

CEYLON *Today*

**Ceylon's New Govern-
ment**

**Twelfth Anniversary of
Ceylon's Independence**

Dance Magic in Ceylon
JAMES GOONEWARDENE

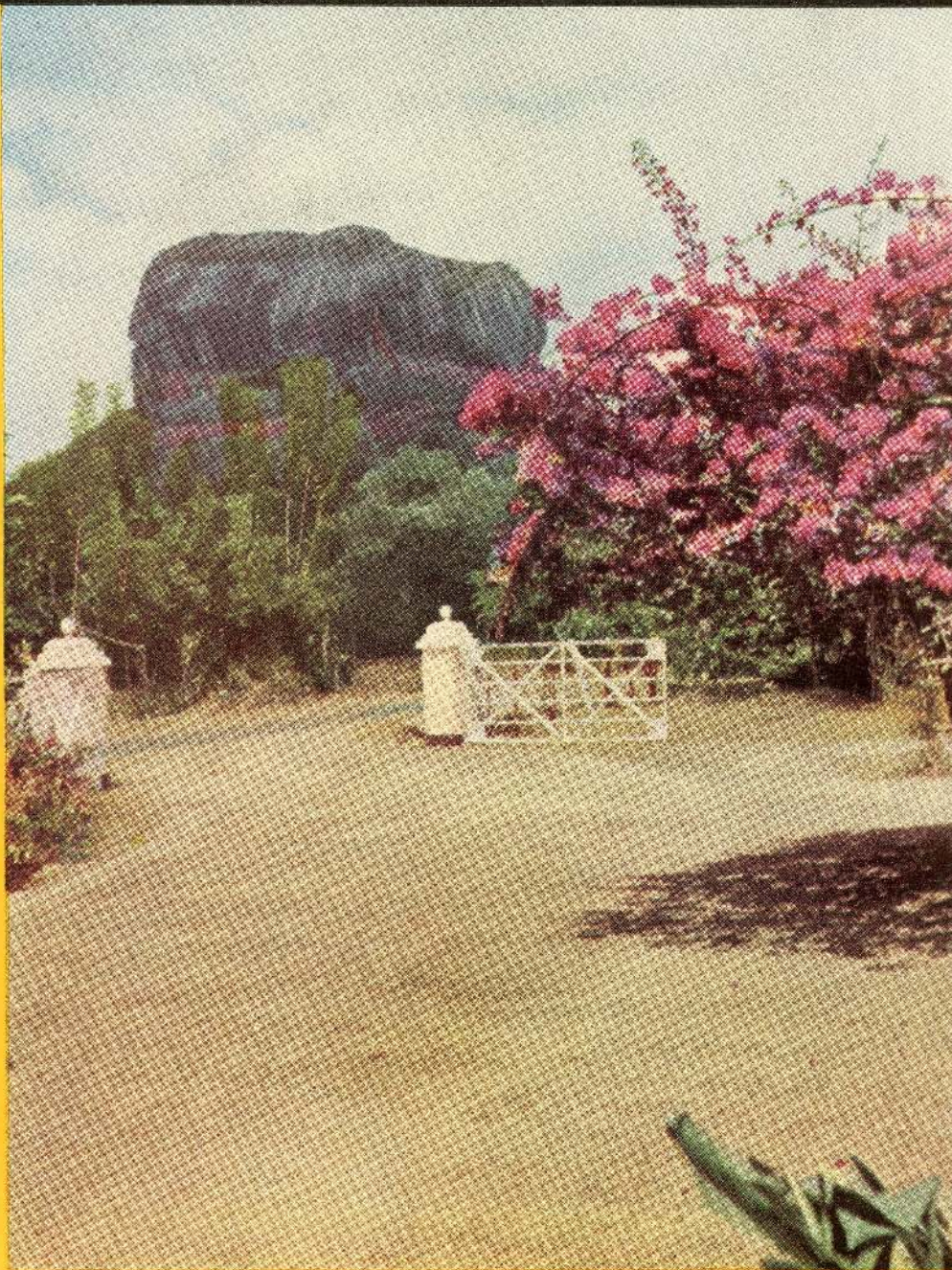
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Foreign Affairs

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Ceylon's New Government

MR. DUDLEY SENANAYAKE was sworn in as Prime Minister and Minister of Defence and External Affairs, at Queen's House on the evening of Monday, March 21, 1960.

Mr. Senanayake, who thus becomes Prime Minister for the second time, is 48 years old.

Mr. Dudley Senanayake entered politics in 1936, when he contested successfully the Dedigama Seat in the second State Council. He was then the youngest member of the Legislature, being just over 24 years. During the early years of his entry into public life, he was actively engaged in the reorganisation of the Ceylon National Congress.

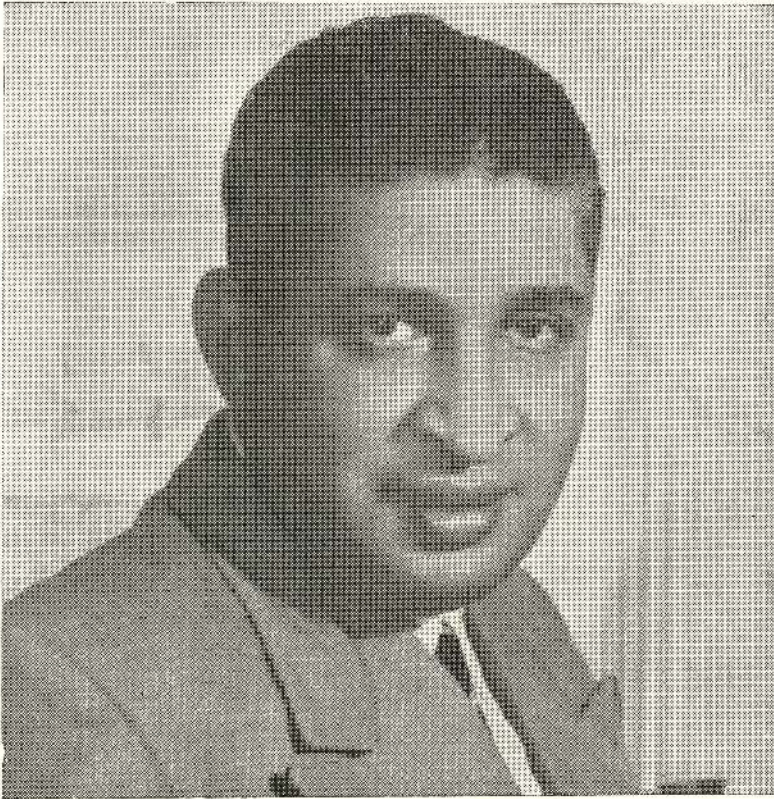
On the introduction of the Soulbury Constitution in 1947 he stood for re-election for the same seat (Dedigama), and was returned to the House of Representatives by a large majority. In the Government formed under the new Constitution he was appointed Minister of Agriculture and Lands, succeeding his father, who became Prime Minister. As Minister of Agriculture he was responsible for the completion and commencement of a large number of major irrigation and land development schemes. The Gal Oya Multi-purpose Scheme is one of these projects.

Succeeds Father

ON the death of his father, the late Rt. Hon. D. S. Senanayake, in March, 1952, he succeeded to the office of Prime Minister and was the youngest Premier in the Commonwealth at the time.

Within 10 days of his assumption of office, he dissolved Parliament in order to obtain a mandate from the people. In the General Election that followed, the United National Party, under his leadership, obtained 54 of the 95 elected seats. As Prime Minister he attended the Commonwealth Economic Conference in London in December, 1952, and the Commonwealth Prime Ministers' Conference in June, 1953. During the latter visit to England, he was elected a Fellow of Corpus Christi College, Cambridge.

He resigned from the Premiership in September, 1953, due to ill-health, but continued to be a member of Parliament. During this period he was a member of the Ceylon delegation to the Indo-Ceylon talks in New Delhi, the other members of the delegation being the then Prime Minister, the Rt. Hon. Sir John Kotelawala and the then Leader of the Opposition, the late Hon. S. W. R. D. Bandaranaike.



Mr. Dudley Senanayake, the new Prime Minister

At the General Election held on March 19, 1960, the United National Party won 50 seats and became the largest single party in Parliament.

The New Cabinet was announced on Wednesday, March 23, 1960. The following are the new Ministers :—

Mr. Dudley Senanayake—Prime Minister and Minister of Defence and External Affairs.

Mr. B. H. Aluwihare—Minister of Education and Cultural Affairs.

Mr. B. H. Aluwihare—Minister of Labour, Industries and Fisheries.

Mr. M. D. Banda—Minister of Agriculture and Lands.

Mr. M. D. Banda—Minister of Food, Commerce and Trade.

Senator Edmund J. Cooray—Minister of Justice.

