

# CEYLON *Today*

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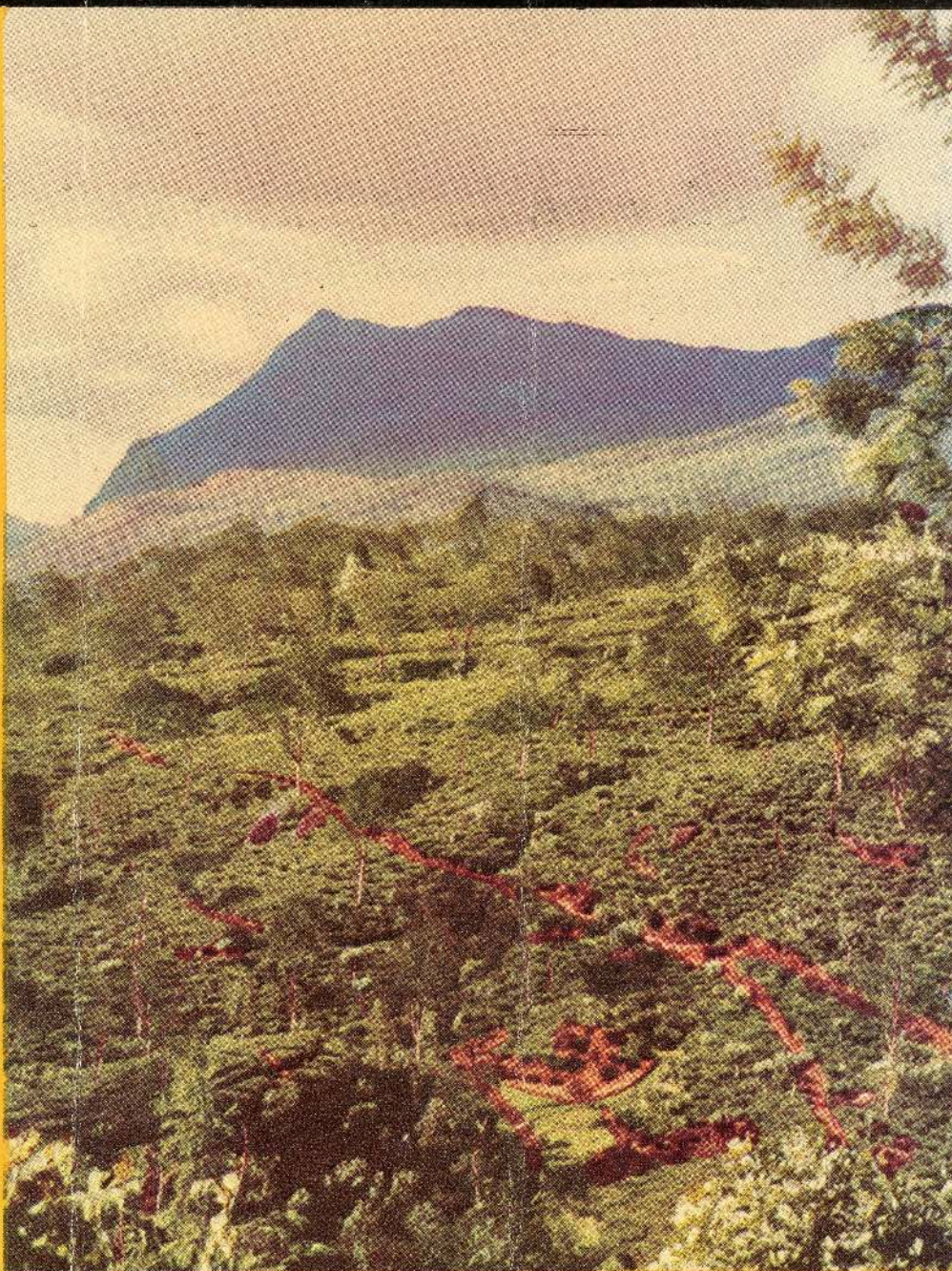
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**MAY, 1960**

## Policy on Information defined...

“Government activities impinge directly or indirectly at many points on the citizen's daily life. It is essential for a healthy administration under a democratic system that the government of the day should use the media of mass communication to keep him informed of Government policy, to explain legislation, and to seek his co-operation in national policies. The citizen both at home and abroad has a right to know and his Government a clear duty to tell him fully, promptly and as regularly as possible what it is doing in his name, with his money and why.

“A true and adequate picture of Ceylon policy, the institutions, culture and the way of the people of Lanka should be presented to other nations for the better understanding of Ceylon overseas.

“A National Broadcasting Organisation should not be exploited by an individual or a group of persons for their own ends. The listener has a right to hear facts without distortion. Exchange of ideas with fair representation of major points of view is an essential safeguard of free institutions. Broadcasting must reflect the life and culture of this country and also present to the nation a fair picture of life, thought and achievements of other peoples throughout the world. I expect Radio Ceylon in its broadcasts to harmonise its loyalties to the people, to the Government, and to the medium of broadcasting.”

The Hon. J. R. JAYEWARDENE  
*(Minister of Information and Broadcasting).*

# CEYLON

# Today

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## Seventy-Five Years of the Buddhist Flag

D. T. DEVENDRA

THE brightest of all the flags which are displayed by the people of Ceylon is the brilliant six-striped banner which the Buddhist community uses as an outward sign of its important religious festivals. These festivals are reckoned by the phases of the moon; the most popular of them are those observed when the moon is full. The year 1960 marks the seventy-fifth anniversary of the public use of the Buddhist Flag by Ceylon Buddhists. The flag has now been adopted by Buddhists everywhere in the world as the common emblem of the creed which they profess. Something of its history and significance should be interesting to readers in the present year.

A committee of Colombo Buddhists was responsible for the idea and for the final selection. The Buddhist Flag was hung out for the first time in the year 1885 on the holiest of all days—Vesak, which marks the Birth, the Enlightenment and the Death of the Buddha. In that year the Vesak Day fell on April 28th. This particular day had then been declared a Public Holiday for the first time under the British administration. It was an occasion of added joy to the Buddhists

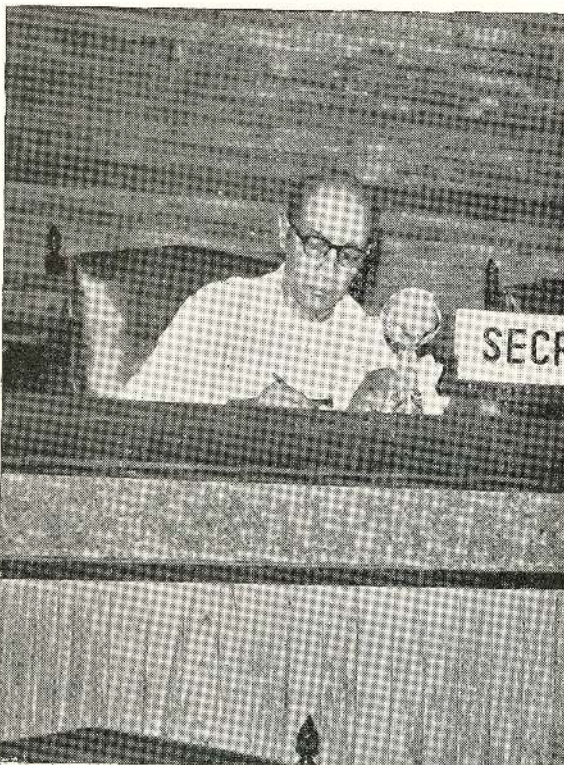
who form considerably the largest religious community in the island.

Sinhalese Buddhists had passed through severe tests shortly before, but they had emerged from them stronger than had seemed possible in their period of spiritual depression and tribulation. A king of their own faith had ceased to exist after 1815, and the change of ruler left them without that traditional guidance to which two thousand years of history had accustomed them. In this plight they were in no position immediately to exert themselves. On the other hand, they suffered in many grievous and humiliating ways. There is no need to recall these sorrows of the past, for it is to a brightness ahead that one must turn.

Perhaps because of these misfortunes there arose in the community some who were deeply moved to work for their fellows. These came from both the clergy and the lay community, and, in a sense, the creation of the Buddhist Flag and the acceptance of Vesak by the government as a statutory holiday were the natural climax of their exertions. One of the most prominent of these workers for the religion was the American.



▲ At the opening of the Fourth Conference of the World Fellowship of Buddhists by the King of Nepal, Mahendra Vira Vikrama Shah Deva, on 15th November, 1956, in the year of Buddha Jayanti, in the land of the birth of the Buddha



◀ Mr. D. T. Devendra, General Secretary of the World Fellowship of Buddhists, 1957-58

Henry Steele Olcott, who had held the rank of army colonel during the years of the Civil War in his own land. His service in the spiritual field for Sinhalese Buddhists claims by its own merit an unforgettable place in the modern history of Buddhism of Ceylon. It was the final design by Olcott which received the unanimous approval of the most venerated prelate of the time, Hikkaduwe Siri Sumangala, and of the Colombo Committee of other leading monks and laymen.

In a short time the people took to the flag with a tremendous enthusiasm and, as often happens in such matters, some details which are of significance came to be lost on them. One of these is the manner of display. If the flag is flown at the head of a pole, the blue stripe must be shown nearest the pole and the blue square topmost of all. When the flag



The Buddhist Flag



is suspended from a line, the proper display must conform to the same pattern of priority and the blue square of the final stripe should be on the corner, on the left hand of one who views the obverse. The speed of production, especially by foreign sources, has also done violence, and this is most noticeable in two of the colours, the first and the fifth, where incorrect colours are being freely used.

