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CRANKSHAW CONTINUES ANALYSIS OF RUSSIA BY DAYLIGHT

(Exclusive to the U. N. P. Jnl.)

THE more perfectly organized the system, the more marked the internal balances and tensions. Sooner or later, acute contradictions and pressures are felt, and the existing system collapses beneath the impact of the very forces it has called into being to assist its own development. Thus, for example, the aristocratic feudal society gave way to its antithesis, the mercantile bourgeois society, which was to develop capitalism. And thus the bourgeois capitalist society must give way to its own antithesis, a society ruled by the oppressed labourers and artisans. This interplay of opposites is seen by the Marxist as an iron law of history. The proletarian society, however, is to be the final phase, the ultimate synthesis, because at last the great masses, as opposed to sectional interests, will have taken over mass control: there will then be no more classes, and therefore no more conflicts of self-interest.

Put like that, it does not sound very good. But we have to remember that Marx was writing at a moment in history when, because of the industrial revolution, the capitalists, the factory owners, were able to exploit the workers to a degree unprecedented since the days of slavery. The gulf between the conquering minority and the subservient majority had been rapidly growing; there was a revolutionary ferment in the air; and Marx saw no reason why the process should be arrested or diverted until it had ended in a smash.

He was wrong. First, for example, he failed to see that, as Professor Carr has put it, the capital system had created an immense network of vested interests in its own stability, the small men, who preferred to take their chance of bettering themselves inside the existing system rather than throw the system down and start again. Secondly, he failed to see that there could be no final synthesis, since, even if the proletarian revolution should take place as predicted, humanity would still be divided into the strong and the

weak, who would once more range themselves into the exploiters and the exploited, as has happened in Russia since 1917. The fact remains that, his revolutionary theory apart, Marx's thinking has deeply affected the best political and economic thinking of our time; and, paradoxically, it would have affected it a very great deal more had not a group of Russians concentrated on his revolutionary theory and deluded themselves that they had succeeded in turning it into practice.

When Lenin arrived on the scene it was obvious to anyone with a spark of commonsense that the Marxist theory of revolution had gone wrong. Lenin himself saw that something had to be done about it, and his own outstanding contribution to Marxist thought, which Stalin has inherited, was the particular proposition which laid down the way in which the proletarian revolution would be achieved.

Marx had believed that sooner or later the proletarian revolution would sweep the world. But he also believed that each country would have to produce its own revolution, which, though accelerated by the international solidarity of the working-class, could only occur at a particular point in its development and in its own way. It could never happen until a given country had been through the stage of capitalist development. The Russian Social Democrats in exile, both Bolsheviks and Mensheviks, by and large believed this: it meant in their eyes that Russia must have a bourgeois revolution before they could even begin to contemplate the proletarian revolution. This was not good enough for Lenin. Russia was admittedly at the very bottom of the list of countries ripe for proletarian revolution because she was a backward country with little capitalism, an insignificant proletariat, and a horde of illiterate peasants barely emerged from the feudal stage. Lenin had to justify within the Marxist canon the promotion of Russia to be first on the list, and so he had to extend the Marxist canon. He did this by discovering that times had changed since Marx's day. Then the unit of capitalist society had been the self-contained bourgeois state, like Britain or Germany. Now, owing to the development of imperialism, which involved

the exploitation of whole peoples by whole peoples (instead of, as hitherto, classes by classes within nations), the whole situation had altered: a capitalist state could postpone revolution at home by raising the standard of living of the masses with the fruits of colonial oppression. Lenin thus arrived at the following inspired conclusion of *post hoc* argument:

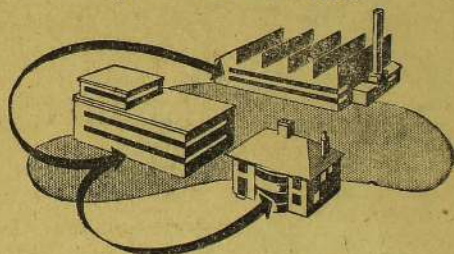
"The West European capitalist countries are consummating their development towards Socialism not... by the gradual "maturing" of Socialism, but by the exploitation of some countries by others, by the exploitation of the first of the countries to be van-

quished in the imperialist war (i.e., Russia) combined with the exploitation of the whole of the East. On the other hand, precisely as a result of the first imperialist war, the East has been definitely drawn into the general maelstrom of the world revolutionary movement."

In a word, Lenin had transferred Marx's teaching on the class-struggle, a teaching which was visibly breaking down, from the domestic to the international arena. The exploiters and exploited ceased to be classes and became nations. In so doing, he not only explained the Russian revolution (the snapping of

(Continued on page 3)

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WHAT YOUTH THINKS

THE STATE AND ITS DUTIES

MAN is a social being and he cannot live all by himself. He needs others for his happiness and welfare, and in turn needful to others. Nature therefore provides two societies for the welfare of man, the family and the State.

The parents are in duty bound to see to the welfare of their children and give them a sound education according to their means. The children too are duty bound to love, honour and obey their parents as long as they are under them. These mutual duties and rights of father, mother and children constitute the society, called the family. The family is therefore a natural society with rights which no power on earth can take away.

But the family is not self-sufficient. There are many things required for the welfare of the family but the family is unable to provide for itself. Nature therefore prompts families to unite for mutual assistance, protection and improvement. Such union of families is a tribe, and when one or more tribes live in a country, geographically distinct and united by a common speech or history, it is called a nation. When such a nation is self-sufficient, it is a state. A state is therefore a perfect self-sufficient society and it consists of many families bound together under a common head for attaining the welfare of the community. Each family seeks its own welfare, but the state seeks the welfare of all the families. The state is a way of regulating human conduct; it orders us not to murder, it punishes us for a violation of its order.

The state is responsible for the establishment of law and order and of public peace. The state should ensure the validity of weights and measures and currency. The administration of Justice is also the duty of the state. It is the duty of the state to see that a general standard of education is maintained in the country. A sound education helps a child to become a worthy and honourable citizen of his country. The state will also have to see to the health and sanitation of the country.

The object of the state is the common good, not the good of an individual, or a family. The individual and the family can look after their own good; the common good is attained only by a state. The state, was made for Man and not Man for his state.

MERVYN ALLEGAKOEN

St. Peter's College
Colombo 4.

THE CASTE SYSTEM IN DEMOCRATIC CEYLON

CEYLON is a Democratic country. Therefore it should possess all the qualities of real Democracy. Under this system of Government all men are born equal, and therefore every individual has the fullest freedom to develop his talents and personality. In the "Declaration of the Rights of Man" during the French Revolution of 1789 it stated that "Men are born, and always continue, free and equal in respect of their rights". Thus, we see that the provision of political equality to develop ones personality; access to knowledge, security against unemployment etc. is one of the essentials of Democracy.