Mr. J. R. Jayewardene—Minister of Finance, Information and Broadcasting.

Mr. J. R. Jayewardene—Minister of Local Government and Housing.

Mr. Montague Jayawickrema—Minister of Nationalised Services, Shipping and Transport.

Mr. Montague Jayawickrema—Minister of Posts, Works and Power.

Dr. M. C. M. Kaleel—Minister of Home Affairs and Rural Development.

Senator Dr. M. V. P. Peiris—Minister of Health and Social Services.

Twelfth Anniversary of Ceylon's Independence

CEYLON celebrated the twelfth anniversary of her Independence on February 4, 1960. The day was ushered in by the ringing of temple and church bells, followed by the offering of flowers, and by services and prayers in temples, churches and mosques. The Prime Minister, Mr. W. Dahanayake, attended a religious ceremony at Polwatta Temple, Kollupitiya. Later in the morning, His Excellency the Governor-General took the salute at a March Past and Drill Display by school children at the Independence Square in Colombo.

The Prime Minister speaking on the occasion said: "What we have seen this morning among the school children is the work of disciplined training. We need discipline in all our work. We need to discipline ourselves whatever may be our duty. I would like to leave this brief message in your mind. Let us dedicate ourselves to the service of our country and educate ourselves to do so".

Shortly afterwards, the Governor-General inspected a parade of the Armed Services at the Galle Face Green and took the salute at the March Past. There was also a fly past of aircraft of the Royal Ceylon Air Force and a firing of a 21 gun salute to Ceylon.

Later, the Prime Minister, broadcasting to the nation, said:

"Twelve years have now passed since we obtained our freedom. They have been years of progress and achievement in many ways. Important steps have been taken towards the elimination of ignorance, disease and poverty from amongst our people. Emphasis in Governmental action has been on safeguarding the rights and improving the welfare of labour. Special interest has

been shown in improving the lot of the under-privileged section of the community and it has been truly said that the age of the common man has dawned.

"We have also had our difficulties. National unity, which was achieved during the struggle for freedom, has been sorely tested. The task for the future is clear. It is pre-eminently that of restoring discipline, of building national unity, and of bringing about religious and communal harmony.

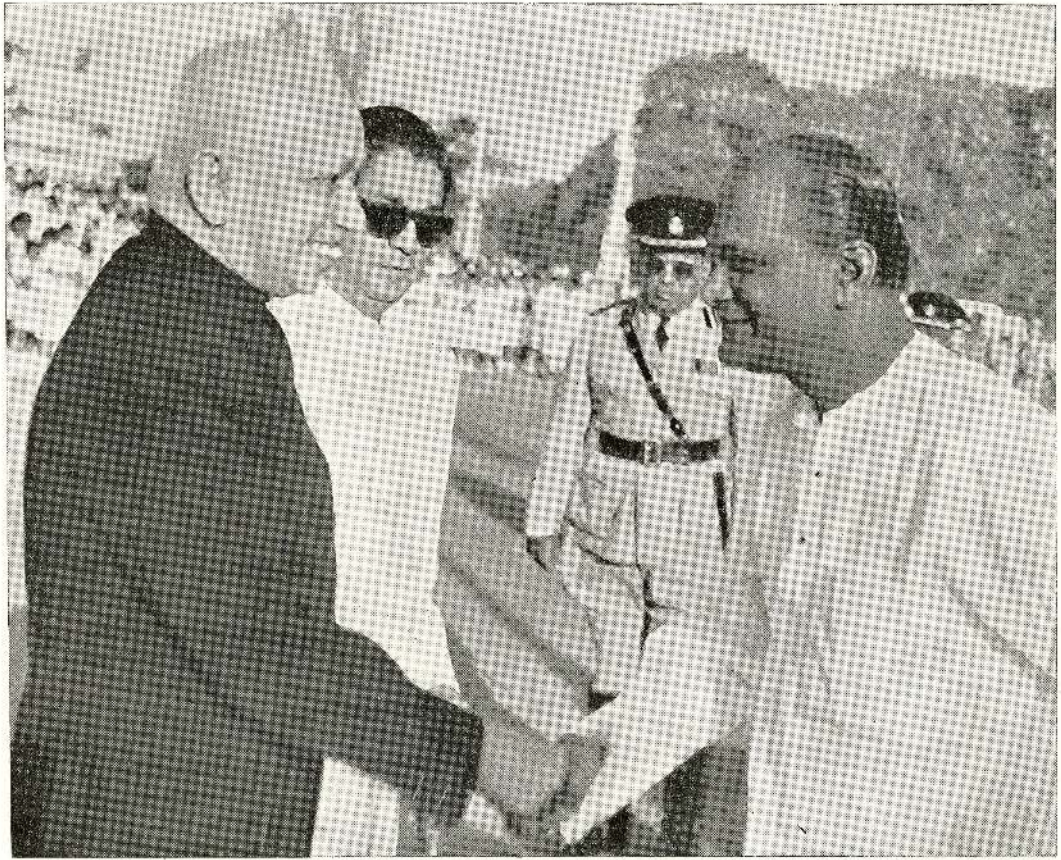
"On this anniversary day of freedom, let us dedicate ourselves afresh to the great responsibilities we shouldered when we achieved independence. Let us try to create the conditions that will ensure a united, stable and law-abiding society in which justice shall prevail and in which the fruits of freedom may be shared by us all.

"I commend these high purposes to you, my countrymen, and convey to you all my best wishes for the future".

The Prime Minister next laid the foundation stone for the new national sports stadium at Havelock Town, Colombo. In the evening there were religious ceremonies organised by all religious denominations. The Governor-General attended a service at the Methodist Church at Kollupitiya. There was also a film show conducted by the Information Department at the Independence Square in Colombo.

In Washington

FOR the first time in several years, mild spring weather graced the occasion of Ceylon's Independence celebrations in



The Governor-General is greeted by the Prime Minister, Mr. W. Dahanayake, on His Excellency's arrival at the Independence Hall

Washington on February 4th. Over 700 people representing all walks of life in the United States were present at the Ambassador's residence. All partook of the excellent Ceylon dishes which were prepared specially for the occasion, and many were the complimentary remarks made about the tasty food.

The Ambassador and Mrs. Gunewardene together with the officials of the Embassy received the guests while the ladies employed by the Embassy, the wives of Embassy officials and Ceylonese who are now in

Washington on study courses, circulated among the guests and made them feel at home.

The Secretary of State, Mr. Christian Herter, unfortunately could not attend the function but Mrs. Herter was present. In spite of the fact that there were several other important social functions taking place in Washington that evening, most of the guests remained till quite late. The Assistant Secretary of State and Mrs. Jones were present together with almost all the State Department officials of the Asian desks and

their wives. Senators and Congressmen with their wives were present in large numbers.

The Diplomatic Corps was fully represented. Among those present was the Soviet Ambassador, Mr. Menshikov, and Mrs. Menshikov. The Indian Ambassador and Mrs. Chagla were also present as well as the Ambassadors of all Commonwealth countries with Missions in Washington.

Several of the guests had had connections with Ceylon and they were busy renewing acquaintances and bringing their knowledge of Ceylon up to date. Among them were

Mr. and Mrs. Satterthwaite. Mr. Satterthwaite was once the U. S. Ambassador in Ceylon. From the British Embassy, there was Mr. Stanley whose father, Sir Herbert Stanley, was once the Governor of Ceylon. Other Americans with connections with Ceylon were Mr. and Mrs. Robert Estabrook. Mr. Estabrook was with the U. S. Embassy in Colombo.

One of the best known of the visitors was Congressman Clayton Powell, a good friend of Ceylon, who has for the last four years been responsible for the insertion in the Congressional Record on February 4th of a

The Prime Minister addresses the gathering on Independence Day



congratulatory message to Ceylon from the people of the United States. The Chief Justice and Mrs. Warren were also present.

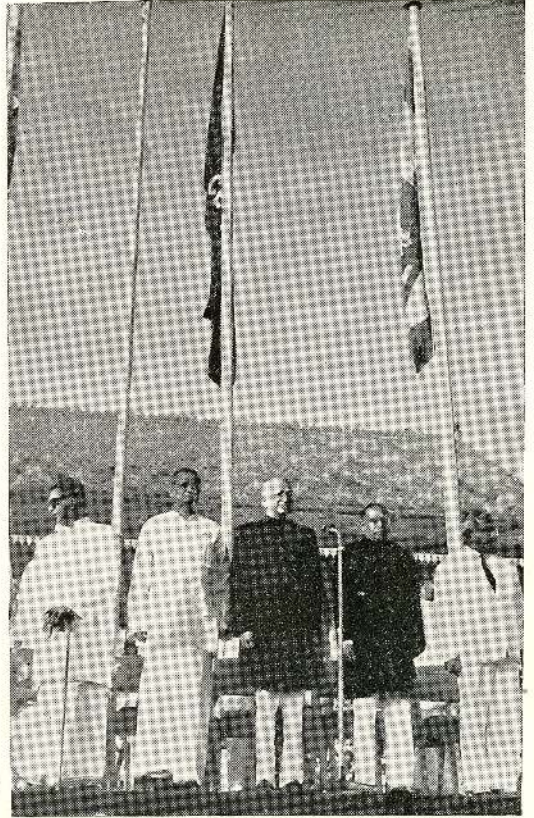
In Russia

THE Ambassador for Ceylon in the U. S. S. R., Dr. G. P. Malalasekera, in a cablegram has stated that Ceylon's twelfth anniversary of Independence was celebrated on an extensive scale in the Soviet Union.