The flag is displayed in six stripes of equal size, the last of which is intended to show composite hue of the rest. In arrangement, however, this sixth stripe is divided into five equal sections of colours constituting the others. In his "Old Diary Leaves" (3rd series) Olcott, who has given a brief account of the origin of the flag, has described the colours as: sapphire-blue, golden-yellow, crimson, white and scarlet; the words in Pali are nila, pita, lohita, odata or avadata, manjettha,—pabhassara, the fusion, signifying "bright" and "resplendent" in that ancient language. When Olcott met the Tibetan ambassador some years later in Darjeeling, he learnt that the same colours were being used in the standard of the Dalai Lama. The general belief among all Buddhists is that these colours emanated from the body of the Buddha and were blended in the aura. In some of the early Pali texts they figure prominently in the scheme of colour-meditation (kasina). The hues of the first five stripes are reckoned as the five principal colours; one text even mentions them in describing the colour of the Buddha's eyes.

Whatever the original symbolism of the flag, the subsequent intention was most commendable. Olcott himself put it in these apt words: "It was at this time that our Colombo colleagues had the happy thought of devising a flag which could be adopted by all Buddhist nations as the universal symbol of their faith, thus serving the same purpose as the cross does for all Christians. It was a splendid idea, and I saw in a moment its far-reaching potentialities as an agent in

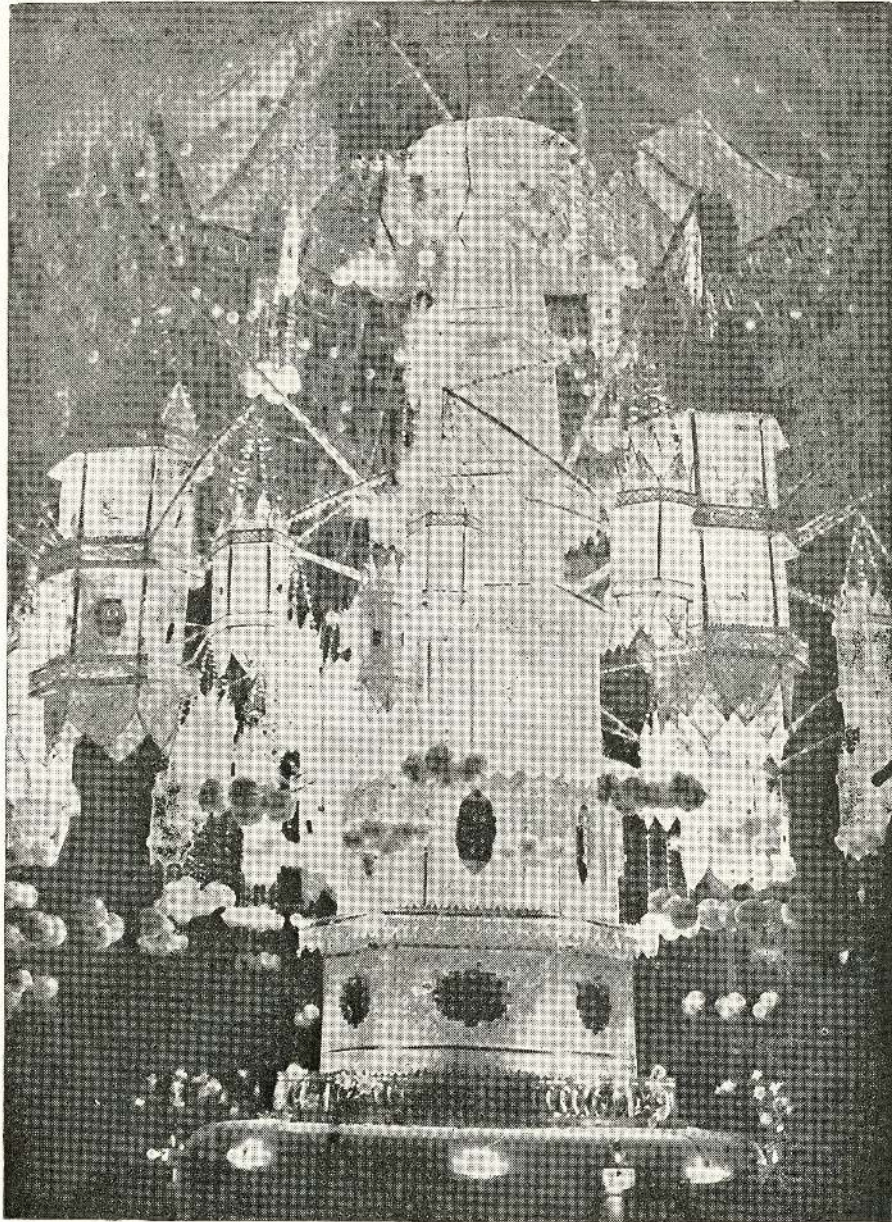
that scheme of Buddhistic unity which I have clung to from the beginning of my connection with Buddhism. With the many points of dissemblance between Northern and Southern Buddhism, the work of unification was a formidable one; yet still, in view of the other fundamental features of agreement, the task was not hopeless".

In reading the history of the great religions of the world one sees how each one of the faiths has been faced with the same difficulties and questionings.

The dreams of the designers of the Buddhist Flag came true, and in time for the world wide celebrations of the 2500th anniversary of Buddhism. In the year 1950, through the inspiration of Dr. G. P. Malalasekera, President of the All Ceylon Buddhist Congress, the Congress convened representatives of all Buddhist groups to a memorable meeting in Colombo. As a result of their preliminary deliberations there came into existence the World Fellowship of Buddhists which now holds its sessions every two years in a previously selected country. Meetings have so far been held in the following capital cities: Colombo, Tokyo, Rangoon, Kathmandu and Bangkok.

In 1950 the Executive Council in Colombo resolved to request the constituent members to adopt the Buddhist Flag in use in Ceylon as the common device of Buddhists. The response was spontaneous and generous, and the universal use of this flag can be dated to the Vesak Day of 1951.

The Buddhist flag thus binds together all Buddhists with a measure of unity which had been merely dreamt of by its designers. That dream was fulfilled six and a half decades afterwards. Yet it is but a brief span in the hoary history of one of the greatest of the philosophies of mankind in which more and more are seeing deep truths enshrined which are to them a design for living, freed from the doubts and questionings which enmesh them.



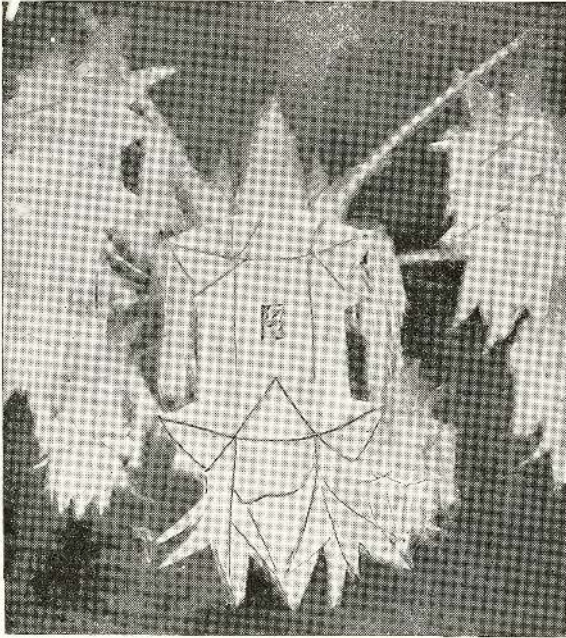
Vesak lanterns

## The Significance of Vesak

TO millions of Buddhists in many parts of the world, Vesak is a festival of great significance, the greatest of all Buddhist festivals in fact, for it commemorates the Birth, the Enlightenment and the Death ("Parinirvana") of their Master.

Early Buddhism had no religious festivals of its own because the Buddha discountenanced all forms of ceremonial and ritual. And in the life of the Bhikkus, festivals, therefore, found no place. The lay followers, however, were not obliged to give up





Vesak lanterns. Hundreds of these are seen in many a Buddhist household on Vesak night

and listened to his preaching. At the end of Mahinda's discourse, the King and his followers all embraced the new religion, thus becoming the first Sinhalese converts to Buddhism in Ceylon.

Buddhism now began to spread rapidly in Ceylon, especially when the people realized that the Master's life was punctuated by at least four great events which, falling on the full moon day of Vesak, further hallowed a day already honoured by the Sinhalese as the anniversary of the arrival of their ancestors in Lanka.

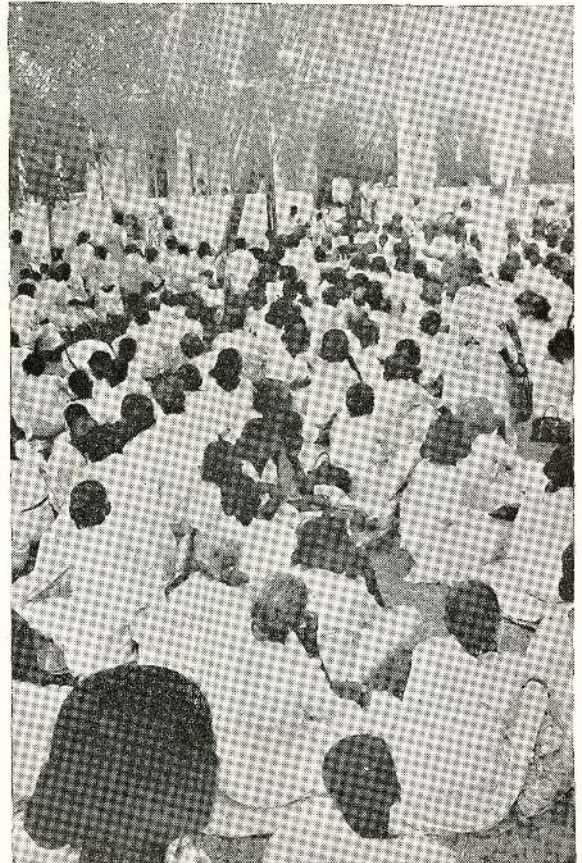
The people realised, first, that the Master, as Prince Siddharta, only son and heir to the