In Ceylon the 'caste system' still exists mainly in the rural areas, though it showed a great decline since the beginning of European Domination over Ceylon. This decline was quick and effective in the urban areas only, for in the rural areas the feeling of caste had gone to their life-blood. It is certain that the decline of the caste-system was mainly due to the hard work of the present Government and the influence of British rule. The present Government helped this noble cause by the introduction of

Free Education for all pupils irrespective of caste, the establishment of justice to all and the working of government offices irrespective of caste bias. The religions too have helped to change this feudal social order.

But, we are sorry to see that caste system still exists in rural areas. Most of rural headmen and Registrars of Marriages have special stools in their offices to the low-caste people; and almost every villager possesses different seats for the various castes. Even in hotels and smaller tea kiosks, different seats as well as different cups are given for the members of various castes. We often hear of disputes where people of low-castes such as tom-tom beaters are injured for wearing banians etc. These are clues to show that caste-system still has some control over rural life. It is doubtful whether Rural Development Societies function irrespective of caste-bias. Today when very great improvements are made in the life of the peasant, by the United National Party we are surprised to hear that caste-system has had no check. We hope that in the near future our Government will overcome this caste-bias and make Ceylon the best Democratic country in Asia.

Y. M. DAYARATNE

St. Sylvester's College,
Kandy.

POLITICS AND ETHICS

POLITICS may be defined as "the science concerned with the state and of the conditions essential to its existence and development". Ethics may be defined as "a branch of study which investigates the laws of morality and formulates rules of conduct". The connection between politics and ethics becomes all the more clearer when we realise how pregnant with truth is Lord Acton's dictum—"the great question for politics is to discover not what Governments prescribe, but what they ought to prescribe, for on every political issue, the question may be raised whether it is right or wrong."

A student of politics should of necessity be interested in ethics because history has proved right through the ages that 'honesty is the best policy'. It is a truism to say that what is morally wrong can never be politically right. But yet, how many of our politicians remember this fact? It is common knowledge that the integrity of our public service is extremely low. If we thus be lethargic and turn a blind eye to all this, it will not be very long before the canker of corruption and nepotism has infected and corroded our whole public service. We often hear it being said that politics is a dirty game. The honest men therefore do not wish to dabble in it. But this negative attitude must be heavily condemned. If many of the honest men refuse to take part in politics they are guilty of paving the way for the dishonest and unscrupulous men to enter Parliament.

Politics is concerned with all matters pertaining to the State—its rights, functions, etc. All these have a moral aspect. Aristotle rightly remarked that while the State comes into existence for the sake of life, it continues to exist for the sake of good life. The rights of individuals which deserve recognition by the State can be defined only in a moral context. Problems of prohibiting usury, drink, early marriage, prostitution, etc., cannot solely be answered in a purely political plane. Moral and religious factors have also to be considered.

It is thus obvious that politics and ethics are closely intermingled with one another. If the standards of politics is to be raised and the calibre of our politicians untarnished the ethical and moral code of our people must of necessity rise. There can be no difference between public morality and private morality. They should be the same—for all men and for all times.

D. Viney Abeyagoonewardena
Kingswood College,
Kandy.

Russia by Daylight

(Continued from page 1)

the weakest link in the imperialist chain') in quasi-Marxist terms, but he also gave the Soviet Union, as a

MARX

In Russian Dress

IT was Lenin's new doctrine, the imperialist thesis, which turned the Russian Bolsheviks, a seedy lot, into the declared enemies of established society everywhere and at all times. It was the success of Lenin's revolution, much to his own surprise, and the consequent subjugation of all Russia by the Bolsheviks, which put the weapon into their hands and made them formidable. Without Russia, that is to say, their hostility would be unavailing; without the imperialist thesis, which was not a part of Marxism, it would have been diffuse and often passive. It was Lenin, and nobody else but Lenin, who gave the Bolsheviks their policy and their teeth; and it is important to remember this, for an understanding of what has happened since, at a time when Lenin has been sentimentalized out of all recognition and all the evils in the world laid directly at Stalin's door. Stalin has produced his own evils, which we shall consider in due course; but these grew naturally, and perhaps inevitably, from Leninism.

Marx in his own way was unscrupulous. He delighted in wars because he thought they would bring his revolution closer. He prayed for the rise of capitalism in backward areas, regardless of the misery he believed it would cause, so that his monstrous dialectic might lurch ponderously into its final lap and bring with it the proletarian revolution to sweep capitalism away. He was Machiavellian in his tactics and spiteful in his temper. But compared with Lenin he was as innocent as the day. His idea of a war, for example, was a fight for markets between Germany and England; and the historical purpose of such a war was to weaken the capitalist structure and augment the discontent of the workers. What he certainly never in his most malevolent dreams envisaged was the spectacle of a socialist state making war on a capitalist state in order to spread, with the weapons of imperialism, the blessings of Communism. Still less did he foresee the deliberate exploitation of the nationalist aspirations of the backward races to embarrass the capitalist system. It took Lenin to think up that sort of thing. It took, that is to say, the impact of a Russian statesman on the ideas of a German professor. The Russian-ness of Lenin has never, I think, been properly appreciated, and least of all by Lenin himself. But it is the most important thing in the world to appreciate it, because, had Lenin not been a Russian of the Russians, Communism as we think of it today, the mortal enemy, simply would not exist.

By the time the Russian people had been dealt with and the country put through a dizzy industrial revolution—by the end, that is to say, of the second Five-Year Plan in 1938, the base had been consolidated and fortified and the Bolsheviks could once more take an active interest in the larger world, a world at that time shivering in the shadow of the Nazi menace. The process was completed whereby a group of revolutionaries starting as enemies of a social system, the capitalist

power, as the first base of the world revolution, a pretext for intervening in the internal affairs of other powers and indulging in what Mr. Bevin has stigmatized as the most abominable international crime: the fomenting of civil wars as an instrument of policy. He not only brought Communism into Russia. Far more importantly, he brought Russia into Communism.

system wherever it was found, had been transformed into a powerful enemy of whole nations. This development, as we have said, was not, foreseen by Marx, who, in any case, never offered a blueprint for a Socialist State, but only for the preliminary revolution. It was not even foreseen by Lenin, who was unable to visualize the establishment and sustenance of a socialist Russia unless some of her important neighbours could also carry out successful revolutions. But, although Lenin did not foresee, during the chaos of the early years he was adapting himself to unexpected situations with energy and skill; and even while uttering warnings about the dangers of renewed Great Russian chauvinism (warnings, incidentally, directed specifically at Stalin) he himself was making it inevitable. In a sense he was correct in his assumption that the revolution could not succeed in Russia unless there were neighbouring revolutions to keep it company. For the Russian revolution, as envisaged by Lenin, did not in fact succeed and will never succeed; it has changed into something quite different. But the change was already in full swing while Lenin was still in charge. It had ceased to be the Marxist proletarian revolution and had become the Russian industrial revolution, which had nothing in common with the projected revolutions of the capitalist West beyond the Marxist jargon. In a certain sense, indeed, Lenin's revolution has turned out to be much closer to the earlier bourgeois revolutions of the West, translated into terms of Russia, than to the proletarian revolutions predicted by Marx, none of which, it is worth remarking, has yet taken place anywhere in the world.

