

# CEYLON *Today*

Ceylon and India

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*Nelum (Lotus)*  
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**OCTOBER, 1958**

# CEYLON TODAY

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# CEYLON

# Today

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## Ceylon and India

*WE reproduce below the text of the speech made on September 18th by H. E. Shri Y. D. Gundevia, the High Commissioner for India in Ceylon, at a luncheon meeting of the Rotary Club of Colombo. In his preparatory remarks His Excellency said he could not give a full-blooded thesis in fifteen minutes. "I only propose to think aloud and leave some thoughts with you. I propose to leave, at one or two points, my ideas somewhat undeveloped. It is frequently worth-while knowing what is wrong. Solutions can only follow provided we know and admit where we are wrong."*

To begin with, we seem to perpetually refer to our common heritage and our common history. It is almost a platitude. But there is nothing wrong with the word platitude, if by this we mean an oft-repeated truth, because truth can bear repetition—unless we want to run away from truth. When one talks about our common heritage in Ceylon, however, we seem to get stuck at a date 2,500 years ago ; and then the tendency is to jump to a very much nearer phase in history, and emphasise our later common colonial history. But I would ask you to take your mind further back, much further back. You inhabited this island long, long before Gautama the Buddha was born. When did you migrate to Ceylon, and where did you migrate from ? If

you came from India, and it matters little whether you came from South India or North India, India's pre-Buddhist history is as much your history as it is ours. Perhaps because Buddhism has taken such strong roots in Ceylon, we seem to forget that we have a common heritage, not only of 2,500 years, but the heritage goes back to perhaps 5,000 years, 7,000 years ; it may be 10,000 years or more—who knows.

So let us get this right : our link and our heritage is Gautama the Buddha, granted, but our common history dates very, very much further back. The link and the ties between Ceylon and India are ties of blood and race. With lines drawn on a map, lines perhaps a little more emphasised by yesterday's conquests by a foreign power, must we allow ourselves to forget the fundamental fact that we are one race, one blood, one people ? One people with a common history, throughout the ages—washed by the same seas and tanned by the same sun.

This to me is something fundamental, something basic, and we must never allow ourselves to forget this in our mundane, day-to-day dealings with one another. It is this oneness that should guide our day-to-day dealings one with the other, not our artificial boundaries and the lines on the political map, drawn today and yesterday or the day before.



When I said this, one day, in the context of Pakistan which is not even separated from us by any Palk Strait, I was at once suspected of probably advocating a change of frontiers. No, we do not want to change frontiers and change boundaries. Far from it. On the contrary, one ought to tune one's mind to the idea that lines on a map exist, but they just don't matter.

### Nation States

THE concept of Nation States, or whatever you call them, has come to stay. The only alternative is some loose form of a World Federation, with the sovereign states intact, very much intact. That is what we are perhaps working for, knowingly, or unknowingly, in the post-war world, in this new nuclear age, in our gradually evolving concepts of the United Nations. But the dream of a proper World Federation still seems to be far away. In the second half of the twentieth century, it would seem we have to be content with sovereign independent Nation States, big and small, with the United Nations acting somewhat like a municipal council's fire brigade.

I want to ask you this question: why do we make this mistake, and why do we tend to emphasise these national boundaries a little too much? Is it because we are newly-independent? "Newly independent" is the only phrase that I can think of. We are, I would suggest, not reconciled to our independence. We are still very hot about it. May be, we haven't had time to look upon independence as a cold fact. Are we still afraid that somebody is going to take it away from us? There seem to be plenty of people around us who constantly try and frighten us into believing that our independence is not quite safe in our own hands. And some of us tend to succumb to this. The more hot we are about our national independence, the less international we must be. And this must come in the way of our inter-country relationship.

It is this fear of our new independence that comes in our way, that takes our minds away from the things that matter. It takes our minds away from the main goal. It makes us forget what we got our independence for—which was to give a better life, a fuller life, in every sense of the term, to our people.

In contrast, let us take a brief look at that group of the older democracies in what has come to be called Western Europe. When I say the older democracies, I mean countries like the United Kingdom, France and Italy, and the smaller and perhaps even more ideal democracies in Belgium, Holland and Switzerland and the Scandinavian countries. In Europe also, there is a visible contrast. The new Nation States created after the first world war and the break up of the old Austro-Hungarian Empire are different. This supports my argument. In the older democracies in Western Europe that I referred to, there is, what I call, a cold-blooded, dispassionate or, I would say, unpassionate notion of independence. And what is the keynote of their relationship? There is a peculiar group feeling in the whole string of these countries. And that group feeling is there, despite the two great wars and despite, what we call, the East-West tension. The keynote of their relationship is co-operation. There is competition—healthy, business and industrial competition. But even in the development of industry there is, what may be called, co-ordinated competition. And above all, there is mutual tolerance to a surprising extent.

### Co-operation in S. E. Asia

IT is that feeling of complete co-operation and mutual trust that we want to develop and must develop in our group of countries in South-East Asia. We can only settle down to this if we stop getting excited about our independence and learn to look upon it now in cold blood, look upon it as a piece of hard, cold steel, not a red hot iron on an anvil in a steaming smithy's shop.



The only step we have taken in this direction was Bandung in 1955. I look upon the Bandung Conference of 1955 as the biggest event in Asia since 1947. We talk about the Bandung spirit. But there again it is only the political and international angle that we tend to stress, the angle born of the heat of independence and the heat generated by the independence of so many countries in South-East Asia, which was indeed like a mighty volcano erupting in the tropical seas. But there was the other side of Bandung. One of the subjects particularly stressed at Bandung was closer economic co-operation among the participating countries. The conference recommended a number of subjects in which such co-operation was urgent and practical. But those resolutions do not seem to have led to any concerted policies and we have no co-operative institutions built up to implement these policies.

There is indeed an endeavour, through various other channels, to develop closer economic co-operation. There is the Colombo Plan, and there is considerable economic co-operation emanating from the Colombo Plan organisation. There is also the ECAFE, under the aegis of the United Nations. But we still seem to touch only the fringes of the problem. My complaint is that some of us tend to be content with this tinkering around with the fringes of the enormous problem of full economic co-operation among the Asian nations. The Western European countries are thinking in terms of an European Common Market. Are we thinking too much in terms of our national boundaries?

There are handicaps, no doubt, and let us recognise the handicaps. We may be all lumped together as underdeveloped countries. But we also perhaps suffer from degrees of underdevelopment, in contrast with Europe, which is somewhat uniformly developed. Then there is the fact that one underdeveloped country cannot get very much from another underdeveloped country, after all,

There is also the difficulty of a lack of uniformity in our economic policies. We in India started off with a Socialist or Socialistic theory. We have been pretty consistent in this, these last ten or eleven years. But you in Ceylon were not socialists till yesterday. Let me remind you that till yesterday you were almost afraid of our socialism. Most of you always admired Jawaharlal Nehru, I know, but some of you, permit me to say this, were a little afraid of his socialism. Anyway now that Ceylon is also going Socialist—some of you seem to think you are going socialist too fast; but you have to catch up, perhaps!—now that you are going Socialist, that one unnecessary barrier is down. The Palk Strait will remain, don't worry.

#### Other Factors

AND now Professor Kaldor seems to be taking a hand in it!—in bringing us nearer. Fancy a Cambridge Professor coming all the way, 6,000 miles, to bring us together! Death Duties you were reconciled to, it seems. But the Professor says you must have the Wealth Tax, the Expenditure Tax and what not! That is your business, whatever you do with yourselves. But you cannot complain if we sit back and admire you. This is one more barrier down—the barrier of not only economic theories, that fell in 1956, but the implementation of economic theories by what is claimed to be socialist taxation. Please do not imagine that I am glutting over the miseries of my so many middle-class friends. If it is any consolation, let me remind them that the middle-class in India have survived our mutual friend from Cambridge—and so have even our Maharajas, or almost so. All you now seem to want is a vigorous set of Five-Year Plans—and the joy of seeing your Bhakra Nangals going up.

I am not saying all this with any bravado, not that nonsense about imitation and flattery. Why should we be flattered if you do the right thing by your country. Professor Kaldor is not a person of Indian origin in



Ceylon, I assure you ! I said a minute ago that differences in economic policies may have handicapped our coming together. It is about time the non-socialist world woke up and realised that Socialism was not a sin. When did Denmark go Socialist ? When did Sweden go Socialist ? Long before the British Prime Minister Ramsay MacDonald. Those days, round 1929/30 when I was a student, there was a perfectly clean story going round London, which may be repeated even at a Rotary Luncheon : Have you ever heard a sheep bark ? No, came the reply, but I have heard a Ram say " MacDonald ! " So, before the British Ram said may be Sita or may be MacDonald, Scandinavia had gone or was fast going socialist—and what is more, has stayed Socialist.

We in Asia have to catch up with a hundred and fifty years of time. When the American Colonies were lost, we became the pawn in the hunt for raw material for the industrial revolution of Europe. We have to catch up. We cannot do it by one-track petty capitalism and our capitalists haven't got capital for anything but " petty capitalism ". You can, if you are prepared to wait another 150 years. But man may soon be moving with the speed of light, 186,000 miles a second. The Soviet Union produces well over 50 million tons of steel in 40 years of

Communism. We choose to go a little slower than Communism. But we cannot do what we want to do on a single line track of a narrow gauge train, which is what undiluted petty capitalism would be for us. We cannot wait another hundred years. We have to build and run on a multi-track broad gauge line ; we have to have a mixed economy of Capitalism and Socialism—a Socialist economy.

Let me recapitulate quickly and leave those somewhat incoherent ideas with you : There is thousands of years of history and heritage in our blood. We are one blood. Two of the oldest religions of the world are in our blood stream. You have a claim on India. Four hundred million people cannot have a claim on nine million. The nine million can have a claim on 400 million. That is how we look at Ceylon. The barriers that have existed will break down. They are breaking down. The barriers may be salutary while they last, so we must respect them. But the barriers must go down, they must not be erected. We must think the same way and go the same way. Of course, we will. We already have common international policy. We should have more and more common and mutually complementary national policies. One day a Customs Union could, perhaps, come about, when our economic and financial and industrial policies are the same.