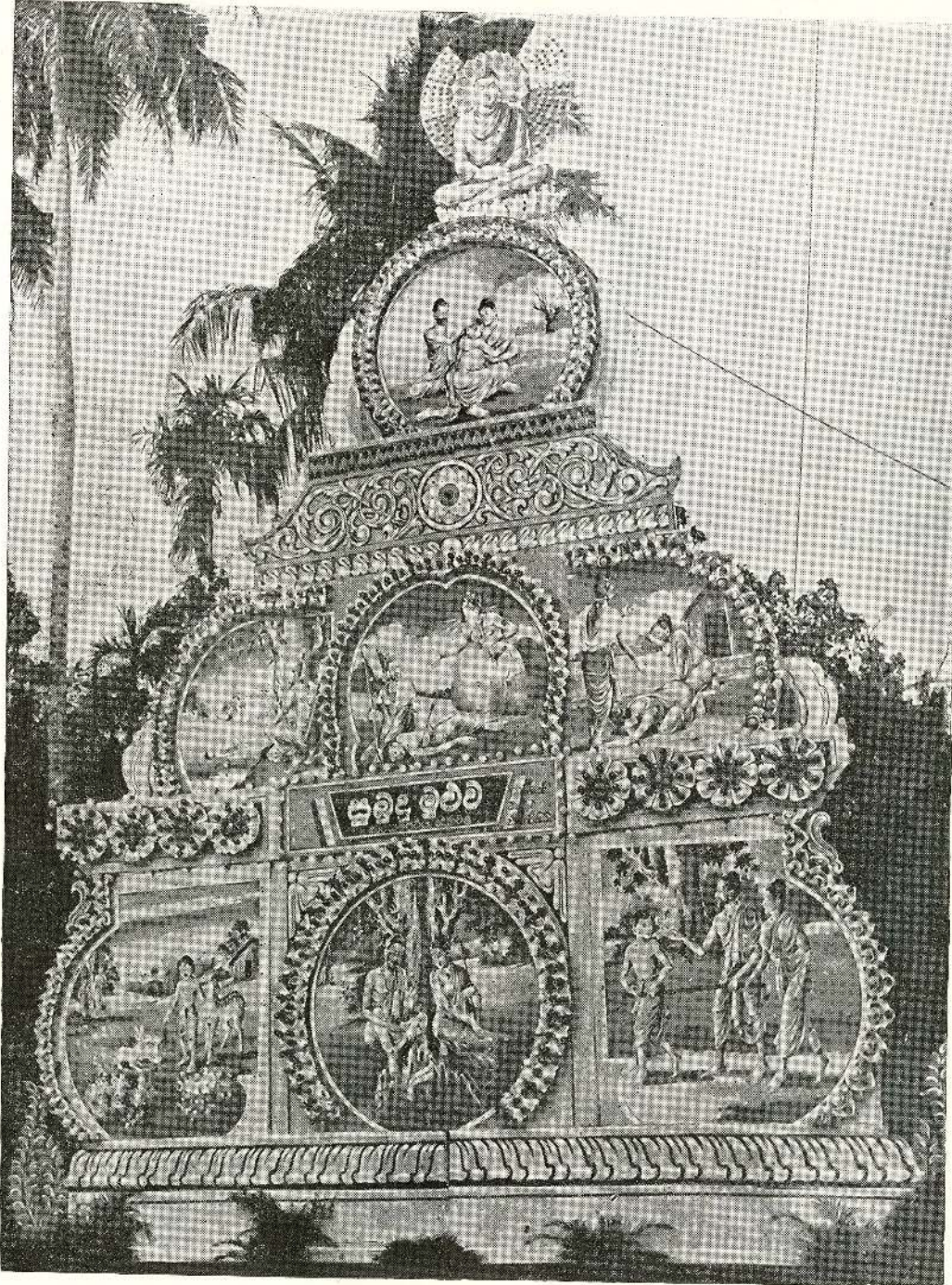
the observance of holy events, and early converts to Buddhism continued to celebrate those festivals connected with their former religions even after they had accepted the teachings of the Sakyan Prince.

It is of interest that Vesak (which falls on the full moon day of May) is tied up with our ancient history for it is believed that it was on the full moon day of Vesak, 2,504 years ago, that the first Sinhalese, Vijaya, with 700 followers, landed on this fair isle. From Vijaya's time then, the full moon day of Vesak has been observed as one of national rejoicing.

Some 200 years after the landing of Vijaya, there came another visitor to Ceylon: Mahinda, prince, priest and saint, and son of the great Emperor Asoka. Mahinda arrived at Mihintale "to preach the Reign of Eternal Law proclaimed by the Eternal One". The Sinhalese King at the time, Devanampitiya Tissa, welcomed Mahinda

Buddhist devotees at a temple on Vesak day





A Vesak pandal. Elaborate structures such as this come up in many parts of Ceylon during Vesak. They carry scenes from the life of the Buddha

Sakyan King, was born on a Vesak full moon day, exactly 80 years before their ancestors arrived in the Island. Then they were taught that the Prince renounced his throne and the world, and at Buddha-Gaya, under a Sacred Bo-tree (a branch of which still nourishes at Anuradhapura) attained Enlightenment, again on a full-moon day in Vesak, when he was 35 years old.

The people of Lanka heard also how the Buddha paid three visits to Ceylon and how, on the third occasion which fell on the full moon day of Vesak, he came with 500 Arahant disciples to fulfil a promise to the Naga King of Kalyani. The Buddha later visited the sacred mountain, Sri Pada, and, on the giant blue sapphire that crowned the summit, left the clear impression of his foot. That footprint was later discovered in the time of the Sinhalese Kings, who enshrined it, tradition says, under a huge boulder that now stands on the summit. Besides Kalyani and Sri Pada, the Buddha also visited Dighavapi and Anuradhapura on this occasion.

So it is that Vesak has been celebrated in Ceylon from very early times. Dutthagamani in the first century B.C., Vasabha in the second, Voharatissa in the third, and Sena II in the ninth centuries A.D. are said to

have observed the festival annually. And there is reason to believe that the festival was celebrated in many parts of Lanka.

But it is only since the revival of Buddhism some 75 years ago that Vesak has been celebrated by Sinhalese Buddhists with great eclat. Today, the festival of Vesak is primarily one of reverence, and Buddhists in town and village accordingly wend their way to the nearest temple, with measured steps and downcast eyes, to observe the eight precepts, to offer flowers and incense at the temple shrine, the *cetiya* and the bo-tree. All roads lead to the temple on Vesak night, and crowds of men, women and children, not to mention babes-in-arms, throng the temple precincts until dawn.

Some Buddhists go on pilgrimage to distant shrines. Near the temples, flowers are distributed free, while in other parts of the city, *dansalas* (almshouses) are opened to entertain footsore and weary devotees.

And in the night, Buddhist Ceylon becomes a panorama of light and colour, with the principal streets sporting pandals, and with rich mansions, middle-class houses and even the meanest cottages decked with lanterns or flickering oil-lamps. The whole land, in fact, is suffused with the spirit of joyous devotion.

## Premier's Vesak Day Message

*THE following is the text of a Vesak Day message broadcast over Radio Ceylon on Tuesday, May 10, 1960, by the Prime Minister, Mr. Dudley Senanayake :—*

“ I am glad that I have this opportunity of addressing the Buddhists of this country on Vesak Day which is of unique significance to Buddhists all over the world. We can undoubtedly be proud of the fact that the Buddhists constitute a large part of the population of the world. At the same time we are aware that Ceylon is held in high esteem in the world as far as Buddhism is concerned. What is the reason for this? Why is it that the world has accepted that there is an essential link between Ceylon and Buddhism? All of you are aware that this Noble Doctrine was originally propounded by the Buddha in that extensive country of India and not in Ceylon. At the same time you are aware that this Doctrine after the lapse of 2,000 years reached its peak during the reign of King Asoka. However, Buddhism declined before long in that very country where it was originally propounded. But the people of this country accepted the teaching during the reign of King Devanampiyatissa well over 2,000 years ago and built, with it as the basis, a culture of great significance.

“ It is common knowledge that the people of this land commanded the respect of the world as an independent nation possessing a culture with a religious background. Is it, therefore, not possible for us to be proud of the fact that the Sinhala Buddhists of this country who commanded respect were held in esteem amongst the peoples of the world? I need not over-emphasise that in the past the East was the home-ground of powerful nations and not the West. There was, for example, India, Burma, China, Indonesia and so on. The popularity of these countries was due to their being Buddhist. We are conscious of the high position that this little country of Ceylon held amidst these powerful nations

in the past. Therefore, is it not possible for us to assess the magnitude of the Buddhist principles that were upheld by our ancestors? We have to accept that this little Island has been of great service to the entire world in this sphere of religious activity.

“ After this period of freedom and honour we had to face a subsequent period of servile rule. It is not necessary for me to explain the suffering we had to undergo during the period of 450 years of foreign rule. We are aware of the attempts made by the foreign rulers to put an end to Buddhism in this country. In fact we can even be proud that our ancestors were able to protect Buddhism during these troublous times. During this period of foreign rule we lost our independence and, in addition to that, there was a decline in economic affairs, in literary activities, and in the practice of our manners and customs. But it is also possible for the people of this country to tell the world that, though we lost almost everything that we treasured during this period of foreign rule, we did have the courage and strength to preserve Buddhism in its pristine purity. When we address our minds to the services rendered by our ancestors for the cause of Buddhism when they were independent and the services rendered by them when they were under foreign rule, I am inclined to accept that what they have done during the period of foreign rule is of greater value.

### **Building the Nation**

“ WE have once again emerged as an independent nation. We are addressing our minds how we could build the nation from the depths into which it had sunk under foreign rule. We are also thinking of how our culture could be moulded. When we give thought to these problems in relation to the position of the world today, we can draw a few valuable conclusions. If you look at the world today we find incidents of particular

significance taking place. The Western civilisation is valuable in some aspects. In economic affairs and in industrial development, there has been a vast improvement. At the same time, looking at the present century, we can mention with fairness that the world has not seen such a dark age in its history. We are aware that, during this century, the people have seen two world wars. Under what stress and strain are the people living in the world today! What is the fear that all of them have in their minds? They are all obsessed by the fear of another world war which could be an end to human existence. If this is the possibility on the background of an advanced civilisation, we have to bring our minds to the short-comings in it. One significant drawback therein has been the lack of prominence of religious feelings.