The confusion is caused by the fact that this revolution was carried out by people who thought they were making a Marxist revolution. There is no reason at all why Russia should not have carried out some sort of a revolution without involving herself in uncompromising enmity with the outside world. Later on, we shall have to ask why Lenin, the leader of a fraction of a minority revolutionary party, succeeded where others failed. For the moment, it is enough to say that he did succeed and that implicit in his imperialist thesis, whereby, as we have seen, he transferred the class-struggle from a domestic to an international arena, was the situation whereby Communist powers would find themselves ranged in deadly and belligerent opposition to anti-Communist powers, so that world revolution could only be achieved through a series of bloody conflicts between nations.

It is important to remember that no other Left-wing group, or party, has ever thought in these terms. It is a line of thought peculiar to the Russian Social Democrats alone. Even the Menshevik wing of the Russian Social Democrats did not think in those terms. This means that the Russian Bolshevik party, later misleadingly called Communist, is the only revolutionary party ever to have declared war on nations, as distinct from classes. And the purpose in emphasizing this point is that, as far as declarations go, the enemy is not socialism, as

(Continued on page 5)



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Amy Satturukalsinghe
writes about

X'MAS

"AGE will not wither nor custom state", the joys of the Christmas season. From the first Christmas celebrated in Ceylon in 1505 up to the present times this season has been marked with much festivity.

Thomas Tusser who lived in 1523-80 wrote:

"At Christmas play and make good cheer,
For Christmas comes but once a year."

And so it has been both at home and abroad. While the Greek church celebrates this festival on the 7th of January the Church of Rome celebrates it on the 25th of December. To the ancient people of Angli it had a dual significance—the new year began on this day.

To the poets it provided a beautiful theme—Alice Meynell the English poetess wrote:—

"Unto us a Son is given
Given, not lent,
And not withdrawn—once sent.
This infant of mankind, this One,

Is still the little welcome Son.
New every year,
New born and newly dear,
He comes with tidings and a song,
The ages long, the ages long."

Even the poets in the East have been inspired by this event. The Nizam of Hyderabad published a poem in the Hyderabad Bulletin of December, 1937:

"Blest is his birth, the son of
Mariam came,
Heaven's secret—and man's glory
at its height!
Auspicious fate! the Magic of his
name,
Fills votaries' hearts with love,
their eyes with light.
Auspicious hour that to the
Temple brought
The living word, the Messenger
ordained,
As though the breath of Mona
lfe's garden sought
And Rose and Nightingale in love
enshrined!
Spring blew its breath into the
crystal bowl,
To give a brighter colour to the
wine;
And that December for the
World's dead soul
Held in the Cup of Life a draught
divine!

According to records available, the Feast of the Nativity (or Christmas) was first celebrated in Ceylon in 1505. In November of the same year, Don Lourenco de Almeida set out from Cochin on a voyage to the Maldives, but a heavy sea with the wind walling and the waves swirling in a fury made him hesitate as to whether he should return to Cochin or proceed to the Maldives. Don Lourenco consulted a member of his party—a Franciscan friar by the name of Vincente, who decided to seek the assistance of God; which he did in a unique manner. He placed two slips of paper one bearing "Back to Cochin" and the other "On to the Maldives", under the altar stone. The following morning after Friar Vincente had said Mass over the papers he searched for them under the stone and to his utter amazement discovered them missing! He pondered for a while

Sinhalese

CAME the war. When after six years of death and destruction uneasy—but not unwanted—Peace was restored at last, we had time to become aware of the Triad of musicians, Ananda Samarakone, Sunil Santha and P. L. A. Somapala. We realized that they had not only revolutionized Sinhalese music but had also gradually won over the interest and attention of the vast unresponsive majority of our people who, to all appearances, were stricken deaf by the indigenous, conventional, hackneyed and graceless melodies.

The New Movement of the war years initiated by Mr. Ananda Samarakone was pushed forward by the wave of national awakening that was the prelude to our Independence. Further, the rapid expansion of Radio Ceylon and the increase in popularity of the Oriental Programmes hastened this timely reaction against what is best described as the traditional melodies.

It was Ananda Samarakone who merged the rural folk-songs with the new awareness and the new rhythms, while Sunil Santha introduced voice-modulation, a keen poetic sensibility and the delicate simplicity, finesse, distilled beauty

and aptness of language after the manner of the Munidasa Kumaratunga band of purists. P. L. A. Somapala followed the two of them not far behind, and ranks today as the first musician to introduce Western instruments to Sinhalese musical items. He has catered to the tastes of the masses with a regular output of songs without thereby degrading his style.

Those "Bajau" Parties!

PRE-WAR musicians appeared to disregard the essential blending of their instrumental play, with the result that background music was often chaotic and unrestrained. The singers themselves were quite ignorant of the value of voice-modulation to expressiveness. Those were the days of frequent "bajau" parties—the seraphina, tabla, the violin and a pair of spoons played with a vengeance by frenzied revellers, while the vocalists, themselves fired by undiluted arrack, sang or screamed at the top of their voices till the veins in the necks wriggled like blue worms. "Bajau" parties are no more and the seraphina has fallen from favour; that, to my way of thinking, is very significant.

By Shirley

The First Under the Portuguese and the Last Under the Dutch

on the mysterious disappearance of the papers and finally arrived at the conclusion that neither course was to be taken.

And so they set sail for Ceylon calling at Galle, this being the first port they sighted. After a brief stop, which the voyagers availed of, to take "some refreshments" they reached Colombo.

On landing, Don Lourenco celebrated the feast of his patron saint—St. Lawrence. He built a little monastery and in the Chapel he celebrated the first Christmas Mass. Among the distinguished people present were Captains Paya de Souza, Lopo Cao, Nuns Vaz Pereyna, and Fernao Coutrine. There was a crib too with the animals—including an elephant standing round the Infant Jesus. To complete the festivities an X'mas tree was decked with tinsel and stars and Don Lourenco played the part of Santa Claus. The ships were dressed with flags and a salute of guns greeted the dawn of Christmas.

Embassies from Kotte brought many gifts including 400 boxes of cinnamon and in return Don Lourenco sent gifts of cake and wine. Even the Moors responded to the spirit of the season by sending gifts of their native sweets.

