

# CEYLON *Today*

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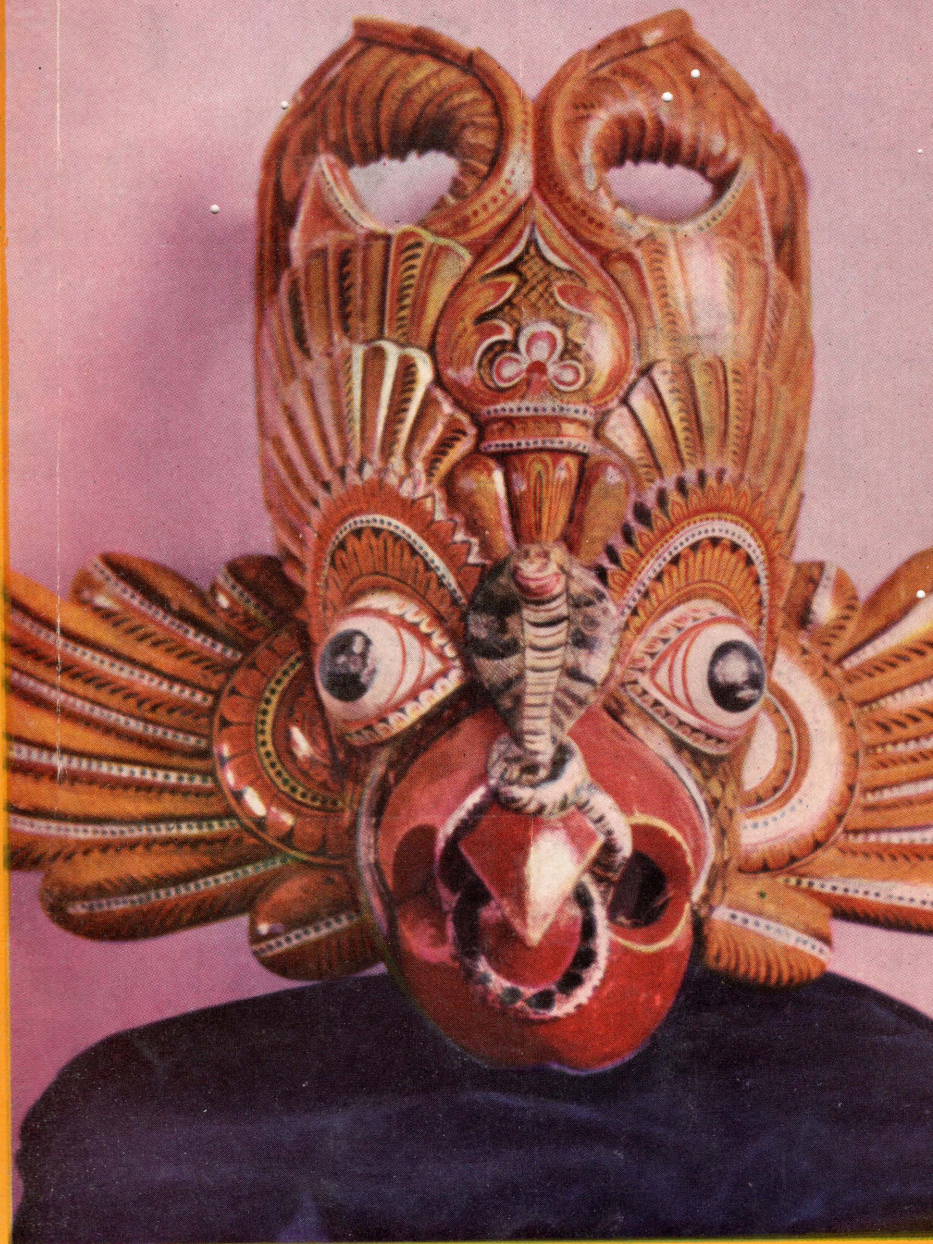
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**MAY, 1958**

# CEYLON TODAY

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## Ten Years of Health Progress in Ceylon

The Hon. VIMALA WIJEWARDENA  
*Minister of Health*

CEYLON has been fully conscious of the importance of providing an efficient health service in its programme for economic development. It has, therefore, adopted all possible measures, in keeping with the resources of the country, to raise the general standard of health of the population.

There has been a steady expansion of the health services since the introduction of the Donoughmore Constitution in 1931 and this process was greatly accelerated with the granting of Independence in 1947. Thus the period under review (1947-1957) is of special interest to us.

### More Money for Health

AS demonstrating the extent of this expansion of the Health Services, and the determination of the Government to do all it can for the promotion of health and the prevention of disease, the increase in the expenditure per head on the health services from Rs. 5.52 in 1946-1947 to Rs. 10.90 in 1955-1956 bears tangible evidence. The results of this increase in expenditure are reflected in the vital statistics for the two periods.