Statue of Anagarika Dharmapala  
at the Vihara Maha Devi Park

## Anagarika Dharmapala

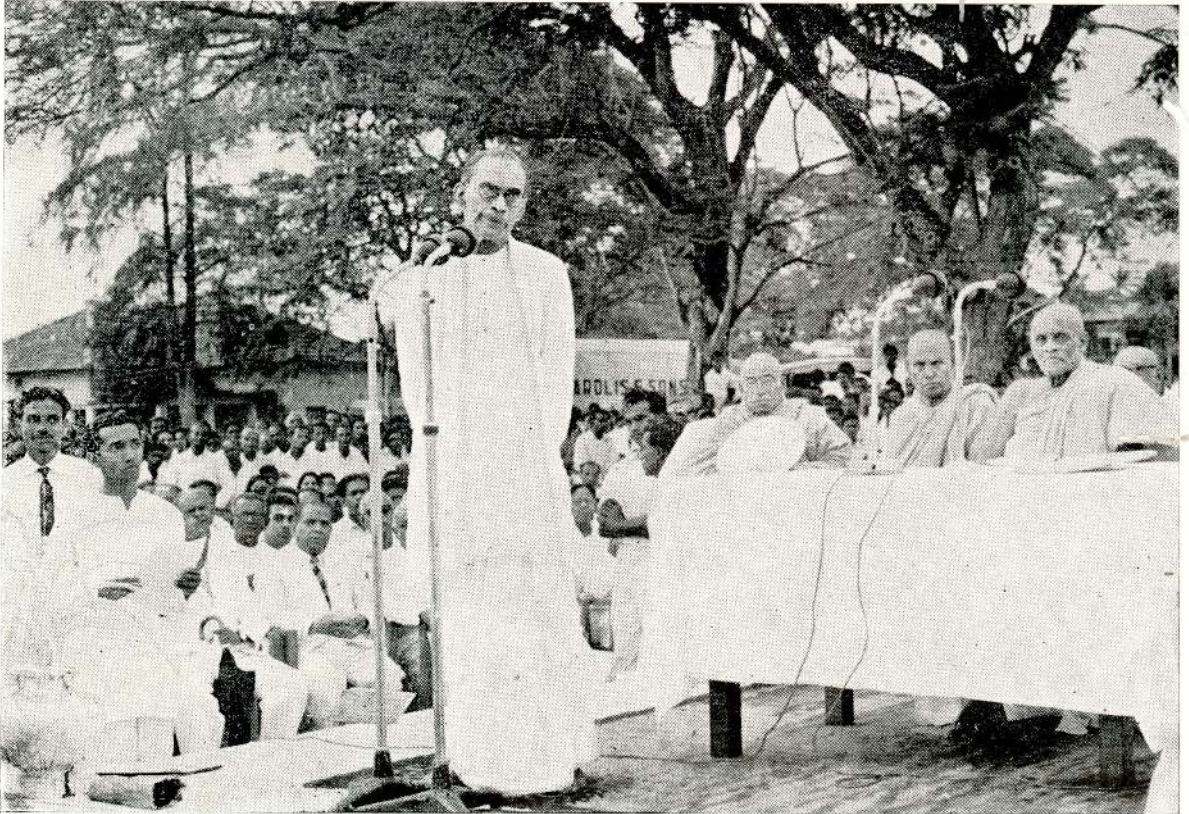
SUJATHA UDUGAMA

ON the 17th of September Ceylon celebrated the birthday of a great Buddhist leader, Anagarika Dharmapala, in whose memory the Prime Minister, Mr. S. W. R. D. Bandaranaike, unveiled a statue at the Vihara Maha Devi Park, in the presence of a large gathering of Buddhists and V. I. Ps. It was indeed a fitting tribute to a great man, whose

worthy efforts for the revival of Buddhism have been fruitful to this day.

As the founder of the Maha Bodhi Society, as a great patriot and nationalist, as a devoted Buddhist and religious leader, the name of Anagarika Dharmapala is known not only in Ceylon, but throughout the Buddhist world.





The Prime Minister, Mr. S. W. R. D. Bandaranaike, addressing the gathering

Dharmapala was a son of Don Carolis Hewavitarne, who was made a Mudaliyar for his philanthropy and of Mallika Hewavitarne, who founded the Mallika Home for the Aged. His grandfather donated the property for the establishment of the Vidyodaya Pirivena. Dharmapala was born on the 17th September, 1864, and named Don David, which he later changed to Dharmapala.

As there were no Buddhist schools at that time, young Dharmapala received his education in a Christian School. At school he was a brilliant student, and we are told that one day when he was fourteen years of age, he asked his teachers whether he could keep away from school on the Full Moon Day of Vesak, the holiest of days for Buddhists, but young Dharmapala was refused the leave. However, he made bold to keep away, and

on the following day when he went back to school he received a severe chastisement for his impudence. He had had his day for religious observances and it meant nothing to him. Yet he made up his mind that he would some day see that this Holy Day should be made a public holiday.

#### Enters Government Service

ON leaving school his parents were keen that young Dharmapala should enter Government Service. So in order to please them he sat for the General Clerical Service Examination, and was successful in securing employment in the Colonial Secretary's Office.

Soon after this, Col. Olcott and Madam Blavatsky, attracted by the message of



Buddhism, arrived in Ceylon in 1880 and called on the Venerable H. Sri Sumangala, Principal of the Vidyodaya Pirivena. Col. Olcott was now in need of someone to interpret his messages and speeches to the people of Ceylon. When Dharmapala heard this, he resigned from his newly acquired worldly career and followed Col. Olcott from village to village translating his message—"Buddhists wake up from your lethargy, protect your noble Dhamma . . . ." Dharmapala put his whole life into his new work, and was a great asset to Col. Olcott, who opened a branch of the Buddhist Theosophical Society in Ceylon. For nearly five years, Dharmapala spent many hours in hard work each day, striving to make the society a great success. He helped in the foundation of schools, in Buddhist propaganda, and he wrote to the people throughout the island to visit the Head Office and contribute generously towards the progress of the cause.

Soon his cheerful manner, his eloquent words and the sincerity of his deeds attracted many people, until the Colombo Buddhist Theosophical Society became a power in the land. Also, through Col. Olcott's intervention Dharmapala succeeded in making the Full Moon Day of Vesak a National Holiday, an ambition he had from the time he was a school-boy of fourteen.

In 1884, Dharmapala accompanied Col. Olcott and Madame Blavatsky to Adyar, toured India, Burma, Siam and reached Japan in 1887.

### At Buddha Gaya

AGAIN in 1891, Dharmapala made a pilgrimage to the holy shrines of India, and at Buddha Gaya his religious emotions were roused so greatly that he determined to win the places sacred to Buddhists for them alone. The Bodhi Tree under which the Buddha had attained enlightenment, the holy temples and shrines were in a state of neglect, and Dharmapala was burning with determination to restore them. But how was he

to do this? So he launched on a new scheme and founded the Maha Bodhi Society with but one aim in view—to restore to Buddhists the sacred sites of Buddhism and to re-establish Buddhism in its motherland. His new venture was met with great opposition, which he later overcame. And at Buddha Gaya for the safety and comfort of pilgrims, Dharmapala erected a Pilgrims' Rest, and established a place for worship. He requested the Maha Rajah who was occupying the property to give it over to the Buddhists. At that time the property adjoining the temple belonged to the Rajah of Tikari, and he made arrangements to purchase it. The Buddhists in Ceylon made a generous contribution, as well as Burma and Siam, but the administrators of the Rajah's lands refused to part with it. Dharmapala then decided to go to court and place before them the rights of the Buddhists, but the case went from court to court and finally the High Court decided that the Buddhists had no claim on it.

Anyway, Dharmapala did not give up the pursuit, and now he ventured to establish the spread of Buddhism in India, and if India became Buddhist minded, the Buddhist shrines in India would naturally fall into the hands of the followers of Lord Buddha

### At the Parliament of Religions

IN 1894, Dharmapala went to the Parliament of Religions in Chicago as a Buddhist delegate. On his arrival at the Albert Docks in London, he was received by Sir Edwin Arnold, the author of the "Light of Asia". In London he also had the opportunity of meeting Professor Rhys Davids, the well-known Pali Scholar, who gave Dharmapala much encouragement.

In America his address—the sincerity with which he explained the life of the Aryan Sage, created quite an impression and the "Chicago Tribune", wrote "For amidst all these millions from all parts of the world, the humble votary of the Dharma maintained





A section of the vast crowd, including monks, who attended the unveiling of the statue

himself with dignity and became marked out from thousands by the very absence of ostentation, by that mild unobtrusive manner which was so distinctly his own". And so this dreamy-eyed Easterner was well received in America, and for three months he was taken round the country. In industrial Chicago he was taken to various factories. In one of them they turned out pork sausages, and he was shown the wonderful process as to how a pig was put into one end of a machine and sausages came out at the other. And the Manager of the Factory proudly asked, "What do you think of the inventor of this most wonderful machine?" "To me it would appear really great", came the apt reply, "if you put back the sausages at one end and got the pig at the other!"

Returning to Ceylon he visited Honolulu, and here he met the lady whom he called his foster-mother. She was Mrs. Mary Foster, whose deep sympathy, whose kindly nature and benevolent gifts helped Dharmapala to realise his long-cherished dreams. It was with her help that he was able to erect temples, schools and hospitals in the Buddhist centres of India. By now Dharmapala had forsaken his home and become an Anagarika—a wanderer, preaching the Dharma.

During this time when he visited the villages in Anuradhapura and other undeveloped areas he noticed the haughtiness of the British Officials of that period, and the fear the villagers and subordinates had



towards them, and Dharmapala was determined to rid this complex from his fellow men. So he spoke out—"You belong to the lion race; Do you know when you were building the great Ruwanveli and other edifices at Anuradhapura, the white man was but a barbarian running about the wilderness with painted faces!"

### Adopts A Boy

HOW he adopted a little boy from the Kegalla District is indeed an interesting story. One day over forty years ago, while lecturing at Kegalla, Dharmapala noticed a number of little boys on the floor listening ardently to him: Dharmapala then said, "All those of you who wish to go with me to Dambadiva (India) put up your hands." All but one boy did so, and as this surprised him he asked, "Do you not wish to go?" "Yes", said the boy, "but I must have my parents' permission first". Struck at the intelligent reply Dharmapala went to his parents and had their permission to take him to India. And so this eight-year old boy, Valisinghe got the opportunity of going with him, and was named Devapriya. Today he is a graduate, and is General Secretary of the Maha Bodhi Society—Devapriya Valisinghe, to whom Dharmapala handed over all his powers when he became a Bhikku.

In 1915, during the gloomy days of the riots and Martial Law, Dharmapala spent his time in Ceylon when his two brothers Edmund and Dr. C. A. Hewavitarne were imprisoned along with other Buddhist

leaders. Edmund Hewavitarne died a martyr in the Jaffna Jail.

In 1925, he revisited Europe and on one occasion when he was travelling from France to Switzerland, at the frontier all passengers had to get out and show their passports to an official and return to the train. Dharmapala at that time was seated cross-legged in deep meditation, his yellow robes concealing his feet. The guard requested him to remain, and the official came up to him to frank his passport. A kind gesture to a religious man, but suddenly someone remarked—"Non pied" (no feet). They had come down because the guard had exclaimed that he had no feet!

