

# TRIBUNE



TRIBUNE

NEW  
CUSTOM

For  
All your Requirements  
of Paper and Boards  
Imported and Local

*Ratnayake General Sales Agencies*

(approved dealer, Eastern Paper Mills Corporation)

124, PAGODA ROAD,  
KOTTE.

T'phone: 073 - 2080

# TRIBUNE

Founded In 1954

A Journal of Ceylon and  
World Affairs

Editor, S. P. Amarasingam

Every Saturday

August 16, 1975

Vol. 20, No. 13

TRIBUNE,

43, DAWSON STREET,  
COLOMBO-2.

Telephone: 33172

## CONTENTS

### EDITOR'S NOTEBOOK

- Ragging Defended?  
Denuded Forests p. 2

### POINT OF VIEW

- Polarisation Within  
The UNP p. 4

### CHRONICLE

- August 1-7 p. 5

### BANDUNG TO COLOMBO-4

- Economic Aspects p. 8

### LETTERS

- A Sense Of Values p. 10

### IN KANDY

- The Esala Perahera p. 10

### VILLAGE HOUSE—45

- More Ruins p. 12

### KAZI-18

- Rajangane p. 14

### THE HEWISI BAND

- In Edinburgh p. 15

### INDIRA GANDHI

- Norman Cousin's  
Interview p. 17

### JESUS SUPERSTAR

- Review p. 19

### CONFIDENTIALLY

- Rukman Senanayake p. 20

## Letter From The Editor

WE ARE NOW in the final phase of the annual Perahera at the Dalada Maligawa in Kandy. It will culminate on the Full Moon Day next week, namely Thursday August 21. The Esala Perahera of Kandy is a major attraction in Sri Lanka. Its religious significance has been forgotten by many captivated by the colour, pageantry and the spectacle of the event. The Perahera now draws a large number of tourists from abroad. Apart from everything else it is highly photogenic (if the word can be used to describe a carnival of this kind), and many tourists who have the equipment for colour photography, especially by night, flock in large numbers to witness it. This year's Perahera, under the new Diyawadana Nilame, Nissanka Wijeyaratne, promises to be an excellent show, but it has also developed an unfortunate tinge of controversy regarding some changes he had proposed in the route of the Perahera each day. What prompted the proposed changes is not clear, but a Cabinet Sub-Committee was appointed to look into the problem and a directive (it is reported in the press) has been issued on the matter. It is well to remember that over the years the Perahera has followed a regular route and hotels, business houses and even private houses had erected viewing stands for people who were willing to pay for such accommodation. Any change in the old route will naturally bring protests from such vested interests; while new vested interests, who seek to provide similar facilities along other routes, will naturally desire a change. Apart from this, it is not clear whether the new Basnayake Nilame was anxious to change the route in order to revert to some ancient (long forgotten) practices or requirements. The details of the controversy are still shrouded in mystery. But it is to be hoped that any such changes will not lead to any disruption in the smooth working of the Perahera.

ON THE COVER, we have not published a customary picture of some aspect of the Perahera, a dancer, a musician, an elephant or a crowd scene along the route of the Perahera. We have used a picture of the kind of simple village folk who go to Kandy from villages far and near in the Kandy region to worship at the Dalada Maligawa and also witness the spectacle of caprisoned elephants accompanied by dancers, musicians and drummers—a sight which never fails to stir the imagination of the old as well as the young. We have also published an article in this issue by Ina Trimmer which throws the spotlight backwards into the origins and history of Kandy's Esala perahera. Though this particular article was written several years ago, it still has a validity which is timeless. One aspect of the Esala Perahera that is not known to many is that August is the end of temple festival time in the traditional paddy producing agricultural areas of the Dry Zone and the Wannai. The Maha harvest is usually gathered by January and February, and the subsidiary (and always minor) Yala by June. In the months of July and August are concentrated all the major festivals of the Buddhists and the Hindus. Some of these festivals are held in June and others in September, but the bulk are in the two months of July and August. Mihintale (Poson), Kataragama, Kandy (Esala) Munneswaram, Maviddapuram, Nallur are among the major festivals which fall into this category. In wet zone, the festivals follow a different pattern, but the biggest festivals in ancient Ceylon were always in the dry zone agricultural regions. With the end of the Kandy Esala Perahera and Jaffna's Nallur festival (this year it ends on September 4/5), farmers and peasants settle down to cultivation of the Maha crop of paddy. The ploughing for the dry sowing starts with the first rains at the end of August (if the traditional Northeast Monsoon rains do not fail) and the sowing is usually over before the end of September (or mid-October at the latest). There are variations in time for mud-ploughing and sowing, depending on the rains and the state of the tanks (this year for the first time after many years nearly all the tanks in certain areas of the Wannai have been filled to capacity with the rather unseasonal rains in July). It will be noticed that traditionally there were no major temple festivals during the rainy months of the Northeast. But today, there have been innovations—made possible by new forms of quicker transport and the other facilities—and festivals have sprung up at different places practically right through the year. Our traditional agricultural society in ancient times had regulated work and leisure according to the needs of its productive pattern, but in the hotch-potch of a mixed economy we are now seeking to develop, this country has still not been able to formulate a new scheme of holidays which will not disrupt the productive machine.

## EDITOR'S NOTEBOOK

## • Ragging • Forests

THE LULL ON THE UNIVERSITY RAGGING FRONT was broken last week by a Seminar held at the Centre for Society and Religion on the question of RAGGING. The Centre has organised many seminars on vital topics of current interest in recent times, and one of the most important being the one on *The Liberation of Tea* which will conclude its sessions in the first week of September (the meetings are held on Wednesday evenings every week).

This Seminar on Ragging does seem to have been given the publicity that other seminars had received. There was only a casual announcement in the *Sunday Times* of August 3, and very few (or none) of the other papers seem to have been notified about the Seminar. The Seminar took place on Friday August 8 and up to date the only paper which has carried a report of the Seminar was the *Observer* of Sunday, October 10 with the heading DR. CARLO FONSEKA ON THE RAG. This report is published in full below:

*They brought two university students and two university lecturers to the Centre for Society and Religion last Friday and asked them about ragging.*

*"Why ragging? And what remedies?" were the questions that they posed.*

*The lecturers wore bush shirts and sandals and the students broad belts and beards. It was all very predictable.*

*Dr. Carlo Fonseka, Senior Lecturer of the Colombo Campus's Medical College, even erected an elaborate theoretical structure to rationalise student behaviour.*

*The violence manifest in ragging, he said, was only a symptom of social stress. There was no increase of sexual perversions but only an increase in our awareness of the presence of such things on our campuses.*

*The acts of perversion were a working out of the sexual frustration of young people who were deprived of satisfaction in marriage due to economic hardship, Dr. Fonseka argued.*

Taking the cue from Dr. Fonseka were the student leaders. Mr. P. H. D. Gunawardena a final year student of Western classical Culture at Vidyalkara Campus said that the Kularatne Report was a deliberate attempt to blacken the image of the student community. Violence was not something confined exclusively to campuses, Mr. Gunawardena said. Violence also erupted when Colombo schools hold their big matches, he added.

About 'Siberia' the attic at Vidyalkara Campus which the Ragging Commission found littered with used contraceptives, Mr. Gunawardena said that it had nothing to do with ragging. The Commissioner had spot-lighted it in his report with the deliberate intention of discrediting the students.

There was also the usual scapegoat—the 'bourgeois press'—to which they proceeded to deliver the ritual whacking.

Dr. Carlo Fonseka said that the impression had been created of a "violent sadistic and even pornographic rag if the newspapers are to be believed."

Dr. Ashley Halpe Professor of English at Vidyalkara Campus, in a provocative contribution said that ragging in any form was an affront to the human person. "What we were witnessing now was not ragging at all as we originally understood the term but signs of a general breakdown in our campuses."

Dr. Halpe then outlined various problems which not only students but also staff have to contend with.

"You have not stood behind the university" Dr. Halpe told the public.

"The people get the university they deserve" he said adding that recent events had posed the whole question of "Whither the University?"

The popular concept of the university today was that of a graduate factory, Dr. Halpe said.

In this situation it was difficult to produce men of intellectual quality or foster critical standards, for what parents expected from their children was that they would obtain 'classes' and become bureaucrats.

The *Observer*, which has consistently carried on a vigorous campaign

against the kind of ragging which has gone on in our campuses (and which fully endorsed the Kularatne Report) was naturally acidic in reporting what Dr. Carlo Fonseka and his student adherent had said. Dr. Ashley Halpe seems to have presented a different point of view, but the scanty report of his speech does not convey anything more than the bare essentials of what he had said.

Dr. Carlo Fonseka, it would appear, had stated that the "bourgeois" press was responsible for the misunderstanding about student ragging. However, it would be useful for Dr. Fonseka to remember that "non-bourgeois" papers like the *Aththa* and the *Janadina*, while not carrying on as vigorous a campaign against ragging as some other papers (including the *Tribune*) had done, did not condone the kind of ragging which had taken place.

There is no doubt that it is essential to understand the roots of all the evils which had manifested themselves in ragging and perverted sex, but this is no reason to condemn the Kularatne Report for placing on record the facts about student ragging. It is only from an objective analysis and study of the Kularatne Report, together with all the appendices it contains, that it would be possible to make any start on any rectification programme to make our campuses to function normally. The fact that violence and vulgarity exist in the country at large is no reason why students on the rampage should be given the blessings of a section of the teaching staff on the specious plea that freedom was sacred and that such ragging was not abnormal.

THE *SUNDAY TIMES* of August 10 had an excellent front page piece entitled UDAWATTEKELLE BEING RAPED. The report makes interesting reading:

*Squatters, encroachers and illicit timber fellers are laying waste, Udawattekelle, the Royal Forest Reserve of Sinhala times, which had throughout been protected for the scenic beauty of Kandy and also for climatic purposes and moisture resources.*

*Under cover of the food drive squatters and encroachers are robbing it of its fauna and flora. Its only fauna visible during day time is the Rilaw (monkey) which are*

## Rape Of Our Forests

a big tourist attraction. The (Rilaw) who are at times a nuisance to the residents in the adjoining homes are being exterminated with poisoned food.

It has been common for cart-loads of timber and bamboo from the Udawattekelle sanctuary to find its way into Kandy. Some regular timber fellers are making a living out of it since there is a big demand for it among house builders. One has only to get to a hill top around Kandy, to see several patches of the Reserve bare of vegetation. There is hardly 100 acres of forest now in this forest reserve of 256 acres and hardly 50 acres has the greenery of the Udawattekelle of former times. In Sinhala times it extended upto 1000 acres. This was then a model capital city of the world which housed only the Royal Palace and the residences of the Council of State, apart from those institutions ministering to the Sacred Tooth Relic. The Reserve enjoyed Royal protection in full measure. Public access to it was banned. With the signing of the Kandyan Convention, the British lost no time in declaring Udawattekelle a Forest Reserve, which it is to date. It has been declared a Reserve under the Fauna and Flora Law, but a Game Officer anywhere in the Reserve is as rare as its extinct fauna. So Udawattekelle is today the haunt of men and women who engage in nefarious activities, since the police are unable to patrol the area as the roads are damaged and impassable at certain places.

This is an excellent report about the forest reserves that are being denuded and devastated around Kandy. But the same kind of story can be written about many other places in Sri Lanka. The forest reserves in the immediate vicinity of Nuwara Eliya have suffered a similar fate. There are also reports that the so-called exploitation of the Sinharaja Forest had long ago degenerated into total rape of the timber resources of this rain forest—rape that cannot be corrected for another two hundred years or more if proper re-afforestation plans are implemented immediately (and there are no signs of such constructive replanting activity at present).

The Daily Mirror, in a thought-provoking editorial on Monday August 11, 1975, entitled RAP

OF OUR FORESTS commented on the Sunday Times story about Udawattekelle thus:

Is Sri Lanka to be deprived of its envied verdance? Its thickly wooded jungles are being fast stripped of their timber. The rape of its jungles must certainly concern every one aware of the value of local timber and the necessity to maintain a balance between cleared and wooded land. A sister paper of ours published an article under the headline "Udawattekelle being raped." Its content was alarming. Squatters, encroachers and illicit timber fellers are laying waste Udawattekelle, the royal forest reserve of ancient times which had throughout been protected for the scenic beauty of Kandy and also for climatic purposes and moisture resources. Our thoughts are not parochial nor does our comment carry a narrow concern for the Central Province's conservation problems. In fact the problem runs deeper and wider. A callous disregard for the conservation of forests has been noticeable over the years. Precious timber has been felled these past decades with scant regard for the future. Nor has the open brigandage that has resulted in the stripping of our jungles been adequately contained.