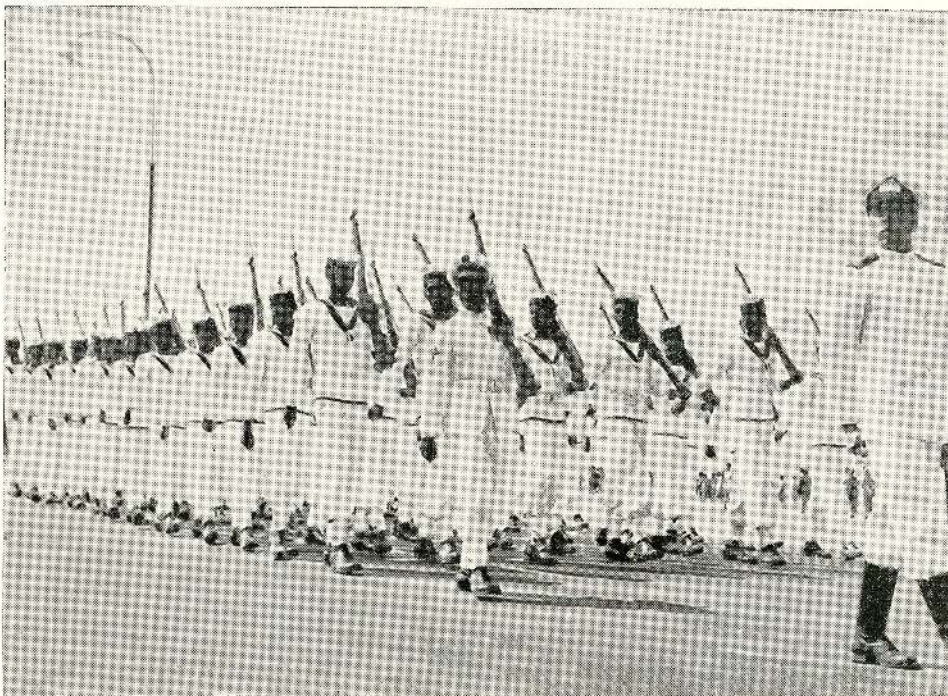
He has stated that on 1st February there was an Exhibition of Ceylon Handicrafts and Ceylon Paintings in Moscow conducted by the well-known Soviet artist, Mr. Pilate, who visited Ceylon recently.

A largely attended public meeting was held by the Soviet-Ceylon Friendship League in Friendship House on 3rd February.

There was a joint concert by Soviet artists and Ceylon students and several radio broadcasts by Moscow Radio. The Ceylon



▲ The Governor-General and the Prime Minister taking the salute at the march past by Ceylon school children on Independence Day



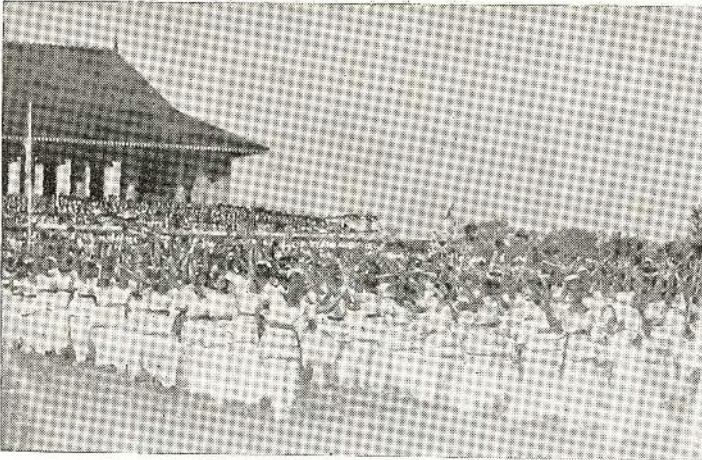
◀ March past by the Royal Ceylon Navy



The Hewisi band of the Ceylon Army

March past by the Ceylon Army





◀ Ceylon school girls give a mass Drill Display



▶ A mass display by Ceylon school girls was the highlight of the celebrations held at the Independence Memorial Square in Colombo on February 4, 1960



◀ At Accra, the High Commissioner for Ceylon in Ghana, Mr. A. I. H. A. Wahab, held a reception to mark the 12th Anniversary of Ceylon's Independence. The reception was attended by the Prime Minister of Ghana, Rt. Hon'ble Dr. Kwame Nkrumah, the Diplomatic Corps, Government Ministers and Officials, leading Ghanians and the Ceylonese Community in Ghana. Picture shows the Prime Minister of Ghana and the High Commissioner for Ceylon chatting with guests



The U. S. Assistant Secretary of State, Mr. Jones, shaking hands with Mrs. Gunewardene while Ambassador Gunewardene and Mrs. Jones look on, at the Ceylon Independence celebrations in Washington on February 4, 1960

Ambassador appeared on television and delivered a speech in Russian.

There was also a well informed article about Ceylon in the newspaper *Izvestia* and in the English and French editions of Moscow News.

A reception was held by the Ceylon Ambassador at the Ceylon Embassy in Moscow. It was attended by Soviet dignitaries, led by Mr. Mukhidinov, Deputy President, Council of Ministers; Mr. Mikhailov, Minister of

Cultural Affairs, and several other members of the Presidium. Heads of Diplomatic Missions in Moscow, led by the Dean of the Diplomatic Corps, also attended the reception. There were about 600 guests, about half of whom were Russian men and women, mostly representing Soviet Organisations.

Ceylon films were shown throughout the week at several centres in the Soviet Union and meetings of Friendship were held by workers organisations.

Dance Magic in Ceylon

JAMES GOONEWARDENE

IN a definition one can convey only a skeleton impression of the significance of the complicated and varied beliefs that lie behind the ceremonies of a folk religion. We know how the myths and legends of a primitive people invariably grow out of their simple attempts to explain ordinary forces of nature such as the recurrent droughts, floods and epidemics that afflict them. They attempt not only to explain but also to control these forces. So grew the pantheon of Gods in Greek and Hindu mythology and the connected magical rituals. These people resorted, in their predicament, to supplication, cajoling, exorcism and propitiation. If there was a drought and they wanted rain, they danced imitating the gathering of the storm, the crash of thunder and the fall of rain. They worked themselves into a state of frenzy which gave them a sensation of being lifted out of their natural selves, and a sensation also of a power to control these supernatural forces.

State of Ecstasy

CURT SACHS in his book "World History of the Dance" says that man can work magic when dehumanized. "Out of his transport," says Sachs, "a mastery over spirits grows in him, and a power to work in conjunction with the superhuman to control events of which his daily life is a part". If this dehumanization or exhilaration was possible in ordinary magic ritual, it would be more so in a frenzied dance where the dancer is transported into a state of ecstasy not different from the transfiguration of the saint. The dancers in Bali, whipped into frenzy by the drums and the trumpets, cut themselves and spill their blood before an idol.

The firewalkers at Kataragama in South Ceylon walk harmless over a bed of livid and red coal in a similar state of exhilaration. The tremendous whirling and pirouetting and drumming in a *tovil* ceremony transports both the dancer and the patient into a state of psychological receptivity and hypnotic trance and sometimes does the impossible of curing a dying man. Often the patient dies, but sometimes the miracle happens.

How did magic and the dance rituals connected with it come into being and grow in Ceylon? The magic ritual probably has a very old and tortuous history in Ceylon. No one has made a serious attempt to trace its history, and what records we have are few and scrappy. It would certainly be interesting to find out how Buddhism which has been the predominant religion in the country for several hundreds of years, came to be mixed up with these magic rituals and ceremonies, which are associated with gods and demons. We all know that Buddhism is opposed to ritual and to the worship of gods, but no one knows how the process of corruption began. It is only known that the rituals and ceremonies are to a large extent Hindu in origin, and that their presence in Ceylon came to be observed somewhere about the thirteenth century.