During this time he purchased a three-storied building to establish the Maha Bodhi Society in London. His last work was the building of the Mulagandakuti Vihare at Saranath, where in the year 1930, he decided to spend his days in the meditative life of a Bhikku.

And in April, 1933, having realised his ambition of restoring Saranath, Rev. Dharmapala closed his eyes in the peace and quiet of sacred Saranath. Indeed a great career had come to an end, and it was Rabindranath Tagore who wrote—"I am very glad to pay my tribute to the memory of the Anagarika Dharmapala, whom I know as one whose life was dedicated to making the teaching of the Gautama Buddha more living for his age. As a great patriot he will be loved by his countrymen, and as a great Buddhist he will be respected no less in India than in his own land".





Difficult but picturesque was the terrain through which the track was laid. The picture shows a train in modern times travelling down an incline in the hills

## A Hundred Years of the Ceylon Railways—I

J. D. BORGER

A HUNDRED years of anything is an event which calls for jubilation and, if that event was one which changed the entire transport system of a country, it calls for rejoicing on a national scale.

The Ceylon Government Railway is one such, yet it has passed unnoticed. The Railway, verily, is our first nationalised venture, beginning as it did with a government guarantee to be taken over and run solely as a Government undertaking. It had prospered to such a degree that a stage was reached when the Ceylon Government Railway was known as "the best paying railway in the world".

Nowhere else, perhaps, is there a railway which passes through such scenic splendour as the Up-country line traversing varying temperatures and altitudes in so short a space of a few hours.

The Up-country section will ever be a monument to those pioneers who conquered some of Nature's formidable obstacles so that man could travel faster and his goods and produce transferred from point to point in as short a time as was possible in those by-gone days.

### Early Transport

PRIOR to British occupation, Ceylon may be said to have had no adequate means of transport. The rapid provision of roads and bridges, thereafter, was due to those pioneers who risked the perils of a tropical life for the advancement of the British Empire. They were followed by the planter and the merchant and from their enterprise was begotten the Ceylon Railway.

History records the existence of great roads during the period of the early Sinhalese



Kings. In the capitals of Anuradhapura and Polonnaruwa broad roads traversed the Royal and Sacred areas. But apart from the great Northern and Southern roads, no traces appear of similar thoroughfares giving access to the surrounding country. The nobles rode in picturesque palanquins or on stately elephants. The subject, fleet of foot by long habit, had no vehicular aids to travel and, perhaps, scarcely needed any. The *tavalam*, the ancient postmen and carrier was always available for long distances.

In later times, in the territory of the King of Kandy, we find a few broad roads, but no signs of vehicular traffic. There is no doubt that, with foreign nations knocking at the door the Sinhalese Kings ceased to improve means of communication in the Island, and allowed the existing roads to fall to disuse. Indeed, it was at one time a serious offence to cut a track through the forest as it might jeopardise the security of the Kings' stronghold.

The Portuguese and the Dutch, who occupied the sea board in turn, do not appear to have paid much attention to road construction although they gradually penetrated into the Central Kingdom. But within nine

years of the signing of the Kandyan Convention of 1815 the Great Kandy Road was commenced by Sir Edward Barnes, fondly called the road-maker, and when he resigned the Government in 1831, there were carriage roads connecting every town of importance at that time.

The sedan-chair, the palanquin, the pack horse, the *tavalam* and the coach are things of the past and in their place Ceylon today possesses a network of roads and railways of which any country could well be proud.

### Early Proposals

THE history of the Ceylon Government Railway really goes back to the year 1842 when the idea was first mooted, even before R. M. Stephenson proposed to the East India Company the construction of a railway in India. It was not, however, till August 3, 1858, that work was really started.

It might well be said that the Ceylon railway came into being as a result of the craving for speculation in railway projects by the British capitalist. Their new plantations of coffee were making rapid progress. The increasing demands of the estates could not be met and the crops of coffee had to find

A scene at the cutting of the first sod at Maligawatte by the Governor, Sir Henry Ward, from a painting by J. L. K. Van Dort, showing Mr. Doyne wheeling the barrow while Sir Henry looks on



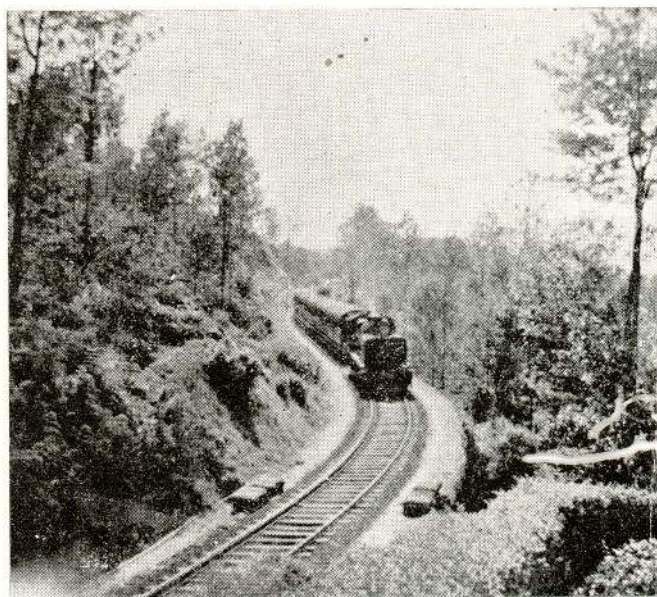


a port. This necessarily invested the question of transport with a degree of acuteness to the planters as well as to the merchants in Colombo. In a railway they saw the only solution to their difficulty and refused to be satisfied with Governor Sir Colin Campbell's assurance in the Legislative Council on October 7, 1842, when he said "I hope in the course of the year to be able materially to improve the Kandy road". They insisted upon the early establishment of a railway. They collected statistics. Influential friends in England lent strong support and within a short time a scheme was under consideration to provide Ceylon with a railway and definite proposals to float a company in England for the purpose was before the Ceylon public in 1845.

The first opposition then came. People in Ceylon were aware that Britain at that time was in the throes of speculation in railway projects and that much capital was being thrown away upon "crude and even grotesque" schemes. The *Ceylon Herald* of September 16, 1845, taking up the cause against the railway had this to say:—

"British enterprise and British gold are changing the face of the earth. But great projectors often turn mad—and we are afraid Great Britain is a little touched. Never before was John Bull in such a state of excitement. In fact he is railway mad. Even members of Parliament are forgetting themselves in the struggle for wealth. The spirit of Mammon is overpowering all other spirits. Distance is no more for these railway speculators. No country is beyond their reach . . . . ."

Despite discouragements a company was formed in October, 1845, and was provisionally registered in England under the name and title of "The Ceylon Railway Company". It provided for a capital of £1,000,000 in 20,000 shares of £50 each "to build, in the first instance, a line of railway from Colombo to Kandy at the estimated expenditure of £6,000 per mile."



Scenes such as this greet the train traveller in the up-country regions

The provisional committee had as its chairman Philip Anstruther, former Colonial Secretary and John Stewart of Bombay, as Deputy Chairman. The others on the committee were George Ackland, John Armitage, W. S. Binny, A. Crowe, Robert Christian, J. G. Firth, W. C. Gibson, Colonel Sir F. Hankey, G.C.M.G., Director of the Bank of Ceylon, Sir George Larpent, Bart., Colonel Montresor, Captain Alexander Nairne, Laurence Philips, William Scott, W. H. Thomas, William Tindall, Stephen Vertue, J. P. Wilson and S. B. Worms, with power to add to their number.

The following committee was appointed to look after the company's affairs in Ceylon:—Major G. T. Parke, Chairman, E. J. Darley, Deputy Chairman, G. Crabbe, W. C. Wilson, P. P. Gallway, F. Saunders, H. L. Layard, G. B. Worms and D. Wilson, Hony. Secretary.

### Ceylonese excluded

THE Ceylon Committee did not include any representatives of the indigenous population; and the few shares allotted to the Island had to be bought and paid for through agents in



London. This involved the purchase of bills in England at a premium and the appointment and payment of Agents by each applicant for shares.

*The Ceylon Herald* once again jumped to it. On December 5, 1845, pointing out this defect it said :

“We are sorry to see the Natives entirely overlooked in nominating the committee. As a mere matter of compliment, to say nothing of the right, we think it an oversight . . . There can be no doubt that, if the benefit of Ceylon has anything to do with the question, the more shares are held by the residents and Natives the better. The cost of the railway in Ceylon will be to it a natural debt, and unless a fair proportion of the profits remain here, it will be a drain and a burden on the Island and individuals who have no real interest in the Island will get rich at its expense”.

Following this agitation the local committee recommended that a small number of shares be “reserved for allotment principally among the Native and Burgher community”. It is said that the number of shares applied for locally greatly exceeded the allocation for the Island and when actual allotment took place early in 1846 those who had applied for 100 shares had to be content with forty.

The company having been formed, an Engineer by the name of Drane came out in May, 1846, to collect information in order to obtain a charter. He finished a survey and produced three traces within four months.

*The Ceylon Times* of September 11, 1846, said :

“The result of the survey (Alagalla route) which augured so favourably at first sight as appearing to offer far easier access to Kandy than either the Hingool Valley or Gadadessa route exhibited, has, we hear, much disappointed the expectations produced by its favourable appearance at first sight ; for, although every facility appeared for an easy gradient

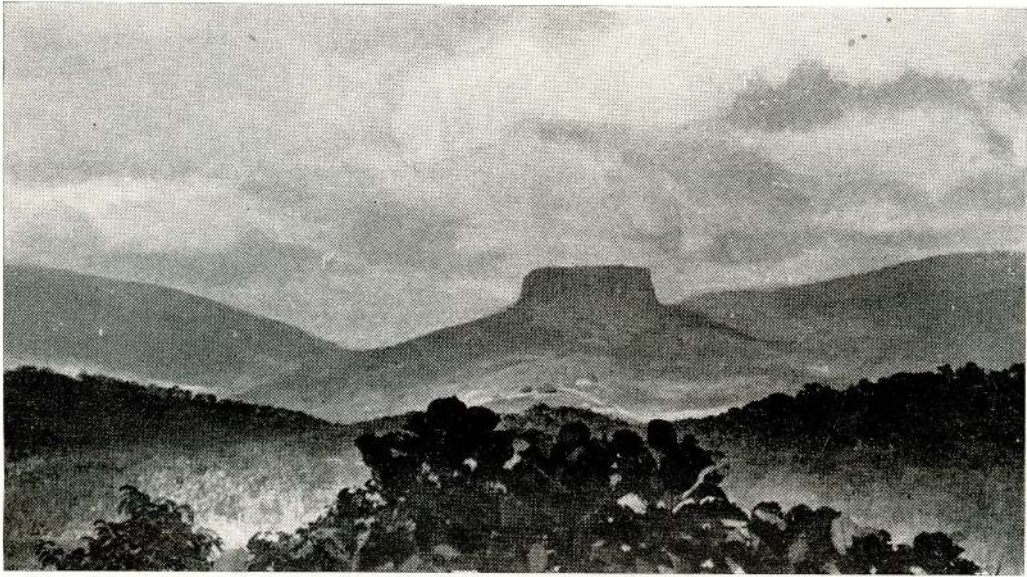
during the first part of the survey, yet on reaching the upper saddle of the spur of the South-West end of the mountain, several obstacles appear which, although easily surmountable, would have made the line far more objectionable than even the Gadadessa trace. Of the three lines which have been observed on that of the Hingool Valley trace is found to be the most practicable both as regards directness of route to Kandy, facility of construction and practicability of access—59 miles of line which appear to show almost a level, not one important difficulty being apparent for the whole length, and altogether this line is one which would be considered easy even at Home”.