The Daily Mirror comment is an understatement of current realities. The editorial went on to point

out the grave misgivings that have arisen about the so-called timber exploitation of the Sinharaja Forest. This is what it said:

The problem is not peculiar to the rich and ancient woodland of Udawattekelle. From the floor of our National State Assembly comes a deep throated protest at a merciless logging of the Sinharaja forest; the motion reads thus "That whereas persistent protests and representations have been made by responsible organisations and individuals as regards the economic and ecological disaster inherent in the exploitation of the Sinharaja forest and whereas the denudation of the forests will contribute to soil erosion and floods causing agricultural loss in that sector of the country." A spreading myopia evidently is gripping the powers that be. What good would come of our carefully calculated agrarian plans if soil erosion is going to reduce output in the areas affected by it. After all this is an inexplicable shrugging of nature's generosity. Such lavish bestowments would in other countries have received the undying thanks of their people. Long-term planning that is sadly lacking in Sri Lanka has suffered as a result of these continuous manifestations of a near legal tolerance of illicit stripping of national resources. It is time the axe came down on such offenders and more impor-

### WEDNESDAY JITTERS

For the second time in a fortnight, political circles in Colombo were put on the alert, again on Wednesday (this time August 13), about a major crisis within the United Front. It all started with press reports on Wednesday morning that at the 1953 Hartal commemoration meeting LSSP's Dr. N. M. Perera, the Minister of Finance, had categorically stated that if the nationalisation of estates was not going to be done in a satisfactory way, the LSSP would leave the United Front Government. This position had also been reiterated by Dr. Colvin R de Silva, the Minister of Plantation Industries. Many people, who had been believed that the LSSP had reconciled themselves to an SLFP style nationalisation of company owned estates, were surprised by this outburst. They had thought that the LSSP would withhold its brinkmanship trump hand and not precipitate a crisis until the next Budget when the LSSP was expected to formulate a fully revolutionary socialist programme on which it believes it would be advantageous to fight the next general elections—and all those who refused to accept this programme could be branded as reactionary renegades. But at the hartal meeting the two LSSP leaders seemed to have jumped the gun (or were only flying kites?). However the SLFP hierarchy reacted swiftly and sharply. The customary Wednesday Cabinet meeting was not held and there was speculation as to why it had been put off. The late edition of the Observer also reported that the PM had called on the President shortly afterwards. This had aroused additional speculation that the political crisis would become critical—unless the LSSP leaders either recanted or were able to explain satisfactorily that what they had said was not intended to undermine United Front unity.

tant yet thoughts are centered on the long term effects of commercial and other activity. The rapid dissipation of our rich natural resources has heaped on us a host of fiscal problems. Why add further to them?

Is it not time that Government review the situation and take purposeful steps not only to stop the currently continuing rape of our forests but also implement effective plans to reforest our denuded forest reserves essential for the ecological and environmental reasons.



#### POINT OF VIEW

## UNP, Rukman and a National Government

THE COLOMBO SOUTH BY-ELECTION which was held last month brought to a head the conflict developing within the United National Party. This conflict should not be dismissed as one arising merely out of a clash of personalities, or even as an internal struggle for power—but rather it should be recognised for what it is, a symptom of the social changes and social conflicts in the nation at large which find themselves mirrored within the UNP.

From its inception the UNP has been the political party of two elite social groups. On the one hand were the feudal aristocracy, the land owning gentry of the mid country. On the other, the emerging commercial classes in the city—the bourgeoisie in embryo. The strategic alliance between these two classes was personified by the political relationship that existed between D. S. Senanayake and D. R. Wijewardena.

Right up to 1956 the dominant element in the UNP, socially, economically and politically, was the feudal aristocracy. This was inevitable in a situation where the non-plantation economy still remained feudal in character. The emergence of the Sri Lanka Freedom Party however propelled into the forefront of the political arena the rural commercial classes, what one might term the nascent national bourgeoisie.

The significance of J. R. Jayewardene's endeavour to form a national Government comprising the UNP and the UF must be appreciated in the light of these social changes. The development of a modern economy on capitalist lines can no longer be impeded. The feudal aristocracy has been too discredited, too badly mauled to reverse the process of change.

HOWEVER, RUKMAN SENANAYAKE, like his uncle Dudley before him, remains the rallying point for the feudal aristocracy. From fifty-six onwards they have been at the wrong end of socio-economic reforms. From the Paddy Lands Act, to the Land Reform Act and now with the nationalisation of Company estates, there has been a systematic assault on feudal and quasi-feudal property.

The breakdown of the traditional rural structure, the infiltration of money into the rural economy, the emergence of a new cash crop farmer were all spin-offs from fifty-six. All the pre-conditions are there for modern agricultural development in the rural areas—crop insurance, rural banks, credit schemes, State subsidies, marketing departments and irrigation schemes.

That section of the feudal aristocracy that intends to go down fighting has as a last resort come to an alliance with another UNP segment. Namely, the depressed sections of the urban lower middle

classes. UNP supporters in this category have suffered humiliating discrimination at the hands of the UF due to their vulnerable position. Moreover they as a class have seen a visible deterioration in their standard of living in the recent past. It is this social base that sprang up in support of J.R.P. Suriyapperuma at the recent by-election. They cannot wait two years to get back lost jobs, to salvage living standards and to regain a modicum of security in their lives. The wealthy UNP lawyers, businessmen and others can afford the luxury of such patience—not so this group. What is surprising in this situation is that Suriyapperuma did not get more votes than he did! J. R. Jayewardene however has effectively silenced his opponents within the party by giving them the fruits of victory. He can afford without fear to haul across the coals any party dissident—Rukman Senanayake not excluded. The party is now under the firm control of the lawyer—businessmen group who seek not to oppose the policies of the Government as do the feudal aristocracy, nor to bring down the Government as do the lower middle class elements—but rather to come to terms with the Government in a deliberately calculated manner in order to set up a National Government.

Jayantha Somasundaram

### DELILAH — A HIT

Delilah has become famous in this part of the world, but the lady referred to in this instance is a cucumber. The Delilah variety of cucumbers, one of several developed in the Plant Genetics Department of the Weizmann Institute, has been very well received by farmers both in Israel and abroad. There is also some evidence that a portion of these seeds have found their way to the neighbouring Arab countries.

Plant Genetics Department head Professor Esra Galun, who began his experiments with cucumber strains some 20 years ago, reports that most of the cucumbers grown this year in Israel come from strains developed by Weizmann Institute scientists on their own or in co-operation with other research groups. Cucumbers, incidentally, are now second in economic importance among the vegetables grown in Israel.

The Plant Genetics Department has in the past developed both high-yielding hybrid varieties and disease-resistant varieties. At present the scientists are working on high yielding, good quality half-dwarf pickling cucumbers for the export industry. The Institute plant geneticists have also just completed a project in conjunction with the Israeli firm, "Ha'zera", in which a variety, resistant to two major cucumber leaf diseases, was developed—a significant step towards their ultimate goal of developing completely disease-resistant cucumber varieties. Professor Galun holds the Irene and David Schwartz Chair of Plant Genetics.

## CHRONICLE

## August 1 — August 7

A DIARY OF EVENTS IN SRI LANKA AND THE WORLD  
COMPILED FROM DAILY NEWSPAPERS  
PUBLISHED IN COLOMBO.

CDN—Ceylon Daily News; CDM—Ceylon Daily Mirror; CO—Ceylon Observer; ST—Sunday Times; TOC—Times of Ceylon; DM—Dinamina; LD—Lankadipa; JD—Janadina; VK—Virakesari; ATH—Aththa; SM—Silumina; SLD—Sri Lankadipa; JS—Janasathiya.

**FRIDAY, AUGUST 1:** The Prime Minister, eight Ministers and several MPs were present at Jaffna yesterday for the funeral of late Mr. Alfred Duraiappah at the Duraiappah Stadium: a letter threatening to murder Mr. C. Arulampalam, MP for Nallur, has been received by him and he had handed over same to the Police: Mr. P. S. Abeysekera, former Deputy Mayor of Galle and the present SLFP Chief Organiser of the Galle electorate, had complained to the Police that an unknown person had tried to kill him by shooting on Wednesday night: according to Galle Police an unknown person had shot at Mr. Abeysekera but fortunately he escaped unhurt: Galle Police is investigating this matter—VK. When the NSA meets on August 5th Mr. Felix Dias Bandaranaike, Minister of Public Administration, Local Government, Home Affairs and Justice, will present rules of the Declaration of Assets and Liabilities Act: the Act will become operative from today—CDM. The Ceylon Shipping Corporation has bought another vessel making the fleet of vessels it will possess to nine—ATH. Two more sterling company estates in the Deraniyagala area were taken over by the Government yesterday and handed over to the Ministry of Plantation Industries—JD. The Government had gazetted a series of rules for the maintenance of company estates in view of the proposal to nationalise all foreign and locally owned company estates—VK. The Government had decided to provide financial and material assistance to persons or institutions engaged in research works for the development of the country—LD. A Corporation Security Board will be established to run the security service of state corporations and this will come under the Ministry of Defence and External Affairs—DM. The ceiling on the C.I.F. value of cars imported into the country had been raised to Rs. 36,000 from Rs. 32,000—DM. The Present High Commissioner of Sri Lanka in Canada, Mr. V. L. B. Mendis, has been appointed High Commissioner for Sri Lanka in the United Kingdom—CDM. Nigeria's new leader Brigadier Murtala Mohamed made a clean sweep of the regime deposed in Tuesday's bloodless coup: he told the nation last night that all former government ministers, all State Military Governors had been retired. Chancellor Helmut Schmidt and Communist Party leader Eric Honecker met in Helsinki yesterday for the first West-East German summit talks for more than five years.

**SATURDAY, AUGUST 2:** Those who will be requested by law to bare assets under the Declaration of Assets and Liabilities Act will have to bare their and their dependents' assets abroad too: this will be one of the regulations in the Declaration of Assets and Liabilities Act which Justice Minister, Mr. Felix Dias

Bandaranaike, will introduce in the NSA—CDN. Mr. S. Thondaman, President of the Ceylon Workers Congress, in a letter to the Prime Minister requested her not to allow the foreign companies to escape without improving the living conditions of the workers in estates on the eve of the nationalisation of these estates by the Government—CDN. Speaking at a trade union delegates meeting Mr. Batty Weerakoon, General Secretary of the Ceylon Federation of Labour, said that the LSSP will not be deceived by the nationalisation of estates if these estates to be nationalised are allowed to be run by new companies and instead the LSSP will protest against any move by the Government to hand over the management of these estates to new companies—ATH. A Special team of CID officials from Colombo took over the investigations of the Duraiappah murder incident—VK. At its 76th Annual General meeting the Tamil Union Cricket Club had deferred the proposal of changing its name for a period of three months—VK. Madras Customs on Thursday detained a pilot of Air Ceylon for allegedly attempting to smuggle 200 grams of gold—CDM. The Sri Lanka Air Transport Employees Union yesterday urged the Minister of Transport, Mr. Leslie Goonewardene, to appoint a commission to probe the Air Ceylon where the Union alleged corruption and malpractices galore—CDN. Sir Edward Jayetilleke, a former Chief Justice of Ceylon, died yesterday at the age of 86—CDM. The Prime Minister has decided to make several structural changes in the Divisional Development Program to enable wider participation of local community—CDN. The Ministry of Industries and Scientific Affairs will this year set up ten factories in various parts of the island for the manufacture of safety matches—DM. Following several complaints to the Ministry of Education on Government teachers who engage in private tuition the Department of Education has been instructed to investigate all complaints and take disciplinary action against such teacher—LD. The Government had approved a further 25 million rupees for the expenditure for the Non-Aligned Summit Conference to be held in Colombo in August next year: out of this sum a sum of Rs. 7. million will be in foreign exchange—JD.

**SUNDAY, AUGUST 3:** Police in Jaffna went from house to house in a bid to apprehend the men responsible for the killing of the Jaffna Mayor: Several members of the Tamil Youth Council were taken into custody for questioning: the President of the Tamil Youth Council and the Chief Organiser of the Tamil United Front, Mr. Kasi Anandan was yesterday arrested in Batticaloa and he is expected to be taken to Jaffna today for interrogation—VK. In view of the proposal for the nationalisation of estates it is reported that several superintendents of company owned estates are engaged in removing valuable machinery and other equipment from these estates including cutlery and crockery: this is as a result of the failure by the Government to bring necessary rules to prevent such pilfering—JS. At the last tea auctions held in Colombo the People's Republic of China bought tea from Sri Lanka: this buying initiated by China after ten years will help the country to stabilise the tea market according to tea trade circles—CO. On an invitation extended by China the Commander of the Army, Lieutenant-General Sepala Attygalle, will leave for China today—CO. The amendments to the University Act based on the recommendations of the Kularatne Commission which probed

into ragging incidents at the Vidyalankara Campus are now before the Legal Draftsman—CO. President of the Vidyalankara Campus of the University, Professor W. M. K. Wijetunga, submitted his resignation yesterday to the Vice Chancellor: the Senate of the University had still not accepted the resignation and no reason is still known for the action of the Professor—VK. Mr. Ho-Dam, Vice Premier of North Korea, arrived in the island yesterday on an invitation by the SLFP Youth Organisation: Mr. Ho-Dam said that he had come to convey the message of President Kim Il Sung to Prime Minister, Mrs. Sirima Bandaranaike, and to further consolidate and develop the relations of friendship and co-operation formed between the two countries—CO. Hospitals in the island are faced with mass exodus of nurses going abroad for jobs and at present there is an average of three nurses resigning daily—ST. Several Buddhists organisations had requested the Minister of Cultural Affairs to ban the English film entitled "Siddhartha" filmed in India by an American film company: this film was banned in India when it was found that the film made a mockery of Buddhism but it had escaped the censors of Sri Lanka—SLD. The conference of security and co-operation in Europe concluded in Helsinki on Friday with the signing of the final act: leaders of 33 European states including Canada and USA signed the act. Police in the Indian western state of Gujarat have been ordered not to baton charge or fire on peaceful demonstrators.