The last Dutch Christmas in Ceylon was celebrated on a more hilarious scale. In the month of December, 1795, all was not well for the officials of the Dutch East India Company in Colombo. The threat of British occupation had been a great source of anxiety, particularly after Trincomalee, Batticaloa, Jaffna and Mannar had surrendered to the British naval and land forces

and the Kandyan Army. Colombo appeared to be the next target for occupation. The British had also bought up the De Meuron Regiment which was in the pay of the Dutch. Despite the imminent threats, the Dutch were determined to defend Colombo as news had reached them of a Dutch alliance with the French Republic. The hope of being able to withstand the onslaught of the British gave the Dutch fresh courage. So Christmas was celebrated with more than usual gaiety.

Houses were decorated with buntings, multi-coloured lanterns and streamers. Every Christian home had a Christmas tree, loaded with gifts and tables creaking under the load of Poffertjes, wagens and snikergebak. It was indeed a merry X'mas.

Soon the clouds of an invasion loomed large in the Dutch horizon! British troops were reinforcing themselves on the Bank of the "Kaimal River". But the Dutch garrison of Negombo held out with the fervent hope of being joined by a French fleet. And so New Year's Eve dawned with the firing of Dutch guns and the pledging of good wishes—which ended too soon!

On the 16th of February, the Dutch troops were ordered to march out with their arms and accouterments, but no cartridges. Reluctantly, they obeyed the strange order, breaking their muskets as they marched out. The English who had already 3 battalions of infantry were compelled to call in 7,000 more troops to overawe the Dutch. Thus ended the last Dutch Christmas!

Music Today

Around 1946 there also developed, parallel to the New Movement a tendency to imitate North Indian film musicians. The 'socials' produced by the Hindi film companies captivated the local cinema-goer who had for long tolerated the floating saints, wooden heroines and the mythological drudgery of the Tamil film. The biggest attraction of the Hindi 'social' was (and still is) the new lifting music of the modern Piped Pipers, Naushad Ali, C. Ramachandra and Gulam Mohamed—to mention just three of them. The hypnotised cinema-goer now began to follow them like a child. Small wonder therefore that some musicians in Ceylon found the itch to imitate irresistible!

Today imitators are springing up like weeds in the fields of Sinhalese music. These cheap copy-cat composers abandon all the known rules of composition, assemble into uneven lines a series of meaningless words and offer to the listeners—not to speak of the Muse—their horrible childish works as songs. Almost every radio play has now one or two of this type of imitations. The output is enormous; production line methods are adopted in order to keep up with the demand.

And everyone in a national dress or with crankish long hair poses today as a musician or singer! Long before new Hindi films are screened in Ceylon copies of songs featured in them are made available!

However, this crazy and blind imitation of North Indian music has unearthed some remarkable new vocal talent. Dharmadasa Walpola and G. B. S. Rani are two singers who would have remained unknown if not for the imitated songs that they sing. The former has earned the title, 'Mohamed Rafi of Ceylon'; while Miss Rani may well lay claim to the title, 'Latha Mangeshkar of Ceylon'. They, undoubtedly, have the vocal talent, but the essential originality and the purposeness of composition are missing in their songs.

IN RUSSIAN DRESS

(Continued from page 3)

such, which may sometimes (as in Yugoslavia) be called Communism, but Bolshevism, or Moscow Communism alone, together with what forces it may be able to argue, persuade, dupe, or conscript into its own camp. Thus, in assessing the strength of the enemy, we have to ask to what extent the Kremlin leaders dispose of convinced support in whatever they may do among the Russian people, among the peoples of Russia's satellites, among the Communist Parties and fellow-travellers elsewhere, among the backward peoples with nationalist aspirations in Asia, Africa and South America. We also have to ask to what extent the Kremlin leaders still believe in Leninism.

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Friday, December 14, 1951

CITY VOTE AND POOR RELIEF

PUBLIC attention has been focussed on the irregularities and malpractices that vitiate the present system of poor relief in Colombo. The Press has not made it clear that Leftist members are more in the racket than others. As a result of corruption among certain members of the Municipal Council it is often not the deserving citizen who is the recipient of the relief. It is the nominee of the Councillor who has his eye on the vote who sets the money while those who are really in need of assistance find that their claims go by default unless they can secure the services of some one in the Council to champion their cause. Public assistance has thus become the plaything of party politicians and public funds are being utilised to enlist the favour of possible supporters.

When the national press of the country brought this sorry state of affairs to the notice of the masses, the Public Assistance Committee sought to white-wash the prevailing corruption through the medium of a motion which, if passed, would have made the Committee both the judge and jury of its own actions. Fortunately for the country there happened to be on the Committee influential and very highly res-

pected unofficial members on that Committee who saw through the manoeuvres of these scheming Councillors and dissociated themselves with their cunning moves. The net result was that the motion which was to have been moved was still born and the door is still open for the appointment of an independent tribunal to consider the allegations of dishonesty and corruption that have been levelled at certain members of the Council. The sooner such a tribunal is constituted, the sooner will the fair name of City politics be cleared of the stigma that now attaches to it.

Dr. Kumaran Ratnam's motion asking for a Commission of Inquiry is welcome. Let us have it. We wonder whether he knew how many of his fellow-left-travellers were responsible for making a racket out of Poor Relief. By all means let us have this examined for we shall rid our Municipal administration of a virus as well as show up the leftist tacticians who pose as highly-honourable public men and do the dirty in private. It is a fashion to blame only U.N.P. men for anything that goes wrong. The mistakes U.N.P. men make are normally played up by the press and the Bus-Train-Street propagandists. Mr. Dahanayake's record of Municipal Administration in Galle, when he was Mayor, was a howler. When leftists had a majority in the Colombo Municipal Council two years ago they blatantly allocated Kirilapona Housing Scheme cottages to L.S.S.P.—C.P. trade Union workers. Oh, but these are to be lightly brushed aside, for they are all honourable men! Only, they talk with their tongues in their cheeks!

The Importance of Art In Relation to Man

PEOPLE often ask the question, "What is the use of Art?" They feel that art is something far removed from everyday life, something that lives in an art gallery, in a museum, or in the houses of the rich. They do not realize that the manifestations of art lie around them, or the lack of art which is unfortunately far more apparent.

Art has two main uses for man. The first is that it can, if properly understood and used, contribute much to the comfort and efficiency of man. The design of houses and of everything in the houses is, or should be the business of art, working hand in hand with all those concerned. A standardised house may be a machine suitable for any average family to inhabit in comfort; with efficiency and in an atmosphere of rest and harmony. The use of colour in connection with the design of everyday things has by no means been completely explored; but enough is known to say that colour of any surroundings

greatly influences our physical and mental health.

Art has many extremely practical uses for man, and it is through education that these practical uses can be properly and widely fostered. We suffer so much, we lose so much, because our taste is so poor, finally, we shall be able to enjoy and appreciate works of art for their own sake and for that great and lasting pleasure which only comes from the enjoyments of art.

"With the increased standard of values, then could surely come a realization that all men are, or could be creative artists in some sphere of life. What man needs in this world is a combination of sensitivity and creative ability, and art makes this possible.