Dr. E. R. Saratchandra believes that the process began in India before Buddhism came into Ceylon. He also maintains that there was no real absorption into Buddhism of the folk religions, only a compromise, and a few instances of absorption, here and there, such as the pirith ceremony which was a magic ceremony absorbed into Buddhism at the instance of King Upatissa in A. D. 400. There is also the Kandy Perahera, which was originally a ceremony conducted in

honour of the local gods Vishnu and Kataragama, and later amalgamated with Buddhism by Kirti Sri Rajasinghe. However, the fact is that by the thirteenth century the Hindu cults had taken deep root in Ceylon. It would have been easy for the bulk of people who were mostly uninformed and illiterate and to whom the abstract religious and philosophical concepts of Buddhism must have seemed a little remote, to help in this process of absorption.

Cosmic Forces

SIR CHARLES ELIOT, whom Dr. Adikaram quotes in his *Early History of Buddhism*, says that "when the Hindu Gods developed into personalities who could appeal to religious minds as cosmic forces, as revealers of the truth and guides to bliss, the example was too attractive to be neglected and a pantheon of Bodhisatvas arose. But it is clear", he adds, "that when the Buddha preached in Kosala and Magadha the local deities had not attained any such position. The systems of Philosophy then in vogue were mostly non theistic." All the Hindu Gods were brought into Buddhism consequently, and these Gods came in time to influence the minds of the people to a very considerable extent. Pattini, the Goddess of Dravidian South India, whose life is described in the Tamil epic *Cilappatikaram*, occupies the chief place in the worship of the Gods, and Indra, the God of war in India became Sakra, and the God protector of Buddhism, and Vishnu, the blue God, the protecting deity of the Island.

Magic rituals in Ceylon have been associated for a long time with two classes of supernatural beings—that of Gods and demons, and there is also a third class, the deities of the planets, which often seem to combine the characteristics of both the Gods and demons of the above two classes. These deities and the rituals connected with them have governed and continue to govern the

lives of the bulk of peasants in Ceylon from birth to death, independent of their faith and belief in Buddhism. This is strange but it is true. As was natural there is a distinct ceremony or ritual associated with the particular type or class of supernatural being, and the dances though similar are basically different. The ceremony connected with the demons is known as the *tovil* ceremony and the priest who officiates or dances at these ceremonies is known as the *Kattadiya*. He is sometimes also known as the *Yakadura* or *Yakdessa*. The priest who presides over and dances at the ceremonies for propitiating the gods, which are customarily conducted in the devales attached to Buddhist temples, is known as the *Kapurala*, and sometimes as *Pattinihami*. Since Pattini is a Goddess, the term *Pattinihami* would more appropriately denote a priestess. Finally there are the ceremonies connected with the propitiation of the planetary Gods of whom there are nine. The ceremony in this connection is known as the Bali Ceremony. There are several kinds of bali, and in some of these, planetary Gods are invoked along with certain beings known as Rakusu who have characteristics, as mentioned before, of both Gods and demons. The priest officiating at a bali ceremony is called the *Bali Adura*.

We know something of how the Hindu Gods came to be mixed up and associated with the religious beliefs and practices of the people in Ceylon. But the belief in demons is not so easily explained. The demons are not the same as the Gods. Their influence is wholly evil, and to them is attributed sicknesses, epidemics and all sorts of other catastrophies. There are a great many demons and their king or ruler is Vesamuni who governs them through his numerous ministers and generals. One of the functions of the *Kattadiya* or the officiating priest, in the event of an illness, is to identify the particular demon responsible for the ailment. These demons are generally invisible, but they are supposed to have the most terrible aspects. It is believed that they

have black eyes, jutting hideously out of their sockets. Their tongues loll out hungrily, and they have two large canine teeth which grow downwards like tusks. According to the legends the favourite food of the demons was human flesh and blood, and nothing is more pleasing to them. But they are forbidden by their king Vesamuni and also by the Buddha, to take human life. It would be seen in this instance how the name of the Buddha came to be included as a subsequent thing, following the arrival of Buddhism.

One of the most widely held theories regarding the belief in demons is that they formed a part of the heritage of the inhabitants of the Island at the time of the arrival of Vijaya. There clearly must have been some sort of ancestor worship in the Island, as is common to most primitive people, and there is evidence for this. The belief is still strong that when people die they are born once more as *gevala yakas* (house demons). Some of the *gevalayas* are benevolent, others malevolent. Votive offerings are still being made, in a symbolic manner no doubt, in the way of a ball of rice (*bath mittak*), to these *gevalayas*. There is also the practice among the Buddhists of making offerings of cloth to the Sangha at the graveside, known as the *Mataka Vatha*. This is clearly a practice that has been taken over from the cult of ancestor worship. There is another theory advanced by Dr. E. R. Sarathchandra that the cult of the demons was brought over by the Aryan immigrants, as there are similar cults in Northern India.

Pantheon of Gods

THE demons in these early folk religions, it is believed, subsequently came to be absorbed into the pantheon of Gods, and were eventually reduced to the status of demi gods, living on the mercy of the *Deviyo* or imported Gods. The chief among the demons, of whom there are several hundreds, are *Maha Kola Sanni Yaka*, who is

represented with a blue face and red body. *Oddi Kumara Hunnyam Yaka*, is usually supposed to come mounted on a horse, having cobra capelles wound round his body. Then there is *Maha Sohon Yaka* who is eighty cubits tall, and has a bear's face, curly matted hair and comes riding on a hog. There are also *Rata Yaka* and *Gara Yaka*, but *Riri Yaka* is considered the most dreadful of the demons. He is the demon of blood and several diseases are supposed to be caused by him. He appears in seven different forms.

There are several legends about the birth and the activities of most of these demons. The one connected with Riri Yaka is described in the ballad called Riri Yaka Kavi, and is listed in the guide by L. D. Barnett, and is available in the British Museum. According to the ballad, Riri Yaka was born on a Saturday under the influence of the Jupiter and Rehena Nakat, and arrived bursting his way through the breasts of his mother Letali (blood clot) who died in three months. Riri Yaka is then supposed to have built himself a ship in which he came to Kataragama. He is supposed to inhabit the Minneriya tank where he consorts with buffaloes and breaks the necks of cattle. Saman Deviyo gave him the name of Riri Yaka. At Navagomuwa he is called *Devel Yaka* and sometimes *Dala Kadavara*. Here again is an instance of the merging of different cults. The mentioning of Saman Deviyo was clearly a later addition. It is in fact believed that these demons have to get permission of the Gods (*varan*) to injure men and extort offerings.

The legend about the demon called Hunniyam Yaka was that during a great battle between Rama Raja and the Asuras, the God Isvara requested of his overlord a boon to overcome the Asuras. The gods then sent the great serpent Maha Kela Naga Raja who coiled himself round the Mount Meru and belched forth poisonous fumes. The fumes from his right nostril turned into

flames and that from his left became Hun-niyam Yaka who with his thousand attendants was granted permission to smite the world with diseases. There are several other legends which belong to the folk lore tradition of Ceylon and the minds of the simple peasants, and often the minds of urbanised people, teem with them and are influenced by them. Where these legends came or how no one knows. They are lost in the mists of the ancient past of our Island.

Malignant Influences

ACCORDING to the guide of Barnett there are thirty-two kinds of rites for the protection against malignant influences of the nine planets as culled from the *Ratnalankaraya*. In the ritual, an image of the particular planetary spirit is made of clay, painted and placed in the dancing shed. There is also an exorcistic ritual known as the *Satara Varan Mal Yahan* invoking the four guardian gods of Ceylon. The dances of the Yakadura in the exorcisms of the demons is violent and vigorous, and the whirling and pirouetting is sustained and tempestuous, often ending in a state of frenzy on the part of the Yakadura. These dances are more often than not

masked and become a personification of the devil whose different aspects are mimed. In the Bali rituals, the dancing is not so vigorous and has more refinement and grace. In the demon dances the dancer in his terrible mask, representing the particular demon, is the demon himself, while in the bali ritual the dancer pleads and cajoles and begs of the favours of the planetary deities.

The ritual and ceremonial practices are no longer what they used to be, and are today only a semblance of elaborate get up in dress and accessories of the old days. The dancers are mostly untrained, or if trained, have had only a superficial training. The dancers in the Kohomba Kankariya in the Kandyan regions used to go through a rigorous training, lasting, sometimes ten or twelve years. He is taught the ritual, the dance steps, the incantations, in the most thorough fashion. But these practices have gone into disuse. Magical ritual for the healing of the sick and the ailing has given way to scientific medicine, and the dancing is slowly becoming systematised and passing into a sophisticated dance tradition. This is in the nature of things. What we could do is to study the part magic ritual played in the development of the people.