**MONDAY, AUGUST 4:** Mr. J. R. Jayewardene, President of the UNP, on a unanimous decision of the party's Working Committee has called for the explanation of the MP for Dedigama, Mr. Rukman Senanayake, in regard to a series of matters that had come to the notice of the Working Committee: Mr. Jayewardene has requested Mr. Senanayake to submit his reply so that it could be placed before the Working Committee meeting to be held on August 6: Mr. Senanayake has been invited to attend the meeting—CDM. Police officers investigating the Duraiappah murder are on the look out for three men said to have hijacked a car at a place called Sendankulam a few days ago: police sources feel two of the men may have broken out of jail—CDM. Ministry of Justice is in the process of drafting the legislation for the take over of all company owned estates in consultation with the Ministry of Planning and Economic Affairs, Ministry of Plantation Industries and the Ministry of Foreign and Internal Trade: the legislation will be incorporated in an amendment to the Land Reform Law—CDN. Following a token strike launched by nearly 200 members of the Customs Officers' Union in protest against the recruitment of outsiders for clerical posts in the Customs service the Minister of Finance suspended the promotion of 74 customs officers: the Minister had taken strong exception to the attitude of the union representatives in this regard—CDN. Employees have posed the question whether it will be possible to establish the promised Railway Board this year: the Bill to this effect presented by the Minister of Transport in the NSA nearly three months ago has still not been passed by the Assembly—ATH. Police are investigating into a complaint where a plan had been drawn up to murder Mr. Rajan Selvanayagam, Second MP for Batticaloa and the Political Authority of the area—VK. The Air Ceylon Pilot detained by the Madras Customs for alleged smuggling of gold will be produced in Court today—CDM. The

Prime Minister, Mrs. Sirima Bandaranaike, speaking at the All Ceylon Dhamma Schools' Day celebrations held at the Royal College yesterday said the reason for ragging incidents like the one at the Vidyalankara Campus of the University recently were owing to lack of religious education—DM. A Belgian airliner crashed in Morocco killing 188 of its occupants. Soviet Union described the Communist Party General Secretary, Mr. Leonid Brezhnev, as the Chief architect of the Helsinki conference: yesterday President Ford was given a cheering welcome by thousands of Rumanians at the start of his ten-day European tour. China announced yesterday that the Helsinki conference will not end the Soviet-US contest for the control of Europe.

**TUESDAY, AUGUST 5:** Mr. Rukman Senanayake, MP for Dedigama, in reply to Mr. Jayewardene's six-point query has said that his recent conduct and attitude have been conditioned by a desire for peace within the party—CDN. Feasibility studies have been undertaken by the Ministry of Agriculture and Lands in a massive diversification project embracing the whole island for which the Ministry is now preparing: this was announced yesterday by Minister Mr. Hector Kobbekaduwa to the *Daily News*. At the request of the Sri Lanka Independent Trade Union Federation to which the Customs Officers' Union is an affiliate, the JCTUO will meet early to discuss the dispute—CDN. Police bared a long time racket where passports are removed from the Department of Immigration and Emigration and issued to stateless citizens: three thousand such passports have been removed and the Police had taken nearly 300 persons into custody in this connection—CDN. The Planning Division of the Ministry of Education in a statistical report said that nearly 3,500 schools in the island do not have adequate teachers and other facilities essential for the proper education of students—CDM. Mr. W. M. K. Wijetunga, Deputy President of the Vidyalankara Campus of the University, who resigned his post a few days ago had withdrawn his resignation and will continue as Deputy President of the Campus—VK. The Chief Metropolitan Magistrate of Madras remanded three persons including a co-pilot of Air Ceylon on charges of attempted smuggling of gold worth Rs. 113,000—VK. The Ministry of Finance had ordered that amendments to the existing financial regulations of Agency Houses should not be made without the prior sanction of the Finance Ministry—JD. The salary increase to trained teachers in keeping with the recommendation of the L. B. de Silva Salaries Commission will be effective from this month—DM. The *Aththa* had drawn the attention of the Censor Board to a certain part of the dialogue in a latest Sinhala film currently screened in Colombo and outstations in which at one stage a father tells his son of a man named Martin who hails from Yatiyantota who resorts to neck-cutting with the sickle. Five policemen were remanded for allegedly stealing CTB bus spares from the port warehouse in the Colombo Harbour—ATH. Police believe that a certain Tamil extremist organisation is behind the killing of late Mr. Alfred Duraiappah, Mayor of Jaffna. Indian Government tabled in Parliament legislation that will automatically absolve Prime Minister, Mrs. Indira Gandhi, found guilty of electoral malpractices by a High Court Judge: the Bill was introduced in the Lower House of the Parliament for discussion and voting where the ruling Congress party has



a majority. Japanese Red Army gunmen held the US Consul and three girl employees as hostage in the Consulate office in Kula Lumpur, Malaysia: the Japanese threatened to kill the hostages unless seven of their comrades belonging to the Red Army, are released from jail in Japan and flown to Kula Lumpur.

**WEDNESDAY, AUGUST 6:** Dr. Colvin R. de Silva, Minister of Plantation Industries, yesterday urged the Government MPs to watch out for any instances of removal of property from company owned estates so that adequate action could be taken against those found guilty—CDN. Mr. Felix Dias Bandaranaike, Minister of Public Administration, Local Government, Home Affairs and Justice winding up the debate on regulations under the Declaration of Assets and Liabilities Law which was presented in the NSA said that the Law is one of the weapons against corruption and he was sure that he could bring to book persons who involved in corrupt practices—CDN. Police investigating the racket in passports had found that a number of blank passports had been stolen from the Department of Immigration and Emigration, fraudulently filled and issued to persons—CDN. Mr. J. R. Jayewardene, speaking at a largely attended meeting in Colombo yesterday said that a new UNP facing the realities of the times and wedded to Democratic Socialism was now before the country—CDM. Following the reduction of the duty on cars the number of cars imported into the country during the past two months had doubled—CDM. The Prime Minister speaking in the NSA yesterday deplored murders for political reasons and said though Mr. Alfred Duraiappah is now dead his ambitions will live for ever: the Prime Minister appealed to help bring to book the killers of the late Mayor: the Federal Party and the UNP too paid tributes to the late Mayor and ex MP for Jaffna—VK. A youth arrested in Nallur by the Jaffna Police over the killing of Mr. Alfred Duraiappah escaped from Police custody while handcuffed—VK. Justice Ministry is taking action to increase the powers of magistrate courts enabling the magistrates to impose fines upto Rs. 2,500 and sentence offenders upto a period of 2½ years to jail—JD. The *Aththa* editorially criticised the regulations in the Declaration of Assets and Liabilities Act and requested the authorities to make public the declarations of parliamentarians and others so that the public will be able to bring to notice any irregularities in the declarations. Mr. J. R. Jayewardene, President of the UNP, was elected leader of the Opposition by the UNP Parliamentary group and at the NSA yesterday he took his oaths as MP for Colombo South—ATH. The Lower House of the Indian Parliament yesterday approved changes in India's election laws clearly meant to free Prime Minister, Mrs. Indira Gandhi, from a Court verdict banning her from holding elective office. US State Department said that negotiations are under way to sell arms to North Yemen.

**THURSDAY, AUGUST 7:** Mr. Rukman Senanayake, MP for Dedigama, was yesterday suspended from the UNP membership pending a final decision of the Working Committee on the report of a Sub Committee appointed to inquire into charges against him: Mr. Senanayake was present at yesterday's meeting where he had been earlier invited to explain charges against him—CDN & CDM. Following the marked improvement in the food supply position in the country most of the controls on food imposed last year to tide over the 1973-74 world food crisis have now been removed: Mr. T. B. Ilangaratne, Minister of Foreign and Internal

Trade, said yesterday that Government had decided to relax restrictions even further—CDN. Dr. N. M. Perera, Minister of Finance, ordered a top level probe into allegations of sabotage within the Customs premises: meanwhile the JCTUO will meet on Monday to discuss the Customs dispute in which the Finance Minister had suspended the promotions of 74 officers following a token strike launched by the Customs Officers' Union in protest against the recruitment of outsiders to the clerical posts in the Customs service—CDN. Heads of Departments and Secretaries have been instructed to formulate new schemes of recruitment and promotions in keeping with the recommendations of the L. B. de Silva Commissions report and forward same to the Ministry of Public Administration—CDM. Dr. N. M. Perera, Minister of Finance, speaking at a meeting in Rakwana said that attempts to disrupt the unity of the UF will fail—CDM. Mr. Leslie Goonewardene, Minister of Transport, has sounded the trade unions in the Railway Department over the question of handing over the catering services in the railway once again to private contractors: this follows severe criticism by parliamentarians and passengers of long distance trains about the shoddy service now provided by the Railway since it took over the service from private contractors—CDM. The suspect who escaped from Police custody in Jaffna who was earlier arrested in the Duraiappah murder investigations was yesterday re-arrested by the Police near a temple: he had his handcuff on when apprehended by the Police: Police said that this person had nothing to do with the killing but he ran away through fear—VK. The *Aththa* editorially welcomed the speech made by Mr. Hector Kobbekaduwa in the NSA which referred that there was good understanding between his Ministry and the Ministry of Plantation Industries over several matters: the editorial further said that this is a welcome matter in view of the tug-o-war going on among several people over the administration of the estates to be nationalised. The Annual Esala Perahera of Sri Dalada Maligawa starts today in Kandy—LD. The United States had shipped over 100 million dollars worth of arms to Israel since April according to the State Department. The five Japanese red army guerrillas who transferred their 15 hostages including the US Counsel and Swedish Charge D'Affairs from a Central Kuala Lumpur office building to a special Japanese airliner discussed with Government on their escape route: Libya has agreed to accept the guerrillas: the five colleagues of the Red Army whom the guerrillas wanted to be released were also brought from Japan to Kuala Lumpur.

#### WAR OF NERVES?

Political observers had not expected the war of nerves in regard to the SLFP-LSSP confrontation to hot up in the way it did on Wednesday last. But the fact it did was a clear indication that brinkmanship politics had begun to reach the point of no return on the precipice of inner UF politics. The UNP is said to be watching the situation very carefully purging the Party of all elements which might stand in the way of collaborating with the SLFP. There has been in recent times a great of re-thinking in FP-TUF circles about political strategy—and but for some unfortunate events in the North on the lunatic fringe, significant trends may have surfaced.

FROM BANDUNG TO COLOMBO-4

## Economic Aspects Of Nonalignment

by Spartacus

COLONIAL CONQUESTS interrupted the independent, political and economic development of many peoples and brought them untold suffering and misery. Colonial regimes nipped the development of productive forces in the bud. They destroyed the cultures of many Asian, African and Latin American peoples and reduced hundreds of millions of them to slavery. Colonialism left a tragic aftermath virtually in all spheres of human endeavour. That is why the tasks of national rebirth are limited to winning political independence. They are much more comprehensive, including as they do the thorough eradication of the roots of imperialist power, the ousting of foreign monopolies, the building up of a national industry, the abolition of feudal survivals, the implementation of radical land reforms in the interests of the peasants, consistent democratisation of the life of society, the pursuit of an independent foreign policy of peace.

This is what the non-aligned countries are striving to achieve. It is the pursuit of these goals that imprint the non-alignment movement with a special multi-sided character.

But the former colonial rulers are far from passively watching the social and economic processes taking place on these three continents. In the years immediately following the winning of political sovereignty by the Afro-Asian countries, the colonialists through their multi-national monopolies sought to influence their political and economic life in their former colonies by expanding their old-standing ties with the feudal-compradore reactionary elements in an attempt to preserve the old colonial forms of economic domination.

But the further disintegration of the colonial system, the strengthening and development of the socialist camp, the extension of its economic co-operation with the newly-free Asian and African countries impelled the imperialists to change their methods. They set-

out to extend their social mainstay by winning over the vacillating section of the national bourgeoisie.