### Three Traces

THE three surveys may be called (1) The Galagedera Trace (2) The Hingula Valley Trace and (3) The Alagalla Trace. The battle of the traces was now on and no appreciable progress had been made when information reached the Island that the Home Government had sanctioned the grant to the shareholders of the East India Railway Company of a guarantee of four per cent on a certain amount of proposed capital. The Ceylon Chamber of Commerce took the matter up at once. A memorial from the Chamber dated February 8, 1847, and the Ceylon Railway Company dated February 13, 1847, was submitted to the Governor, requesting a guarantee similar to that given to the East India Railway Company.

Sir James Emerson Tennant received the Deputation on behalf of the Governor and assured them of warm support by the government. The London Board had throughout acted on the conviction that the success of a Colonial railway depended upon government patronage. According to Mr. Drane's estimate the project was to cost £850,000. Negotiations with the government authorities in Britain showed that the government would not entertain the scheme, which was to cost so large a sum of money. The London Board, therefore





As the train emerges out of the fifth tunnel from Colombo the line lingers somewhat in the open, facing a landscape of great charm with the Dolosbage hills in the distance. Prominent in the foreground is Bible Rock or Batalagalla

proposed to construct only a section, to cost £258,795, upon a free grant of land for a term of 99 years and a guaranteed dividend of five per cent per annum for that period, the government reserving the right to purchase at the end of 50 years or reversion to the government, without purchase at the end of 99 years.

This modified scheme required a capital of £300,000 although the original company was formed on a much large capital. It was, therefore, resolved at a meeting of the London Board to dissolve it and to form a new company on a reduced capital of £300,000 "for the purpose of building a railway commencing at the East Bank of the Kelani River, about three miles from the City of Colombo, and following the general direction of the Military Road to Kandy, up to a distance of 32 miles from Colombo." Power was to be reserved to the company to extend the line along the valley of the Maha Oya to Gordon's Bridge (23 miles) at the foot of the hill-country, reaching the summit level by a rapid ascent and terminating about three miles short of Kandy, a line of about 69 miles altogether.

### Rebellion of 1848

WHILE the question of finance was being discussed came the rebellion of 1848 followed by a change of government in 1850 and the project had to be laid by until Sir John Anderson, the new Governor, was free to take up the matter. In 1851 the Chamber of Commerce again urged the government to concede to the Railway Company the requisite guarantee. There was, however, no noticeable move until March 1, 1853, when the Chamber of Commerce held a public meeting and adopted a memorial to be sent to the Duke of Newcastle through the Governor. The matter was taken up again in 1855 by the "Planters and Merchants" in which they resolved to take the desperate course of proposing to be taxed for the purpose of providing the necessary funds for the grant of the guarantee which the company required.

The government accepted this proposal and in his despatch of March 17, 1855, Governor MacCarthy told the Home government that "the parties most directly interested in the construction of the railway, viz. the proprietors of the coffee estates in the interior of



the Island, were willing to agree to terms which seemed to secure to persons undertaking the railway against any reasonable apprehension of loss arising from its possible failure as a commercial speculation".

The Home government approved generally of a guarantee of six per cent. on £50,000 for 55 miles of railway to Gordon's Bridge, confining the capital to be guaranteed and the export duty on coffee to cover the guarantee, to a sum required for that purpose only.

By May, 1855, Sir Henry Ward had taken up the reins of government and he expressed his own view that the whole line to Kandy, instead of only 55 miles, should be completed on a guarantee of six per cent up to £800,000, levying the tax if necessary on all exports generally. The Home government decided in favour of the whole railway and the Ceylon Railway Company was asked to formulate its terms.

Thus, the Ceylon Railway Company, formed ten years previously and later reconstituted for the purpose, secured the guarantee of the concession of six per cent on all capital not exceeding £800,000 and five per cent on all capital expenditure beyond that sum. Early in 1856 a provisional agreement was drawn up. It was designed to become a contract binding on both parties if confirmed by Ordinance within six months of the date of signature. Ordinance 1 of 1856 "For giving validity" was presented at a meeting of the Legislative Council on August 13, 1856, by the Queen's Advocate, Honourable H. C. Selby. There was opposition at the second reading on August 27, 1856, and after a lengthy debate it was passed by nine votes to seven. The Bill was read a third time and passed on September 3, 1856.

Matters, however, did not end here. Opposers of the Bill succeeded on September 12 in getting an address to the Queen adopted by the Council praying "that Her Majesty might be graciously pleased not to give her consent to the Ordinance until a new survey of the route and estimate of cost had been made".

### Engineer Examines Trace

CAPTAIN Moorsom, an experienced Engineer was sent out by the Secretary of State to examine Mr. Drane's trace which provided for crossing the Kelani Ganga near the mouth below the "Bridge of Boats"—the present Victoria Bridge—and passing through a crowded part of the City, it otherwise kept a general direction of the present line for 35 miles. Then it skirted the South bank by the Maha Oya for 22 miles diverting up the Hingula Valley to Illukwatte about nine miles from Kandy and thence along the present trace to Kandy, a total of 80 miles.

Captain Moorsom submitted six different routes:

(1) From Colombo by the most Southerly Pass of Ambegomuwa with one tunnel to ascent from the basin of the Kelani Ganga to the basin of the Mahaweli Ganga near Ginigathhena Pass—79 miles. Cost £800,000.

All other lines took a common course from Colombo to Ambepussa on Mr. Drane's trace.

(2) From Ambepussa to Ambagomuwa Pass with one extensive tunnel 2,400 feet above area level—82 miles. Cost £776,175.

(3) Ambepussa Valley by the Maha, the Hingula and Gadadessa Oyas to Parnapittia Pass—72 miles. One short tunnel. Summit level 1,780 ft. Cost £706,557.

(4) From Ambepussa up to the valley of the Maha Oya, thence diverge under the base of Alagalla and circle round its Northern ranges. Length 79 miles. Summit level 1,770 ft. Cost £736,950.

(5) From Ambepussa to within two miles of Kurunegala via Galagedera Pass—83 miles. Summit level 1,800 ft. Cost £752,025.

(6) From Ambepussa to Kurunegala thence by the Ibbagama Valley to the Yatewatte Pass near Ambokka up the valley of the Yattewera Oya to the Pattiagedera Pass—95 miles. Two summits at Yatewatte 1,600 ft. and at Pattiagedera 1,500 ft. Cost £953,500.

The Kadugannawa and Balana Passes were considered too steep for locomotive grades.



Captain Moorsom favoured routes (2) and (3) but preferred the latter via Parnapittia which was the same as Mr. Drane's route with some modifications. Captain Moorsom's estimate for a single line along this trace was £856,557 which included land works, stations, rolling stock, etc. The government adopted this report and relying on it, agreements with the Ceylon Railway Company were ratified and put into force by Proclamation of May 18, 1857. The contract of the Company was accepted on July 6, following.

The contract having been secured the company made arrangements to carry out the work and by the end of 1857, Mr. W. T. Doyne, "a gentleman of high professional attainments and having the full confidence of Sir Henry Ward" arrived in Ceylon with a carefully selected staff.

### Difficult Terrain

DURING the period of protracted negotiations there was, therefore, general agreement that the proposed line should commence in Colombo and reach Kandy, the centre of the coffee industry at the time. But Kandy was in the heart of the Hill country which rose in a mass not less than 1,500 ft. above sea level. It was encircled by mountains, none of the passes on the near side of which were less than 1,500 to 2,400 ft. The intermediate ranges varied from upwards of 3,000 to 6,000 ft. They rose in peaks to more than 7,000 and in one case to more than 8,300 ft. Comprising altogether a singular tract of land 60 miles each way.

The Low-country, from which this elevated district rose, did not attain more than 400 ft. above the sea until the bases of the hills, partially isolated from their massive companions. It was dotted with hillocks almost down to the sea shore, so that a general level, hardly exceeded 200 ft. above the sea, characterised some 30 miles from the shore going inland from the neighbourhood of Colombo Eastwards. Beyond this distance the inferior ranges, rising from this base in ridges, varying in altitude from 500 to about

1,300 ft. above the sea, still rendered the next 20 miles practically a mountainous country.

Beyond 50 miles from the coast there was no escape from the mountains. An encounter with them was inevitable to any railway or road attempting to reach Kandy from Colombo. The question how to negotiate this difficult country became a serious engineering problem and all other considerations had to give way here to the physical features which nature had imposed.

Well might one ask then as to why the country had been committed to this project. The answer is the Planting Industry. To the exclusion of coffee there was no produce of any magnitude requiring the facilities of a railway. The coffee planter had, therefore, to take the risk and the burden; and the railway, which his enterprise rendered possible, had, therefore, to reach his estate and connect it with Colombo, the chief sea port. It was a matter of great advantage to the planter in the expeditious transport of the yield of his industry.

Thus the gestation period of the Ceylon Railway was at an end and Sir Henry Ward cut the first sod at Maligawatte on August 3, 1858, but its troubles and trails were many. One would imagine that the route having been set all would be smooth sailing. That was not so.