Collecting fish for breeding

Fish Breeding in the Gal Oya Valley

M. KURUMOORTHY

(Fisheries Officer, Department of Fisheries)

THE importance of freshwater fishes in the economy of Ceylon has not been taken into account for a very long time. It is not surprising as there is no place more than 70 miles away from the coast. With the growing population, this neglected field of food production gains importance every day. The Gal Oya Valley is not an exception.

In previous years, the survey of indigenous fishes has shown that there is hardly any local fish worth attention. They are too small or too bony (Pethiya and others) or

not available in sufficient quantities (Luhula) to be considered as economical fishes. Hence attempts were made to introduce exotic fishes which can thrive in tropical waters and at the same time give sufficient returns. Since 1951 fingerlings of exotics were stocked in the Board's waters and so far two of them, Tilapia and Gouramy, have been established satisfactorily.

Strangely enough both of them are "nest builders". Eggs are laid in nests constructed by the parents and eggs and young fishes are

protected by the parents and the intruders kept away. One may think that the nest of fishes is like that of birds but it is not so.

Tilapia mossambica :—Locally known, against all logic, as “Japanese korali”. This fish resembles indigenous Korali. It builds saucer shaped pits about the size of the foot print of an elephant. When water recedes in tanks and the tank is exposed, the nests of Tilapia are often mistaken for the foot prints of elephants. A compliment should be paid to the male who builds the nest all by himself using the lips to dig and the mouth cavity to suck the mud out of the pit. The

father swims round the nest and attracts the spouse. The eggs are laid in the pits and the male ejects milt over the eggs. The female picks up the egg and the chewing action enhances the fertilization of eggs. The eggs hatch in the buccal cavity and the young fish pass the early days of their life in the buccal cavity of the mother. Fry are released to feed around. Should there be any sign of impending damages, the mother opens the mouth and the fry seek shelter in the buccal cavity. During this period the mother undertakes fasting, her body slims and becomes feeble. The male accomplishes his task when

Collecting breeders from tanks for mating



the eggs are fertilized and is picked up by the female and the nest is abandoned.

The nests are constructed in marginal waters devoid of any vegetation. Cast net fishing is popular in Ceylon and this operation destroys the nests built by Tilapia. Cast net operation should be excluded in littoral waters. Breeders are caught before spawning or breeding parents are caught with fry in their mouths. It is one of the reasons why Amparai and Kondawattuwan tanks are out of bounds for cast net fishermen. In newly constructed tanks cast net operation is rendered unworthy by dead submerged vegetation.

The Gourami

THE nest building habit of the Gourami is completely different. It usually constructs nests among the shoreline vegetation. The nest resembles a big ball in which layers of fertilized eggs alternate with layers of nest building material which may be coir fibre, leaves, grass, cloth or any other available material. Nests are constructed by the father and mother lays the eggs layer after layer. Parents guard the nest and drive away the enemies; they fan the nest and aerate the fry; eggs are heavily yolked for fry to feed until they can feed by themselves. About five per cent of the eggs are not fertilized. In natural conditions predators like Luhula convert the breeding ground of Gourami into feeding ground; hence the survival rate is low. In order to increase the survival rate Gourami nests are collected and placed in artificial ponds free of predators. In tanks and reservoirs fluctuations in water level interferes with the breeding. Nests with fry are often exposed and shoreline vegetation is destroyed. In order to compensate for these, artificial Gourami nests are planted. Artificial nests are made out of split bamboo or sticks, and are in the shape of a funnel with the stem sharpened. The funnel is filled with coir fibre and held in position by coir

strings. When Tilapia reaches 3 pounds in weight, Gourami reaches 20 pounds in weight, hence the name Giant Gourami is given to it.

Fish breeding and extension work is extremely interesting. In the Gal Oya Valley, breeders are collected from tanks for mating. Breeders are segregated and conditioned before being allowed to spawn. Raising of "baby gourami" from hatchling to stocking material needs plenty of attention and experience. Once the yolk attached to the fry is consumed, hatchlings have to be fed with due regard to their requirements. In the early stage, they are fed with infusoria and plankton (microscopic plants and animals), fingerlings are fed with chopped leaves of kang-kun creeper, poonac, rice bran, etc. Many people who use this creeper for tasty curries are not aware of the fact that this creeper was introduced in the Valley in connection with fish breeding.

Many tanks and garden ponds scattered all over the Valley were stocked with fingerlings raised in the Valley. Colonists as well as others have taken to fish breeding. The Fisheries Section makes fish available to the residents of the Valley at 40 cents per lb. and encourages sports fishing which brings in return a reasonable income to those engaged in such activity.

I might mention that one evening a small girl of about 12 years was seen fishing in Kondawattuwan tank from the bund with a country rod, nylon line and hook using worms as bait. She was seated patiently waiting to get a bite. In the course of the conversation, I learnt that she had caught 10 Tilapia, weighing 10 lbs. She goes out fishing almost daily. The extra fishes are sold to their neighbours. Fisheries extension work done in the Valley has proved to be worthwhile and is expected to be better in the years to come.

(Photographs by M. E. W. Seneviratne of the Forest Branch.)



Students in a Rural School eating buns during the interval

Providing Free Meals for Ceylon Schoolchildren

NEIL KULATUNGE

OVER one million children attending Ceylon schools today are given a bun and a free glass of milk by the Government. As a result of this the incidence of malnutrition in many parts of Ceylon is being gradually reduced.

This scheme, which was introduced four years ago, now costs the Government a little over Rs. 12 million.

The scheme, commonly known as the free mid-day meal scheme, was introduced first in about 7,000 Government schools. This scheme

was a blessing to poor parents who in the past found it extremely difficult to provide their children with a fair meal.

All children from the primary to the senior classes are entitled to this meal whether they are from rich or poor families.

At the beginning of the scheme hardly any children drank the milk. However as a result of the propaganda and the enthusiasm among the teachers the number of children who take the milk has increased. Today nearly 1,620,000 children eat the bun and 881,000 children drink the milk.



CARE flour being unloaded at the Colombo Harbour



The distribution of the gift flour and milk powder is handled by the Commissioner of Food

The propaganda programme is still being carried out by the Education Department in collaboration with the Health Department. This programme is carried out by teachers, parent-teacher associations and other officers who explain to the children the nutritive value of milk. In certain schools the children assist the teachers to prepare the milk and in many other schools the teachers too drink a glass of milk in order to encourage the students.

The propaganda programme also includes an Island-wide "milk week" held annually to popularise the drinking of milk in general and CARE milk in schools in particular. So far this "milk week" has been a great success.

During this week propaganda is carried out through poster competitions, processions, exhibitions, parent-teacher associations, essay competitions and a competition to select the school that prepares milk most hygenically.

Health education and propaganda work carried out during this week has provided an opportunity for officers in the Education and Health Departments to educate the public on the nutritive value of milk for

better health. In carrying out health education and propaganda in medical institutions and milk feeding centres in the Island, special emphasis is laid on the value of milk in the people's diet.

At the start the free mid-day meal was given only to students in the primary classes. It was later extended to the junior classes and today it covers all classes from the primary to the senior.

When this scheme was first introduced there was much corruption, and complaints poured into the Department from various sources. As a result the Minister of Education appointed a feeding committee in each school to supervise the scheme. These committees consist of the Head of the school, an Assistant Teacher, a senior student, the member of the local authority of the area and two others selected by the Head of the school. Parent-teacher associations also help in the supervision. Apart from them, departmental officers, Members of Parliament, the Government Agent and Medical officers also carry out inspections.

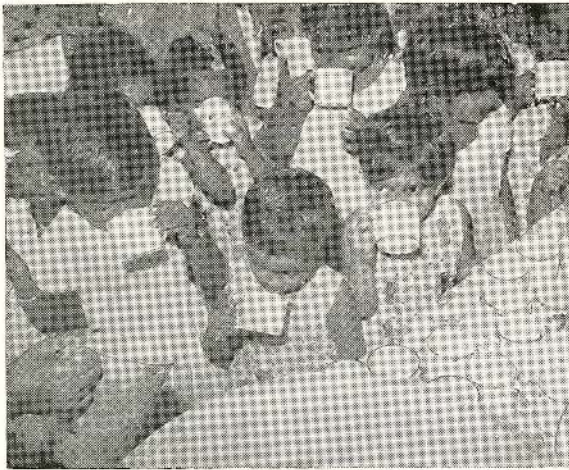
The bun which is given, at first weighed only 2 ounces. However, following an offer



The bun first weighed 2 ounces and it cost the Government 4 cents. However following an offer made by the American Government to gift 20,000 tons of flour through CARE Organisation the weight of the bun also increased to $2\frac{1}{2}$ ounces



The flour is issued to the bakers for the supply of buns to schools while the milk powder is distributed directly to the Heads of Schools



The free mid-day meal is not only a boon to children but also a great attraction to poor parents who live in indigent circumstances



CARE milk being prepared by a Teacher

made by the American Government to gift 20,000 tons of flour through the CARE organisation, the weight of the bun was increased to $2\frac{1}{2}$ ounces at a cost of 5 cents.