THIS RE-APPRAISAL OF POLICY also resulted in a refurbishment of the means used to exercise economic pressure. For centuries, imperialism had exploited and plundered these countries. But never did a thought of "aid" to these countries arise. But with the Soviet Union in the 1950's coming to the assistance of these newly-free states to help build their national economies, the Western Powers too rushed in with their "aid". Not for nothing did Khrushchev in 1956 ask the developing countries to consider this new Western "aid" too as an indirect form of Soviet aid!

Initially Western "aid" to Asia and Africa took the shape of military subsidies and therefore opposition to such "aid" became part and parcel of the policy of non-alignment.

Later the Western powers, trying to secure a better foothold in the economic structure of the newly-free countries, also extended loans for productive purposes. However, the terms and conditions of these loans clearly revealed their imperialistic essence.

Loans given by the USA, for example, were chiefly meant for the development of the private capitalist sector of the company. These loans strengthened the position of the most reactionary sections of the local bourgeoisie which particularly favoured a rapprochement with foreign capital. The lion's share of the funds supplied by the West went not for industrial development but to build up the infrastructure—roads, ports, airfields etc. and to purchase consumer goods. The intrinsic defect of this type of "aid" was that it failed to bring about a radical change in the colonial pattern of the developing countries' economy. The one-sided, agrarian and raw materials orientation of their economy was retained and, consequently, the unequal status of exploited countries in the world capitalist economy. The position of the imperialist monopolies in the key branches of the economy was also strengthened.

Hence the national interests of the newly-free peoples urgently called for stepping up the anti-imperialist struggle in the economic sphere. The struggle against the old and new means of economic oppression and exploitation became an important aspect of the non-alignment movement.

THIS STRUGGLE has been going on ever since the birth of the non-alignment movement and the views of the non-aligned states as well as their blueprints for the future have been recorded in the conference speeches and documents at Belgrade and Cairo, Lusaka and Algiers. The economic aspect of non-alignment assumed a particular important place at the last non-aligned 'summit' at Algiers in September 1973.

This conference drew to a close just a few days before the murder of Chilean President Salvador Allende and the overthrow of his Government. The message of greetings that Allende sent the Algiers Conference was perhaps one of the last of his public actions. It is no accident that his message should stress the need for economic independence from the multi-national corporations which master-minded and manoeuvred his overthrow. His message read:

"The countries of this area (i.e. Latin America) understand that their future rests upon the liquidation of all forms of economic dependence dictated from the outside. They also understand that it is essential to participate more and more actively and directly, together with other developing countries, in the matter of consolidating universal peace, in the struggle to liquidate colonialism, racism and discrimination, in the transformation of the entire structure of economic and trade relations between the world of abundance and the world of poverty and need, and in the establishment of a just and humane international division of labour in the interests of the overwhelming majority of nations."

These words of Salvador Allende resounded as a prelude to the broad discussion on economic problems which developed at the Algiers Conference. The substance of the discussion was expressed in the Declaration on Economic Co-operation which stated: "The heads of state and government of the non-

aligned countries state that imperialism always constitutes the chief obstacle in the path of liberation and progress encountered by the developing countries which are conducting a struggle to attain a standard of living corresponding to the most elementary norms of human well-being and dignity. Imperialism not only impedes the economic and social progress of the developing countries, but also occupies an aggressive stance towards these countries which are courageously implementing their plans. It attempts to impose on them political, economic and social systems which would promote foreign dominance, dependence and neo-colonialism."

Facts brought out at the conference by various speakers fully demonstrated the fact that the majority of developing countries remained, as before, the happy hunting-ground of imperialist plunder and exploitation.

Thus, of the 2600 million inhabitants in the developing nations, 800 were illiterate, about 1000 million suffered from malnutrition or hunger, and 900 million had a daily income of less than 30 American cents.

**IMPERIALISM CAN NO LONGER** assume its former guises, but is searching for new forms and methods to exploit the natural wealth of the developing countries and to maintain its former privileges and gains. It continues its economic aggression, open or concealed, through various international financial, trade and industrial companies and monopolies. There still exist the sinister heritages of the colonial epoch, the essence of which lies in reducing the independent young states to the role of suppliers of raw materials to the capitalist world, as areas for the penetration of Western capital and of sources of cheap labour power. As before, the capitalist powers dictate prices of raw materials and industrial products and the developing countries are forced to submit to their terms.

Indignation against the injustices of the capitalist world were voiced in the speeches of almost all delegates at Algiers. They noted that the non-aligned countries are sufficiently endowed with resources and pointed out that, as a united force, they possessed sufficient wealth and power to resist the

economic policies of imperialism. The oil-exporting countries which united in OPEC provided an example of such successful resistance.

Delegates also protested against the continued exploitation of their countries' national resources by multinational corporations and cartels and against interference in their internal affairs. Ghana's Minister of Foreign Affairs, Kwame Baah said: "The Third World possesses unlimited resources, but they are still not being exploited as is necessary. It is within our power, given the presence of decisiveness and a firm will to co-operate, to exploit these resources for our own benefit."

Periodic monetary crises in the capitalist world pose a great danger to the developing nations. To the extent that the currencies of the majority of the developing nations have for a long time been tightly bound to the currencies of the West, these crises strike a severe blow at the economies of the Third World which is at yet not in a position to defend its own interests with any form of action.

**BITTERNESS WAS EXPRESSED** at Algiers by many delegates that their countries had not yet found an escape from the vicious circle created by capitalism, that their achievements were reduced to naught by the inflationary crisis affecting the West. Consequently, the Declaration on Economic Co-operation stressed the need for the creation of a new international money system, in the creation and functioning of which the developing countries must participate on the basis of equal rights. Such a system, it was said, "must guarantee the stability of the process and conditions surrounding the financing of international trade and must recognise the specific conditions and needs of the developing countries in far more favourable terms."

The problem of food supplies also attracted the attention of the conference. It was noted that with the rapid growth of population, the food crisis in the Third World may acquire a chronic nature.

The majority of the developing states are agrarian nations. But their agriculture is at such a low level that their own efforts to increase production have led to negligible results. There are large

non-irrigated zones in the Third World which could produce the necessary agricultural commodities. However the developing nations lack the means to invest in these regions. What is the solution?

Our own Prime Minister, Mrs. Sirimavo Bandaranaike, appealed to the non-aligned countries to encourage mutual aid to overcome the threat of a crisis in food supplies and to create joint funds for the development of agriculture. She appealed for aid from developing countries possessing more mineral resources to be given to these which depend only on agriculture but lack even the means to develop it. She also suggested that scientific research seriously direct itself to the problem of agriculture in the non-aligned world.

She has since followed these suggestions with many more at various other international conferences. In particular her appeal for a World Fertiliser Fund as a means of easing the food problem in developing countries has found a ready response and will, if implemented, go a long way towards its solution.

The foreign policy aspect of non-alignment has today gained world-wide fame and general acceptance. Even those who branded it as 'immoral' when it was first initiated today acclaim it as playing a positive role for peace in the conditions that prevail in the world today.

As these countries have gradually consolidated their political freedom, severing their unequal ties with their former rulers, doing away with foreign bases on their soil, enacting their own free constitutions, etc. The political aspects of non-alignment, both foreign and domestic, appear to recede into the background, giving pride of place to the economic aspects.

That is why economic problems confronting the non-aligned countries have assumed a particular importance today. They loomed large at the Algiers 'summit'. They are bound to assume even greater importance when the non-aligned countries hold their next 'summit' conference in Colombo next year.

(Concluded)

## LETTERS

## A SENSE OF VALUES

—Random Thoughts on Money,  
Bribery and Corruption  
—Dissertation on Priorities,  
Polar Bears and People

Sir,

I meet plenty of people these days who have the feeling that something very positive is getting done as far as Bribery is concerned. Folks who might have been tempted are held back because of the fear that is spreading that one might get caught.

It does not mean that bribery and corruption have been wiped out. Far from it. Mr. H. Keuneman's articles show us clearly and poignantly how deep-seated the vicious system operates and how much human agony and suffering it causes. A way of life does not die out overnight. Frankly, I doubt whether we can eliminate a disease so wide-spread unless we take more drastic action. Foreign aid programmes start the process. From the point at which such aid reaches the country, the corruption begins. Recent investigations in the USA regarding the actions of multinational corporations have revealed the extent to which top men in developing nations become tools of foreign interests.

As long as we make money the yardstick of our economic programme, it is hard to see how we can avoid such corruption. Take the subsidy programme as it relates to tea, rubber or any other venture. Despite the vast sums expended there is annually a decline in production, notably in tea. Fact of the matter is that the structure lends itself to corruption. Money is made the dominant note in the process. State officials try to get something extra before they hand the subsidy out. The estate or land owner is interested not so much in growing a good healthy tea bush or rubber plant as in persuading the bureaucrat in the office to agree to hand out the subsidy due.

Sums of money have been poured out into District Development programmes. Often it only develops the bank balances of the chaps

at the top, while the money lasts, and keeps a fair number of chaps on a kind of national dole. Even when they while away their time playing cards, the daily pay is handed out to them. The point I am trying to make is that money is not directly related to effort, and, more, to results. All everyone is concerned to achieve is to make a fast buck.

The only chaps who are apparently above this corrupting process are the political folks, the people in the National State Assembly and the like. Although the Radio faithfully announces almost daily the names and addresses of ordinary folks who have been caught out being naughty with the people's money, as far as I am aware, no politician in Sri Lanka is billed to appear before the Courts to answer for any misdeeds. Here we differ from nations like the USA and Great Britain. It can mean of course that all the members of the Assembly have been immaculately conceived. But most of us find that believing even in the Immaculate Conception of the Virgin Mary is tough going. There must be some other explanation.

Bryan De Kretser

Prithipura,  
Hendala.  
4.8.75

Sir,

As any true and loyal citizen of Sri Lanka, I too felt very sorry on seeing the *Daily News* opening page of 23rd July. It is true that we must be kind to animals, very kind, especially in a Buddhist country. I was glad about this, but we must get our priorities straight.

We are economically rather low, we who are thinking of compensation etc. for wrested property of a hundred and fifty years ago. In these times of stress when the poorest of the poor (for whom S. W. R. D. Bandaranaike lived and died)—the Comman Man—how can we feed two expensive polar bears and house them? How can we see men homeless and yet know that two polar bears are in a cosy shelter in Dehiwela? Recently I was told that Sri Lanka was represented at a Housing Conference in South East Asia. The action of spending Rs. 100,000 for an airconditioned 'flat' for subhuman Ilka and Novaya seems contrary to such S. E. Asian dele-

gations, doesn't it? If we spend a modest 2500/- or cut it down to 2000/- on a small wattle-daub house, we could make fifty such homes, almost, a small village, to house some needy people. Where are our priorities; our hierarchy of values? When each of nearly 1,100,000 Sri Lankans earns about 43-cts a day, how can we even dream of delighting tropical and temperate tourists with artificial snow and ice? Surely we have a little more brains than Ilka and Novaya.

It may well be that it isn't too late to send them back to their own country. They will like it. The poor things have no say in the matter, nor have they human intelligence, for if they had they would have protested at being brought out of a country in which the October Revolution originated—for human beings and not for subhumans. This is not a senseless criticism but a point for our nation's reflexion. It makes us sad to think that we have lost our senses when we most need them.

(Sevaka) Norbert Gunasekera

Sevaka Sevana,  
14, Senanayake Mawatha,  
Bandarawela.  
July 25th, 1975

\*\* \*\* \*

## IN KANDY

## The Perahera

by Ina Trimmer

Human life is controlled to a great extent by the moon. Not the least of all that come under its influence are religious observances. Buddhism in particular is governed by the phases of the moon and in Ceylon the August or Esala moon has special significance. Within its cycle takes place the great Perahera of Kandy, beginning when the first slender crescent of gold shows faintly in the Western sky and continuing nightly until the moon grown to full maturity reaches its height of splendid beauty.

A perahera is a procession of pageantry, a national form of rejoicing to celebrate not only events of the past but it is a symbol of joy for all special occasions, and an outpouring of religious fervour when temple rites are performed.

Priests are often taken in procession, and food and other offerings to temples are ceremoniously carried through the streets with the throb of drums and cries of Sadhu. But on state occasions all the pomp and splendour of ancient times return, and with beat of drums and dancing, elephants richly caparisoned, and chieftans glittering with gold and jewels, Ceylon marks a red letter day. The Duke and Duchess of Gloucester were welcomed to Kandy on February 12th, 1948, when they brought the keys of independence to Ceylon with a perahera of unusual magnificence. A Raja Perahera befitting Royalty, it is her special way of paying tribute to greatness.

There are many reasons given for the annual observance of the Esala Perahera. Tradition says that the processions have been held since the time an Indian Princess brought the Tooth to Ceylon hidden in her hair, about 483 B.C. Another version is that it originated with King Gajabahu who liberated thousands of his people from captivity in India and returning to Ceylon celebrated his victory with much rejoicing and parades of gorgeous ceremonial. Yet another version, perhaps one commonly accepted, is that it commemorated the completion of the Kandy Lake. Time has however obliterated the temporal reasons for its observance and it is now regarded as a religious festival to which Buddhists from all Asia come to gain special merit by partaking of its offices that have never failed for over two thousand years.