(To be concluded)

- (1) *Sir Henry Ward's speech in the Legislative Council on July 4, 1855.*
- (2) *Ceylon Herald, September 19, 1845; December 5, 1845.*
- (3) *The Ceylon Times, September 11, 1846.*
- (4) *The Examiner, February 10, 1847; February 17, 1847; February 20, 1847; May 22, 1847; June 26, 1847; July 24, 1847.*
- (5) *Despatch dated March 23, 1853, laid before the Legislative Council on July 17, 1854.*
- (6) *Government Gazette, August 11, 1855.*
- (7) *Debates in the Legislative Council on the Colombo-Kandy Railway Bill.*
- (8) *Captain Moorsom's Report.*
- (9) *"The Ceylon Railway" by G. F. Perera—1925.*





Front view of the Control Tower at the Ratmalana Airport

## Ratmalana Airport

THE Ratmalana Airport was officially opened to air traffic again on August 1st after extensive repairs to the runway had been effected.

A new terminal building which was completed this month at a cost of approximately 7½ lakhs was opened on September 24th. The building has been designed so as to provide the west wing for passengers and the east wing for officials of air lines and the staff of the Civil Aviation Department. The airline counters have been tastefully decorated with

the "Air Ceylon" sign prominently displayed. Excellent restaurant facilities for the public as well as for transit passengers have been provided.

The main entrance to the building has been panelled in Ceylon wood and an international signpost has been erected. Special light fittings have been installed and curtains from the Velona Industries have been used.

It is hoped to have a mural of the Kandy Perahera for which a canvas has been gifted. The Department of Civil Aviation hopes to



provide further amenities from the funds accruing from the terminal tax of Rs. 2.50 which is paid by each embarking passenger.

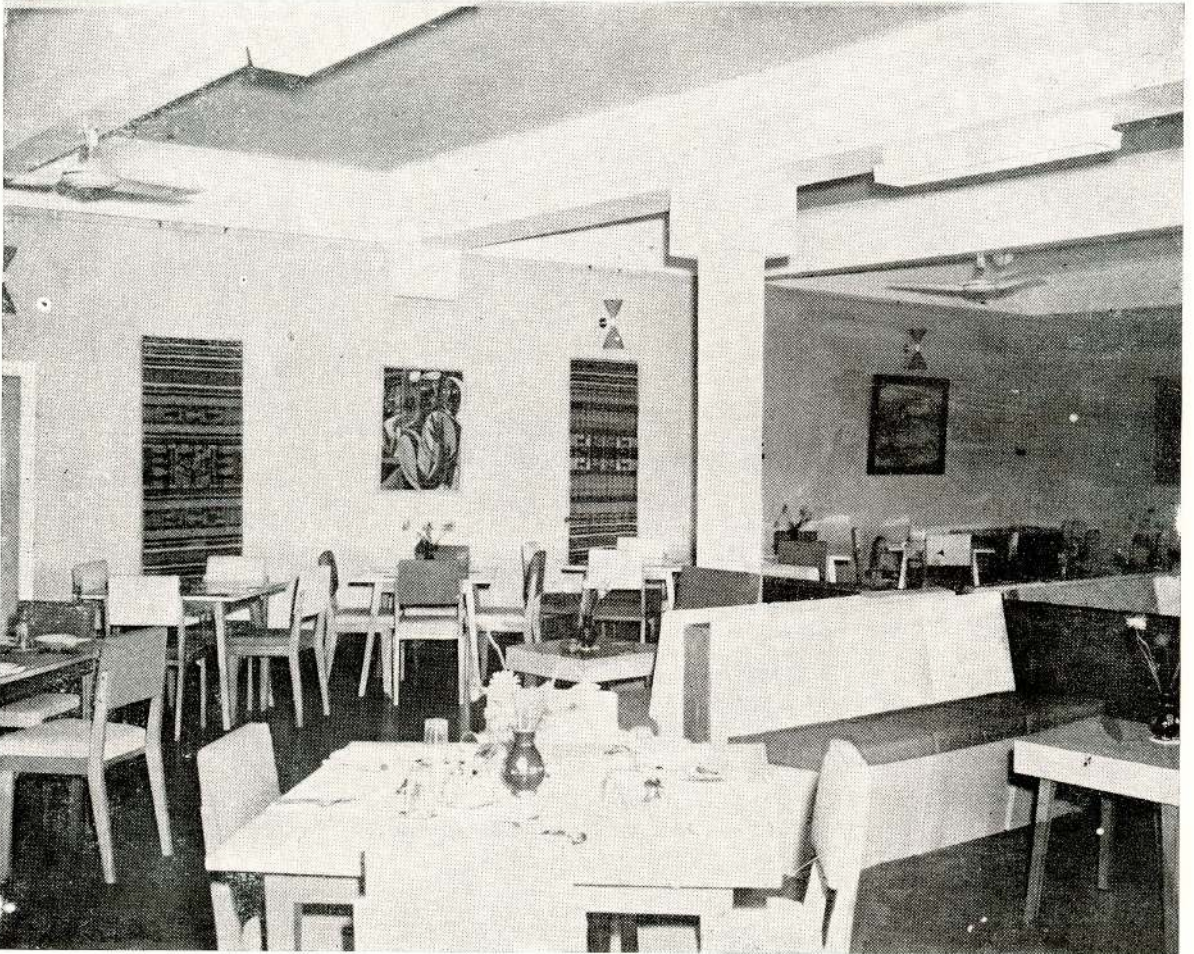
### New Runway

MEANWHILE, the construction of a new runway at Ratmalana to accommodate the world's best turbo-prop aircraft is receiving the attention of the Government. At one time it was felt that due to certain physical limitations Ratmalana did not possess sufficient potentialities for developing the airport to

The Lounge for passengers at the Ratmalana Airport ▶



The tastefully decorated new refreshment room at the Airport







The refreshment room at the Terminal Building at Ratmalana

the highest international standards. But as a result of further study it now appears that there is every possibility of transforming Ratmalana into an ultra-modern airport.

Ratmalana Airport is situated ten miles south of Colombo on a good service road. The location from the point of view of passenger service is ideal as the trip from the airport to the principal hotels takes only about 20 minutes.

Ratmalana Airport was a grass landing field before the war. During and after the war it had many changes and additions. However, none of the changes were carefully planned and executed so as to produce a facility satisfactory to the operations of modern aircraft.

The strip is now 6,000 feet long and 150 feet wide. An asphaltic concrete mat has been put across the runway recently as a temporary repair. This, however, is not considered satisfactory as a long-term measure.

It has been obvious for a considerable length of time that an expansion and reconstruction of the present runway was essential if Ceylon is to remain on international air traffic routes. Several studies have been made from an engineering viewpoint and four proposals have been made as to what should be done to the runway.

In 1948, Mr. F. J. Rhody of C. A. A. made a study and proposed a new runway which would have been satisfactory if built at that time, but nothing was done and now his proposed location has been utilized for a housing project. His comment in 1948 was that the runway strength at that time was inadequate for the operation even of Dakotas (DC-3) aircraft.

#### Early Suggestions

IN 1954, a firm of French consulting engineers proposed either the Rhody plan or a short extension of the present runway. Again nothing was done. In May, 1957,



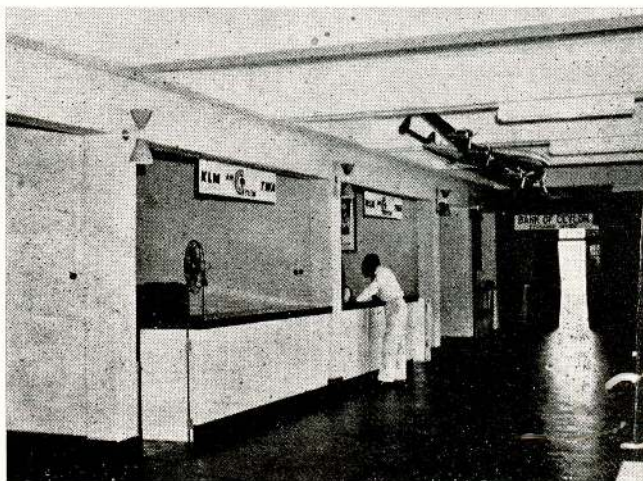
Mr. B. Heilman of the International Civil Air Organization suggested an alignment, which has its S. W. end at the same location as the existing runway, but bears slightly more in a northerly direction giving greater length but crossing swamp land and running directly into a hill that would have to be removed along with the housing project. The present runway is approximately N. W.-S. W.

The Department of Civil Aviation recently proposed an even more northerly movement of the east end of the runway to go up a valley, missing the hill but encountering more soft swampy land. This location will provide good approach clearance and adequate length.

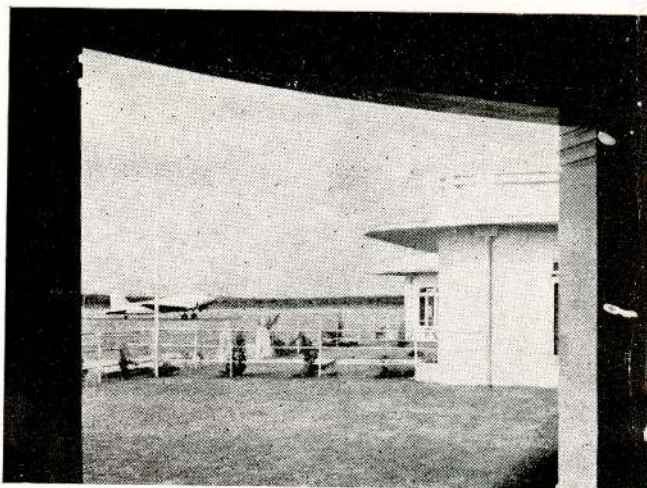
It is the view of all experts that a class B 3 runway is desirable which specifies under the prevailing climatic conditions a length of 7,900 feet minimum. The paved width would be 150 feet. The runway should be capable of resisting stresses of 60,000 pounds Single Isolated Wheel Load.

The condition of the existing runway is such that international airlines using modern aircraft operate with reduced load factors to avoid hazardous operations. With the introduction of new aircraft models, certain international airlines have threatened to discontinue their services to and through Colombo. This would result in a major economic loss to Ceylon.

The value of airport development to Ceylon is substantial. A facility capable of handling all types of modern aircraft at established international standards will be of major economic importance to Ceylon. Ceylon relies extensively on international commerce as can be seen from the fact that 40 per cent of her national production is exported and approximately the same percentage of her national consumption is in the form of imports. Adequate international communication facilities are a necessary prerequisite to the maintenance and continued development of this trade.



The offices of K. L. M. and the Bank of Ceylon at the Airport



View of VIPs' lounge with an aircraft in the background

### Aid to Tourism

CEYLON also has an extensive tourist traffic that uses the international airlines and this traffic has considerable potential for additional development.

In the opinion of experts the airport facility as it now stands is critically marginal and major international operators are believed to be on sound ground in their concern for the safety of their aircraft.





