appeal on a constitutional law to the Greek courts. It has asked O. C. I. A. commissions in European countries to look into allegations that threats have been made against Greek migrant workers critical of the government.

The Executive Committee also passed a resolution protesting the "flagrant violation of the human rights" of 35 South-west African convicted of terrorism in Pretoria court. Nineteen were sentenced to life imprisonment and the rest were given lesser terms. The Committee called for the immediate release and repatriation of these prisoners.

The Committee received a report from the O. C. I. A. which stated that the international community has accepted standards proclaimed in the Universal Declaration of Human Rights and called for condemnation by the international community.

Strengthening and development of other countries in Asia.

The second would say, "Peace in Asia is threatened primarily by the domination of outside powers. The long colonial period has led the way to a new situation in which outside intervention is still a reality. In the absence of the international peace, the alternative is co-existence among ideologies and societies of different nations, and the development of nations".

It is essential that there be an early, negotiated peace in Vietnam. The achievement of peace in Vietnam will not necessarily solve the major problems suggested above. We believe that solutions to them may be found according to the following principles:

- The development, in the setting of the growing world community, of national strength and selfhood.
- Recognizing the demands of the modern world community for the achievement of economic development and human rights, as essential ingredients of national strength and selfhood. Where outside or foreign assistance is needed, we ask that it be supplied so as to further these elements of national strength and selfhood, and not given to further the narrow interests of the donor or co-operating foreign power.

The achievement of national security in the context of international action and responsibility rather than of independence and the Western Power involved in what is said to be the effort to stem the tide of Communism. Our involvement could be very effective through persistent intercessory prayer.

The Assembly endorses the E. A. C. C. Conference on Church and Society held at Seattle and the support of the United Nations Secretary General and others, the work of the World Council of Churches, the National Council of Churches in the U. S. A., in exploring avenues of peaceful solution and urges its members to continue their efforts in their search for peace.

We ask our Churches and Councils to immerse themselves in immediate solution to the conflict.

We ask the members of our Churches and Christian everywhere to pray unceasingly for peace and justice in Vietnam, for the leaders in whose hands power resides, who therefore bear heavy responsibility and who suffer in fear, pain and homelessness, and for our brethren in Vietnam, both North and South.

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