The Dalada Maligawa (The Temple of the Tooth) is the centre of activities. For the first week the opening ceremonies are observed within its sacred portals, each having a special religious significance, but the public take no part in them. The priests and high officials of the temple alone participate in the first rites of this historic pageant. Then on the eighth evening the *Kumbal Perahera* commences and the procession leaves the temple and emerges into the outside world, heralded by boom of gun and preceded by whip crackers. Humble its beginning; not more than seven elephants form the train. A few flares of burning coconut shells held aloft in open receptacles of brass light up the pathway chosen by that king of old, from which they have

never deviated these many hundred years. Soon it is over and silence reigns over the temple precincts.

Sharp at the appointed hour—8 p.m. next evening, again the scene is enacted but it is a little more pretentious. The number of elephants has increased, the route is a little longer than that of the night before, the followers a few more in number.

A week before the final grand tour, the Randolis accompany the procession, bringing up the rear, each bourne by four men. They look like palanquins covered over with cloths. They are the official carriers of temple deeds and the water that was collected the year before at the water cutting ceremony that ends the three weeks of pageantry. It is said that if the water had diminished greatly, a year of drought and poverty is to be expected. If the pot is almost as full as when it was drawn from the river, then a year of plenty is in store.

As the moon waxes on to its full, so the perahera gains in strength and size, a great crescendo of light and sound, till it reaches its climax in the grand finale on full moon night.

The crowds thicken as the hours draw on towards nightfall on the last great night of the perahera. Bus and lorry, train and bullock cart unburden their load of human cargo in Kandy, Hundreds, who are unable to afford a conveyance, trudge miles on foot exulting in their pilgrimage. The streets are a seething mass of people waiting expectantly. Enterprising folk run side shows, merry-go-rounds, lucky dip stalls, booths with gaudy coloured bracelets and chains of glass to enshare the eyes of the villages maidens who parade the streets in the care of parents or grandmothers. Balloon men do a roaring trade. They are everywhere with their multi-coloured toys of evanescent delight floating in great bubbles from a central stem. The betel seller strolls along nonchalantly his wares displayed on a tray slung from his neck tempting the old ladies of village and town to buy a chew of betel leaf decorated with a touch of pink lime and shaving of arecaunt.

Life and movement; bright lights and the hubub of a thousand voices;

the crowded streets are happy with joyous anticipation.

Then, suddenly, the cannon booms out, echoed by the surrounding hills. The perahera leaves the temple gates. The streets are cleared in the twinkling of an eye, and a solid mass of humanity lines the route the procession takes. The whip crackers triumphantly swing their twisted thongs in the air and with celerity born of much practice crack them like detonations on every side. It is an ancient form of clearing the way. Mounted on an elephant of unusual height comes the Gajanaika. He heads the parade, dressed in white, his quaint hat like a plate, carrying aloft a scroll for all to see. It is the king's edict that the perahera takes place annually during the Esala Moon. Behind him in stately procession over a mile long, in five groups walk the chiefs and followers of the four devales (temples) of the Maligawa Temple Square, each accompanied by their elephants, their drummers, and dancers. An unforgettable sight, a galaxy of lights, of colours, of jewels, of Eastern splendour. Hundreds of flares held aloft by bare bodied men make of night a brighter thing than day, and the moon which rides high in the heavens is wan and pale by contrast. Gorgeously caparisoned elephants, over hundred and fifty in number with trunks upraised and curled into a knot, move majestically along fully conscious of the dignity of their office, but none more so than the Maligawa Elephant who carries on his back the golden Karanduwa over which is a little tent of cloth of gold tasselled and bejewelled. Chief of all the elephants is the Maligawa elephant, more richly clothed, with two little electric lights at the end of each tusk and coloured lights decorating his head and face. He is fully aware of his importance and he places his giant legs adorned with golden anklets, on the white "pavada" (cloth spread as carpet) with the slow precision of a king.

The temple officials, chief of whom is the Diyawadana Nilame are the centre of each group. They might have stepped from some ancient palace whose magnificence is but a dream of the past, called to life by the insistent tattoo of their native drums. Kingly in

mien, kindly in array, they are dressed alike in typical Kandyan costume draped in peg top fashion from waist downward with 150 yards of fine white silk or silver and gold tissue, and above a shirt of white silk and a little jacket of silver or gold cloth set about with jewels. Round their necks are long chains of gold; golden bracelets adorn their arms; gold is their saucer shaped hat of ancient design, and gold their upturned sandals. Like a body-guard their drummers and dancers accompany them paying them obeisance as they dance and drum their way through the streets. Like one possessed each tympanist strikes his drum with untiring hands—beating a strange arresting measure, every muscle in action, head aquirer, his body and soul in his music. The dancers reply with the jingle of bells and anklets; with the clapping of hand and chanting voices; feet keeping time to the rhythmic percussion of that primitive call; swaying bodies gleaming black through a network of beads; full skirts swirling as they fling themselves passionately now this way, now that.

Back to the temple they go, through streets that by king's order have seen this great spectacle from year to year, only to emerge again at midnight to take their way to the Maluwa Vihare across the lake where they disperse after depositing the golden Karanduwa there in the custody of the priests.

Before the first streaks of dawn lighten the eastern sky they are out again for their journey to the river three miles away close by to Peradeniya where with much pomp and ritual the Diyakapum Mangaliya (Water Cutting Ceremony) takes place. The priests slash the water with their swords and attendants scoop up into golden pitchers. Then with their precious burden the long procession wends its way to the Maluwa Vihara again to reclaim the casket. Not till afternoon does the procession form again; then for the last time the perahera returns to the Maligawa, not in the night with the glamour of lights but in the full blaze of day.

And so they pass, a glittering throng of old world grandeur. The present is a dream, the past reality. The sun has not set over the horizons of centuries .A.D.1948

is still in the womb of Time. It is 800 B.C. when kings fared forth with magnificence and beat of drum, a vast concourse of people making merry and keeping holiday for the royal order had gone forth over the land.

## BUILDING A VILLAGE HOUSE—45

# The Pleasure Of Ruins—2

By Herbert Keuneman

THERE ARE MANY ancient sites like the Kadigala one: see last week's article, which without further exploration that may unearth (as at Rajangane: again see last week's article) some feature of special interest meanwhile exist only 'for the serene joy and emotion' of the antiquarian, romanticist that he is. By which I mean that they are no place for the earnest archaeological student who would like to see his specimens neatly exposed and labelled and his information put and conveniently indexed. To the archaeological explorer, of course, such places offer a maybe more meritorious, because less self-indulgent, stimulus: of challenge; but I am morally very comfortable as I am, thank you.

Just such a site, you might say the ultimate abstract of a ruin, a test (if you like) of the purity with which burns your purely antiquarian flame! is one which even Nicholas, not given to sentimental asides, describes as 'remote and attractive': a description not yet inapplicable, though there are forces at large that cannot but make it steadily less and less so. Buses—Embogama-Galgamuwa-Maha Nanneriya—Katuwewa—pass within two miles of it; and the forest that (saving a narrow jewelled belt of small tanks and paddy fields reaching toward the south) used to surround it is hideously felled and depleted. Whether the buses will outlive a bad monsoon I cannot tell: the services depend somewhat upon whether elections become due. But there is no question that the forest will continue to diminish as the implacable tide of humanity swells. Even worse, the inexorably *gauche* hand of popular piety has been laid upon the place.

What is it about an ancient site—and this is amongst the most ancient in the Island—that irresistibly attracts the meritoriously-orientated and makes him a 'restorer' (call him in fact a ruiner of ruins) rather than a builder? Surely it is a better deed to build from scratch than rear upon other's foundations. And in such infallibly bad taste! The bad taste one can explain: the same influences that have produced the *bangalava* Culture. But the Restoration complex: is it due—then one could have some grudging sympathy for it—to a desire long repressed by circumstance to re-assert a national sense of continuity? or a horrible distortion of that very delight in antiqueness that I enjoy? or is it—like so many other nationalistic gestures—the cheapest way to produce the facade of a fine achievement?

**TORAWA MAYILEWA.** Despite all these threats the particular ruins I speak of remain attractive. (So too, to me, is for some reason the gradual shading-off in the region in which the ruins occur of one village name into another: Maha Torawa, Uda Torawa, Torawa Mayilewa, Mayilewa. Does this hark back to a time when houses and lands ran so thickly together that differentiation had to be a matter of names rather than of rigid boundaries? If so, although today's population is much sparser the land is—typically—more wastefully exploited)

It is strange, in a way, the attraction of the Torawa Mayilewa ruins; for they really have quite little to show: two crumbling stupas, some rock-cut pools, a few fallen pillars and scattered clabs of stone, and a few flights of steps some of which lead, like the human condition, eventually nowhere. More, to be sure, than (say) at Kadigala; but, on the other hand, far less basis on which to conjecture so contenting a history; in fact, no hitherto-discovered basis for history at all. The ruins bear only the name of their locality—and whether even that is an ancient one is difficult to tell—for though the site has several stone inscriptions (one royal one) none gives a name to what must have been a considerable monastic community. The earliest inscriptions are said, from the style of their script, to go back as far as the 2nd Century B.C. In the royal epigraph,

of four centuries later, ironically the name of the King is indecipherable.

Torawa Mayilewa remains, also, still beckoningly remote. If you approach it by bus you can choose either to get off at Nallacchiya Junction 3/4 mile beyond the large village of Maha Nanneriya and thence take the left-hand road, the lonelier and to me preferable walk, or stay with the bus as far as its present terminus at Katuwewa and make your approach through Uda Torawa. Either way you will have to walk two miles. If you have a car and happen to be visiting the Rajangane ruins, there is a picturesque road—rather a broken one, but motorable—of about seven miles to Maha Nanneriya, saving some five miles over the all-weather route between the two points. The main road to Maha Nanneriya turns west off the Kurunegala/Anuradhapura road a little south of the Galgamuwa bazaar and stretches 7 mls. In fair weather you can turn left at Maha Nanneriya Junction, park at Nallacchiya Junction and walk from there; or you can press on all the way to Uda Torawa and cut your walk to a single mile. There is no way to avoid this minimal exertion. If as an *aficionado* you are worth your salt, you should not wish to avoid it!

**ALUT HERATGAMA.** As light relief from a fairly major excursion such as we have just made, I suggest (if you are a tourist) a visit to the very modern Buddhist temple at the village of this name: which has been lately substituted in dignity's behalf for the much more engaging original Pambu Watawana. If you feel you must justify yourself as an antiquarian, the site is an old (if not strictly ancient) one, and the tiny former *vihara*-ge, or image house, built in typical rural Kandyan fashion upon a grid of logs laid on stones—to keep away termites—still stands. But the interest is in its parvenu successor. To reach it there is a direct road (the turn-off next south of the one to Maha Nanneriya, less than a hundred yards short of the present petrol shed). The distance is negligible, and motorable.

I suppose the old *vihara*-ge, since the temple was no royal foundation but a simple village shrine, typifies in what little of its decoration remains to see the

'pop art' of its time—but by pop art understand genuinely popular, untutored, unaffected, un-mannered rather than self-consciously 'natural' insubordinate, *ill-mannered* as today—just as the new does the ideal attained within what I have called the *bangalava* Culture. Regard each, here, on the 'pop' level; and contemplate what damage our national sensibility has suffered!

But do not enter the new *vihara*-ge while still in this critical mood; divest yourself of the artistic faculty if it inhibited your ability to appreciate high colour, high gloss and high fancy. You are a modern villager, to whom pretentiousness is all!

The shrine itself, a small octagonal chamber, is in no way out of the current ordinary; but the enclosed ambulatory which surrounds it—the auspicious circuit runs clockwise—is fascinating. Vivid panels in high relief along the wall at your left display scenes from the *jataka* stories which tell of the Buddha in previous sometimes non-human births; the murals at your right show the greatest personages of Sinhala royalty (all, your guide will assure you, dressed in the authentic garments of their own times: authenticated by the artist's vision, no less). On either side the vestibule through which you entered are murals no less edifying: a record of the names and contributions of the formest donors to the building—und!