“It is, therefore, possible for us to take this as a lesson and build up a culture in this independent country of ours of which we could be really proud. It is the bounden duty of everyone of us to contribute towards this end. The duty of every one of us is to work for the advancement of our religion with a

view to giving it its due place. In this connection I am glad that we are preparing to do everything possible to reach this end. We consider it our duty to do everything within our reach. But I must also mention that in working towards that end, there is only one path open to us by which we could achieve it in its true sense and that is by keeping to the Noble Ideals that the Buddha has Himself taught us. You have experienced yourselves the obstacles that set back the progress of this nation by whipping up hatred as a result of going on the wrong track. We have to admit that most unfortunate incidents have taken place in this country. The two main races of this country have been set against each other.

I would venture to state that if by trying to give the due place to Buddhism in this country, we divide the people of this country into various factions and whip up hatred and enmity amongst them, we thereby hinder not only the progress of Buddhism but also the national progress of our country. I, therefore, like to emphasise that all of us should work together in amity and concord to give Buddhism its due place by the practice of the Noble Ideals that the Buddha taught us.”

## Parliament Dissolved: New Elections on July 20

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THE fourth Parliament of Ceylon was dissolved on Saturday, April 23, 1960, by a Proclamation issued by His Excellency the Governor-General, Sir Oliver Goonetilleke.

The Governor-General, by his Proclamation,

- (a) dissolved Parliament with effect from 12 noon on the 23rd of April, 1960, and summoned a new Parliament to meet on 5th August, 1960 ;
- (b) fixed 20th July, 1960, as the date for the general election of Members of Parliament ;
- (c) specified 20th May, 1960, as the date on which candidates for election were to be nominated ;
- (d) specified the places of nomination of candidates seeking election for the electoral districts named in a schedule to the Proclamation.

The dissolution of Parliament followed the defeat of the Government in the House of Representatives on Friday, April 22, 1960, on the Address of Thanks. The Governor-General dissolved Parliament on the advice of the Prime Minister, Mr. Dudley Senanayake.

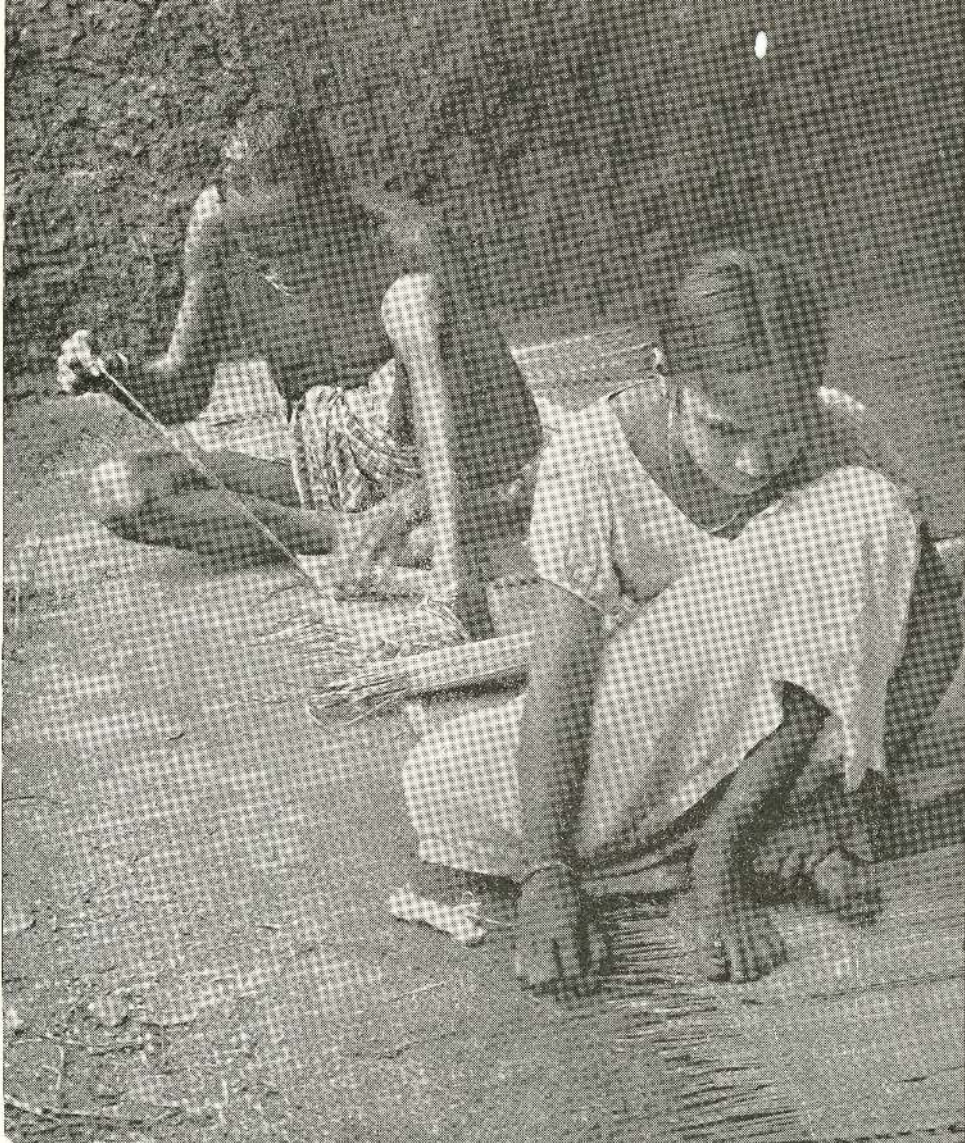
Nominations for the General Election to be held in July were received at 31 centres on Friday, May 20, 1960. There are 393 candidates from 14 parties contesting the 145 constituencies which will return 151 Members to the new Parliament. At the last general election held in March this year, there were 898 candidates drawn from 22 parties.

There are 70 straight contests this time, out of which 46 are between the United National Party and the Sri Lanka Freedom Party. These two parties have put forward the largest number of candidates—the U. N. P. 128, and the S. L. F. P. 98. There are five women candidates in the field.

Out of the 24 parties that were recognised by the Commissioner of Elections for the purpose of deposits and symbols, only 13 have put forward candidates. There is also an unrecognised party which has put forward a candidate.

The following was the party line-up on Nomination Day :—

United National Party	..	128
Sri Lanka Freedom Party	..	98
Mahajana Eksath Peramuna	..	55
Lanka Sama Samaja Party	..	21
Federal Party	..	21
Tamil Congress	..	10
Ceylon Communist Party	..	7
Lanka Prajathanthrawadi Pakshaya		6
Jatika Vimukthi Peramuna	..	2
Udarata Peramuna	..	2
Sinhala Jatika Sangamaya	..	1
Buddhist Republican Party	..	1
All-Ceylon Islamic United Front	..	3
Democratic Sri Lanka Freedom Party	..	1
Independents	..	36
Mr. Speaker seeking re-election	..	1
Total	..	393



Weaving Dumbara mats

## The Role of Small-Scale Industries in National Development

M. S. PERERA

*(Director of Rural Development and Cottage Industries)*

CEYLON needs a rapid rate of industrialisation if she is to absorb her increasing population in productive employment. Industrialisation is also essential for the development of the economy as no progress is possible if the country is dependent solely

on agriculture. Very little progress has however been achieved in industry during the past few years. The total industrial output still accounts for only about 8 per cent. of the gross national product. At present, capital accumulation is about 12 per cent. of the



Brassware being exhibited for sale at a village fair



gross national product. Until we can increase this to about 20 per cent. we cannot consider the rate of development satisfactory.

The purpose of this article is to show that small industries (which here include handicrafts and cottage industries) could and should play a very important part in the rapid industrialisation of the country. An attempt has also been made to show how these industries are being re-organised.

### Scope for employment

SMALL industries today provide employment for approximately 150,000 persons. In the Ten-Year Plan it has been estimated that next to construction activities, industrial development will provide for the highest rate of growth in employment. "The major portion of the increase in employment in this field will be due to the expansion of small-scale and cottage industries. The contribution to employment from the more capital intensive large and medium scale industries is naturally small." These would provide work for an additional work force of about 100,000 while small industries could increase employment by about 137,000 over the ten-year period.

It should be noted that in a country where capital is scarce and labour plentiful, the field for development of small industries should be fully exploited as they are less capital intensive. In large scale projects, fixed capital per man employed would amount to about Rs. 40,000 in Ceylon. This country cannot obviously afford this rate of capital investment. On the other hand, with comparatively much less investment, more additional employment can be found in small industries. This has been the experience of several countries not only in the West, but also in Asia—and especially in India and Japan.

According to figures given in the Ten-Year Plan, an investment of a little over Rs. 2,314 million in large-scale industry over

the ten-year period would provide additional employment for a little over 100,000 people while an investment of Rs. 400 million in small scale industry would give employment to an additional 137,000 people.

### Scope for production

SMALL industries also have greater scope for production of a large number of consumer goods in a comparatively shorter time than large-scale industries. These latter require detailed investigations, search for capital, and technical and managerial skills. On the other hand, simple mechanical processes could be introduced into small industries at little cost and within a shorter period. Modernisation of these industries requires only simple techniques and skills and does not involve management and organisational measures of a high order. They could therefore produce quicker results both in respect of new employment created and goods produced.

Small industries can naturally be decentralised over the whole country. They will be established in areas where both raw materials and traditions of skill and craftsmanship exist. They will not only give an opportunity for the development of rural areas by creating new sources of income or supplementing the meagre income from agriculture, they will also fit into the customs and traditions of a people who are still largely rural and are averse to conditions of life in highly industrialised urban areas.