CARE organisation also gifted dried milk powder and as a result it was possible to supplement the bun with a glass of recon-

stituted milk from November 1956. In certain remote villages in Ceylon it is not possible to provide satisfactory buns to school children. In these areas therefore arrangements have been made by the Department to supply these students with alternate meals.

(Continued on page 22)

The Buddha's Doctrine of Rebirth

WILLIAM PEIRIS

THE belief in rebirth is as old as the rocks. It has played an important part in the religious ideas and national character of India since the Vedic period. The first to refer to rebirth was Manu, the author of the Rig Veda, who speaks of the ability to recollect past births as "the effect of a self-denying and pious life". Greek history records that Pythagoras not only believed in it but also recalled his former births. He distinctly remembered a shield in a Grecian temple as the one he carried in a previous existence at the siege of Troy. Shakespeare, Wordsworth, Browning, Shelly, Tennyson, Rossetti, Thomas Moore and John Masefield have proclaimed their belief in rebirth.

The Buddha's doctrine of rebirth is, however, different from the belief in the transmigration of a soul, for he denies the existence of a permanent transmigrating soul. That which is reborn is not an immortal soul, but a bundle of results of good and bad actions of countless past births called Kamma. Past Kamma conditions the present life, and the present Kamma together with past Kamma conditions the future life. The present is the offspring of the past, and becomes in turn the parent of the future. The present life accords with the past, and the future life accords with the present.

The force or energy which, out of past actions, produces a new being is craving—craving for sentient existence, but Kama is the driving power behind. Hatred, lust and ignorance are the three fires whose burning craves for further fuel. Hate is a powerful force and draws the hater into perpetual close relation with the person hated. Lust in every form is an obvious cause of life after life on the wheel of rebirth. The strongest of these three forces is ignorance.

For a being to be born here, a being must die elsewhere. Birth and death are but two phases of the same process. Birth precedes death, and death precedes birth. This succession of birth and death is called Samsara—recurrent wandering.

Of Samsara, the Buddha declares: "Without cognizable end is this Samsara. A first beginning of beings who, obstructed by ignorance and fettered by craving, wander and fare on, is not to be perceived".

Buddhaghosa, the most celebrated commentator on the texts, says that "ignorance is, and at the same time is not the prime cause. It is the principal element, but not the beginning." It is not the beginning from the point of view of Samsaric existence, of which it is said that there never was a time in which ignorance was not, since this existence has ignorance and craving as its double root and coessential substratum. But it is the beginning from the higher point of view of the origins. On the Samsaric plane, an ignorant man is described as one who, having descended into birth, cannot apprehend that the law of the world is suffering, cannot see its origin, nor deliverance from it nor the path by which this deliverance is obtained. Ignorance is thus ignorance of the Four Noble Truths—suffering, its origin, its cessation and the Eightfold Path that leads to its cessation. This ignorance establishes the Samsaric state of existence.

The text states that as the word waggon is used, when the various parts of a waggon are found together, so when the various elements making up human individuality are present, we speak of a "person". As the joining together of the various parts makes up the concept of a waggon, so the aggregation or series of states gives name to a living

ing. The waggon is a functional unity of elements, not a substance ; so with the person and the mind—in the same way the words “living being” and “I” are only a way of speaking of the fivefold stem of attachment—corporeality, feeling, perception, formations and consciousness. When the conditions which have determined the combination of elements and states in that stem are no longer effective, the person as such—that is the particular person—dissolves. But even while he endures, the person is not a “being” but a flowing, a current, which is neither started by birth nor interrupted by death. It is in relation to the body that the idea “I am” arises, and not otherwise. And similarly with feeling, perception, the formations and consciousness—in relation to such causes the idea “I am” arises, and not otherwise. But these causes are impermanent. It thus becomes clear that the idea of a soul cannot be accepted.

Just as the wheel of a waggon whose movement is continuous, but which, moving or at rest, touches the ground at only one point, even so, the text says, the life of beings has only the duration of a thought : the being of the past moment has lived, but does not live and will not live : the being of the future moment will live, but does not live and has not lived : the being of the present moment lives, but has not lived and will not live. A continuity exists, but it is impersonal, it is the continuity of craving, of the current, of the will to burn in order to be. When this force has exhausted, in one life, like fuel, it leaps like a flame to attach itself to another stem and to blaze forth in it. The only difference between the passing of one thought to another in lifetime and of the dying thought—moment to rebirth consciousness is that in the latter case a marked physical death is perceptible to all.

“As fuel is necessary for the flame, so a new existence needs a substance. What is the substance when the flame is carried by the wind? The Buddha replied : “The wind itself.” It was then asked : “When a being

leaves one body and arises in another, what is the fuel?” The Buddha replied : “The craving itself.”

The Buddha says that we are born from the matrix of action, parents merely providing us with a material layer. “Where three are found in combination, there a germ of life is planted. If man and woman come together, but it is not the woman’s period and the being-to-be-born (gandhabba) is not present, then no germ of life is planted. If man and woman come together, and it is the woman’s period, and the being-to-be-born is also present, then, by the combination of these three, a germ of life is there planted,” states the Buddha. Kamma conditions the initial consciousness that vitalises the foetus. It is this invisible Kammic energy, generated from past births, that produces mental phenomena and the phenomenon of life in an already extant physical phenomenon to complete the trio that constitutes a being.

Buddhism accepts as a principle the possibility of insight with which not only this world but also the worlds beyond is seen, and thence the possibility of discovering in certain conditions both the states which precede the appearance of a man in a bodily existence and those which occur when this form of manifestation is exhausted.

On the night he attained Buddhahood, Gotama’s spiritual activity brought him to super-rational illumination. During the first watch of the night, he developed retrocognitive knowledge which enabled him to read his past lives.

“I recalled” he declared “my varied lot in former existences as follows : first one life, then two lives, then three, four, five, ten, twenty, up to fifty lives, then a hundred, a thousand, a hundred thousand, and so forth.”

During the second watch, the Buddha, with clairvoyant vision, perceived beings disappearing from one state of existence and reappearing in another. He beheld “the base and the noble, the beautiful and the ugly, the happy and the miserable passing according to their deeds.”

These were the Buddha's first utterances on the subject of rebirth. Following the Buddha's instructions, many of his disciples developed this retrocognitive knowledge and were able to read a large number of their past lives. The Buddha's power in this direction was unlimited.

The twin doctrine of Kamma and rebirth is intensely difficult to understand, for the fundamental truths of existence cannot be described on the plane of the intellect. These tremendous principles are not facts, as pebbles on the beach are facts, but cosmic forces. In the Sutta Nipata, his disciple Ananda says of this doctrine to the Buddha : "How deep is this law, and how deep it seems ! And yet do I regard it as quite plain to understanding." To which the Buddha replied : "Say not so, Ananda, say not so ! Deep indeed is this law, and deep it appears to be. It is by not knowing, by not understanding, by not penetrating this doctrine

that the world of men has become entangle like a ball of twine. . . . unable to pass beyond the way of woe, and the ceaseless round of rebirth."

The Buddha does not demand blind faith from his followers on this or any other doctrine of his. On the contrary he said to the Kalamas : "Do not go by hearsay, nor by what is handed down by others, nor by what people say, nor by what is stated on the authority of your traditional teachings. But Kalamas, when you know of yourselves : "These teachings are good : these teachings when followed out and put into practice conduce to the ending of suffering, to peace of mind, to Nibbana, then accept them."

As long as it is fed by ignorance and craving, this life-stream flows ad infinitum. When these two are completely cut off then only will the life-stream cease to flow as in the case of the Buddhas and Arahants.

PROVIDING FREE MEALS FOR CEYLON SCHOOLCHILDREN

(Continued from page 19)

The distribution of the gift flour and the milk powder is handled by the Commissioner of Food. The flour is issued to the Bakers for the supply of buns to the various schools while the milk powder is distributed directly to the Heads of schools. Heads of schools are allowed to buy whatever utensils they need for the preparation of the milk from the local market.

Apart from the free mid-day meal the Government also provides to almost 75,000 children of the pre-school age, free milk through child welfare clinics set up in various parts of Ceylon. These clinics are run by the Health Department. Nearly 50,000 mothers also get free milk in the ante-natal clinics.

Ancient Pali Manuscript Found

KAMBURUPITIYA Vanaratana Thero, member of the Historical Manuscripts Commission, in the course of a tour in the Chilaw District undertaken last November, has discovered the oldest manuscript of the Visuddhimagga, the celebrated treatise on Buddhist doctrine of the commentator, Buddhaghosa. This is stated in a Press communique issued recently by the Ministry of Cultural Affairs and Social Services.