The upper storey of a separate building houses a library; to a sightseer, of no great interest. But a third building, a small open fronted gallery, is in its way the most interesting of all. This is an *apaya*, a perustration of Hell in 3-D and Technicolour. Hell is a concept as foreign to orthodox Buddhism as any Paradise; nevertheless, here it is. Nor are temple *apayas* at all that uncommon; it is just at this particular *apaya* one hesitates whether to wonder more at the ingenuity of the torments—after all, these are codified though uncanonical—or the androgynousness of the tormented: artistic impropriety? or deliberate equivoque? Here, anyway, is the drunkard forced to quaff his brimming draughts of boiling blood, the naked adulteress goaded to climb the prickly-barked silk-cotton tree only to slide excoriated

down again over and hopelessly over, the desecrator of the *poaya* day flayed with an adze or sawn asunder, and—most shocking detail of all—the emissaries of Yama, God of Death, are police constables! **MAHA GALGAMUWA.** And now, for a change, a reasonably ancient site which has a Christian rather than a Buddhist interest: the Roman Catholic Tamil-speaking enclave which was Galgamuwa long before the bazaar laid claim to the name.

Amongst the things I am not (besides an archaeologist or a historian) is an ethnologist. Now, so far as I am aware no ethnologist has ever questioned whether the inhabitants of Maha Galgamuwa village are indeed the Mukkuvars they are considered to be and seem to consider themselves or the numerically rarer but in this region (south of Anuradhapura, east of Puttalam, north of Kurunegala and west of Dambulla) more widely distributed people—distributed, that is, as communities rather than as a sort of ethnological leaven—called the Vaga or 'Waggai.' Both races are said to have originated in Malabar, where the former were fishers and the latter charcoal-burners the Mukkuvars settling in Ceylon along the west coast from Puttalam to south of Chilaw and spreading thence in large numbers into the opposite coastal belt, around Batticaloa, while the latter naturally enough seem to have moved inland into the dry-zone forest country. Some scholars have it that the Vaga were in fact a branch of the Mukkuvar stock; but others, quoting marriage customs and religious inclinations—the Vaga are supposed to have freely intermarried with the Sinhalese, adopted their language, and often turned Buddhist; while the Mukkuvars are said to have preserved their racial difference, turned Muslim or in later times Roman Catholic, and persisted in their Tamil speech—deny this as either a likelihood or a possibility. The question, anyway, is academic—those who might wish to follow it up will find a useful starting point in Denham's *Census of 1911*—and I have brought it up only because of the interesting paradox it poses as to this particular, Galgamuwa, community. Here is a true enclave: intransigent as to marriage, Roman Catholic as to religion, and as to language so

separate that until a couple of decades back their minor officials such as the Vel Vidana were appointed from amongst their own kind and the village school was Tamil. Like the 'classical' Mukkuvar. But there is said to have existed until quite recently an ancient *sannasa* of the village—a form of deed—which dated back to (I seem to remember) 1485. If this is so, what was a large group of fisherman doing so far from the sea?

HOWEVER it be, local legend—or, maybe, more than legend: oral historical tradition—explains the Roman Catholicism of the present community thus:

During the Dutch harassment—the popular 'persecution' really seems too strong a word—of the Mukkuvars of the west coast the Konkani ex-Brahmin missionary Joseph Vaz towards the end of the 17th Century led a band of refugees from Puttalam to seek a new home. Their destination was Wahakotte amongst the North Matale hills where, thanks to the tolerance of King Raja Sinha II and his immediate successors, a Roman Catholic settlement had already persisted for more than two generations. On their journey they halted at Galgamuwa—it lies on their direct route—where they were delighted to find a prosperous people, speaking their own tongue, who entertained them hospitably until they took the road again. Then, when they found themselves unhappy amidst the unfamiliar misty mountains they journeyed halfway back to the sea again and settled with the new friends that awaited them in the more congenial Vanni climate. The Tamil portion of Galgamuwa is a lovely village watered by a very large tank so old that it was restored by King Parakrama Bahu I. Indeed, a rock inscription nearby dates from the 1st Century. So that these smiling fields were ancient long before the Galgamuwa *sannasa*.

(To reach the village take the Galgamuwa/Nikawewa road from the bazaar. On the far side of the tank bund with which it begins, turn right along the road which runs by the side of a small canal. Cross the first bridge over the canal that you see (it will lie to your left: a short bridge and narrow) then turn immediately right

again. When you come to the village—a matter of barely two miles from the main road—you cannot miss the church by which it is dominated).

Around halfway, maintain a look-out to your right for the tiny open-air fane in a small glade. With this the big church started, and with this the legend continues. Here, the legend says, the staff the wanderers' leader carried snapped; whereupon he planted a cross of the two portions underneath a forest tree, to be an earnest of the future.

When my wife and I lived in Ehetuwewa the cross made of Fr. Vaz' staff still, it was claimed, stood where he had set it. If it was indeed his staff he must have been a giant in physique, as he certainly was in spirit. Nevertheless, the rude cross standing there in a jungle solitude with a few bright flowers scattered before it and a candle or two burning at its base made a strangely moving little shrine. I am told that some years ago the ecclesiastical authorities ordered it removed, for fear that it encourage a cult, and that this was done. But the cross is back once more and not less venerated.

At the impressive (though, alas! undeniably ugly) basilica—it has become an additional place of pilgrimage for worshipers on their way to Madhu—you should not fail to ask to be shewn the old wooden statuettes of SS Anthony (the church's Patron) and Sebastian; for I think that with the Wahakotte statue, they are the most delightfully 'folk' things any church in Ceylon possesses. These still wear, as perhaps Fr. Vaz did? the Brahmin *kudumbi*, or top-knot, the proud mark of the Hindu; to show how hard even a no-longer-relevant tradition dies. And there is another example: when in quite recent times the Galgamuwa congregation desired a fit ratha (literally, a vehicle, a litter, that is to say) in which in suitable dignity the statue of Our Lady might be borne in procession, it was not to any local, or even any Moratuwa, designer or workman they entrusted the commission. They went to the Hindu artists of Nallur in Jaffna!

(To be Continued)

K A Z I — 18

## In Rajangane

By ANATORY BUKOBA

May 4,

My young farmer-friend's patron had a postcard from him saying he was ill again and had gone home. It was ten days before the patron could get to Rajangane, and he was surprised to find that most of the little cultivation was still intact. The chillies had suffered from *wanderoo*; he could see where the bushes had been eaten, but there were chillies on the other plants, red ones, too. These had all been planted in some shade, and the chillies had not been expected to appear at all. The maize was a fine sight, tall, and growing in three places. The manioc was growing thickly where it had been planted. There was not much wrong with the rest of the cultivation.

The doors of the house were securely in place. The neighbours, on one side, were using it by day, as their house was not ready. These neighbours had been asked to keep an eye on the place. They were told to use the house to cook in and to sleep there if they wished. They were invited to take their share of the little produce there would be, and they were asked not to forget the other family that was already there.

This other family had been much in the dark as to what had gone on. They had been on this land a year and a half, and they were feeling insecure, because they had had an idea that it had now been sold to these neighbours, who might turn them off. The family were told, by the patron of my young farmer-friend, that they still had a prior right there. In fact, they were the land's most constant factor; others had come and gone. That the land was still intact, small though it is, was largely due to their presence. When they had first come, they had tried to work the land a little; they were told to have another try. When they had first come, they were far from being on their feet, now they were for all practical purposes financially independent. Yet they were woefully stint of clothes, or so they thought and said. They had been finding work where they could.



They had a little girl with them, a baby daughter, coming on fast, quick-witted, and looking radiantly happy. She looked quite well fed. The woman, too, looked in the best of health, happy, and competent to manage her affairs. Her husband looked her better-half. All this goes to show that poverty is not always what it appears to the superficial observer.

This is one place I visited. I was also able to visit two other households, both old friends. There was illness in one. The second of their four sons had left home and he had not been heard of for months. He had just disappeared. Their rice had failed, and much else had failed, too, for lack of water, but their hena or homestead looked good to me. I ate manioc there. *Hena* is the Sinhalese word for chena and I use it here to distinguish their homestead from their *Kumburu* or paddy fields. They were growing *coupea* in their paddy fields, and they had been given water for it. The family was happy in the way that families should be, and they were glad to see me. They were apologetic in the way they said that they would be unable to give me rice for dinner should I stay another night. The third son had acquired a pair of fowls, a cock and a hen, at long last. He had long had a chicken house ready for them, one built with his own hands, and months had gone by. He was in his early 'teens, and I imagine most of his free time was spent by that chicken house. He was there not long after he got up.

The other house, I visited, was situated between the first two, a good distance from each. Their house was built in what would one day be all their paddy fields. They had not been allotted their high land yet. This is often the case with new colonists, this building of their first house by their paddy fields. This particular house was adequate, but not a grand affair—it would not be permanent enough to make that worthwhile. Here I was given *coupea* for lunch, white *coupea* which comes out of the black shell or pod. The black *coupea* comes out of a white pod.

Some children brought a *nedun* fruit into the house. It is larger than a cricket ball, and red when it is ripe. It looks like a closed boxing glove without the thumb. It has to be prized open, like opening a boxing glove, and the seeds

inside are not unlike cadju in size, colour and taste. There were two large *nedun* trees growing on this property, these paddy fields. It was good that they had not been pulled down when these lands had been cleared. Another tree that is usually left, on chenas, anyway, is *pullu*, this also has edible fruit, which is sold like a sweet in the season, so much for now.



## THE HEWISI BAND

# Sri Lanka in Edinburgh Castle

by R. C. Thavarajah

"Next to excellence is the appreciation of it". It was not mere ecstasy that I watched the colour News Reel at an outstation when the SRI LANKA POLICE HEWISI BAND TROUPE performed "the piece-de-resistance" at the Edinburgh Military Tattoo. It was an extravaganza of colour, pulsating rhythm, precision of movement and a perfect rendition of Kandyan Dancing to music which, according to AUERBACH", washes away from the soul, the dust of every day life."

The costume, with flawless decor, the bewitchingly haunting tone of the "KOMBUWA" and, above all, the spirit of the highest graces which SRI LANKA'S KINGS contributed to this Island Paradise of ours for posterity, was something which was distinguishably unique and which held the audience spellbound. "Great oaks from little acorns grow"—you can certainly say that of our Reserve Police Hewisi Band. Beginning with a small group of 25 officers, it has now developed to a fully-fledged complement of 45. This has been due to the indefatigable enthusiasm and tremendous effort on the part of the dynamic Deputy Commandant, Mr. S. Vamadevan, who, in addition to his normal administrative duties, endeavoured for the fruition of a "dream come true."

I watched the colour News Reel with Mr. T. B. Unambuwa, District Judge, who has made a searching study of Kandyan Art and Archaeology, and who commented that the spectator reaction of

the audience comprised not only of English people, but others from all parts of the world was one of genuine appreciation and admiration. Much of the credit goes to Mr. D. S. E. P. R. Senanayake, Inspector-General of Police, who gave the Reservists his inspiration, guidance and encouragement. Arduous and exacting training both in Kandyan Dancing and Hewisi Music were rewarded with the success and the plaudits they deserved.

The English Press went into raptures at the performance of the Reserve Police Hewisi Band. Brigadier, W. F. P. Thomson, Defence Correspondent, writing to the *Daily Telegraph* and *Durant's Express* and *Star*, Wolverhampton, Staffordshire, refers to the "one of the highlights of this Royal Tournament will be given by the drummers and dancers of the Sri Lanka Police Reserve. The display includes a display in acrobatics and men dressed in traditional costume, Hewisi war drums of Sri Lanka, and excerpt from the *Perahera* which is a selection of classical dances characteristic of their country, the *Ves Karanam*, and acrobatic dance by six men, the *Raban-Male* dancer with the spinning drum, who is accompanied by 8 girl dancers and the *Pancha Thuriya Wadanaya* which is drum orchestration".

The *Colchester Express* refers to the "Star turn of the Tattoo is provided by eight lovely girl dancers from Sri Lanka (Ceylon) with 48 dressed and highly entertaining drummers and musicians. The drums and dances of the Hewisi Band, a special Unit of the Sri Lanka Police Reserve were formed from volunteers in 1972 to continue the tradition of highly skilled drumming and dancing that is an integral part of the Sri Lanka culture." The *Evening News* refers to the "spectacular dancing of the Sri Lanka Police Reserve and the girls from Sri Lanka who donned tartan costume to take part in the traditional Scottish entertainment, the *Midlothian Fantasy*, the men and their jungle drum beat to the massed band accompanying the highland dancing."

Michael Mulford, writing in the *Scotsman*, had eulogised the demonstration of the drumming and dancing by the Sri Lanka Police Reserve and Earnest McIntyre and

other writers of repute have unreservedly applauded the performance of the Hewisi Band in the English papers.

**THE EDINBURGH TATTOO.** In Military and Naval parlance the word Tattoo is defined as "a call, or beat as on drum, fife, trumpet or bugle shortly before taps notifying soldiers or sailors to repair to quarters. The Oxford Dictionary adds that this is done with elaboration accompanied by music and marching as entertainment." With the passage of time and, progressively with the development of the various Military Units, the Tattoo has now become the Grand Spectacle attended by contingents of Military detachments not only from United Kingdom, but also from all parts of the world. At the last Tattoo, the Cameroon Highlanders of Ottawa, the Black Watch of Canada, the Queens own Highlanders, the Royal Fusiliers, the Royal Air Force and other Units provided a scintillating sight so pleasantly dazzling and delectable to the human sight.

