

THE BURMA CAMPAIGN SOCIETY NEWSLETTER

September 2005

Number 7

THIRD ANNUAL GENERAL MEETING OF BCS. 12th May, 2005.

The Chairman opened proceedings by giving a brief summary of the previous year's events and of his own numerous activities on behalf of the Society.

He announced the holding of the all-day, 60th Anniversary Symposium to be held on 7th September and, on behalf of all those present, thanked the Hon. Secretary profusely for the great imaginative effort and the enormous amount of work which she had put in to bring to fruition the plans for this unique occasion. Nothing like it had ever been done before and nothing on this scale had previously been attempted by BCS.

Finally, he emphasized his desire, repeated at the end of the meeting, to devote the coming year to emulating the All-Burma Society by bringing BCS membership up to three hundred. He asked that all existing members should do their utmost to help in achieving this ambitious target.

The Hon. Treasurer presented the Accounts, and the Budget for the coming year was approved. All the existing Committee Members and Office Holders offered to stand again and were duly re-elected, Mr. Sadao Oba agreeing to continue as an Email Committee Member.

Among other distinguished guests, the Japanese Ambassador attended the subsequent luncheon.

John White

ZEN: A HEARTFELT APOLOGY.

Editor's Note

As a child, Ina Buitendijk's husband was, with the rest of his family, interned in Java by the Japanese. The effects of the deprivations and sufferings which he endured are with him still. Learning of the part played by Zen monks in the Japanese war effort, Mrs. Buitendijk, a longtime practitioner of zazen, wrote to every Rinzai monastery in Japan, asking how such a betrayal of the true spirit of Zen could have taken place, and seeking apologies.

One result of her determined and persistent efforts was the most remarkable official letter from any organization that I have ever read. I believe that, at the present juncture in the history of international and interpersonal relations, it has lessons for us all, and I make no bones about printing it in full without editorial intervention of any kind.

Dear Mrs. Buitendijk,

Please forgive my long delay in answering you. After receiving your letter, Myoshinji, convinced of the need to apologize officially for its policies during the war, has been engaged in the various preparations necessary for its response as an institution. Last September at Myoshinji's semi-annual General Congress, the sect's highest decision making body, a resolution was approved with the following general contents.

In the past our nation, under the banner of Sacred War, initiated a conflict that led to immense suffering and

destruction both at home and abroad. The Myoshinji School sincerely regrets the fact that, in the prevailing mood of popular support for the war, it not only failed to oppose the fighting but actively cooperated in supporting it. That this conduct was in accord with national policy at the time does not excuse it. Myoshinji has reflected upon its actions and repents its past errors. On this basis, it pledges that in its continuing efforts to promote the Zen teachings and foster world peace it will fully respect the various lifestyles, value systems, beliefs, and religions of all the peoples of the world.

We regard this declaration as a first step in a process of self-examination and repentance, a process we have attempted to further by having the various committees and study groups connected with Myoshinji investigate and verify the facts of our wartime activities, so that everyone in the School may be fully and equally aware of them.

The war began with the Japanese attack at Liu-t'iao-kuo, and the consequent Manchurian Incident expanded to a full-scale invasion of China, and eventually spread throughout the Chinese mainland, Indo-China, the Malay Archipelago, the Philippines, and the South Pacific islands. It took over 20,000,000 precious lives in the Asia-Oceania region and inflicted horrible suffering and destruction upon countless human beings, not only of Asian ancestry, but also of European and mixed-blood descent in the former Dutch East-Indies. Each and every Japanese involved must recognize his or her responsibility for this conflict, and reflect upon it in a spirit of sincere repentance and reform.

This applies particularly to us, the Buddhist clergy, who must ask ourselves why we --who preach compassion and vow to avoid the taking of life --- aided and abetted the war effort. It is important that we get to the cause of this, so that we may learn the lessons enabling us never again to repeat such errors. The first thing is to recognize the facts as they are and frankly to admit our mistakes.

The facts are as follows. As the territories colonized and occupied by Japan increased, the Myoshinji School established branch headquarters and missions there and willingly cooperated with the colonization policy. With the start of the war the School offered prayers and gave sermons in support of military victory, dispatched military chaplains who actively encouraged war sentiment, and supported the arming of ordained clergy to serve on the battlefield. It formed the Rinza League for Patriotic Service (Rinzaishu Hokoku Kai), heading a system that carried out military drills, conducted fund-raising drives to purchase military aircraft, and otherwise supported the war effort both spiritually and materially, under the rallying cry of "Preach the Dharma and serve the Nation."