The diffusion of small industries in rural areas will also attract local entrepreneurs who may be interested in investing their savings in local enterprises, provided the necessary facilities for development of small industries are made available.

The establishment of a number of small industrial units all over the country is bound to create a large pool of people with the necessary technical and management skills



Weaving baskets

so essential in any future expansion of industry on a large scale. Rapid industrialisation in a country like Ceylon cannot come about unless there is a reservoir of skilled men and this can be established only if we could modernise the existing small industries and establish new industries wherever possible. The advantage of these industries lies not only in the creation of new technical skills—they create a whole climate of opinion receptive to rapid change, infuse people with the desire to create and invest and so attain a higher standard of living.

### Modernisation

THE essence of the new policy is that if small industries are to survive and contribute

increasingly to national development, they must modernise themselves. This would involve not merely the introduction of labour-saving devices by the adoption of simple mechanical processes. More fundamentally, it means production of an expanding market and the satisfaction of the consumer, involving better management of enterprises, improving standards, quality and design and the regular availability of products.

No longer can cottage industries depend for their development only on "social-minded ladies who try to give employment and provide ideas and help to village craftsmen". Nor can they survive merely as social services established to reward the enthusiasm of Rural Development Societies or on the pressure of other groups and persons. They

can survive only as economic enterprises that are equipped to compete with major industrial concerns, both at home and abroad. This is not to deny them a measure of protection which is essential if they are to develop. This is merely to emphasise the fact that unless they are run on business lines, they can survive only temporarily as social services.

It has been the experience of the Department that simple mechanical processes could be introduced to several cottage industries at very little cost so that some of the time-conserving processes depending on manual labour could be eliminated. This would of course be done without sacrificing those elements of design and skill which make some of the products of these industries so distinctive and attractive. Labour-saving

Textile-weaving at a cottage industries training centre



devices could be introduced into two phases of production :—

(a) for the process of conversion of a raw material into a finished product,

(b) for processing and making available cheap raw material for subsequent use by cottage craftsmen.

Some of these processes have been introduced to small individual workshops and others in central facilities plants operated by the Department. Small machines and new tools could be introduced to these workshops at comparatively little cost. They are simple to operate and simple to maintain. Their extensive use will largely depend on rural electrification but where this is not available, the Department has started to establish workshops with Diesel generators.

Central facilities plants have been established mainly for the benefit of the handloom industry. Sized yarn is supplied from a central sizing plant to all the handloom weavers in the area and cloth produced by them is finished at another central plant—so that in this case only weaving is based on manual labour. This has led not only to very appreciable reductions in cost of production but also to better quality of textiles.

### Specific industries

WE shall now briefly survey some specific industries, the way they have been reorganised, and proposals for further reorganisation.

**Textiles:** The production of textiles on handlooms and decentralised power-looms constitutes the most important activity of the Department in the sphere of small industries. At present there are in the country 20,000 handlooms operated mainly by co-operative societies of weavers and giving employment to about 18,000 people. By 1963 it is estimated that the total loomage will increase to 25,000 producing a maximum of 30 million yards of

handloom textiles as against the present production of 12 million yards.

The total consumption of cotton textiles in Ceylon by 1963 has been estimated at 160 million yards so that local handlooms will be producing by that time a little less than one-fifth of the total consumption of cottons in Ceylon. The industry cannot, however, survive in the face of increasing competition both from mill and handloom products from abroad unless steps are taken to improve quality, diversify production and reduce costs. The Department has been for some time taking steps in these directions. We have already pointed out that the use of sized yarn and the adoption of certain finishing processes have already reduced costs as well as improved quality. Further progress can be made in this field by the establishment of further sizing plants and the expansion of finishing facilities to cover the requirements of all the 25,000 handlooms. These are being planned by the Department to be completed in three years from now.

Special efforts are being made to produce better designs so as to cater to the diversity of tastes of consumers. A start has already been made to produce art line textiles like high class furnishings, sarees, skirts, etc. It is mainly in this sphere that handloom textiles can have a competitive advantage over mill products.

The Department has also established several units operating decentralised power-looms. By the end of this year 560 power-looms are expected to be working of which 410 are departmental units and the other 150 belonging to a co-operative society and a private party. By the end of 1963 there will be 752 power-looms altogether, producing 8 million yards of cottons as against the one million now produced.

There is much greater scope for the increase in the number of decentralised power-looms but their further expansion will depend on the policy of the Government

regarding the production of textiles by its own mills. It is, however, likely that once handlooms have reached their maximum efficiency, the weavers might replace them with small power-looms units. There are already signs that private parties are interested in establishing such units and this is a tendency that should be encouraged.

**Coir Industry :** At present the coir industry gives employment to about 50,000 persons but the conditions of work and income derived are both highly unsatisfactory. The Department is encouraging mechanical spinning. In addition it has established a few mechanised workshops producing coir mats. These will provide a ready and regular market to the yarn that is produced on a cottage industry basis.

The Department has also an ambitious proposal to establish a power loom factory for the production of matting on a large-scale for the purposes of export. When this proposal is completely implemented it is estimated that there will be at least 5,000 people who could find both direct and indirect employment under the scheme.

Basic to any improvements to the coir industry on these lines is the need to mechanise as far as possible the beating of retted husks now being done by manual labour—a most obnoxious form of employment. So much so that very soon it may not be possible, to get women, who do most of the beating, into this type of work. The Department has been for some time engaged in devising a mechanical process for beating the husks but it has not yet completely succeeded. Any success achieved in this field is bound to benefit a large number of people especially in the coir belt in the south and improve the supply of raw material to meet the demands for the expansion proposals mentioned here.

**Industries Supplying Building Materials :** Already several opportunities have opened up in industries catering to the needs of the



Pottery-making



Making tortoise-shell ware

house-building programme. With the implementation of the Ten-Year Plan these needs will multiply several times not only in respect of house-building but also for the construction projects of the Government and the private sector.

An industry which needs expansion is the brick industry. At present this industry produces only about 300 million bricks but the programmes referred to will require a three-fold expansion by the end of next year and progressive expansion thereafter. The brick industry is essentially a small industry. Under present production methods a team of three persons can produce only a maximum of 1,500 bricks a working day. The Department is setting up a semi-mechanised brick works this year at a cost of a little over Rs. 35,000. The capacity of the unit employing two operators is 8,000 a day. The Department hopes to set up more units during the

succeeding years and also encourage co-operative societies and private parties to set up such units by granting loans or machinery on hire purchase terms.

**Building Hardware:** Most of the building hardware such as locks, bolts, hinges, and window stays, is at present imported. There are, however, a large number of small manufacturers scattered around the suburbs of Colombo and other urban centres. The quality of their products is inferior and they lack uniformity and finish. The Department is establishing a brass-workshop which will be open by the middle of next year to serve as a pilot project for the production mainly of building hardware of a superior quality. It will also be a training centre to those interested in this industry. Depending on the progress of the unit it will be possible to render technical advice to the small private units referred to as well as financial assistance and supply of equipment.

**Carpentry:** Carpentry is another industry where the old traditional methods have to be replaced by mechanical processes to reduce labour and costs. With this end in view, the Department has already set up 30 semi-mechanised training schools for training boys in urban and semi-urban areas in carpentry and one fully mechanised institute at Velona. All these establishments are run as training and manufacturing units undertaking orders for furniture required by Government institutions. After the training is over, these boys could be given financial and other assistance to set up workshops of their own.

**Other Industries:** The department has also taken steps to establish pilot projects in other industries in order to train and supply common facilities to craftsmen. A mechanised smithy workshop is to be established soon. Funds are expected during the next year for the establishment of a tinker workshop for the production of such activities as galvanised buckets. A wooden toy workshop has

already been established at Velona with the assistance of a Japanese technician. Three mechanised pottery centres have already been started and it is proposed to establish some more shortly.

A craftsmen's training centre has been established at Danture providing facilities for traditional craftsmen in gold, silver and brass in this area. The department has also established workshops for leather mat products, dolls and bamboo ware.

From the brief survey given above it will be seen that the Department is paying special attention to the introduction of mechanical processes in existing crafts and training craftsmen in these processes. These processes will be introduced to other industries progressively but in the modernisation of cottage industries, the introduction of mechanical processes is only the first step. Its success will depend to a large extent on several other factors which are referred to below.