**EDINBURGH CASTLE.** The Encyclopaedia Britannica records that the "EDINBURGH CASTLE, owes much of its importance to its commanding position near the mouth of the Forth River, the Castle Rock has been a fortress from the very early times certainly from the 6th century A.D.

The Range on the East is the Palace Block of "King's Lodging." It contains the Scottish Regalia ("THE HONOURS OF SCOTLAND") which consists of the Crown, Sceptre, Sword of State all of the 16th Century.

The Scottish United Service, with Jacobite Relics, Highland weapons and uniforms are also among the buildings of the Palace Yard. At that time, extensive ramparts with sentinel turrets were added which, following the rise and fall of the precipitous rock, invest the Castle with picturesque profiles." It is in such Panoramic splendour that the TATTOO was held. It is significant that, historically and geographically, the two places, Edinburgh and our Hill capital harmonise in a strange unison.

**HISTORY OF HEWISI MUSIC AND KANDYAN DANCING.** M. D. Ragavan, the Erudite Scholar of Archaeology who came to Ceylon has compiled an informative and book entitled "SINHALA

NATUM". According to him "In an Island of dances, the Kandyan dance leads, favoured and patronised by the State and Society. The art predominantly of Kandy, Kandyan Dance has spread all over the Sinhala Provinces, exercising a unifying and integrating influence over the land and its people." He goes on to say "in the wealth of its gorgeous setting as in the exuberance of the dances, the Kandy Perahera is supreme. Most impressive are the Kandyan VES Dancers, in their full panoply of glittering Crown (Sicka Bandanaya) and the decorative bead work covering the bare torso (Avul Hera), flounced and frilled skirts, jingling belts and anklets". He refers to NIYANDI, UDAKKI, PANTHERU and states that the most alluring of the Kandyan Dances is the VES.

About Vannam—he speaks of "in praise of God Gana (Ganesh) in the EIGHTH Vannama. It enjoins men to win the favours of the God, "Graceful in form with the head of an elephant, tusks half emerged, face pink, gently waving ears like the lotus leaf, eyes coloured with COLLYRIUM, forehead spotted with a sapphire, arms hanging loose, and goddesses flanking the sides". The Vannama is attributed to the great Rishis in invocation of the God. Familiar to us from classical Sinhalese literature is the term "PANCHA THURIYA NADA"—meaning five-fold music. Reference abound in the pages of the Maha Wamsa, the Jataka Stories, such prose work as the THUPAVANSA, PUJAWALIYA, SAD-DHARMALANKARAYA, and SANDESA KAVIYA.

ACCORDING to the History of Ceylon, King Dewanampiyatissa (250-210 B.C.) was converted to Buddhism by ARAHATH MAHINDA. After the ceremony, the latter was conducted in religious procession from Mihintale to Anuradhapura to the accompaniment of the throbbing, soul-stirring strains of the "PANCHA THURIYA-NADA." It is also recorded that according to Buddhist History, after the birth of The Buddha, he and his Mother Mahamaya were conducted in procession with PANCHA THURIYA NADA. Paintings and murals both in India and Sri Lanka are clearly indicative of this fact.

"Music", according to the great composer BEETHOVEN is, "The

mediator between the spiritual and the sensual life". It is for this reason that our ancient Sinhala Kings gave pride of place to the music of their time. It would also be relevant to quote the lines of Pope who said—"music resembles Poetry"—

*"In each are numerous graces.  
Which no methods teach, and  
which a Master-Hand  
Alone can reach."*

Yes—Sri Lanka's Flag did fly proudly at Edinburgh Castle and the troupe of the Sri Lanka Police Reserve Hewisi Band created history and indubitably placed Sri Lanka on the world map of tourism. Their tour started with the display of cultural items of the Kandyan Dance forms and Low Country Forms at the Royal Agricultural Show in Coventry where the Queen Mother was the Chief Guest. The troupe next moved to Earl's Court where they participated in the Royal Tournament for a whole month. They gave as much as two appearances a day and certainly covered themselves with glory in addition to the performances at the Edinburgh Tattoo. The Hewisi Band also accepted engagements in several parts of Scotland including Crief, Ayr, Glasgow, Dundee and several other towns. The programme included excerpts from the Kandy Perahera for which elephants were hired from the London Zoo. By meticulous planning and organisation, Moffats, leading Tattoo Manufacturers in Scotland, were kind enough to turn out a caprison for the elephant. In England, the Troupe gave almost 85 performance during their entire stay and, on their return to Ceylon, the demand to see the show was so great that to date the Band has given altogether 215 performances.

Even the most acrimonious critic, who is always ready to hurl a brickbat at the Police, will not deny that members of the Sri Lanka Reserve Hewisi Troupe certainly did their country proud.

---

## NEXT WEEK

- UNIVERSITY DISCIPLINE AND WELFARE  
by The Rev. Celestine Fernando
  - JAPANESE METAPHYSICS  
by Nahum Stiskin
-

IN INDIA

## Indira Gandhi

—Interview To Norman Cousins, Editor, "Saturday Review" Of New York—

**NORMAN COUSINS** has been a life-long friend of India. He has sympathy with our aspirations and with the path we have chosen to realise our objectives. The questions he has asked are those of a person who wishes to understand. I should like to reply to them in the same spirit of earnestness and introspection in which they have been posed.

*Q. 1: What is the most effective answer your friends in the United States could give to those critics who feel your action has threatened democratic government in India?*

*Ans:* For 28 years we have sincerely tried to build and run a democratic society. Others have maintained that a country of our poverty, our diversity, our illiteracy, could not hope to be democratic. But we have been able to ensure a climate of freedom for our people. Almost every year brought some challenge and crisis. Five times we have had to defend our country against external aggression. We have had to withstand pressures of those who did not like our foreign policy of non-alignment. Regional pulls had to be contained and resolved through resilience and conciliatory firmness. We have undertaken a massive programme of State-initiated development without destroying private enterprise. There have been strains and contradictions. But we have gone ahead in the faith that democracy, although it builds slowly, builds surely.

For this we got little thanks. We have been accused of being a soft State which ought to emulate the results achieved by our totalitarian neighbour. And last week, some shed tears for an India which had a "democracy of sorts" but abandoned it.

The state of Emergency was proclaimed because the threat of disruption was clear and imminent. When an organised attempt

is made to exhort workers and farmers to withhold work and produce, when government officers are not allowed to function, when students are advised to boycott schools, when duly elected legislators are called upon to resign, when open statements are made that the Prime Minister will not be "recognised" and Parliament will not be allowed to function, in spite of the, clear verdict of the highest court of the land that legally I am entitled to function as Prime Minister, and when, finally, a call is given by a combination of five parties for country-wide civil disobedience and, over and above all, the armed forces and police are publicly asked to disobey orders, is the situation not grave? These were not the actions of a lunatic fringe to be ignored. There has been sabotage in Bihar and disruption of the administration this last year. Now it was to be a nation-wide programme proclaimed by leaders supposedly responsible. They were ready to adopt extra-constitutional methods and deliberately cross those limits and self-restraints which are basic to democracy. To permit them to go ahead would have meant conniving at the beginning of the disintegration of the bonds that hold the country together.

What has been done is not an abrogation of democracy but an effort to safeguard it. Preserving the integrity of the fabric is a major challenge in the early years of any new nation. Our Constitution-makers were fully aware of the problems involved and know that while our diversity had to be accommodated through federalist provisions, the Centre should hold at all times and should have sufficient power to deal with threats to unity and order. When there are constitutional deadlocks in a State, the Union takes over the administration of the concerned State. This is an example in which our Constitution provides for contingencies that may be peculiar to our situation and may not obtain in an established, old Republic like the United States.

Every country arms itself with powers to meet external threat and internal disorder. Making use of such provisions cannot be termed unconstitutional or anti-democratic. The action we took was under a specific provision (Arti-

cle 352) of our Constitution and therefore within the constitutional framework. It is subject to Parliament's ratification. While the rights to move Courts have been held in abeyance, there is provision for review of the cases of the arrested, and the basic democratic structure has been undisturbed.

I might also point out that three of our States have governments of parties opposed to mine and they are functioning. While some opposition leaders—those directly associated with the plans for coun-

### Rain-making Expenditure

The Agriculture Secretary, Mr. K. Chockalingam, to-day denied that the Tamil Nadu Government was spending Rs. one crore on artificial rain-making experiments in the State. Commenting on a Poona report, he said the State Government had a contract with an American firm for conducting these experiments till the middle of November and the total cost involved was only Rs. 12.5 lakhs and not Rs. One crore. Mr. Chockalingam said the operations were carried out in close liaison with the local meteorological authorities and the foreign exchange required for the project was sanctioned by the Union Government after consultation with the Meteorological Department. He said a scientific analysis and statistical assessment of the results would be possible only in November after the experiments were over. The Poondi lake which had not received any water during July in the past 10 years, had an inflow of 700 million gallons in July this year. "For the common man, the assumption is that it should be due to cloud in the catchment area" he said.

Mr. Chockalingam said the American experts flew over the catchment area for about an hour last evening and seeded the clouds. The rainfall recordings for 24 hours ending 8.30 a.m. to-day were: Poondi—17 mm, Kesavaram—13 mm, Sholavaram—16 mm, Tamara-pakkam—11 mm, and Red Hills—6.5 mm.

try-wide defiance of authority—have been taken into custody, many senior leaders of these parties are untouched. Their parties are legal. Only a few extremist groups who do not claim belief in democracy or the equal rights of minorities or in peaceful action, have been outlawed.

Anyone who has been in India in these two weeks will tell you that there is no police State climate. On the contrary, the move has been welcomed by the vast majority. Naturally those who have been opposed to government from the beginning are not reconciled. A few who were initially bewildered by the rapidity of events now seem to have a clear appreciation of the situation. In fact there is a feeling of a new beginning, a sense of discipline, fresh involvement and enthusiasm for work.

The word dictator has been flung at me for over a year. Indeed even my father was called one!

The question is simple: Is it democracy for vociferous minority, which has the support of big money, big press—and some say, influential interests abroad—to force its views on the majority and seek to overthrow a legally constituted government by unconstitutionally defying laws and inciting the armed forces, when elections were only a few months away?

Q. 2: What in your view would represent a fatal blow to Indian democracy?

Ans: Indian democracy will be threatened when any party of the extreme Right or extreme Left comes to power. It is being weakened by those who, claiming to be non-violent and democratic, give respectability to and ally themselves with fanatic religious organisations and with parties wedded to terrorism. What holds India together is the trust that all regions and all its religious groups will have a fair deal. If a political alliance, which depends upon the muscle power of the sinister Rashtriya Swayam-sevak Sangh, should come to power at the Centre, then not only Indian democracy but India's very integrity will be threatened.

The R.S.S. has for years preached an extreme form of Hindu

chauvinism and has wanted our 60 million Moslems and 14 million Christians to be treated as less than full citizens. It has built up para-military cadres. We also have the Naxalities, who claim to be Marxist-Leninists but whose policies are those of murder. Finding little support amongst the people, Mr. Jayaprakash Narayan and Mr. Moraji Desai have befriended them. Last year in Gujarat and Bihar, Mr. Narayan's followers demanded that legislators should resign. Their families were threatened and their houses burnt. To give a less extreme example, Bibhuti Mishra, a veteran freedom fighter of Bihar, has been winning his Parliamentary seat with huge majorities—a plurality of 130,000 votes last time. About 50 students, not one belonging to his constituency, surrounded him, shouting that he had lost the people's confidence, and tried to compel him to sign a letter of resignation to the Speaker.

Even after the recent elections in Gujarat, the houses of three Christian families were burnt because they voted for our Congress Party. Such attitudes and actions shake the foundations of democracy.

Q. 3: Does India require a more authoritarian form of Government to solve its problems?

Ans: Not a more authoritarian form of government, but a system which will infuse a sense of greater discipline and can deal with economic and administrative laxness.

We have also to think of reforming our legal system. Over the last two centuries we have adopted the Anglo-Saxon juridical system, which often equates liberty with property, and which has not made adequate provisions for the needs of the poor and weak. While our legal system has given a degree of ballast to society, it has not fully assimilated our national experience or anticipated and facilitated social change. When we wanted to abolish traditional landlordism, when we wanted to nationalise banks in order to break the monopoly of a few business houses, when we wanted to do away with the feudal princely order, the law said it could not be done, and the law had to be changed.

When known smugglers who have played havoc with our economic life are arrested, the

law comes to their rescue. The laws of evidence rest upon Blackstone's maxim that it is better that ten guilty persons escape than one innocent man suffer. But we find that as it is administered the law, more often than not, makes the innocent suffer and lets off the guilty. We have to remedy this situation. Millions are waiting for social justice and for the law to be speedier and less expensive.