General view of a goldsmith's workshop

## A square deal for the Metalworker

WILLIAM PEIRIS

A square deal is assured to the metalworker in steps now being taken by the Ministry of Cultural Affairs for the revival of Ceylon's arts and crafts which had been languishing for lack of encouragement and support during centuries of foreign domination. Even after independence, which the country regained a decade ago, nothing tangible was done to foster arts and crafts until the present government created the Ministry of Cultural Affairs.

An impetus to the metalworker not only helps to preserve an ancient art which is a source of delight to art lovers but also provides a means to improve his standard of living which is today very low indeed. He works in his humble cottage in the village for

want of capital to establish himself in a town where marketing facilities are available. He is so poor that he cannot afford to purchase the metal with which he makes ornaments and articles of domestic utility. Middlemen from towns advance him the money, dictating their own terms. Thus he never receives an adequate remuneration for his labour. He is always "indebted" to middlemen. One hopes that the metalworker will soon be saved from the relentless grip of middlemen.

It has been said that comparative security is essential to the artist and that want of it is not conducive to the creation of great works of art. But, strangely enough, despite his penury the Ceylon metalworker has created objects of virtu, delighting connoisseurs ali





Melting gold at the workshop

the world over. Relieved of care and anxiety, what would he not achieve ?

### Legend and History

THE Ceylon metalworker has a place both in legend and history. He claims descent from "Visvakarma, the Prajapathi, or Lord, of all industrial arts, maker of all ornaments, Prince of all artisans." (Mahabharata 12,592). There are references to Visvakarma in Buddhist texts too. Visvakarma also affords an interesting parallel with the Greek Hephaistos, master of the arts which need the aid of fire, and the Roman Vulcan. In ancient art Visvakarma is depicted to have five faces and ten hands. He holds in his hands articles symbolic of the various arts he is supposed to inspire. These are an ola-scroll along with a style, a noose, a citron, a rosary, a drinking vessel, a sword and an adze. Two of his hands

are free and these are held in attitudes betokening benevolence and sternness respectively.

How or when the metalworker's ancestors first came to Ceylon is now lost in the mist of ages. But *Mahavansa*, the great chronicle of Ceylon, records the arrival of groups of artisans from India from time to time both before and after the Christian era. In the reign of Devanampiya Tissa (B. C. 247-307), with Princess Sanghamitta, Emperor Asoka's daughter and Buddhist nun, who brought to Ceylon a branch of the sacred Bo-tree under which Gotama attained Buddhahood or Full Enlightenment, came a group of notable goldsmiths, silversmiths, ivory carvers and painters and their families. *Janavansa*, another authoritative book, gives a comprehensive account of artists and craftsmen classified under the name of Navandanno, so called because of their ability to produce work of original design.

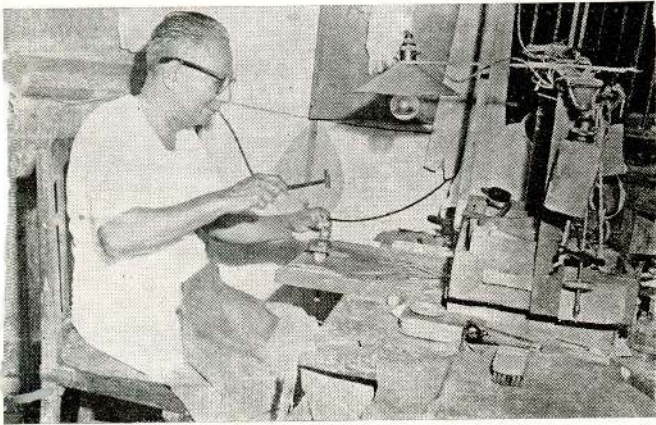
Flattening the gold ingot







Soldering the links of a chain



Setting a gem on to a piece of jewellery

In monarchical times, according to Dr. Ananda Coomaraswamy's *Medieval Sinhalese Art*, there were four guilds of royal craftsmen who formed part of the civil service. Coomaraswamy states: "The best of the higher craftsmen (gold and silversmiths, painters and ivory carvers, &c.) working immediately for the King, formed a close, largely hereditary, corporation of craftsmen called the *Pattal Hatara* (four workshops); these men worked only for the King, unless by his express permission (though of course their sons or pupils might do otherwise); they were liable to be continually engaged in Kandy, while the *Kottal Badde* men were divided into relays, serving by turns in

Kandy for periods of two months. The *Kottal Badde* men in each district were under a foreman (*Mul-acariya*), belonging to the *Pattal Hatara*. Four other foremen, one for each *Pattala* were in constant attendance at the palace. Originally, there seems to have been only one *Pattala*, called the *Abharana* (regalia) *Pattala*, but this was afterwards divided into an *Abharana Pattala* or jewellery workshop, an *Otuna Pattala* or crown workshop, a *Rankadu Pattala* or golden sword workshop (armoury) and a *Simhasana* (lion throne) *Pattala*, the last including particularly painters and ivory carvers. But the craftsmen seem to have passed from one *Pattala* to another, according to the work entrusted to them. A place in the *Pattal Hatara* was usually hereditary in the chief craftsmen's families and was a position much coveted. The chief families had considerable standing, often owning land granted by the King."

### Arms and Weapons

ACCORDING to Mr. E. Reimers, retired Government Archivist, "the *Kottal Badde* or ancient artificers department, manufactured the arms and weapons which enabled the Kandyan monarchs to defend their kingdoms in the wars with the Portuguese and the Dutch. Light artillery known as *kodituwakku*

Craftsman engaged in fret work

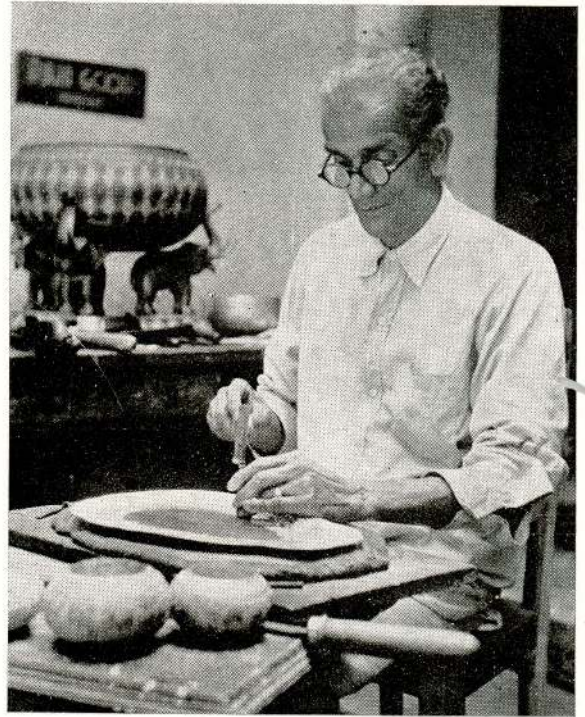




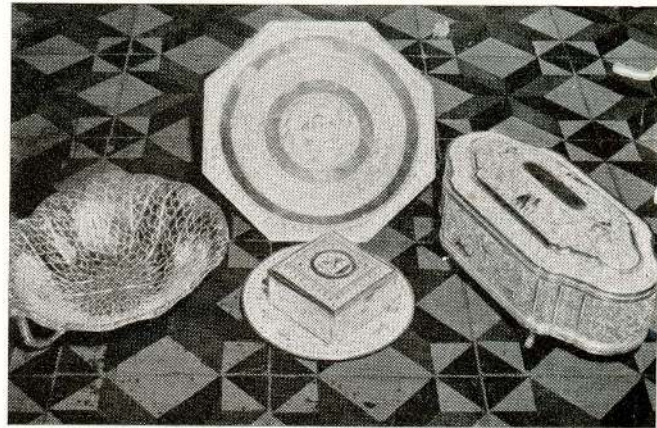
or "grasshopper guns", referred to as such by the Dutch owing to their two legs supporting them in front, were cast by them and had a longer range than the Dutch cannon. We also read of a fowling-piece richly inlaid with gold belonging to Raja Sinha II of glorious memory, which was presented to the Dutch after the death of that great monarch. The weapon is now very probably in a Dutch museum or collection, as well as an elaborate model of a cannon. The royal mint too was administered by this department, and to its artificers we might also trace the Kandyan throne with its richly chased plating of gold, which was returned to Ceylon a few years ago by the English authorities."

Ananda Coomaraswamy relates an interesting story of the remarkable skill of a goldsmith. "Seeing the King (Kirti Sri) one day asleep, he (the goldsmith) conceived the idea of setting a gem in the Royal great toe-nail; which he succeeded in doing without awakening the sleeping monarch. His awakening was awaited with some trepidation, lest he should have presumed too far; but the King was delighted at his skill, and rewarded him with liberality."

Kings gave craftsmen not only *nindagam* or grants of land but also various other costly gifts. So pleased was the king with the mastercraftsman responsible for the artistic work of a Buddhist temple that His Majesty presented him with a complete set of royal robes. On appointment to office, it was the custom at the Court of Sinhala kings to secure a fillet of gold or silver or copper round the head of the recipient, according to dignity or importance of the rank conferred on him. At the same time he received a title of honour symbolic of his worth or courage. Not a few metalworkers received this much-coveted gold fillet in recognition of their superb craftsmanship. Of all royal favours, the most interesting is the high sounding name bestowed on eminent craftsmen. One of these names runs as follows: Rajakaruna Devasurendra Manuvira Wickreme Sirithkaralana Arasarana Vichitrachitra Karaman-



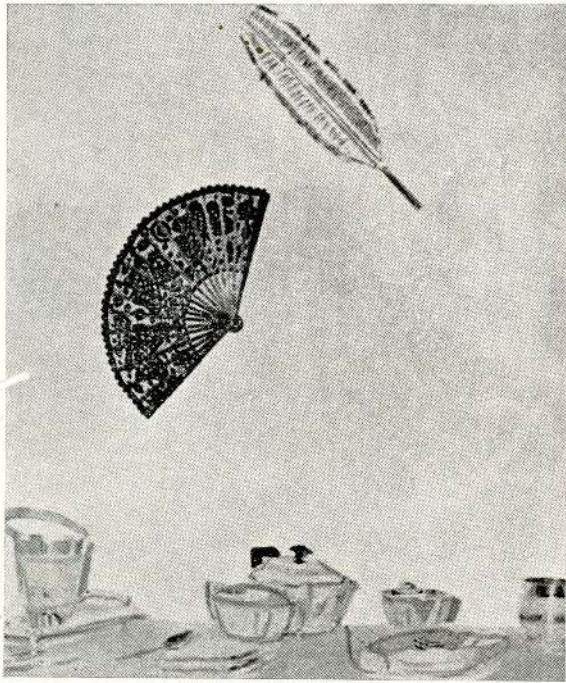
A superior craftsman in silver and brass carving a silver tray with the moonstone design



Sterling silver ware on display

thanirmitha Sakalasilpatilaka Navaratna Mudali Dananda Sippachari. Another name inscribed on a good fillet granted to a craftsman is: "Sri Danta Dhatu Makaraddwaja Mandalawalli Visvakarama Rajakaruna." The





A sterling silver tea service set

three words "Sri Danta Dhatu" means the Sacred Tooth Relic of the Buddha enshrined in the Temple of the Tooth (Dalada Maligawa) in Kandy. Presumably, it was this craftsman who made the exquisite gold casket in which the Tooth Relic is enshrined. The record of royal favours bestowed on metalworkers is a long one, from early times to the last king of Kandy.