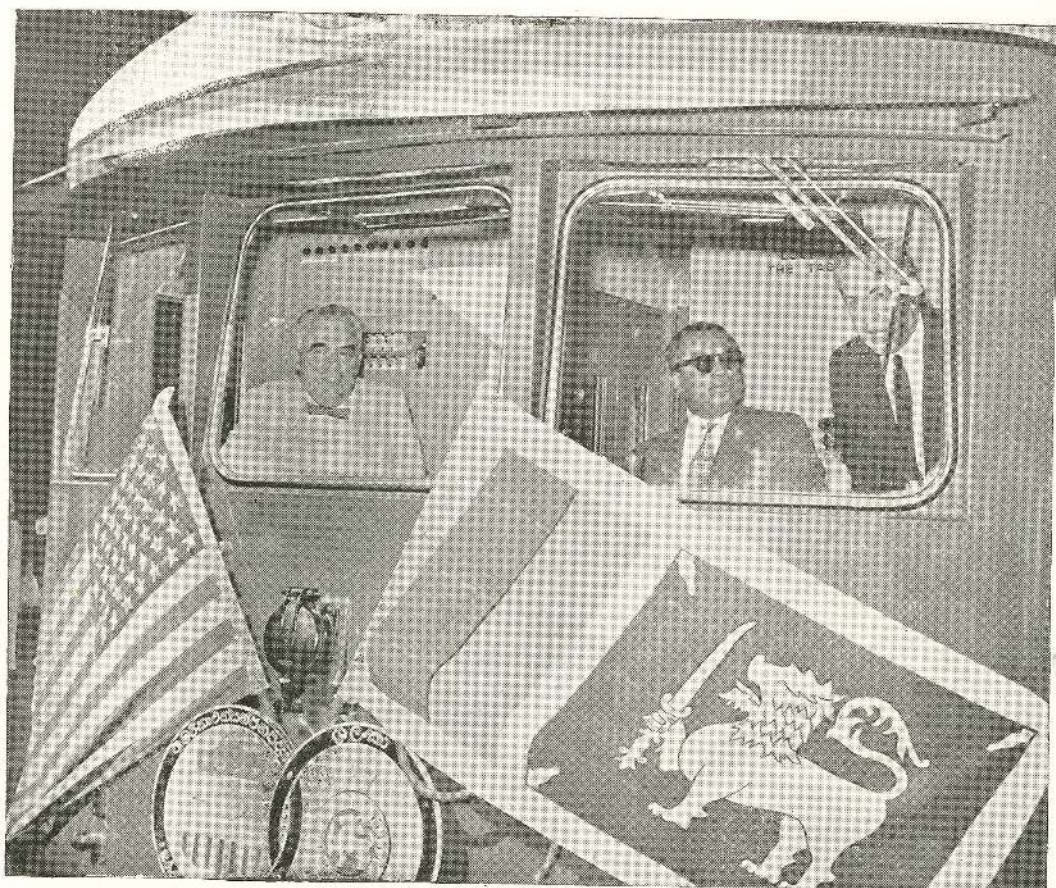
### **Institutional changes**

IT has been shown that the only way small industries could survive is by modernisation. In the first instance this will involve the introduction of simple mechanical processes. It will also involve above all the adoption of better management techniques, improvement of standards, quality and designs, better marketing arrangements and a very large expansion in loan facilities to small craftsmen. To effect all these changes certain

institutional changes are essential. The facilities the Government at present provides should be expanded considerably within a short period. The Ten-Year Plan has set a target of 400 million rupees to be invested in cottage industries in the period 1959-68. This represents about a five-fold increase in the present rates of investment. It requires a very vigorous and concerted approach to all the problems involved in the development of these industries. The Ten-Year Plan, therefore, recommends the creation of a Small-Scale Cottage Industries Development Board in order to secure both business and administrative efficiency. The functions of the proposed Board would be research and technical advice, supply of capital equipment, financing of small scale industries, bulk purchase of equipment and raw materials required for these industries and expansion of marketing. The present departmental set-up is hardly adequate to carry out a vigorous and co-ordinated programme of this nature.

In India, too, a special Board has been set up for the promotion of small industries, most of the development work being entrusted to it, while the Department is in charge of the regulatory functions.

The target set out by the Planning Council is not unrealistic. Success can be achieved by a bold and comprehensive approach to the problems involved. There is no doubt that if the programme is successful, Ceylon would be well on the way to further industrial development.



On the occasion of the fourth anniversary of the Ceylon-America Technical Co-operation Agreement, the U. S. Government gifted 25 diesel power coaches to the Government of Ceylon. Here, in one of the coaches which conducted officials on a ceremonial 10-mile run, are (left to right) Mr. Bernard Guffler, U. S. Ambassador in Ceylon ; Major Montague Jayawickreme, Ceylon's Minister of Transport ; and Mr. Roach, Director of the USOM in Ceylon

## The Railway Workshops

THE Ceylon Government Railway Workshops are located in Ratmalana, ten miles out of Colombo.

Equipped with the most modern plant and machinery, the workshops deal mainly with the maintenance of steam locomotives and rail cars, diesel power units, inspection trolleys, road motor vehicles and carriage and wagon stock.

The workshops are sub-divided into the following sections :—

- (1) *Locomotive Repair Shop* : This has a covered area of 91,000 square feet, and in it are undertaken general overhauls to steam locomotives after they have done 90,000 to 100,000 miles.



- (2) *Locomotive Lifting Shop*: This has a covered area of 9,000 square feet and is equipped with two 40-ton overhead travelling cranes for intermediate repairs to locomotives after they have done 40,000 miles.
- (3) *Diesel Locomotive Repair Shop*: Having a covered area of 19,250 square feet, this shop is equipped with two overhead travelling cranes and deals with repairs to diesel locomotives and rail cars. The following plant and machinery is installed in the shop: engine test plant, crank shaft grinder, fuel injector test plant and load resister.
- (4) *Machine Shop*: This has a covered area of 31,000 square feet and is equipped with a three-ton overhead travelling crane and modern production machine tools. In the shop detail parts in bulk required for maintenance repairs to locomotives and rolling stock are manufactured.
- (5) *Carriage Shop*: This has a covered area of 57,000 square feet and in it carriage bodies are built and reconditioned. Part of this shop is also used for maintenance repairs to wagon stock. The plant provided in this shop is not extensive, the work being mainly handwork, carried out by carpenters and joiners.

To keep pace with modern development in railway work and to meet increased demands on the railway workshops the following new schemes and improvements are also being undertaken at Ratmalana:—

**New Carriage Building Shop**—It is planned to increase the output of the local manufacture of carriages and wagons to 100 wagons and 20 carriages per annum.

To enable this programme to be carried out, a new building is under construction and is expected to be in operation by the end of this year.

An estimated saving of Rs. 30,000 on each coach can be made on a locally built coach against an imported one and a saving in foreign exchange of approximately Rs. 70,000 per coach, in addition to increased employment to local labour.

On a wagon, a saving of Rs. 3,000 against an imported one and a saving in foreign exchange estimated at Rs. 8,000 is possible.

On a full programme of 100 wagons and 20 coaches, there is an estimated total saving of Rs. 900,000 and an annual saving in foreign exchange to the extent of Rs. 2,200,000 per annum.

#### **Renewal and Additional Rolling Stock—**

New carriages and wagons are now being built in these Workshops and for the current financial year, the following programme is being carried out:—construction of 22 carriage bodies, 40 ballast wagons, 12 high-sides, 5 bogie high-sides, 2 travelling vans, 1 air-conditioned coach, and 1 carriage van.

The carriages are to meet the suburban service trailer coaches, for use with Power coaches.

The 40 ballast wagons are for the new line extending up to Puttalam. The line will cater mainly for the proposed new cement factory.

The first air-conditioned coach to be built in Ceylon is in hand and is expected to be in regular service by the end of the financial year.

**Renewal of Locomotives**—Under this programme the very first diesel locomotive introduced and put into regular service in 1934 has been reconditioned by fitting a new powered unit and it is now fit for a further service of about 25 years.

A new locomotive of this type is estimated at Rs. 450,000. The reconditioning of this locomotive has been completed within Rs. 110,000.

**Improvements to Train Lighting**—The passenger trains are being improved by the provision of independent train lighting equipment. An annual programme is laid down and carried out. In the current financial year 17 coaches are being dealt with.

**Conversion of Steam Railcars to Diesels**—There are steam railcars in service since 1930. Five of these railcars are being converted this year to diesel engine powered and completely renovated so that they could be used for a further minimum period of 20 years.

These railcars are now being converted and the first railcar has already been released for service. The cost of five new railcars is estimated at Rs. 1,500,000. The cost of local conversion of the five railcars is estimated at Rs. 630,000.

**Laboratory and Research Workshop, Ratmalana**—The need for a Laboratory and Research Workshop has been felt for a long time and with the installation of the first steel foundry in Ceylon at these Workshops,

the necessity for such a Laboratory and Research Workshop had been urgent. The building of this Laboratory and Research Workshop has been completed. It is being equipped and is expected to start functioning before the end of this year.

There is also a training shop in the charge of a senior foreman. At present there are 360 apprentices undergoing training at this shop. They were recruited from the Basic Technical Training Institute after one year's training and have to undergo a further four years' training in practical and theoretical work.

When they have completed their training, they will be absorbed into the workshops as fitters, carpenters, machanists, electricians and blacksmiths.

The total labour staff of the workshops is 4,480. Social amenities are provided for all members of the staff, including workers, clerical and executive staff. The Railway Institute, Dental Clinic, Child Welfare Centre, School, etc., are situated close to the workshop.

# Buddhism's Humanizing Influence

R. S. S. GUNAWARDENE

*"WHEN the Buddhist and the Hindu and our co-religionists in Asia behave as they do, it is because they think it is a rightly motivated way of acting. I do not want you to be indignant with us because we are not 'toeing the line'." So declared Ceylon's Ambassador in the United States, His Excellency Mr. R. S. S. Gunawardene, when he spoke on Buddhism, at the World Conference on Religion and Freedom held at Dallas, Texas. The three-day meeting was convened by the Dallas Council on World Affairs and by the Foundation for Religious Action in the Social and Civil Order. Its object was to ascertain ways in which followers of the major religions could apply their beliefs to the solution of the social and economic problems which confront the world today.*

*Among those who either addressed the conference or sent their views on their respective religions were : U Nu, Prime Minister of Burma, H. R. H. Prince Bernhard of the Netherlands, Mr. Nehru of India, Sri Chaudri Mohamed Zafrullah Khan of Pakistan, Dr. John C. Broadhurst of Dallas University, Dr. Das Kelly of the Episcopal Seminary of the South-West, Dr. Robert Blum of the Asia Foundation ; and General Alfred Gruenther, President of the American National Red Cross. The following is the text of Mr. Gunawardene's Speech :—*

"We are now at an important stage in the history of civilization. More than ever it has become necessary to create better understanding amongst the nations of the world. I cannot conceive any method by which this understanding can be achieved, except through a knowledge of the religious beliefs that the various people of the world adhere to. It is indeed a little world we live in. It becomes, therefore, most important that we should know our neighbours.

"It is not only desirable that there should be human understanding ; it is, in fact, a sharp necessity. The cold-war campaign that has been in existence for ten years has certainly failed in its objective.

"If a cold war has failed, what then ? Is it going to be a hot war ? Hot war is well-nigh impossible. As Winston Churchill put it to an American audience at a press conference in Washington just three years ago : 'Yes, we may have a victory, but on what ? On the ashes of the world !'.