The manuscript was found at Tinipiti Vihare in Madampe and the information about this and other manuscripts at the temple was given by Nalapahe Punnananda Thera of Srivardhanarama at Mohottimulla. The manuscript is being studied by Professor S. Paranavitana, the chairman of the commission.

The forms of the letters indicate the fourteenth century as the date of the manuscript. At the end of the manuscript is a colophon of 10 elegant Pali verses which give the name of the person who transcribed the book and the names of the persons under whose patronage the copying work was undertaken.

The scribe was a bhikkhu named Anomadassi, who was the nephew (sister's son) of a thera of saintly character called Senadinathamulla after the name of the fraternity of which he was the head. The Thera, resided in a temple named Dhammadhikarapasada in the village of Mahapanana. The

copying of the manuscript was done at the request of two ladies, Hema of Valigampita and Natha of Munamaldeni who were inmates of the harem of a king named Parakramabahu. The thera Senadinathamulla (Senapati) figuring here appears to be the same as the high dignitary of the Sangha of the same name eulogised in the Pali poem "Vuttamala" written during the reign of Parakramabahu V of Dadigama.

The king referred to in the colophon may, therefore, be Parakramabahu V of Dadigama. It is also possible to take him as identical with Parakramabahu IV of Kurunegala. Anomadassi, who transcribed this manuscript, described himself as well versed in grammar which would reassure one about the accuracy of the text as given in the manuscript. From a cursory examination of the manuscript, it seems to be free from clerical and orthographical errors which are common in many of the later Pali manuscripts of Ceylon. This manuscript, accordingly, will be indispensable for any future critical edition of the Visuddhimagga.

The communique adds: "Of manuscripts going back to times before the arrival of the Portuguese in Ceylon, hardly half a dozen are known to exist, and the present discovery must, therefore, be considered of great interest. The Historical Manuscripts Commission will be grateful for information leading to further discoveries of this nature".



The new Ambassador for Japan in Ceylon, Mr. Yasusuke Katsuno, called on the Ceylon Premier, Mr. W. Dahanayake, recently

Foreign Affairs

THE Government has concluded negotiations with the Australian Wheat Board for the purchase of 50,000 tons of flour from Australia. The following is the text of a press communique issued by the Food Division of the Ministry of Defence & External Affairs :—

The Flour Purchase Delegation, consisting of the Permanent Secretary to the Ministry of Commerce and Trade, the Deputy Controller of Finance, General Treasury, and the Trade Commissioner for Ceylon in Australia, nominated by the Government to carry out negotiations with the Australian Wheat Board for the purchase of flour, has

concluded a contract for the purchase of 50,000 tons of flour at a price of £ 24.10 sh. per long ton gross f.o.b. South and East Australian Ports. It will be remembered that under the Senanayake-Mc Ewen Agreement signed in September 1958, relating to the marketing of Ceylon tea and other products in Australia and Australian flour in Ceylon, Government undertook to purchase in each of the years 1959 and 1960 100,000 tons of flour from the Australian Wheat Board. Last year the first 50,000 tons was negotiated by the Permanent Secretary to the Ministry of Agriculture and Food with the Wheat Board in Melbourne, and the next 50,000 tons was negotiated in Colombo with a



Mr. H. O. Wijegoonewardene, First Secretary of the Ceylon Mission to the United Nations, presents to His Excellency Mr. E. Espinosa Y Prieto, Ambassador of Mexico, a gift of 12 paintings from the children of Ceylon to the children of Mexico. The other gifts presented were a tape recording of greetings in Sinhalese and a miniature Ceylon Flag. Also in the picture is (on extreme right) Dr. F. Cuevas Cancino of the Mexican Mission

representative of the Wheat Board. In view of the upward trend in wheat flour prices and the urgency of replenishing current stocks, Government considered it necessary to send out a delegation to conclude the purchase expeditiously. Owing to difference of views on market trends, it was not possible to purchase the entire 100,000 tons for 1960 at the recent negotiations. Accordingly, only 50,000 tons was bought, the balance being left for negotiation in the second half year.

Ceylon's Ambassador to Brazil

CONSEQUENT on the decision of the Government of Ceylon and the Government of the Republic of the United States of Brazil to establish diplomatic relations at Embassy level between Ceylon and the Republic of the United States of Brazil, the Government of Ceylon has, with the concurrence of the Brazilian Government, decided to appoint Mr. Annesley de Silva as Ceylon's first Ambassador Extraordinary and Plenipotentiary in Brazil. Born on 2nd May, 1899, Mr. Annesley de Silva was appointed Deputy Director, Government Tourist and Publicity Bureau, in 1937. In June, 1942, he was appointed to act as Trade Commissioner for Ceylon in India and in October, 1949 was appointed Ceylon's Trade Commissioner in India. In June, 1951, he was appointed

Mr. H. O. Wijegoonewardena, Alternate Representative of Ceylon, at the Security Council Meeting which Ceylon attended as a new member for 1960-61. Behind him is Mr. Neville Kanakarathne, First Secretary, Legal Affairs





Mr. Leonard Woolf, former British Civil Servant, who served in Ceylon from 1904-1911, recently visited the Island after an interval of 50 years. Here Mr. Woolf is seen (on extreme left) at a party given in his honour by Mr. S. C. Fernando, Permanent Secretary of the Ministry of Home Affairs, and by Mrs. Fernando. The U. K. High Commissioner in Ceylon and his wife are also in the picture

Director, Government Tourist Bureau. From May 10, 1955, to-date he has been the Counsellor of the Ceylon Embassy in Washington.

took place from 3rd January to 6th January, 1960, in Monrovia, capital of Liberia.

Ceylon at Inauguration Ceremonies in Liberia

CEYLON was represented at the inauguration ceremonies in Liberia of President William V. S. Tubman and Vice-President William R. Tolbert by Mr. A. B. Perera, Ceylon's Ambassador to the United Arab Republic and to the Federal People's Republic of Yugoslavia, as Special Ambassador of Ceylon to the Inauguration Ceremonies. Sixty-five States were officially represented by Special Ambassadors. The ceremonies

Austrian Consul for Ceylon

MRS. Margaret Wimalakirti, who has been acting as Austrian Consul (honorary) has received a letter of accreditation as permanent Austrian Consul (honorary). She is the first woman consul in the Austrian Foreign Service.

Foreign Students' Week-end at Des Moines, Iowa

WHILE Washington enjoyed spring weather and basked in bright sunshine, Des Moines,

The capital of Iowa State, was blanketed in six inches of snow with below freezing temperatures when the Foreign Students Week-End was held there from February 6th to 8th. The Information Officer of the Ceylon Embassy in Washington represented the Ambassador on this occasion.

There are over 1,200 foreign students from 40 countries at various educational institutions in the mid-west, corn-producing State of Iowa. Ceylon has one student, Mr. K. Jayatillaka who is pursuing a course in accountancy at Iowa State University at Ames, 30 miles away from Des Moines. He is from the Central Bank.

All the countries represented by the foreign students had booths at the huge Veteran's Auditorium in Des Moines. Here were displayed arts and crafts, literature, costumes and many other aspects of life in

these countries. The Ceylon booth was tastefully decorated with colourful travel posters, leaflets, and informative tracts, as well as a large national flag. The Information Officer and Mr. Jayatillaka were present at the booth to answer questions on Ceylon asked by the several thousand Iowans, both adults and children, who visited the Auditorium.

On February 6th leading citizens of Iowa entertained the foreign students to lunch. The medical profession entertained those studying medicine, the legal profession those taking law and so on. In the evening the foreign students staged a concert and contributed items representative of their various countries. Later the same night there was a Gala Dance, and the foreign students spent the night at the homes of Iowan residents as guests.

At the Dominican Republic Day Party in Colombo, the Governor-General, Mr. Anver, Consul for the Dominican Republic, Sir Razik Fareed, and Mr. Gundevia, High Commissioner for India in Ceylon



On Sunday, February 7th the Governor of the State of Iowa entertained the foreign students at the Capitol Building. This was the seventh Foreign Students Week-End in Des Moines. It has now become an annual event and the prime mover behind the scheme is Miss Robeson, an elderly American woman who has dedicated her life to the task of international understanding. All the organization is done by voluntary workers from all walks of life in Iowa.

At the conclusion of the week-end, the organizers thanked specially the Embassies which had shown interest in this venture. Representatives of other diplomatic missions present at Iowa were the Consul-General of Guatemala, the Vice-Consul of West Germany and the Assistant Education Officer of Ghana.