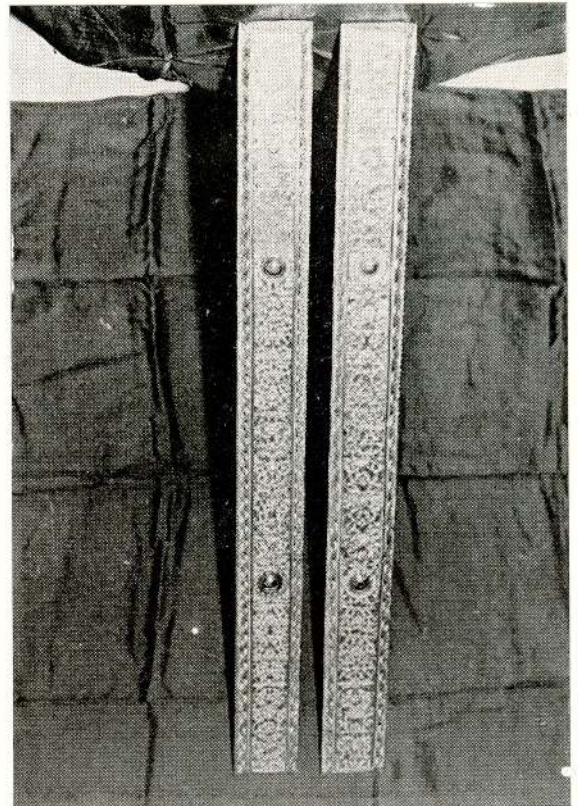
"No village of any importance was complete", states Mr. Reimers, "without its *Achari* or teacher, a term commonly employed to indicate a tenant whose holding under the service tenures system was set apart for the service of a smith. In practice, the holding became a hereditary possession which had remained in the family of the original grantee from times immemorial. It is due to this circumstance, perhaps, that we can trace the natural adaptability of the members of this community to the mechanical arts, and their proficiency was never

called in question, from the *gamachari* or village blacksmith, to the *mulachari* or head of a department."

### Men's Jewellery

IN ancient Ceylon, men wore as much jewellery as women did, the king himself wearing 64 different kinds of gold ornaments on state occasions. No wonder the goldsmith's art was then in a highly developed and prosperous state. There was a standard text-book dealing with the art of making jewellery written on ola-leaf with a style. It was credited to have been written by a few masters of the craft inspired by Visvakarma. Its title *Vaijayanta* is an intriguing one, for *Vaijayanta* is the name of the mighty palace of Sakka, king of

Ornamental covers for ola-leaf books. These are becoming popular in Ceylon again when addresses are presented





gods, referred to in Buddhist texts. This text book is still extant, but the modern goldsmith does not always follow its instructions. He adheres to its rules only when he makes an article of jewellery to an ancient design. But the demand for jewellery of traditional patterns is small: it generally comes from conservative women, particularly those of the hill country. The women of the low country prefer jewellery of modern designs—designs from Paris, New York and London and other modern designs local artists evolve. The independent goldsmith, both of village and town, works almost exactly as his ancestor did, as shown in illustrations here, but his brother who works in a jeweller's big workshop uses all kinds of modern labour-saving devices for melting metals, flattening, drawing wire, cutting, soldering and polishing. The entirely hand-wrought article, however, is superior to the partly machine-made one, and the former is still preferred by many discriminating people.

### System of Training

A boy aspiring to be a craftsman had to undergo a rigid but highly instructive course which began at the age of seven. After the customary presentations had been made to the teacher, the pupil, at the auspicious moment, would begin the first lesson in drawing on a wooden board called *yatiporuwa* covered with a preparation called *vadi* and the instrument used to draw was called *ikirikatuwa*. The first thing he had to draw was *vaka-deka* or the convex and concave which he had to go on repeating until he had acquired a certain degree of control over the hand and instrument. In this manner, he had to work on progressive stages until he was able to execute by himself a complicated design called *tiringitale* when he was considered to be proficient in freehand drawing. After this would begin pattern drawing based on foliage and geometrical figures. Then followed a course in intricate designs based

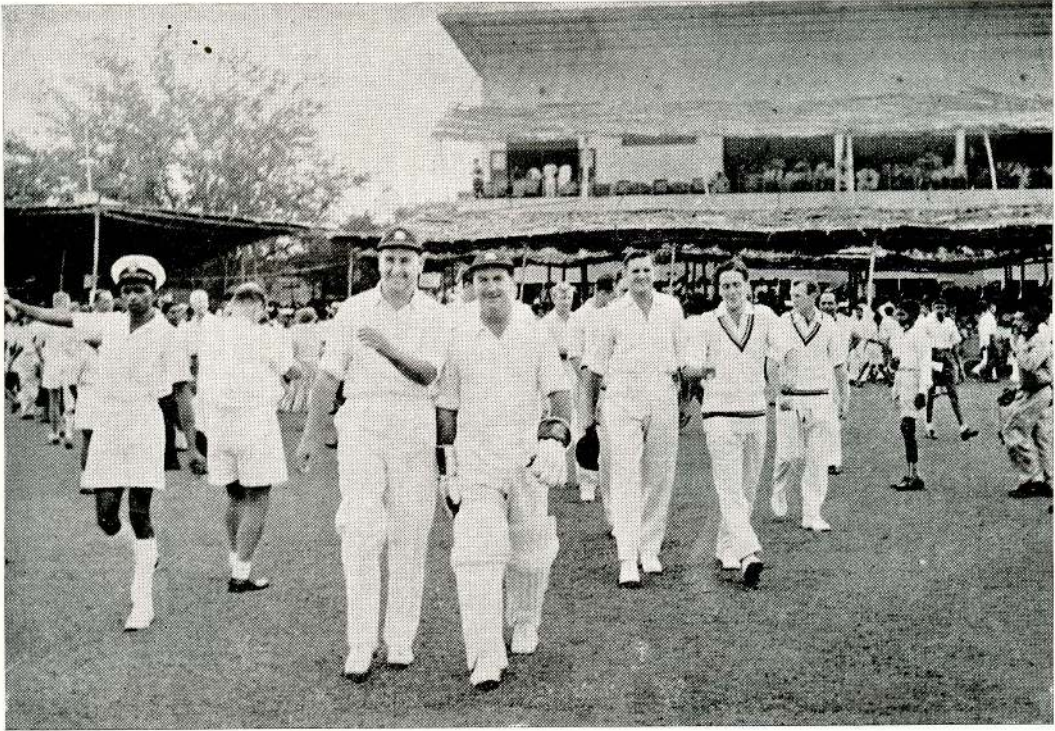
on bird, animal and human figures. The popular motif called *hansa-pootu*, or entwined swans, worked on articles of gold and silver to this day was one of these. Others included *chaturhari pallikiya*, or the four-women palanquin, *panchanari ghata*, or the five-women pot, *shatnari thorana*, or the six-women arch, *saptanarithuranga*, or the seven-women horse, *astanari rathe*, or the eight-women chariot, and *navanari kunjari*, or the nine-women elephant.

All these and other ancient designs, which are popular, are still being used. But our metalworker is not a mere follower of the beaten track. He has the intense vision of the great artist. He goes back to the past for inspiration, but refashions and remodels his ancestor's plan to suit modern needs. He creates modern designs for modern ware. The magnificent trophies presented today at our big sporting events and the fine silverware and brassware displayed in our big shops in Colombo are his handiwork. Tourists carry away his creations as souvenirs. Men like Bernard Shaw have expressed high appreciation of his craft. His handiwork has found a place of honour in museums and private collections in Europe and America.

While there was a special community whose hereditary occupation was arts and crafts, there were others, including kings, who deftly handled the craftsman's tools. King Jettha Tissa (A. C. 332) was a skilful carver and painter, and was credited with the carving of a remarkable figure of the Buddha. Besides executing works of great merit, he taught carving and painting. Another was King Parakrama Bahu the Great (A. C. 1153-1186).

It has been said that "the watching world does not peer at a land's politics nor does it peer at its State coffers to find its worth: it turns to look at the soul of a country and the soul of any country is clearly seen in its conception of art." May the steps now being taken by government rekindle the dying embers of Ceylon's arts and crafts!





The M. C. C. team, led by Cowdrey, going out to field

## Two Sports Events

THE All-India rugger tournament was held in Colombo this year with eight teams participating. Ceylon had three teams in the field, All-Ceylon, Ceylon Barbarians and Ceylon Services while India had five, South India, the Armenians, Bengal Tigers, Calcutta F. C. and the Bombay Gymkhana XV.

The tournament started with two upsets. The holders, S. India, were beaten by the Ceylon Barbarians 17-5 while the Armenians scored a thrilling victory over the Calcutta F. C. 9-8.

The Ceylon Barbarians could not reproduce their earlier form in the semi-finals and were beaten 11-9 by the Bombay Gymkhana XV.

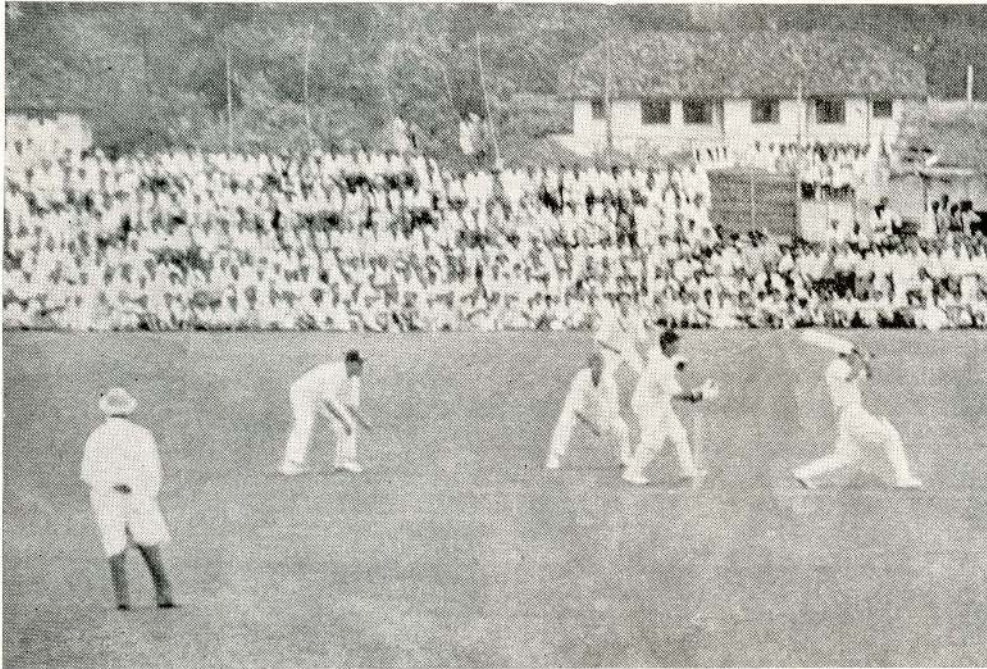
All-Ceylon won the other semi-final in an unimpressive win against the Armenians 14-0.