The most important point, however, relates to the very core of our School's teachings. In violation of the basic principles of Shakyamuni's Dharma and disregard for the lessons of our Zen ancestors' lives, we identified in a completely unprincipled manner with the militarism of the times. Thus our School took such Zen expressions as "Life and death are one", "Die the Great death", and "Perfect freedom to give life or take it away", removed from their original spiritual context, and used them to help send people off to the killing grounds. Under slogans like "Carry on the Sacred War!", the School fanned the war sentiment, going so far as to claim that "If Shakyamuni Buddha had been born in Japan ... he would have proclaimed, as the first principle, the Imperial Way".

We must face these shameful facts and admit that we were mistaken, regardless of what the national policy may have been at that time. Through our actions we were in part responsible for a conflict that brought suffering and death to numberless people throughout Asia, including our own nation of Japan. To those victims --- including your husband --- we would like to extend our sincerest apologies.

It will require time and effort to investigate the root causes of these errors and implement the reforms necessary to ensure that they never happen again, but I am confident that, with the full involvement of the Myoshinji organization, this can be done in the near future.

In the course of our investigations we have learnt that, though few in number, there were priests who persevered in their unyielding opposition to the war, and as a result lost their lives or were jailed for the entire duration of

the conflict. It is most deplorable that Myoshinji was unable to provide any support for these individuals.

Over fifty-seven years have now passed since the end of the war. That it has taken this long to admit to our own errors is something I can only offer my deepest apologies for. At the present moment in history, with terrorist acts followed by reprisals, followed by further terrorist acts, the world faces a grave crisis in its attempts to maintain peace and to honor the value of human life. As the representative of the Myoshinji School, I vow that we will deal with our past mistakes in a spirit of sincere reflection and repentance, and that we will do what we can to act in full accordance with the teachings of Shakyamuni Buddha and our Zen ancestors. We must resolve to live in the spirit of the truly religious, who maintain these teachings even at the cost of their very lives.

In closing, I would like to offer my heartfelt prayers for the health of you and your husband.

Yours sincerely,
Kei'itsu Hosokawa,
Secretary General
Myoshinji School of Rinzai Zen Buddhism.

RECONCILIATION CEREMONY AT THREE WHEELS.

Saturday, 20th August.

Rev. Professor Sato conducted the Ceremony and gave a talk on World Peace and Gagaku Music, centered on his meeting with the Dalai Lama, the wartime rescue of the dragon head of the Shogyoji Temple bell and the continuation of the oldest traditional music in Japan, following the purchase, on the insistence of Ven. Reion Takehara, the then Head Priest of Shogyoji, of a set of Gagaku instruments, towards the end of the war during a period of great hardship.



Rev. Pr. Sato Kenmyo Sato Leading the Chanting before the Buddha Shrine

A message from Satoru Yanagi, printed immediately below, was read out and Masao Hirakubo spoke of the inception of his efforts, together with Hirwen James and Gwilym Davies, to retrieve the ashes of those who had died in the war and to drive ahead the process of reconciliation between the British and Japanese soldiers who had fought against each other in Burma.



Masao Hirakubo addressing the gathering with Phillida Purvis to the right

As Chairman of BCS, Masao had invited Col. James Evans, who was a Major in 1/4 Ghurkas, 48 Brigade, 17th Indian Division, to attend and speak to the meeting. With great modesty, he recounted a number of his wartime experiences and his subsequent attitude to them, and spoke most movingly of his sudden meeting with a Japanese infantryman who fired his rifle at the same moment as he killed him with his revolver. Because Japanese rifles fired small, solid metal bullets which penetrated deeply without making large entry wounds, he had survived the encounter. Most remarkably, he said that in a way he felt that he owed his life to that Japanese soldier so long ago.

John White

MAY LONDON REST UNDER A SKY OF PEACE.

A Message to the Reconciliation Meeting at Three Wheels from Satoru Yanagi.

As I write these few words of welcome for this special occasion, I feel very sorry that I am unable to see you all gathered together at Three Wheels today. I would like to ask all of you over there to forgive me for my absence, due to the uncertainty of my health. I am now eighty-four years old.