In China

CEYLONESE in China celebrated Independence Day at the Embassy in Peking. The following is the text of the speech by His Excellency the Ambassador for Ceylon in the People's Republic of China :—

We are greatly honoured today by your presence and for your joining with us on this occasion commemorating the Twelfth Anniversary of our Independence. Allow me, Excellencies and Distinguished Guests, to thank you for your kindness and to extend to you on behalf of the Government and People of Ceylon and on our own behalf a very warm welcome.

During the year that has passed since we last gathered to celebrate this event, the Government and People of Ceylon have continued in their endeavours to make the political freedom which they realised 12 years ago have more tangible meaning to the common man. In pursuance of this goal we have continued to implement the planning of our social order in the manner best suited to our own

social and economic background. In pursuance of this goal we have also remained faithful to the ideals of political freedom which our people regained after long years—as manifest in the elections to Parliament which we are about to undertake.

The year we have just passed has not been without its misfortunes for us. We were witness to the untimely and tragic death of the late Prime Minister, Mr. S. W. R. D. Bandaranaike. To the Government and People of China and to our friends from abroad who sympathized with us in this loss we are deeply grateful.

In our foreign policy we have continued to be guided by the spirit and principles of the Bandung Resolutions. We believe in these principles and have given of our best to realise their fulfilment, not only among the Asian and African nations, but also among the international community.

On this occasion I am glad to record that new successes have attended our traditional and cordial relations with the People's Republic of China. During the last year two Ministerial Delegations visited China on the invitation of the Government of China. A Delegation led by the Minister of Transport concluded an Air Transport Agreement to establish an air service between Ceylon and China. Towards the end of this year a Trade Delegation has concluded a renewal of the Trade Protocols under the Trade Agreement of 1957, and the formal signature is shortly to be undertaken in Peking. We are confident that, in the coming years, our mutual efforts will make this friendship even more steadfast.

We have been privileged to be in China during these momentous years. We rejoiced with you at the Tenth Anniversary of the Founding of the Republic. It was more than an Anniversary in that we were also witness to your significant achievements in so short a period of time. They are even more creditable when considered in the context of the

size of your country and the extent and scope of the problems which confronted you. We have just learnt of your achievement in realising the greater part of the targets of your Second Five-Year Plan, three years ahead of schedule. May we congratulate you and wish you continued success.

Ceylon's Ambassador Honoured

"THE Hartford Charter Oak was the hiding place of the Charter of 1662, the first grant of self-government to mankind. This leadership medal is hereby presented to Ambassador R. S. S. Gunewardene because of his dedication to the cause of freedom and liberty, and is acknowledgment of his leadership in these fields." So runs this inscription on the Charter Oak Leadership Medal which was presented to Ceylon's Ambassador to the U. S. A., Mr. R. S. S. Gunewardene at the Pearl Fishers' Ball held at Hartford, Connecticut, recently.

In accepting the Medal, the Ambassador expressed his deep appreciation of the honour done both to him and his country. He recalled that this was his fifth visit to Hartford. On the first three occasions the functions he attended had been under the auspices of the Women's Bureau of Service Organization which had done so much for public activities in Connecticut. He was very happy to see among those present his charming hostess, Mrs. Aurbach, a true friend of Ceylon, who had visited the island as the guest of the Governor-General. She had created a trust fund of US \$40 million—the Fox Foundation—in memory of her late husband. The object of the fund was to promote international harmony and understanding, principally through the exchange of students.

On his fourth visit to Connecticut, said Mr. Gunewardene, he had delivered the Convocation Address at Hillyer College, and he was very happy that this present visit—the fifth

—was for a not less laudable purpose, to support the activities of the Hartt College of Music in the fields of music, art and business administration.

The Ambassador continued that in his six years of duty in the United States he had travelled from coast to coast from State to State, and he had been more than ever convinced that the prime need of the world was for international understanding. He was equally convinced of the vital role which the people of the United States were destined to play in the preservation of peace and the shaping of the future.

In order to enable the U. S. A. to play this role goodwill was a prime requisite, and that goodwill could only be realised if the people of the United States understood the problems and difficulties of the peoples of other countries. He had always felt that it was equally important socially for the peoples of Africa and Asia to understand and appreciate the views of the people of this country. For too long had peace been threatened. Now he was optimistic that peace would reign before long. The recent lessening of tension was indeed a hopeful sign.

Ceylon's Role

SMALL countries like Ceylon, said Mr. Gunewardene, had a vital role to play in the international field. Ceylon might well be credited with the evolution of the theory of neutrality. It was at the first Commonwealth Conference that the late Rt. Hon. Mr. D. S. Senanayake, the first Prime Minister of Ceylon who was known throughout the Commonwealth as the "Grand Old Man", propounded the doctrine of the middle path which sought to avoid intensification of the "cold war". This doctrine was in accordance with the tenets of Buddhism. This was the first Commonwealth Conference to be held outside the United Kingdom and, at it,

The Exchange of the Instruments of Ratification of the Trade Agreement between Ceylon and the Federal People's Republic of Yugoslavia took place in Belgrade recently. The signatory on behalf of Yugoslavia was Ambassador Milan Bartos, Chief Legal Adviser to the Government of Yugoslavia. Ceylon was represented by Mr. A. B. Perera, Ceylon's Ambassador in Yugoslavia



Ceylon obtained the agreement of the Commonwealth countries to the admission of the People's Republic of China to the United Nations.

The doctrine of the middle path was further clarified and took shape at the Colombo Powers Conference of South-East Asian countries which was convened by the ex-Prime Minister Sir John Kotelawala. At Ceylon's insistence mainly a resolution was adopted pledging non-alignment of the participating countries in power blocs. Thus the theory of neutralism, born in Ceylon, was confirmed at the Bandung Conference of 29 African and Asian countries. Today all the new nations of the world are subscribing to that policy realizing that the peace of the world depends on the existence of a third moral force, not committed to one side or another.

The Colombo Plan was also born in Ceylon. Shortly after Ceylon regained Independence the late Mr. D. S. Senanayake convened in Colombo the first Commonwealth Foreign

Ministers Conference held out of London. It was at this conference that the Colombo Plan of economic co-operation was conceived. This plan was to become before very long a symbol of international co-operation for the under-developed nations of the world. And it has expanded its scope to cover countries outside the Commonwealth.

In the field of international politics it was Ceylon that initiated the campaign for the admission of 16 countries to the United Nations, and persuaded the Great Powers to accept the proposition, once termed contemptuously "horse-trading" and "package deal", and even immoral, in the admission of these countries. Ceylon secured the highest number of votes ever recorded at the United Nations when its representative was elected Vice-President of the General Assembly. He was also elected unanimously Chairman of the Human Rights Commission. Currently Ceylon is the Commonwealth representative on the Security Council. By its experience,

history and statesmanship, Ceylon feels particularly qualified to explain the East to the West and vice-versa.

Increased Trade with Germany

THE volume of Ceylon's Trade with the Federal Republic of Germany has reached in 1959 with Rs. 167 million its highest level so far. There had been an increase by 34 per cent against the previous year's Trade. Ceylon's Imports from West Germany rose by Rs. 21.5 million and its Exports by Rs. 21 million. The Balance of Trade was again, as always since Independence, in favour of Ceylon. Ceylon's Exports to Germany exceeded its Imports by

almost Rs. 19 million. This is quite an exceptional position for the Federal Republic, whose Trade with almost all the other countries in South-East Asia shows a Trade-Balance favourable to Germany.

Ceylon's Exports to Germany amounted in 1959 to Rs. 92.8 million and consisted chiefly of Rubber (Rs. 41 million), Coconut Oil (Rs. 20 million) and Desiccated Coconut (Rs. 15 million). Germany was Ceylon's second best customer for Desiccated Coconut (after the U. K.) and Coconut Oil (after Italy) and its third best customer for Rubber (after China and the U. S. A.). Owing to increased purchases during 1959, the Federal Republic became the fourth largest buyer of

The Governor-General of Ceylon proposing a toast to the United Arab Republic at a party given by the U. A. R. Ambassador in Colombo to mark the National Day of his country



Ceylon Produce, preceded by the U. K., the U. S. A. and Australia.

Ceylon's Imports from the Federal Republic during 1959 amounted to Rs. 74.1 million, consisting mainly of Road-Vehicles (Rs. 19 million), Chemicals and Pharmaceuticals (Rs. 10 million), Watches and Clocks (Rs. 9.2 million), Railway-Vehicles (Rs. 8 million), Machinery (Rs. 6.7 million), Food and Bever-

ages (Rs. 6 million), Base Metals and Manufactures of Metals (Rs. 4.9 million). Although Germany takes only the eighth place as a supplier to Ceylon, its Exports have been growing steadily during the last few years, despite the fact that this Trade is restricted to Ceylonese firms. A large number of the best known German firms are now represented in Ceylon and German goods of worldwide reputation are finding an ever-increasing market.

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