Art is a communication between man and man—and it can also be a communication between nation and nation." It is a universal language, and artists are frequently the more sensitive elements in a community. If we could have more artists in the world, appreciative and practising, we should be much better off.

Therese Wijeratne.

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Training Centre in Vital and Health Statistics:

CEYLON'S COMPLETE AND UP-TO-DATE SYSTEM

AT a simple but much impressive ceremony held at the Galle Face Hotel last week the Prime Minister distributed certificates to thirty-one participants from the South-East Asian countries who had come to Ceylon to be trained in the latest methods of vital and health statistics collection and tabulation.

The Training Centre held at Nuwara Eliya was sponsored jointly by the World Health Organization, the United Nations Organization and by the Ministry of Health and the Department of Census and Statistics. The course of training started on September 19, the major part of it being spent in the salubrious climate of Nuwara Eliya. The choice of venue was much appreciated and most of the delegates expressed the opinion that "no better spot could be found anywhere in the world for its scenic beauty and its bracing climate."

The delegates who participated in

the training course were from the following countries in South-East Asia: Burma, India, Indonesia, Nepal, Pakistan, Thailand and Ceylon. The lecturers at the Training Centre were Mr. K. Williams, Director-General, Training Centre, Dr. S. Swaroop, Mr. C. H. Dilwali, Dr. W. T. Fales, Prof. Eliezer, Miss Norah Powell, Dr. Phillip Hauser, Professor O. E. R. Abeyaratna, Dr. W. G. Wickremasinghe and Prof. Columbine, all eminently qualified in their special fields.

THE PROCEDURE

The procedure adopted at the Training Centre was to have sessions on special subjects consisting of lectures and practical demonstration. The discussion classes were particularly interesting since lecturers other than those particular persons taking the session also joined in the discussion. The training course concluded at Nuwara Eliya by a health survey of the town in which sampling technique, compilation of forms, field work and final tabulation were all designed and executed by the participants.

The Training Centre at Nuwara

Eliya was followed by a session in Colombo which is scheduled to close on the 19th instant. The participants studied the method of mechanical tabulation on the new 3 lakh statistics machine at the Census Office, collecting of vital statistics at the Registrar-General's Office and the organization of Health Units, particularly at the Kalutara Health Unit.

The participants will now be going back to their respective countries carrying away with them happy memories of Ceylon and equipped with detailed knowledge of the latest method of health and vital statistics collection and tabulation.

It was found that at the Training Centre, Ceylon possessed perhaps the most complete and up to date systems of statistics relating to health, births and deaths, and was in this respect superior to most of the South-East-Asia countries.

CONFERENCE AT CALCUTTA

The participants now proceed to Calcutta for the third part of their training. They will participate in the discussions of the International Statistics Conference which will be held on that City. This conference will be attended by eminent Statisticians from all over the world and the participants will be able to benefit from the knowledge and experience of this band of experts. International conferences of this character apart from imparting valuable information to the participants which will be helpful to them in their own countries, will also tend

to emphasize one-ness in the world, despite superficial differences in colour, creed or nationality.

Close association of different races both at Nuwara Eliya and in Colombo enabled those representatives of the different countries to appreciate the qualities of the different races and to further the creation of international ideals and international co-operation which is the aim of Organizations like the U. N. O. and W. H. O. to foster. Those who participated in the Training were the following:—

India — Dr. B. Gopal, Mr. J. B. Gupta, Dr. R. D. Mehta, Dr. Shana Rao, Mr. M. D. Shende, Dr. M. M. Kushalappa, Dr. P. G. Choudhuri, Mr. N. P. Pillal, Mr. T. Balasubramaniam and Mr. S. C. Bhounik.

Burma — Messrs. U. Aung Win and U. Own Thaika.

Indonesia — Messrs. Ismail Bandi and Soedayono.

Nepal — Messrs. H. N. Sharma, S. M. Joshi and N. K. Adhikari.

Pakistan — Mr. A. H. Sheik.

Thailand — Dr. Y. Kotchabhakdi, Mr. K. Tongsoombat, Dr. C. Smithasiri and Mr. B. Sasukhavatham.

The Ceylon team included Mrs. I. Kannangara, Miss R. S. Thomas, Messrs. E. G. L. Lieversz, V. Navaratnam, V. Abeywardena, C. F. D. Weerasinghe, W. F. Benzie, P. Asirvatham, J. H. Ratnayake, and Mr. R. Edirisinghe as observer.

JURGEN.

When Scientists Disagree

IT is one of the strangest and most famous legends of Ceylon that here are "Singing fish" in the Batticaloa lagoon. Many claim to have heard the song an odd humming or buzzing tone in a variety of tones. There are some folks who believe that there are mermaids, creatures of mythology, who are responsible for the singing. On an August night with a full moon and no breeze—the kind of night the Batticaloalians say the fish do sing, visitors make it a point to go to Batticaloa to listen to these mysterious sounds. However it is difficult to convince scientists that fish really sing, who perhaps declare that the legend is a hoax perpetrated by Batticaloalians to unsuspecting visitors. But in this instance scientists disagree. While two American Jesuits working in Batticaloa support the legend, the Director of Fisheries Dr. C. C. John believes that the so-called music caused by the fish is really caused by the vibrating of telegraph wires in the vicinity, and rejects the popular belief.

THE LEGEND SUPPORTED

Rev. Fathers J. W. Lange and W. H. Moran of the Jesuit mission Batticaloa carried out their scientific experiment. From the middle of the bridge spanning the lagoon on the Batticaloa-Kalmunai road (Kallay bridge) the two researchers lowered a microphone into the water to a depth of about eight feet and to the surprise of those optimists, they heard the "Song of the fish" so loud that the amplifier volume had to be reduced to less than half to keep from damaging the recording by vibrations. From the loud speaker attached to their amplifier they picked up the "Song of the fish" with another microphone and recorded it on the wire recorder belonging to St. Michael's College. They recorded a total of eight minutes of sound, in stages of two to three minutes, making modulation in both amplifier and recorder to achieve better results. On the record, they say, one can easily

distinguish the song of the fish from that of frogs or crickets. There were clearly four different notes or sounds and a fifth was discerned with close attention. They have made a successful recording of the "Song of the fish" the first known undertaking of that nature and they cite it as proof that there are such Singing fish.

DR. JOHN'S VERSION

After an extensive survey of the lagoon Dr. C. C. John, Director of Fisheries, believes that he has secured specimens of all the available fish in the lagoon but none of the "Singing Fish". He was told he should stand on the Batticaloa lagoon bridge on a moonlight night and hear the "music". He followed the advice and heard a soft tune but it was not the music of the fish. "It was the vibration of the telegraph wires in the breeze, intensified by the hollow telegraph posts and transmitted to the ear of any one standing on the bridge." Anyway he states that the idea of fish producing sound is not strange. The South American cat-fish makes deep growling sounds audible at a distance of 100 feet; the electric fish when taken out of water makes a hissing sound; sea horses make a squeaking sound under water; but there are no fish in the Batticaloa lagoon that sing, hiss or squeak. That is Dr. John's verdict!