"It is now generally agreed that a hot war is not the answer unless we want the end of civilization and all that it means. The world, I am sure, is a wonderful place to live in. And life is worth living. None of us wants to end our existence in that manner. You of this great country would like to enjoy the good things that you are the proud possessors of. We, in our small countries, want a chance to develop to a high stature. Everybody wants peace. World peace is a fine thing, but there must be means of arriving at this peace. If a cold war has failed, if a hot war is impossible, what then is left to us—except human understanding ?

"We have to face an issue. We live in very stirring times and it is an exciting experience. It is a challenge to our intelligence, it is a challenge to our statesmanship, and it is a challenge to our goodwill. In this great task, we necessarily have to find some consolation, some comfort, some support in the sense of spiritual values that we all believe in.

"It is my humble opinion that there is no war between religion and religion. Religion points the way, places before you a norm that is a guide for your daily life and existence. It places before you the highest ideal. So all religions aim at essential goodness.

“There should not be war between religion and religion . . . . the conflict is between religion and irreligion. The theorists say the world is being engulfed by materialism and all that it implies. Therefore, all men and women of goodwill, all who have a sense of spiritual values, must unite for the common cause, the preservation of peace and the preservation of mankind.

“It is in this context that I should like to speak as a Buddhist. So far as I am concerned, Buddhism presents no obstacles to the understanding of other points of view. The Buddha himself, the Enlightened One, said this: ‘I claim to have seen the light. I see things in their reality. But do not please accept my teaching because I say so, do not accept it—unless it is in accord with your own reasoning’.

“The final judgment, the moral responsibility, lies entirely with man himself. The standpoint of Buddhism is that man himself is ultimately responsible for his actions.

### Cause and Effect

“WE believe in the universal law of cause and effect, of action and reaction. ‘Just as you sow, you reap.’ We believe life is a flow, a continuous flow.

“Our doctrine is based on the essential concept that suffering is the lot of all mankind. Suffering is what we have inherited from the time of birth. We are bound to each other by one common bond—suffering. Therefore, as a Buddhist, I feel it is a bond and a duty for each one of us to make some contribution toward the reduction of the sum total of suffering.

“What is the cause of suffering? According to the Buddha, it is attachment to earthly objectives, to material things. If you do want to reduce the suffering in this world, you must aim at eliminating that very craving that binds you to earthly things.

“The root cause of all evil is Lobha—that is, desire—that breeds ignorance, ill-will, and malice. The Buddha enjoins you, therefore, to beatify yourself, to work through a system of inner beatification. First, establish peace within yourself. Then, let the peace emanate from you outwards, so that there may be peace the world over.

“The Buddhist is enjoined to perform certain duties. For instance he has got to possess wisdom, and to practise it. Knowledge is a most important thing. You must have an awareness of your surroundings, an awareness of the nature of life and existence, an awareness of the conditions in which you live. Be conscious of all that happens in your environment and outside. An awareness is the true significance of life itself. Inner wisdom is, therefore, a very important ingredient. A morality, an ethical code, is set out very clearly and you try to reach the highest state of deep concentration, meditation, and absorption.

“But this is not an occasion when we are trying to prove the superiority of one religion or another. I want you to understand my standpoint as a Buddhist, my approach to the human race. A Buddhist feels that a man is a distinct entity. He is just not a machine; his will cannot be subordinate to anybody else’s. He is not just a machine of a State. The State is made for man and not man for the State. That is our concept of independence.

### Concept of Maitriya

“IF you use your highest discretion, which implies complete freedom of conscience and complete freedom of action, the final accountability is to yourself. The central theme of Buddhism is the religion of love—Maitriya. Just as a mother loves a child, so must you love all things on earth—all living creatures great and small, including mankind. Therefore in the whole of history, you will not

find a case of one drop of blood having been shed for the cause of Buddhism.

“In the ancient world the humanizing influence of Buddhism was felt from India to the shores of Greece. Wherever Buddhism went, cultural pursuits flourished, and people expressed their ecstasy in a variety of artistic forms: literature, music, the dance, and so on. Education up to and including the university level flourished in India.

“The earliest cases of hospitalization in the world occurred in India and Buddhist Ceylon. Hospitals—not only for men but also for animals—flourished centuries ago. Works of charity became the order or theme of life of a good Buddhist.

“As a Buddhist, I believe in universal law. We are subject to that universal law. We have the complete freedom to do what we like, except for certain restraints enforced upon us by the universal law that we believe in: Karma, the law of cause and effect.

“The Christians find a different basis for their concept of natural law. They find a source of all goodness, of all virtue, in the concept of God. We are all, according to the Christian belief, the children of God, made in the image of God and therefore entitled to equal benefits, entitled to all the good things that every one of us enjoys. In ‘Love thy neighbour’ we find the same idea. Service to mankind is your creed.

“If you look at Islam, it is the same thing: they believe also in a power—an Almighty Power. From that belief proceeds other consequences. They also enjoin charity; they also enjoin service to their fellow men.

“The idea of brotherhood is inherent in all these concepts. The brotherhood of man is conceded really in all religions, in whatever form it is expressed. Whatever the religion, it has a basic foundation in eternal law, an eternal God, or an eternal power. An ethical code is based on that foundation and that ethical code is not very different.

“This is not a time for us to try to make converts. Buddhism does not, in any event, aim at conversion. Buddhism to us is a way of life to which, if you are prepared, you may adhere. It is true that the Buddha said ‘Go ye forth and preach the doctrine of the middle way, for the benefit of the many, for the benefit of men and Gods’. But there is no question of a chosen people. There is no question of division of the world into sinners and angels. Basically man is good. We have no such compartments as the wanted or unwanted. There is no such thing as the world of punishment. There is no heaven or hell. We have no insistent desire to make converts.

“So we find it quite easy to understand differences of opinion. We have established mutual understanding. I want you, in this country, to understand our point of view, particularly because it is India, and Ceylon, and Burma, and other countries like these that have been mainly responsible for this policy of mutual understanding—for this policy of neutrality of non-alignment with power blocs.

### Cause of Neutrality

“I WANT you to understand this neutrality from that standpoint. However, our idea of neutrality is the ability or the capacity to express an opinion, for or against an issue, as it arises, according to the best dictation of our conscience and according to the highest principles of morality.

“We find in the present world context that, unfortunately, the world is divided into two kinds. And we Buddhists feel that we can supply a moral force which will help to establish peace. We do not claim to have all the wisdom. But I want you to understand the basic reasons for our enunciations, our policies. They have a religious and philosophical background.

“Mahatma Gandhi’s doctrine on Ahimsa is a re-definition or a re-statement of the Buddhist principle of Ahimsa and of the Hindu

principle which existed years and years ago. If by adopting non-violent methods, by adopting peaceful means, we have been able to obtain our freedom, and have been able to shape our countries in the way we want them, is there any reason why we should change that viewpoint ?

“ We do believe that a powerful nation may gain military victory but we also know, when we look back thousands of years, that a military victory is a temporary thing. It can never last. The faith of man can never be crushed. We also know that civilizations have come and gone. Great civilizations have reached the heights of glory and they also have gone. It is in the nature of things. ‘ Nothing is permanent,’ says the Buddha, ‘ everything is transitional, just a delusion’.

“ So what you call success or glory is just a delusion. We are content to live up to our convictions, come what may. Call it pessimism if you like. That is a belief ; that is an article of faith ; that is a creed ; that is a way of life. I want you therefore to understand that religion becomes important in the understanding of human nature.

### No Commitment

“ WHEN the Buddhist and Hindu and our co-religionists in Asia behave as they do, it is because they think it is a rightly motivated way of acting. I do not want you to be indignant with us because we are not toeing the line.

We are not bound to be committed ; we recognize the independence of man ; we recognize our own sovereignties ; we recognize that we have our own self-respect ; we recognize that we have a civilization, a custom, an outlook of our own. Why should we be committed ? By whom should we be committed ? We have committed ourselves certainly to morality, to decency, to civilization,

to the upholding of our conscience, to the preservation of peace. We are committed to our ideals. We do not want to make prior commitments to one side, to one person or the other person, because we claim independence. We value that sovereignty of ours. But unless you understand our religious outlook, our philosophy of life, you will think us strange.

“ I think we have a duty in this country. It is the exercise of goodwill on the basis of a two-way traffic. It is our duty to place before you our point of view ; our duty to tell you how we think. It is also your duty to understand that point of view.

“ I feel that America is a nation of destiny. You undoubtedly have a rightful role to play in the shaping of the world. Actually, we are not very strange, for human nature, I assure you, is ever the same, conditioned by geographical and historical accidents. We have the same passions, the same desires, and the same reflexes as yourselves, and deep down have the same instinctive idealism.

“ I have no doubt that good sense will prevail in the world ; that spritual values will still triumph. We like to be ourselves ; we like to preserve our unity ; we are not anti-one side or pro-one side. That is what Buddhism teaches us.

“ It would be better for you to understand our point of view and to realize that we are not against you, not hostile to you, not outraged by you. Our goal is your goal. You and I believe in the preservation of peace and democracy. You and I believe in the dignity of man. We know all these things ; we are agreed on so many basic issues.

“ The pity of it is that we are inclined to overemphasize the areas of disagreement rather than that of agreement. In a meeting such as this, we get to know the areas of agreement. This may then well prove the basis of future understanding, co-operation and goodwill in the world.”



Sir Claude Corca, Permanent Representative of Ceylon to the United Nations, addresses the Security Council at its special sessions on South Africa. Behind Sir Claude are (left to right) Messrs. H. O. Wijegoonawardena, Chitra Fernando and Alfred Edward.

## Foreign Affairs

THE meeting of the Afro-Asian nations at Bandung was commemorated in Ceylon by "Bandung Commemoration Day" (April 24) with a speech over Radio Ceylon by the Prime Minister, Mr. Dudley Senanayake. He said :

"I consider it a privilege that I should be able to participate on this occasion when we commemorate the historic Conference of Asian-African countries held at Bandung in April, 1955. As Prime Minister of Ceylon, I

am, indeed, both happy and proud that Ceylon was one of the five Colombo Powers which sponsored this Conference.