During the Second World War, I found myself wandering along the borderline between life and death in the battlefields of Burma. Back in Japan, though I prayed for peace, it has to be said that I was quite unable to rid myself of a certain uncomfortable feeling towards the nation and people that I had fought against during

the war; something that for a long time caused me a great deal of distress. However, thanks to the thoughtful arrangements made by the Head Priest of Shogyoji Temple, whilst still in this state of mind I attended a memorial service, held at Three Wheels on 7th December 1997, for the British and Japanese soldiers who had lost their lives during the Second World War.

On being introduced to this wonderful place, I was able to encounter Mr. Hirakubo and many others in a dimension beyond national boundaries, race and religion. Hearing your sincere prayer for peace all my ill feeling gradually melted away.

In this special place of encounter I met Mr. Maurice Franses, who had once stood confronting us on the same battlefield in Burma. Words cannot describe how moved I was to meet and get to know him; to shake hands and embrace each other. Since that time onwards I have been coming regularly to see you every August. Each time I visited you all at Three Wheels I encountered wonderful friends. The late Mr. Philip Daniel, who died last spring, is one of those I can never forget. His voice intoning “Shalom” (Peace in Hebrew) still reverberates towards me through the air, a rallying call for the innermost recesses of our consciousness.

So many visitors! I am very grateful to you all for coming together every year to hold this special meeting. I would also like to say a special thank you to Reverend Sato, Mr. Hirakubo and all the other participants today for making such a consistent effort in your daily lives to bring about this special event.

The Head Priest of Shogyoji Temple has been encouraging us to attain ‘inner peace’ by saying that unless we solve our own personal problems, there can be no world peace. The late Pope John Paul 11, who went to heaven last spring, had been working for world peace, declaring that although there are many people who individually pray for peace, there are few who gather in one place to do so. I have no doubt whatsoever that your gathering together is, for you to attain ‘inner peace’ and to pray for peace whilst ‘gathering together in one place.

I pray from the bottom of my heart that you may continue to foster this all- important light and that it may burn ever brighter and stronger with your sincere prayers for peace.

Satoru Yanagi

**INTERNATIONAL FRIENDSHIP AND RECONCILIATION SUNDAY.
CANTERBURY CATHEDRAL.
Sunday, 21st August.**

The Kent Lieutenancy was represented by Deputy Lieutenant Timothy Brett and not by Vice-Lieutenant Viscount de Lisle who, because of illness was unable to do so. The Japanese Embassy was represented by the Japanese Ambassador who was supported by members from his Embassy. The German Embassy was represented by its Minister Plenipotentiary and members of the German Embassy. Two British Legion Branch Standards were on parade and were received by the Dean before the Service began. The three Patrons of the Trust who live in Kent joined the large congregation in the quire and nave.

Introducing Evensong, the Dean reminded the congregation that the theme of the Service was Reconciliation, and this was followed by the recitation of Lawrence Binyon’s line from *For the Fallen* and lines written by Laurens van der Post. Both these were read by veterans — one being a Former European Prisoner of War and the other a member of BCS.

Wreaths were laid before the High Altar by the Japanese Ambassador, the German Minister Plenipotentiary, a British veteran and a Japanese veteran (both members of BCS.), and Japanese children who laid paper cranes. The Service of Evensong followed, in which the Dean gave the Address based on Forgiveness, Reconciliation, and the Challenge implicit in the Kohima Epitaph.



The Japanese Ambassador Yoshiji Nogami giving his address



The Shaking of Hands in Reconciliation

The congregation in the quire then joined those in the nave and heard the addresses given by the Japanese Ambassador and German Minister Plenipotentiary, both of which were also read in Coventry Cathedral, and to witness the shaking of hands at the Compass Rose, as an outward and visible sign of reconciliation. The Japanese Ambassador, the German Minister Plenipotentiary, members of their Embassies and Masao Hirakubo of BCS shook hands with veterans of war in the Far East, North Africa and Europe, before all present were invited by the Dean to shake hands as a sign of friendship and reconciliation.

After the Ceremony, the Dean invited all those taking part to refreshments.

John Bynoe

RECONCILIATION SUNDAY AT COVENTRY CATHEDRAL. Sunday, 21st August.

This year, the Ceremony, followed by Evensong, was held in the presence of the Lord Bishop of Coventry and the Dean of Coventry and attended by the German Ambassador and the Japanese Minister Plenipotentiary.