It has not been stated whether Dr. John had tested the vocal qualities of the fish he collected after an extensive survey of the Batticaloa lagoon to discover the fish that can sing from the fish that can't. The Jesuit researchers did not seek the fish but the sounds that were alleged to be uttered by certain fish that live in that lagoon. This scientific method is the most modern system of recording and reproducing sound. They did not worry about the actual or alleged authorship of the sounds musical or otherwise.

It is now left to the Batticaloalians to decide whose verdict they are prepared to accept in regard to the strangest and most famous legend of Ceylon.

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WAS DICKENS A MANIC DEPRESSIVE?

THE latest development in the direction of character reading and mind reading has for its victim no less a character than Charles Dickens. It would have been impossible for Dickens to write as much as he did unless he had a more active and copious imagination than most men. One has only to think of the vast number of characters created by Dickens to realise that if he did not have this power he would have been one of the most boring of novelists. He had in addition the comic spirit in a degree very highly developed. To read a novel by Dickens is like entering a new world—a world in which there is tremendous bustle and life and radiant energy. Dickens is really one of the great creative minds in literature. He really did create characters who are very real to us. We feel that we have known them when we read of them. One never quite gives up the hope that one may some day meet Mr. Pickwick. He has insensibly joined the band of one's real friends. Chesterton has said that Dickens could make a minor character just cross the stage, and he had such vitality of mind that this character became quite distinct from other characters and could be remembered as a distinct being. No one could do that without vast powers of imagination.

I remember a reminiscence contained in an old magazine about how Dickens was talking at the house of a friend to a stranger he had met there for the first time and whose characteristics he had not previously known. They were both standing by the fireplace and their features were most distinct. After a time the observer noticed that Dickens had himself developed a lisp which was exactly the counterpart of that of the other man. His facial expression corresponded remarkably to the facial changes of the stranger. Dickens had, by a power of sympathetic imagination, begun to live in the other man's place. All this was unconscious. The observer had no doubt about it. It explains how Dickens was able to live his charac-

ters by a powerful act of imagination. But for this to happen the imagination had to be there. He had his faults as a man. There are contemporaries of Dickens who were not very sympathetic to him. Some thought him a little too vulgarly fond of display. He wore loud clothes. He flaunted his success. He was egotistical. He quarrelled over matters of money with his publishers. There were other faults. But he was a great worker. He toiled incessantly. He was one of the most hard-worked men who ever lived. This was the opinion of Chesterton, and it was not an opinion hard to come by. He was certainly a great, restless and creative mind, joyous in success, with many human frailties.

Now the question seems to be raised whether Dickens was sane. This suggestion is made in the latest biography of Dickens by Mr. Julian Symons in the English Novelists' series. Dickens is made to conform to a type of man described by Professor Emil Kraepelin in his book entitled "Manic-Depressive Insanity and Paranoia." The description might fit any number of men who have great energy in creation and who have an abnormal abundance of ideas. It is not possible for any sensible man to convict Dickens of being a manic-depressive. The labelling of butterflies can be done with ease. It is a matter of shape and markings. It is not possible to do so in the matter of minds which, in addition to some qualities, have others which take them out of a defined category. One can imagine what wonderful work Dickens would have done if he had the opportunity of putting into a novel some of these strange professors and their devoted disciples. We would certainly have had one of his best and most readable books. It might not have been better than the Pickwick Papers but it certainly would have been widely devastating. One remembers Browning's "Mr. Sludge the Medium" and shudders at the destructive energy which Dickens would have brought to bear upon his characterization of these rash psychologists and psycho-analysts.

Literary Article By Quintus Delilkhan

U. N. P. YOUTH LEAGUER WEDS

THE wedding took place recently of Mr. M. G. T. Mangalagama, a prominent U.N.P. and social service worker and Chairman of the V.C., Kinigoda Korale, Kegalle, to Miss Nimala Indatissa, another prominent U.N.P. and social service worker of Dehiwala. At a largely-attended reception given by her parents, prominent members of the U.N.P. were present.

The bridal party were given many welcomes and receptions on their way to Kegalle. Amongst those who welcomed the couple, were Mr. N. H. Keerthiratne, M.P., the Vice-Chairman, and members of the V.C. Those who attested the register

were Mr. S. de S. Jayasingha, J.P., Chairman U.C., Dehiwala-Mt. Lavinia, and Muhandiram D. A. de Costa. The bride was given away by an uncle of hers, Mr. Marshall de Silva, Proprietary Planter of Galle. Lady Jayasundera and Mrs. C. N. Hapugalle, were amongst those who were present, from the Women's League.

The father of the bride, Mr. I. W. W. Indatissa, a Licensed Surveyor and Levee, is also an energetic member of the U.N.P., and is the Vice-President of the Wellawatte-Galkissa Electoral Association, and is also the Secretary of the Surveyor's Institute of Ceylon.

Law College Activities

(From Our Law College Correspondent)

(1) New Admissions.

There has been an unprecedented number of entries this year to the College, perhaps due to certain amendments regarding entrance qualifications e.g. A pass in Latin at the S.S.C. or Matriculation examinations for admission of Proctor students is removed.

Due to the unwieldy number, the class is divided into two, each with a roll of over 100 students.

(2) Ramanayaka Fund.

The Law Students' Union is taking the greatest interest to help this valuable cause. Already subscriptions are been collected, and the response has been splendid.

(3) Ceylon Law Students' Union.

A series of lectures has been arranged for the benefit of the members, on the Economy of Ceylon.

The first lecture was entitled to "The Condition of our Economy" by A. B. Perere Esq., Advocate.

28th November.

"Some Aspects of our Economy" by Mr. N. U. Jayawardena, Deputy Governor, Central Bank of Ceylon.

3rd December.

"Some Problems of our Economy" by Mr. C. Loganathan, Manager, Bank of Ceylon, Foreign Department.

(4) Selection of Law College Debating Team, for 1951-1952. Academic Year.

There was keen competition. I presume more than 25 participated at the trial debate. The selection was as follows:—

The team to represent Law College against The Ceylon University.

Messrs. F. R. Dias, Stanley Tillakaratna, A. R. Asirwatham.

The following will represent Law College against the Y.M.C.A. Forum.

Messrs. B. Devarajan, S. Kanagarathnam, Hamilton Abeywickrama.

THE GOVERNMENT BUILDS BORSTAL INSTITUTES

WE are indeed fortunate in seeing that the Government has taken steps to build up-to-date borstal institutes in solving the very serious problem of increasing juvenile delinquents. No longer will these delinquents be put into the harmful atmosphere of an adult prison where the delinquent gets no correctional treatment but gets a thorough education in growing up into an experienced criminal and be a threat to the society. No longer will the magistrate be compelled to acquit the delinquent on account of overcrowded borstal camps.