Q. 4: How can the measures you have instituted be kept from getting out of hand at lower levels?

Ans: By associating the people in larger numbers with the administration of the regulations, which is what we are trying to do.

Q. 5: What response can be given to the statement that the Prime Minister over-reacted because of sensitivity to criticism?

Ans: Can you name a single persons who has been subjected to such a sustained campaign of calumny, in Parliament and outside, and who has taken it with equanimity? I have not even lost my temper! Had I been hypersensitive, would I not have reacted much earlier? But I know the motives of those who attacked me.

The restrictions that have been imposed on the press are primarily to prevent incitement of the public. As regards foreign reporters, can they claim extra-territorial rights in India and exemption from laws which apply to our own citizens?

A section of the world press has always belittled India and her actions and misrepresented what is done here. While my father was alive, there was an attempt by a small section of Indians and Americans to describe him as anti-American. The same charge is now being made against me—that I am unfriendly to America. You know that this is far from the truth. I admire the American people. We seek friendship from all but we are not subservient to any country.

Isn't it odd that most of those who seem so concerned about democracy in India, have been applauding China and other countries which have authoritarian governments?

Q. 6: Do you consider your actions inconsistent with the ideas of Jawaharlal Nehru?

Ans: I do not feel I have acted in a manner that negates our beliefs. Would Jawaharlal Nehru have sat and watched the country disintegrate?

Q. 7: What are the anticipated dangers that led you to your decisions?

Ans: I have already outlined them.

Q. 8: What do you plan to do in the event of an adverse Court ruling?

Ans: My appeal will be heard by the Supreme Court. It would not be right to speculate on what the Court will say.

I do not wish to say anything about my case except to draw your attention to the fact that at the time of the 1971 elections, the Government in Uttar Pradesh was an Opposition one and the Minister in charge of the Police (who supervised the building of the rostrums) was not only from Rae Bareilly but was the election agent of Mr. Raj Narain, my opponent.

Q. 9: Do you anticipate that Jayaprakash Narayan and other political figures who have been interned will be released soon?

Ans: As soon as we are assured that they will not endanger the situation and they renounce the threat of extra-constitutional direct action. I hope that normalcy will return not only in the sense that the country will be reasonably free of incitements but in the sense that there will be less anger and greater self-control.

## REVIEW

### Second Coming

By Jayantha Somasundaram

THE SECULARISATION of life and thought which the thinkers of the eighteenth-century enlightenment predicted has yet to come to pass in the West. The last king has yet to be strangled with the entrails of the last priest. This is because material prosperity has not cut the ground from under religious beliefs, for man does not turn to God when he is hungry, rather, he does so when he is lost.

Sophisticated society into which we are born has a morality of its own—the product of a historical process and a logic over which the individual himself has little

influence. We inevitably break moral laws and come in conflict with them and society. Modern society in its crystallised form—the states—thus becomes repressive and alienated from us.

Yet we are a component of organic society. And if we are estranged from society we are no less estranged from ourselves. St. Paul himself speaks of men being alienated in their thinking—men who are lost.

Salvation is possible only by being reconciled with the moral element within oneself. By projecting this element into tangible symbols and giving it a divine personification we arrive at God. The more human the form which God takes the more easily does he encompass this abstract consciousness.

Western youth who have been denied the distraction of social and economic struggle and have been pampered to neurosis by an affluent society are the first to look for such quasi-divine identities. And it is against this backdrop, this search for a human God that one must examine the rock opera, called *Jesus Christ Superstar*.

*SUPERSTAR* began as a song which two Englishmen, 23 year old Andrew Webber and 26 year old Tim Rice wrote in July 1969. When *Superstar* had sold a million copies the composers proceeded to build an opera around it. Currently running in Colombo is Norman Jewison's film version.

It portrays a modern version of the final chapter of Jesus' life—the entry into Jerusalem, the Last Supper, Gethsemane, the betrayal and the Crucifixion. But those who subscribe to the orthodox Biblical narrative have been horrified by the frivolous manner in which Jesus has been depicted. They want an ethereal Jesus and dub *Superstar* an "anti-Bible opera" with a "fake Christ".

"If people had said after hearing the single, that we were blasphemous bastards, we wouldn't have gone ahead," says composer Tim Rice. "We approach Christ as a man—the human angle—rather than as God." The humanity of Jesus is therefore the theme around which the opera is built. His propensity to become tired, irritable and weak, his ability to inspire

more than spiritual love from Mary Magdalene, all of this builds a new picture of Jesus. One who has metaphorically come down not only from the Cross but who has perhaps returned in more identifiable terms: the Second Coming.

Thus *Superstar* fittingly caters to a Youth that needs a God it can come to terms with, that it can identify with and that it can communicate with.

IT IS NOT ONLY the character of Jesus and the theme of *Superstar* that speaks to us of the lost generation of our times, so does the presentation. The music and lyrics have been acclaimed, but what is striking in this multimedia presentation is the choreography. It is superb, reflecting with candour and finesse the pulsating life that is to be found deep down in the soul of modern youth.

More than anything else it emphasises the vigour and creative ability of a generation that has formulated its counter-culture, seeking values that are unconventional as much as they are sincere.

Yet they live in a world shot to pieces by its own contradictions. They needs must liberate themselves from such an alienating environment. To effect this liberation they need an external identity to reconcile themselves with. But they have not got "heaven on their mind." Their God is in their midst, a product of their own values, conventions and idealism. He is simple, almost pathetically so. And to be real, God must not only be human enough to be man; he must be man enough to be human.

#### Retrenchment in British Paper

The Observer one of Britain's oldest papers, has decided to dismiss over 200 of its 700 employees this week. The management had announced last month that a loss of £750,000 was expected for 1975 and that the paper would have to close if there was no reduction of staff. Journalists agreed to the reduction to save the paper, but efforts by the management to come to an agreement with the printing workers failed (reports AFP).

# Confidentially

## Inside The UNP

IS IT NOT TRUE that the temporary suspension of Rukman Senanayake, from the membership of the UNP seems to be a final warning to him that he must behave himself if he wished to continue in the JR-led mainstream of UNP politics? That the letter sent to Rukman Senanayake by UNP President, J. R. Jayewardene, dated July 29 calling for explanation in regard to his conduct and attitudes during the Kalawewa and Colombo South was virtually a charge sheet? That he was not given much time to send in his reply before the Working Committee meeting on August 6? That Rukman's reply was this time as thin and unconvincing as his earlier letters? That his explanation was that he had acted in the best interests of the UNP in respect of what he did at Kalawewa and Colombo South? That what he glossed over was that the vast majority in the new Working Committee and in the Party undoubtedly supported the line and strategy of leader JR? That it is immaterial in this case whether the decision was correct? That what is important is that the majority seemed to be behind JR? That is why the Working Committee took disciplinary action against some dissidents immediately after Kalawewa? That ever since Kalawewa, the Working Committee, has been purging the UNP of dissidents who did not want to toe the JR line? That Colombo South gave the Working Committee a further opportunity to purge elements inclined to support the dissidents who had been sacked earlier and who had sought to challenge JR by supporting the candidature of Suriyapperuma in Colombo South? That immediately after Colombo South nearly two dozen stalwarts of the UNP's camp of dissidents were sacked for openly working for Suriyapperuma? That Rukman had kept in the background during the by-election, but there was no doubt that he had fraternised with

Suriyapperuma? That Rukman's explanation for all he did was that he wanted to "help" in preserving the unity of the UNP? That Rukman's further explanation that he had done all that he did in the ultimate hope that all dissidents could be shepherded back into the UNP has been convincing enough to satisfy the Working Committee? That a Sub Committee has now been appointed to look into Rukman's lengthy explanation? That while the Sub Committee conducted its investigations, Rukman was suspended from membership of the UNP pending a final decision of Working Committee on the report of the Sub-Committee? That this suspension is regarded by many observers as a final chance being given to Rukman to recant and promise unswerving loyalty to the Party leader? That it is uncertain yet whether Rukman will do this or whether he will choose to go into the wilderness of UNP politics? That there are reports that many of the dissidents who have been sacked from the UNP are seeking to form a new UNP? That Rukman has to make up his mind as to whether he wants to stay in the JR-led UNP or seek an uncertain future in a new UNP which does not as yet have a charismatic national leader to challenge the old UNP leader JR? That the text of the resolution of the UNP Working Committee of August 6 has made the position absolutely clear? That the resolution read:

*"The Working Committee decided to call upon Mr. Rukman Senanayake, M.P., to show cause, if any, why disciplinary action should not be taken against him for failure to give all possible support to Mr. J. R. Jayewardene, the candidate nominated by the party in the recent Colombo South by-election thereby violating Clause 3 (i) (c) of the Constitution of the Party dealing with "Conditions of Membership. Pending the final decision of the Working Committee on the report of the sub-committee appointed to inquire into the matter, it was decided to suspend Mr. Rukman Senanayake, M.P., from membership of the Party. The Committee is required to report by September 1st, 1975. That Clause*

*3 (1) (c) reads as follows:— "To give all possible support to the candidate nominated by the Party and in no way to support any other person standing against such candi-*

*date...."* That this gives little or no chance to Rukman for manoeuvring or evasion?

IS IT NOT SIGNIFICANT that whilst the three partners of the United Front show a determined and persistent desire to continue their unity at all costs, the UNP is intent on purging and sacking all dissidents? That many think that this will weaken the UNP in spite of the belief in high political quarters that monolithism was essential for a political party? That it must be remembered that JR has proclaimed his ideal that the UNP should be made a party for the "lowly masses"? That he wants to adopt policies flexible enough to cope with the current aspirations of the people? That against this he seems to feel that the ghost of Dudley Senanayake stood in the way seeking to rally diehard forces of old conservatism? That he thinks that Rukman Senanayake, as heir to Dudley's politics in the UNP, was still the symbol of the old order in the UNP? That Rukman is still too young and politically immature to carry the mantle of Dudley? That in his youthful impetuosity Rukman has found himself outmanoeuvred in many of the current battles inside the UNP? That these battles are only an extension of the infighting battles that had raged in the heyday of the Dudley-JR differences in the sixties and the early seventies? That these differences can even be traced back to the late thirties, forties and fifties of this century when JR, Dudley and other stalwarts of the UNP had come into the political arena? That the UNP had been founded by Dudley's father, D. S. Senanayake? That Dudley had dominated the Party from the time of his father's death until his own death in 1972 although he had kept out of UNP politics for long spells in this period? That Rukman is the last of the Botale Senanayake clan left in the UNP? That his uncle R. G. Senanayake had zigzagged his way into the wilderness of Sri Lanka politics? That many observers feel that Rukman has to avoid the pitfalls of Dudley's wavering indecision (on many matters) and RG's erratic meanderings (changing loyalties) if he is to make a mark on politics? That many feel that he will make the grade if he plays his cards well? That if he tries to be a smart Alick in politics, Rukman will flop?



# DOLLAR COFFEE

is the best

It is the

## CHOICE

of the

## PLAYERS

and my

## FAVOURITE



# A SNAKE STONE

A stone that sticks to the wound caused by a snake bite and falls off when the patient is out of danger may sound very much like a fairy tale. But it is true. Here are a few facts.

Deep in the wilds of Brazil a Jesuit Missionary came across remnants of a once famous Red Indian Tribe. All the years he worked among them, he noticed that among thousands of patients no one was ever brought to him to be treated for snake-bite. Yet, he knew the country well and he knew people were actually stung by snakes. One day, it transpired that the old village doctor had an infallible remedy for such snake-bites. Was it just sorcery or magic? Did he use any charm or chant any mantram? No, he only applied a small black stone to the wound, the stone-stuck to the wound and fell off only after the patient was cured. Try as he may the missionary could not obtain the secret from the Red Indian. Yes, he had been good to them, he had been like a father to the tribe. But, that was a secret handed down from his forefathers and that secret he meant to keep for his family. On his deathbed, however, the old snake bite specialist sent for the Missionary and revealed the secret to him. Diffidently at first, then with greater confidence, the missionary made large use of the wonderful stone. The results were quite amazing. The snake-stone of the old Red Indian Chief worked wonders. The missionary sent samples of it to his brethren working throughout South America and in far away Central Africa. From everywhere came news of the wonderful cures effected. But the formula of the wonder stone remained a dead secret. Hundreds had used it, thousands had been cured by it, yet, no one knew the secret but the old missionary from South America. How is it then we are in possession of the secret? Yes, strange though it might appear, we keep the secret now. It is a long cry from Brazil to Ceylon but the long and short of it is that the dying missionary confided the secret to two nieces and these, when unable to make any use of it entrusted it to a missionary leaving for Ceylon who in his turn left it to us.

This stone is now available to you. For Rs. 7.75 a stone. The chemicals and labour employed in the manufacture of the stone are the only items you have to pay for to secure this remedy.

Apply to:

Rev. Fr. Cyril Edirisinghe Mis. Ap.  
R. C. CHURCH,  
MATARA.

SPACE DONATED