On this occasion, the German Ambassador's opening Address was particularly noteworthy, indeed moving, unlike many ambassadorial speeches. He said that "Justly the British people have celebrated a great victory after a long and bitter struggle against brutal aggression. But at the same time, they have never ceased also to remember that the former bitter enemies are now close allies, partners and friends. You reached out your



The Procession to the Reconciliation Statue

hand in forgiveness, and the people of Germany are most grateful for this.” He said of his country that “Our Basic Law — by the way, very much inspired by Britain — clearly lays down the guiding principles for modern Germany: respect for human rights as the basis of every community, of peace and justice in the world, the rule of law, and being a democratic and social state as well as a good neighbour and partner in Europe.” He continued with these remarkable words which have, I believe, been said before in Germany, but never officially in Britain. “And so, we do not forget the important part played by the Allied victory some sixty years ago, not only in ending Nazi oppression in Europe but also making possible a new beginning. We too honour those who not only put an end to an evil regime, but also guided us back into the community of civilized nations and onto this better path, the path of a respected country in the heart of Europe.”

The Japanese Minister Plenipotentiary’s Address likewise reflected a changed and changing world. He said “No words can bring back family and friends who gave their lives. No words can erase the memories of the past sufferings. As Prime Minister Koizumi said in his speech on 15th August, for six decades Japanese post-war history has involved showing its remorse about the war through actions. Japan, through its colonial rule and aggression caused tremendous damage and suffering to the people of many countries. Honestly facing these facts, we once again express our feelings of deep remorse and heartfelt apology, and mourn for all victims of the war, both at home and abroad.”

In the course of the ceremony, Philip Malins was warmly thanked by the Dean for his meticulous organization and his strenuous and successful efforts to bring about these annual events. Notable among the British veterans taking part in the shaking of hands were Leslie Dennison, a prisoner of war on the Burma Railway, Denis Dodd who lost a leg in the retreat to Dunkirk, and Bert Evans who was captured on the same day and lost his arm, being the sole living survivor of the barn massacre at Esquebec.

After tea, to which all present were invited, the proceedings closed with Evensong, which, as the German Ambassador, Thomas Matussek noted, was symbolically linked to a celebration of Evensong in the Frauenkirche in Dresden, destroyed by Allied bombers in 1945.

John White

THE COMMONWEALTH WAR GRAVE CEMETARY, YOKOHAMA.

A Ceremony to mark the 60th Anniversary of the end of World War Two was held at 9.30 AM on 15th August. The heat and humidity were already high and severe. However, it was a very solemn and sincere moment, with a prayer by the Reverend of the Anglican Church, a two minute silence and a bagpipe requiem to commemorate 1,800 sacrificed people interred there. Ambassadors, Ministers and Military Attachés of the British Embassy and the Commonwealth Embassies attended and so did others who were concerned. A wreath from the Burma Campaign Society was laid on the altar by Mrs. Yoshiko Tamura, a BCS member in Yokohama, together with the others.

Yoshiko Tamura

THE USE OF MULES IN THE BURMA CAMPAIGN.

In this Discussion Meeting, held at the Nippon Club on the 12th of May 2005, Philip Malins explained that mules have been employed in the British and Indian Armies for over two hundred and fifty years. They were used in World War One on the Western Front, Gallipoli, and elsewhere, and in the Second World War in France, Burma and Italy. There are now no mules in the British Army, but the Indian Army still has some five thousand of them, primarily for use in the Himalayas.

The mule is the product of a donkey stallion and a pony mare and is infertile. It is a stronger animal than its parents. It has a much tougher hide, making it less likely to get gall, and a small, tough hoof which makes it very sure footed. It eats almost anything, but is fastidious about its drinking water and the troops knew that what it would drink was safe for them. The mule not only walks at the same speed as the infantry, but will withstand great extremes of temperature. Philip showed a photograph of a laden mule 'rock climbing' to emphasize the claim that "a mule can go anywhere that a man can go without using his hands".

Mule drivers were trained in animal management, in the packing and tying of loads, and to fight, when necessary, as infantry. The mules were trained by kindness to carry loads and to become unafraid of gunfire. In Burma they were also de-voiced to avoid giving one's position away.

The Mountain Artillery Mules carried over 400 lbs each in pack loads, eight mules carrying the 3.7 inch howitzer with a range of six thousand yards. Taking the components off the mules, assembling the gun, and firing the first round took only sixty seconds.

The smaller Animal Transport Mules could be used in a cart carrying 800 lbs, but in the Second world war were used primarily for pack transport, each mule carrying 160 lbs plus its 45 lb saddle. The loads were tied with baggage ropes or contained in a universal carrier hooked onto the steel saddle tree.