It is a fact that juvenile delinquency is mostly due to poverty and slum conditions. When children are neglected by their parents and receives no love and affection from them it is no wonder that their interests towards delinquency become deepened.

Even in America a country which is far ahead of Ceylon in its economic and social position, Juvenile delinquency is prevalent. The case of Celia Cooney in America is an example of the cause of this universal problem. She had baffled the police carrying out many robberies, and was only caught when she was twenty and a married woman.

She was named the bobbed-haired bandit and was a source of entertainment to the public who recognised her as a bandit, of money, sex, crime and mystery. But when at last she was caught with her male companion it was a pitiable girl with a pitiable story and a horrible curse on twentieth century America.

Her parents were illiterate and poor. They lived in New York

Celia was the youngest of their children. Five years before Celia was born her father was summoned to Court on a charge of drunkenness. At this stage her elder brothers and sisters were taken into the custody of a Children's Society. Celia was sent to beg in the streets. Whenever people gave her any money it was used by her father to drink. At the age of fifteen she was a child-labourer in Brooklyn where she used to associate sailors at night. Then she committed a series of robberies and was a notorious figure in criminal history. But at the age of twenty when an expectant mother she was caught by the police and condemned to prison.

In a newspaper called the "New York World", appeared an editorial on Celia written by Walter Lippman with this concluding paragraph:

"Her crimes are on our heads too. . . . None could leave less room for doubt that Celia Cooney is a product of this city, of its neglect and its carelessness of its indifference and its undercurrents of misery. We recommend her story to the pulpits of New York, to the school men of New York, to the law-makers of New York, to the social workers of New York, to those who are tempted to boast of its wealth, its magnificence, and its power."

What probably we would have had to say about Ceylon must have been much the same if our far-seeing Government had not taken important steps to erect the much-needed borstal camps. And what's more, this should open the eyes of those who accuse the present Government of being very slow.

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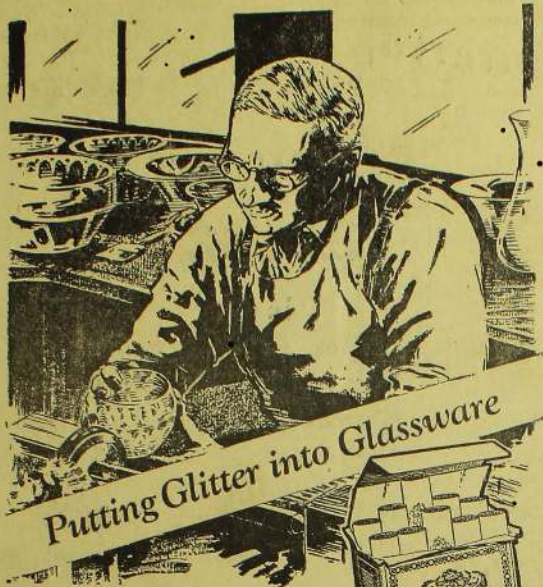
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VIRGINIA BLEND

THE STORY SO FAR: Dompesinghe, the descendant of a long line of opportunists, who had enriched themselves by serving the foreign conquerors of their country, takes to politics, joins the Government party, leaves it when he sees his ambition to be Premier frustrated, and allies himself with the Leftists. With narrow religious and racial cries he hopes to sweep the polls, but the elections leave him with only fourteen followers, five of whom leave soon afterwards for the ruling party. After the elections a grave rubber crisis brings Ceylon into conflict with the U.S.A., but the Premier, Diya Sena, refuses to give in to the U.S.A., and backed by Britain and the whole Commonwealth, Ceylon continues to enjoy the right to export rubber to any country she wishes. The rubber crisis is followed by the threat of world war. The Leftists declare that their policy would depend upon who was the aggressor if war broke out. Their ally, Dompesinghe, hastily advertised the information that his policy on this matter would be identical with the Leftists, but when the threat of war became acute, he did what was expected of him, that is, he quickly changed sides, stating that, if war broke out, he would be on the side of the Democracies.

CHAPTER IV

NO words could describe the astonishment of the whole world at the amazing collapse of the Kremlin's plans for war. It was impossible to imagine Stalin and his crew succumbing so ignominiously to a Western ultimatum. What was the secret weapon with which the West had frightened the Kremlin? When the truth leaked out through the Russian censorship it became apparent to the rest of the world that even an iron dictatorship depended in the last resort, upon the will of the people. Stalin had to bow to the will of his people, who did not want war. And how did they show it? It was the women of Russia who started the rumpus. To begin with, hundreds of women committed suicide as a protest against their menfolk being sent to the slaughterhouse of war and thousands of women openly threatened to commit suicide themselves if the Kremlin forced the issue to the point of war. Meanwhile, for the first time in the history of Red Russia a general strike was organised in the heavy industries and the armament industries. Violence broke out when the Secret Police attempted to break the strike by arresting the ring-leaders. Thousands of members of the Secret Police organisation were done to death and a revolutionary temper began to spread throughout the country. It soon became obvious to the sinister group of men in the Kremlin that war would bring with it the end of their regime. That was how the fourth world war was prevented.

Meanwhile, in Ceylon the war that did not come off had its little repercussion in the local political field. The defection of Dompesinghe from the common front he had agreed to form with the Leftists in the matter of his party's alignment if war broke out left him without a friend, his own meagre following excepted. At the first meeting of Parliament after the world crisis, Dompesinghe, like a lone wolf, stalked to his seat amid the united jeers of the ruling party and his erstwhile allies, the Leftists, whom he had betrayed in the same unprincipled manner in which he had earlier betrayed the ruling party of which he had once formed a part. There was no more pathetic figure in Parliament. Having to all intents and purposes, committed political suicide, he seemed to have nothing more to do except to resign from public life, retreat to his estate and library and betake himself to a literary career, for which he was eminently fitted.

But this was not to be. He, for the first time in his life, showed courage. He refused to admit defeat. Weeks passed. The country wondered what he would do. Then suddenly he gave the answer to that question. He announced that he had decided to form a new party. It was to be a middle-class party exclusively. It was a party devoted to the protection of the interests of landlords, mercantile clerks, estate clerks, stenographers, bank clerks, small landowners, minor building contractors, small businessmen and government servants of the junior grades. With this heterogeneous collection of incompatibles he hoped to form a following (with power to add to their numbers) which would at least make him a power in the land, even if it did not take him right to the top. It was the middle-classes who made Mussolini and Hitler, and Dompesinghe had very good (from his point of view) models to follow. He hoped, however, to avoid a situation which would visit upon his own head the disaster which overtook them.