The final between All-Ceylon and Bombay saw some of the finest rugger played in Ceylon for a long time.

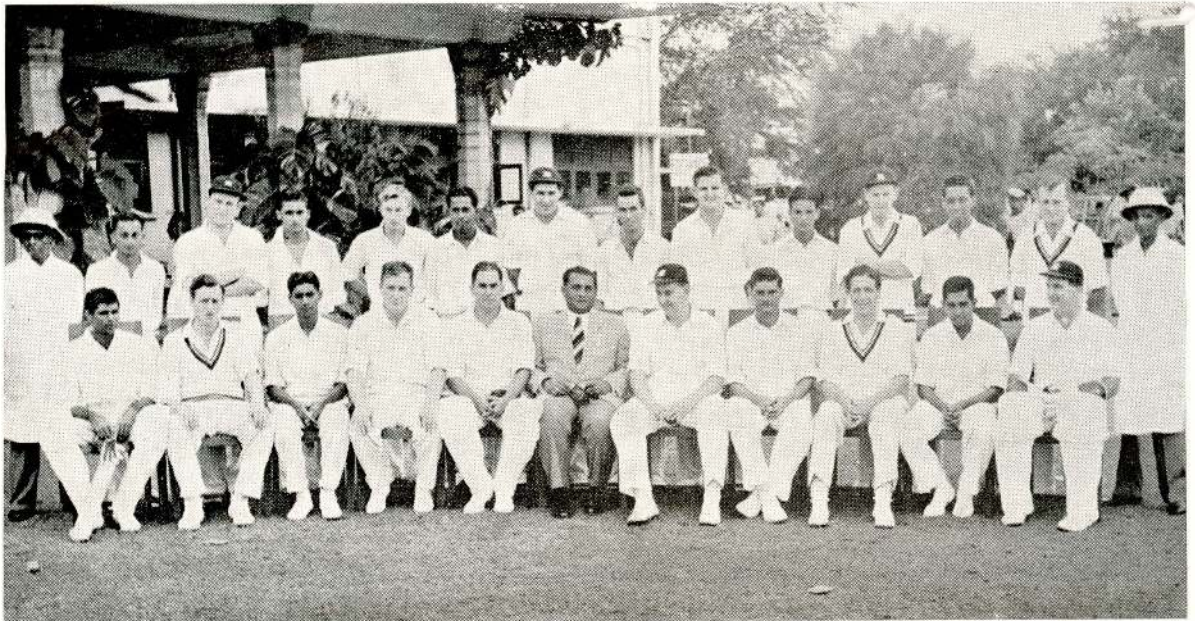
In a game packed with thrills and notable for some brilliant displays by the Ceylon threes and wing-forwards a record crowd—believed to be the biggest to watch a rugger match in Ceylon—saw the local team triumph over the Bombay Gymkhana XV 25 (2 goals, 3 tries and 2 penalties) to 5 (a goal).

The Bombay forwards defended grimly for the first 30 minutes and Ceylon was only able to collect 6 points off two penalties.





Clive Inman  
of Ceylon  
facing the  
bowling of Jim  
Laker

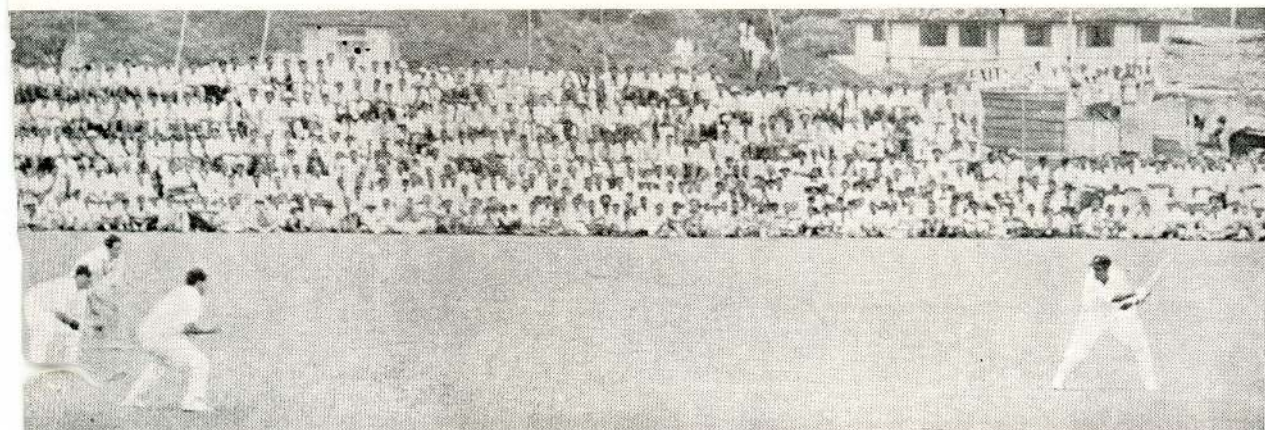


The two teams in the match between the M. C. C. and All-Ceylon

But in the second half Ceylon swarmed the Bombay line and the score continued to pile up at regular intervals. A bewildering scoring spree gave Ceylon 19 points in 30 minutes.

Valiantly though the Bombay defence played they were no match for the clear-cut pull in pace, combination and enterprise behind scrummage of the Ceylon s.d.e.

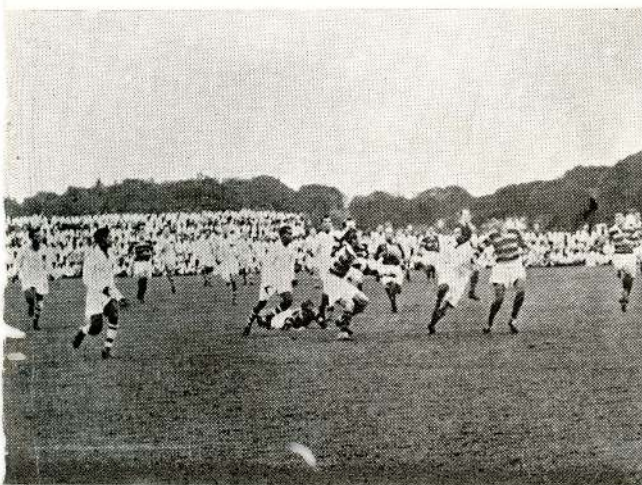




▲ Lafir, the Ceylon opening batsman, at the wicket



▲ A scramble for the ball. Another incident in the Final match



◀ An incident in the Final of the All-India Rugby Tournament

With the Ceylon pack also controlling the line-outs Bombay did not stand a chance.

In the closing stages Bombay succeeded in scoring their sole try which was converted.

#### Visit of M. C. C.

THE All-India rugger tournament also coincided with the visit of the M. C. C. team which had agreed to play two one-day matches, one against All-Ceylon and the other against the President's XI. All the M. C. C. stars except Watson who was injured were scheduled to play in Colombo.

Cricket fans who were looking forward eagerly to a feast of cricket were, however, disappointed. Heavy rain cut down the M. C. C.-All Ceylon match to less than two hours during which time the local batsmen struggled to get 47 runs for the loss of six wickets against the M. C. C. pace and spin attack. The match between the M. C. C. and the President's XI was abandoned due to bad weather.



IN  
PICTURES....

The Hon. M. W. H. de Silva, Minister of Justice, speaking at the reception given by H. E. the Ambassador for China at the Galle Face Hotel on October 1

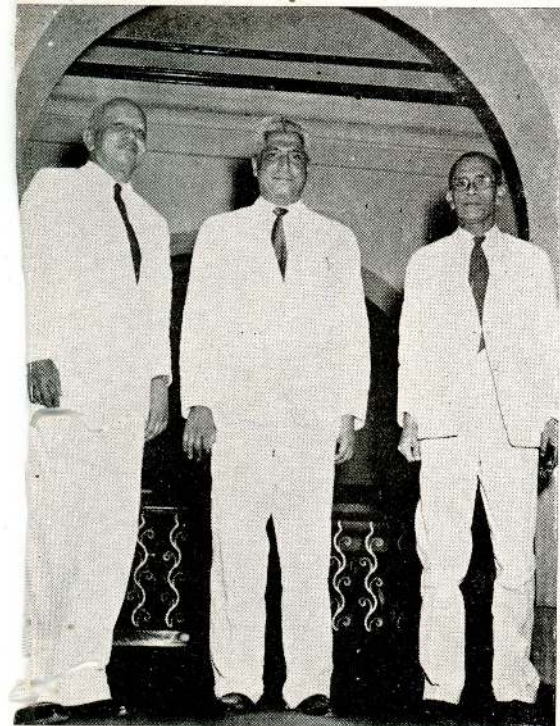


Scene at the Airport shortly before the Minister of Agriculture and Food, the Hon. D. P. R. Gunawardena, left for China and Japan

A picture taken at the tea party which followed the opening of an exhibition of modern Chinese engravings by the Hon. Jayaweera Kuruppu, Minister of Local Government and Cultural Affairs. On the extreme right is Mr. Wilmot Perera, former Ambassador of Ceylon to the People's Republic of China







- ▲ A section of the large crowd which gathered in spite of the rain at the opening of the new Ratnapura hospital
- ◀ Senator the Hon. C. Wijesinghe soon after he took his oaths as the Minister of Nationalised Services and Road Transport. With him are the Governor-General and the Prime Minister
- ▼ An impressive roof top view of the new hospital at Ratnapura







▲ A distinguished crowd of invitees which included the Prime Minister and Mrs. Bandaranaike were present at the concert on Children's Day at the Town Hall



◀ An item at the concert organised during the Universal Children's Week



Another item by children during the concert ▶



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