Philip Malins described the use of mules in capturing the strategic town of Budalin, the roadhead to Southern Burma. He coordinated 1,350 mules in three companies, crossing the six hundred yard wide, fast flowing Chindwin River with small rubber boats and outboard engines, the mules swimming, trailing behind. At one point some mules fell thirty feet in an unbroken fall, but all survived, the impact cushioned by the loads. Budalin was captured in time for the 14th Army not to be delayed by the monsoon, enabling motor transport then to be used.

The Japanese made amazing thrusts with horses over difficult country, but were always glad to capture mules, which they regarded as superior to horses.

As the war in Burma progressed, the Allied forces had the benefit of almost total air supremacy, enabling supplies to be parachuted or, in the case of grain, free dropped without parachutes in two sacks one inside the other. The combination of air supply and mules was brought to its highest development in Burma. Mules were also flown in gliders, but experiments in dropping them by parachute were unsuccessful.

The mule company commander's job was particularly tough in operations, but it was a wonderfully satisfying life.

John White

FILMING THE WAR IN BURMA.

A Discussion Meeting on 1st March, 2005 was held at the Nippon Club, at which **Frank Worth** showed excerpts from his huge collection of films on World War Two in the Far East, including the Battle of Kangaw and the Japanese surrender in Singapore. At eighteen, he was the youngest combat photographer in Burma, making several assault landings against the Japanese. As a Midshipman, he commanded the Royal Indian Navy Film Unit, but opted to become a front line war cameraman who, with his friend Russell Spurr, a still cameraman, had the most amazing experiences. In the battle for Kangaw they helped to bring in the dead and wounded, including a Lieutenant who was awarded a posthumous VC.

Immediately after the ceasefire, before Malaya was liberated, they drove through Penang, Ipoh, and Kuala Lumpur, to Singapore, the first allied troops to do so. From there they made a hair-raising journey the length of Sumatra and on to Java, where they met and filmed Sukharno, who became the first President of Indonesia.

From there they went to Japan, where Frank filmed the first ever religious service to be conducted in Hiroshima after the bomb. Frank's films were commended by Churchill and Mountbatten as morale boosters, demonstrating the vital role played by Indian troops, and he subsequently became an award winning director and writer of international advertising, documentary and feature films.

Philip Malins

THOUGHTS ON THE BATTLE OF SANGSHAK.

The following are two excerpts from accounts of his war experiences by Susumi Nishida whose recent death was sadly reported in Issue 6 of the Newsletter.

A Last Drink of Water.

The next day, March 25th, I was again crawling near the enemy position to see what was going on. I then heard some groans about ten metres ahead.

Someone was calling 'Tachibana, Tachibana'. I suddenly remembered that there had been a Private named Tachibana in my platoon when I was in 6th Company. The man groaning must also have been a former platoon member. I cautiously crawled along in the shade of the shrubs and found Corporal Masaharu Okazaki, who I heard had been shot during the previous day's escape.

He had been shot right through the stomach. I was surprised he was still alive with such a deep wound. As I pulled him down into the shade, he pleaded for some water. It is common knowledge that water cannot be given to one with stomach wounds. He then said to me, "Sir, Commander I know that Ozaki will not survive. Therefore, please give me just one mouthfull of water." I was also wondering whether I should give him some water as he was near death. I made up my mind and brought to his mouth a full flask lid of water.

He looked me straight in the face and said clearly, "I never dreamed that I should have the honour to be given my last drink of water by you, Sir Commander", a bit tongue in cheek with a big smile.

Okazaki had a reputation within the Company as a man of great courage at the time of the Chinese front. And now, to be able to die with a smile on one's face! I have the greatest respect for Okazaki's fortitude.

Soldiers' Honour.

In order to complete the attack, the Company strictly forbade the injured to withdraw. However, the situation had finally become hopeless. Only about ten or so soldiers were able to fight. And the injured were being hit again and dying. Bullets came pouring over even those who could not move. In this situation, I decided that the injured must withdraw. "Those who can move, withdraw. Help those who can't move!" I cannot deny that this order led to the final demise of the Company.

Of course I intended to blow myself up. I had taken off my medals and torn up all documents on me. Just at that moment three subordinates came running towards me. They were Sergeant Sadakichi Ogata, Sergeant Masao Umeda, and Lance Corporal Yamada.

"Commander what do you intend to do?" Sergeant Ogata asked. "I will blow myself up."