When the aims and objects of his party were announced the blatantly Fascist nature of his programme at once roused the Leftists against him. Foremost in the attack was Dr. Marvin de Zoysa, an orator with a portentous vocabulary and an amazing command of invective. Even Dompesinghe, great orator though he was, found himself no match for this Leftist firebrand, who was all the more formidable in that he always used the cleanest weapons with which to attack the Fascist.

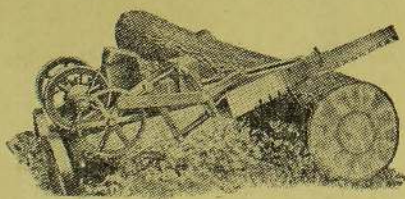
The situation thus created by the formation of the new party was a source of endless amusement to the ruling party, who now watched the unequal contest (unequal for Dompesinghe) from a point of vantage since the violent quarrel between the erstwhile allies was going to benefit them (the ruling party) and not either of the participants in the political dispute which now raged with unabated heat through the length and breadth of the Island. The whole middle-class (with the exception of a few convinced Communists) abandoned Leftist organisation for the ranks of the local Mussolini. The fury of the Leftists at this turn of events could scarcely be controlled and they henceforth devoted their whole efforts to the denunciation of the new party and its leader, whom they regarded as an unprincipled monster when they compared him with the prime movers of the ruling party.

(To be continued).

By Stanley Morrison

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Heirlooms of History—19

ROCK TEMPLES OF DAMBULLA

THE rock temples of Dambulla are the most extensive in the Island, the most perfect of the kind and the most ancient and in the highest state of preservation and order among the heirlooms of history.

Dambulla, a village in Padeniyawasam of Pallesiyapattu, Matale North, was a Buddhist settlement before the Christian era as shown by an inscription on the overhanging rock above the entrance to the first cave temple. It is in Asoka characters which Muller attributes to Mahacula Tissa (76-62 B.C.) who was adopted by Wattagamini. The most conspicuous object is the great rock 1,118 feet above sea level. On this rock is a collection of temples which gives this place celebrity. Dambullagala as the rock is named consists of vast caverns on the south side at a height of above five hundred feet above the plains. The approach to them is up the Eastern shelving extremity of the rock and through an archway of masonry—apparently a modern construction—an attempt at construction totally out of character with the place. The scene on entering is imposing though weird and grotesque.

King Walagambahu's Hiding Place

The rock, a solitary mass which rises from the plains to a height of about five hundred feet is about a mile in circumference. Near the summit is a series of caverns which in the natural state, according to tradition, were selected as hiding-places by King Walagambahu upon his being driven by the Malabar invaders from his throne at Anuradhapura in the first century B.C. After fifteen years of exile he regained his throne and in gratitude for the protection they had afforded him, transformed them into temples. There is noticeable a strange mixture of Brahaman and Buddhist images and pictures. Some of the frescoes are nearly 2,000 years old. The figure of Vishnu in wood stands opposite to a recumbent figure of Buddha which is 47 feet long, carved out of the solid rock, within the Maharaja Vihare the largest and grandest of all. Through the modern archway of masonry narrow platform of solid rock is reached enclosed by a low wall, shaded by trees and containing in its area a cistern holding rain water, a small temple and a bo-tree.

Colossal Images

The interior of the temple is hid externally by a wall rather more than 400 feet long perforated with a number of doors and windows. Contained therein are two figures of Buddha and a neat dagoba. The figures are well executed and brilliantly painted and most of them are as large or larger than the ordinary size of man. In fact, they are of heroic proportions. The roof and sides of the rock are painted in bright colours and illuminated with a number of figures chiefly of Buddha. The general effect of the

whole is exceedingly striking and pretty.

The distance from the approach platform to the Vihare within the cavern is about fifty feet long and twenty-five feet wide and its sheltering roof which drips rapidly inwards is about thirty feet high. The next vihare known as Alut Vihare, is about the height of the shelving roof and is separated partly by an abutting rock and partly by a masonry wall in which there is a door of communication. Among the many figures is one of the recumbent Buddha which is 35 feet long and well proportioned. "Its face is handsome, and its expression of countenance remarkably placed and benignant", says Davy the first European to visit the place in his description of this vihare. Towards the western end of the temple is a well-executed figure of King Kirtti Sri, the last great benefactor of Dambulla, in his robes of state.

By B. R. J. O.

The Maha Raja Vihare

The Maha Raja Vihare surpasses in size and effect the other two temples. It is about 190 feet long and 90 feet wide and 45 feet high. It contains 53 images including that of Maitri Deviyo the successor to Gautama Buddha, the coming Messiah, besides statues of Vishnu, Saman and Nata Deviyo. The statues of King Walagambahu and King Nissanka Malla stand near the outer wall at opposite ends of the temple, the former being the earliest benefactor of Dambulla. At the eastern extremity the walls of the temple are covered with paintings illustrating the history of Ceylon beginning with the exploits of Vijaya, the first King, the voyage of the hero being represented by a boat surrounded by sea monsters. The dedication of the island to Buddha, after the arrival of the Relic, is figured by a King guiding a plough, drawn by a pair of elephants, attended by priests, etc. Towards the eastern end of the temple there is a perpetual dripping of water that filters through the rock from the hollows on the summit of the rock which are supplied by rain. The water as it drops is caught in an earthen vessel placed for the purpose in a small square enclosure sunk in the floor and is considered sacred. Then there is the Devaraja Vihare so called because the God Vishnu is supposed to have aided in the construction of the principal image. There are several other images including one of Vishnu all of the ordinary size, but the architecture and paintings are not so striking as in the Maharaja Vihare. On the overhanging ledge over the entrance is an inscription, the translation of which is as follows:—

"The Great Cave of the Great King Gamini Tissa, beloved of the Gods, is given to the priesthood of the four quarters present and absent."

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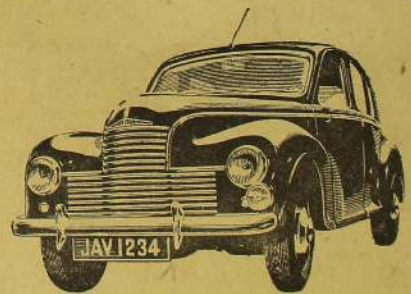
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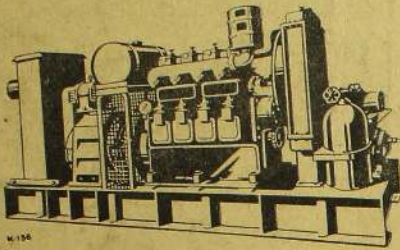
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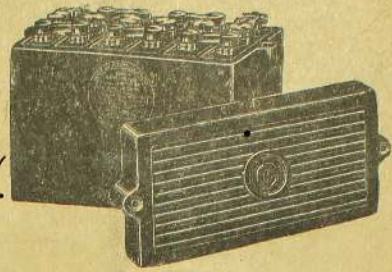
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