"You will recall that no less than 29 countries representing more than half the world's population—and most of them represented by their individual Prime Ministers—met for the first time to review the position of Asia and Africa and of their peoples in the world and to consider what contribution they could make towards the promotion of world peace and co-operation.



Sir Claude Corea, Leader of the Ceylon Delegation, addresses the Second United Nations Conference on the Law of the Sea held recently at the Palais Des Nations, Geneva

“There is no doubt that the Conference itself was a massive expression of the hopes and aspirations of the independent and emergent states of Asia and Africa. In calling this Conference the sponsors were intensively concerned with enabling the participating countries to become better acquainted with one another’s points of view and problems.

“Although the Bandung nations faced great and urgent problems of a common character there was no desire at this Conference to bring into being yet another bloc. In

this respect Bandung was unique. As a result of the Conference the voice of the Asiatic-African nations has been heard with increasing insistence and vigour in the counsels and councils of the world.

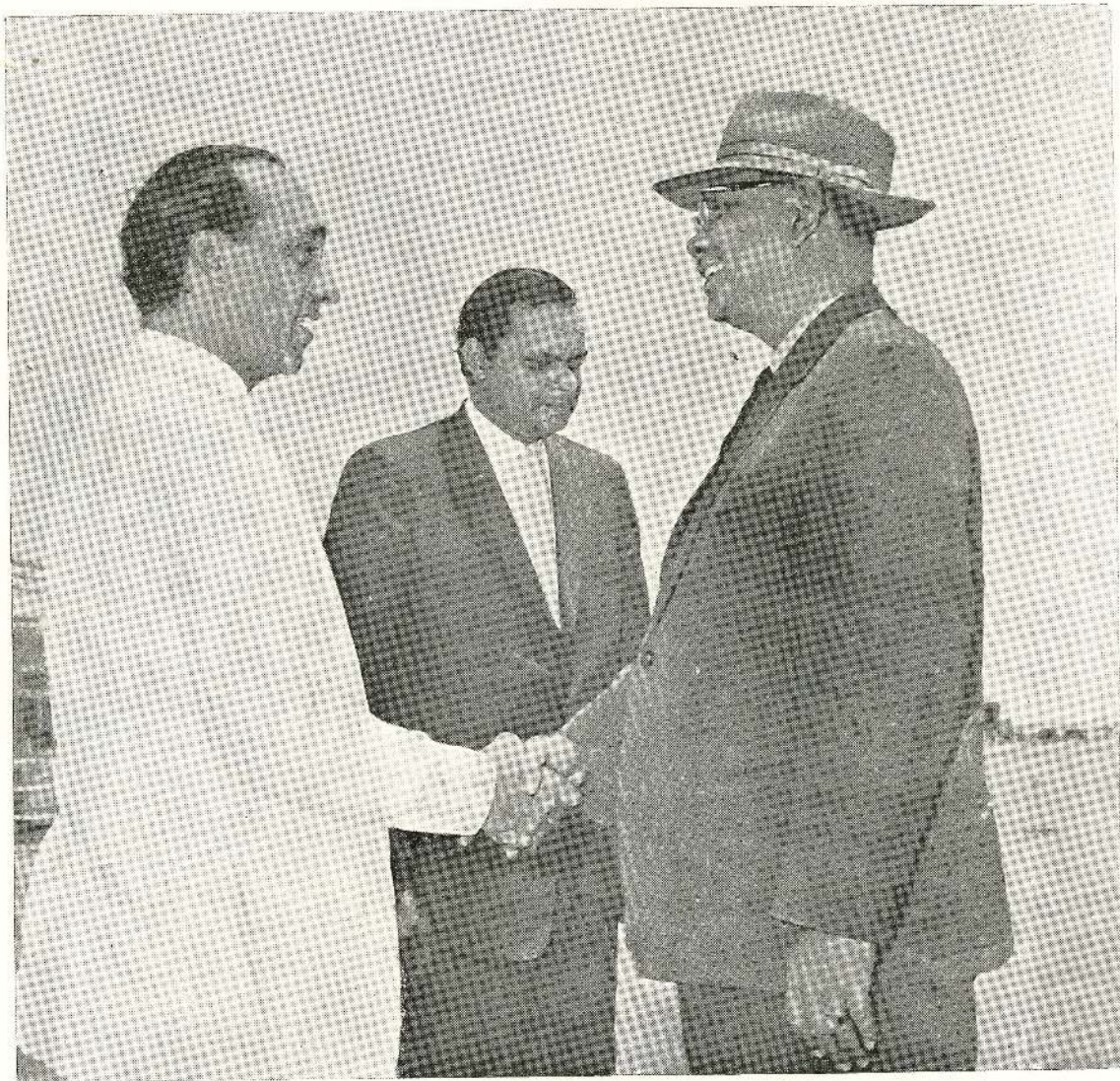
“Bandung also provided an opportunity and a framework within which the international area of peaceful and fruitful co-operation could be widened and consolidated. This was itself a momentous achievement. More important, perhaps, than all this was the fact that Bandung proved that the nations of Asia and Africa although they possessed differing ideological, economic and social systems could come together in an active spirit of co-existence.

“It would be well at this time to remind ourselves of the decisions of the Bandung Conference. In particular, the assembled nations agreed to co-operate in matters relating to technical assistance, the promotion and diversification of trade, the establishment of a special United Nations Fund for Economic Development and the exchange of information.

“Bandung emphasised the need for a greater knowledge of the culture of other countries, which would lead to a better understanding of the richness of the heritage of other peoples, and which would in time help to break down the barriers between nation and nation.

“The political work of the Conference, however, was of special importance. The nations of Asia and Africa re-affirmed their full support for the principles embodied in the Charter of the United Nations. The conference laid emphasis on the need to make the United Nations really universal. It deplored the policies and practices of racial segregation, declared its full support for the principle of self-determination and expressed itself firmly in favour of Universal disarmament and the prohibition of the production of or experimentation with nuclear weapons.





The Malayan Premier, Tunku Abdul Rahman (right), who passed through Colombo recently, was met at the airport by Mr. J. R. Jayewardene, Minister of Finance, Information and Broadcasting.

"Today, surveying the history of Asian-African nations since the Conference, one can see that much headway has been made in realising their aspirations. Tunisia and Morocco have achieved their independence; Cambodia, Ceylon, Japan, Jordan, Laos, Libya and Nepal have been admitted to the United Nations; Ceylon is represented on the Security Council; independent nations are emerging in Africa; talks have been

proceeding for some time on devising suitable methods of international control for the purpose of effecting disarmament; and the United Nations has only recently adopted a resolution condemning racial discrimination.

"The international situation, however, is still beset with grave problems and tensions which threaten the peace and security of



The Governor-General, Sir Oliver Goonetilleke, at the party given in Colombo by the Japanese Ambassador in Ceylon on the occasion of the birthday of the Emperor of Japan

the world. What is more the Bandung nations face a long and strenuous task before they can claim to have achieved the economic objectives set out at the Conference. Bandung, however, showed the way and I am confident the lights that had been lit there will continue to glow and shine, directing nations towards those goals and ideals to which we pledged ourselves.

“We, in Ceylon, would like to take this opportunity with other nations to re-affirm our faith in those Bandung principles and our dedication to the goals of mutual co-operation and World Peace in the hope that

the lives of the nations ‘will move into broad sunlit uplands.’”

#### Senator Cooray's Statement

SENATOR Edmund J. Cooray, Minister of Justice made the following statement at the Ratmalana Airport on the eve of his departure to the United Kingdom for the Prime Ministers' Conference:—

“As you know, I am on my way to London to represent Ceylon at the Commonwealth Prime Ministers' Conference. The officials who are to assist me, will be drawn from the Ceylon High Commission in London.

► The new Yugoslav Ambassador in Ceylon (left), and the outgoing Ambassador, Dr. D. Kostic

The Minister of Justice, Senator Edmund J. Cooray (right), who represented Ceylon at the Commonwealth Prime Ministers' Conference in London, seen at the Colombo airport with the High Commissioners for U. K. and Australia



“It looks as if we are going to have quite a full agenda dealing with world political and economic problems, not to mention certain regional problems, which will also come up for discussion. Ceylon's attitude in these matters will be guided by our policy of neutrality and non-alignment with power blocs.

“We shall continue to remain in the Commonwealth, and to support, along with the other members of the Commonwealth, its common ideas and objectives.

“In this connection the Commonwealth conferences serve a useful purpose in helping us to know and understand one another's points of view. In certain matters it is possible to influence other states to modify their policies, reduce international tensions and to widen the areas of understanding and peaceful co-existence.

“So far as Ceylon herself is concerned, she has no special problems to raise at the forthcoming conference, except possibly the question of a Commonwealth Court in which we are greatly interested in view of our proposal to become a republic within the Commonwealth.

“It is unfortunate that the Prime Minister, Mr. Dudley Senanayake, is unable to attend this conference, as his presence here is

necessary in view of the forthcoming general election which, all of us hope, will be the harbinger of an era of stability and progress in Ceylon.

“I am fully aware of the responsibility that has devolved on me as the representative of the Prime Minister at this conference—all I can say is that I shall endeavour to discharge it to the best of my ability.”

#### **Prime Ministers' Meeting**

THE following personal message has been sent by the Honourable Prime Minister to the Right Honourable Harold Macmillan, Prime Minister of the United Kingdom:—

“It is with much regret I have to inform you that I shall not be able to attend the Commonwealth Prime Ministers' Meeting owing to the need for my presence in Ceylon at this time. I am sending in my place Senator Edmund J. Cooray, C.M.G., O.B.E., Minister of Justice, who will be joined on the delegation in London by Mr. Gunasena de Soysa. I need hardly say how sorry I am about my inability to come.

“Please accept my kindest personal regards and my best wishes to you and the other representatives for a very successful meeting.”

# CEYLON TODAY

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