"In that case why don't we give it another try?" "Yes, let's do so, let's do so!" the two others joined in. Sergeant Sasakawa leapt over. "Commander, I will also stay behind. I had not joined battle due to orders, so please let me stay."

I was moved to tears. What soldierly honour I was witnessing. As a soldier and a commander, I could not have

asked for more. My whole body was suffused with the joy of having such dedicated subordinates. "OK. Let's do it. However Ogata has to withdraw."

"I don't want to." You must. If both you and I die, who is going to look after the Company?" Sergeant Ogata immediately understood my meaning. And he immediately withdrew like a flying butterfly. Sergeant Ogata was the Commanding group leader.

These four courageous soldiers are no longer with us. Being the only one to survive, I sob at the irony of fate.

Susumu Nishida
11th Company
Trans. Keiko Itoh

"FRATERNIZATION"

Sir, -- I was horrified to read in *The Statesman* an extract from an article by the Military Correspondent of the *Manchester Guardian* on the non-fraternization order in force in Germany.

It is heart-rending to learn of the hardships suffered as a result of this inhuman edict. I am sure the sympathy of those who have been fighting in the comparative comfort of the Burma jungle for the last few years, free from such ruthless anti-social measures, will be warmly extended to their brothers-in-arms (with nowhere to put them) in Europe.

That those martyrs are denied female society for as long as three months cannot fail to arouse indignation in this part of the world, where opportunities to indulge in the pleasant company of nursing-sisters are numerous. The necessary introduction being effected through the malarial mosquito.

The monotony of having to pack up one's kit and go home for leave for 11 days every 3 months must have a most trying effect. It is appalling also to contemplate the distress caused by having to wait 48 hours for their mail from home.

Finally, whereas their comrades from the Far East return home with that off-sunburn complexion (the new mepacrine yellow shade) so attractive to the opposite sex, they can only produce a browned-off look, as counter-attraction.

Were an appeal through the proper channels, made to the good nature of the lads in Burma, they might be persuaded to change places with these unfortunates.

Yours etc.

J.P.R. Brydone, June 13th 1945.

A letter contributed by James Luto.

THE ALBELLA BOYS' HOME.

Mother Teresa, whom I met once at the Mother House in Calcutta, began her world famous work to help the poor starting with nothing. At the same time, Tom and Margaret Pratten, Christian missionaries, were doing the same, also starting with nothing. Tom had served in the Burma Campaign and was so deeply moved by the plight of people in India that he stayed and devoted his life to them. I never met Tom face to face, but we had long telephone conversations when he spent a short period of retirement in this country.

In 1961 he and Margaret founded the Albella Boys' Home on a wooded ridge at Kalimpong, gateway to Sikkim, with views of Kanchenjunga, the third highest mountain in the world. Tom returned to Albella to die of cancer in 1997 and to be buried there. Surely, of all of us who served in Burma, no man used his life to

greater purpose.

Sandwiched at 4,500 feet between Nepal, Sikkim, Tibet, Bhutan and Bangladesh, the Home attracts boys from a wide area, many of them orphans. It provides free accommodation for 278 boys; homes for 108 boys; a vocational training centre, and a primary school with over 200 pupils. There is, quite rightly, an emphasis on vocational training, and some boys go into the Indian Army. I have met some of Albella's old boys who say



Aditya Mangar, age 17 - 2004

they owe everything to Tom and Margaret for bringing them to manhood.

Aditya Mangar, the little orphan I met when I visited Albella and sponsored from the age of three, his Tibetan mother having died in childbirth and his father of leprosy, is fifteen years later growing into a fine young man, as I can see from the photographs of him which I receive each Christmas with his letter.

The Home has a devoted Indian staff under its inspired Headmaster, Heshron Rahmi, an Albella educated orphan, and his doctor wife. The fundraising is done on a shoestring by a U K Committee, with administrative costs at less than one per cent. A minimum of £150 per annum for each boy is needed to cover basic costs, donations being subject to tax refund. If you should be interested in having more details, please write to the Hon. UK Administrator and Chairman, Dr. J. Morris, Gifford House, St Giles Hill, Winchester, Hants, S023 OJH, Tel:-01962 869 720. or call me on 0121 686 4691.

Philip Malins

Editor's Note.

For comments, criticisms, and questions concerning the Newsletter, please contact John White, 25 Cadogan Place, London, SW1X 9SA, Tel/Fax 020 7235 4034. Material for inclusion in the March 2006 Issue should reach me at the above address by 28th February at the latest.

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