Of these, the infant death rate is the most sensitive index to the state of a nation's health. The fall in the infant mortality rate

to 67 per 1,000 live births in 1956 from 101 in 1947 is the most significant event in all the vital occurrences during this decade.

Although this is the lowest recorded for this country and, for that matter, for the whole of S. E. Asia, there cannot be any reason for complacency as the figure is still high.

The maternal death rate of 15.5 per 1,000 live births in 1946 was very appreciably reduced within a period of four years to 5.6 in 1950. No further improvement occurred until 1953, but thereafter the rate has steadily come down to 3.8 in 1956.

The maternal and child health services were re-organized by the Department of Health in 1953 when the hospital obstetrician and paediatrician started to take part in this activity. The maternal mortality rate of 3.8 so far reached is, however, still three times as high as the rate obtaining in some of the other countries.

The crude death rate has been reduced from 14.3 in 1947 to 10.1 in 1956.

### Longer Life

WHILE life expectancy at birth increased from 35 years in 1920 to 44 in 1946, it has



A five-storeyed new wing at the General Hospital, Colombo

during the last decade increased to 60 for males and 59 for females, a fact which has been commented on by WHO as "an unparalleled achievement in modern demography".

During the period under review there has been a substantial increase in the staff employed by the Department. There has also been a proportionate increase in the facilities provided for the care of the sick, &c. In spite of this the country is still short of trained personnel at all levels.

In 1948 there were 702 doctors, 948 nurses and 918 midwives in Government service and in 1956, 987 doctors, 2,476 nurses and 1,281 midwives.

With a population of 7,109,000 in 1948 the number of hospital beds available was 19,765 with one doctor for 10,127 of the population

and one bed for 360. With a population of 8,795,000 in 1956 there was one doctor for every 8,911 persons and one bed for every 330 persons, with a total number of 26,676 beds.

Although these are far below the numbers required according to modern standards in advanced countries, the increase within the ten-year period is an eloquent testimony of the efforts made by the Government to do its best under existing circumstances.

The new policy is not to build more hospitals but to see that the existing ones are adequately staffed and equipped.

### Re-organization

THE late Dr. J. H. L. Cumpston, formerly Director-General of Health Services of the Commonwealth of Australia, came to

Ceylon in 1949 on the invitation of the Government of Ceylon "to report on the working of the Medical and Public Health Organization of Ceylon, and to advise the Government on the nature of the reforms and improvements required".

From the administrative point of view a decisive forward step was the passing of the Health Services Act, No. 12 of 1952. In October, 1953, the Central Administration was set up, as provided for in this Act, supported by a Health Council which included the Director, the three Deputy Directors and five other officers of the Department to advise the Minister of Health on general policy.

At the beginning of 1954 the decentralization of the Department came into being with the creation of 15 administrative Health Districts, each under a Superintendent of Health Services. This was carried out in stages, giving progressively fuller divisional autonomy.

In 1956 Lt.-Gen. Sir Bennett Hance, Medical Adviser to Her Majesty's Secretary of State for Commonwealth Relations, came to Ceylon "to assess the progress on the implementation of the Cumpston recommendations and the re-organization scheme of the Department and to advise further". In his report he states that the general lines of re-organization are "in full consonance with modern ideas and are the correct approach to the health problems facing Ceylon."

### Hospital Services

THE expansion of the Hospital Services at the base, district and provincial levels and the organization of a network of peripheral units to provide medical facilities to distant rural areas are some of the special features in the development of the medical services of the country during the period under review.

A Ward at the General Hospital





A Children's Ward at the General Hospital, Colombo

There were 281 institutions in 1947. The number has increased to 388 in 1956, as shown below :

	1947	1956
Special Institutions ..	30	27
Colombo Group of Hospitals ..	—	6
Provincial, District, Base and Cottage Hospitals ..	115	122
Rural Hospitals ..	78	69
Maternity Homes ..	58	110
Peripheral Units ..	—	54
	—	—
Total ..	281	388
	—	—

(These figures exclude central dispensaries whose number went up during the same period from 221 to 297.)

### Peripheral Units

THE simplest type of medical institution is what has come to be designated the "peripheral unit" consisting of a central dispensary, a rural hospital, and a maternity home.

But none of the medical institutions work in isolation. A group of peripheral units is located around and catered for by a district hospital. Similarly a group of district hospitals is served by a provincial

hospital. A good ambulance service is provided and most of these institutions are connected by telephone.

At the beginning there was only one central dispensary. With the great impetus given to maternity and child welfare work by the health units, which had covered nearly the entire country, the untrained village midwife was gradually eliminated.

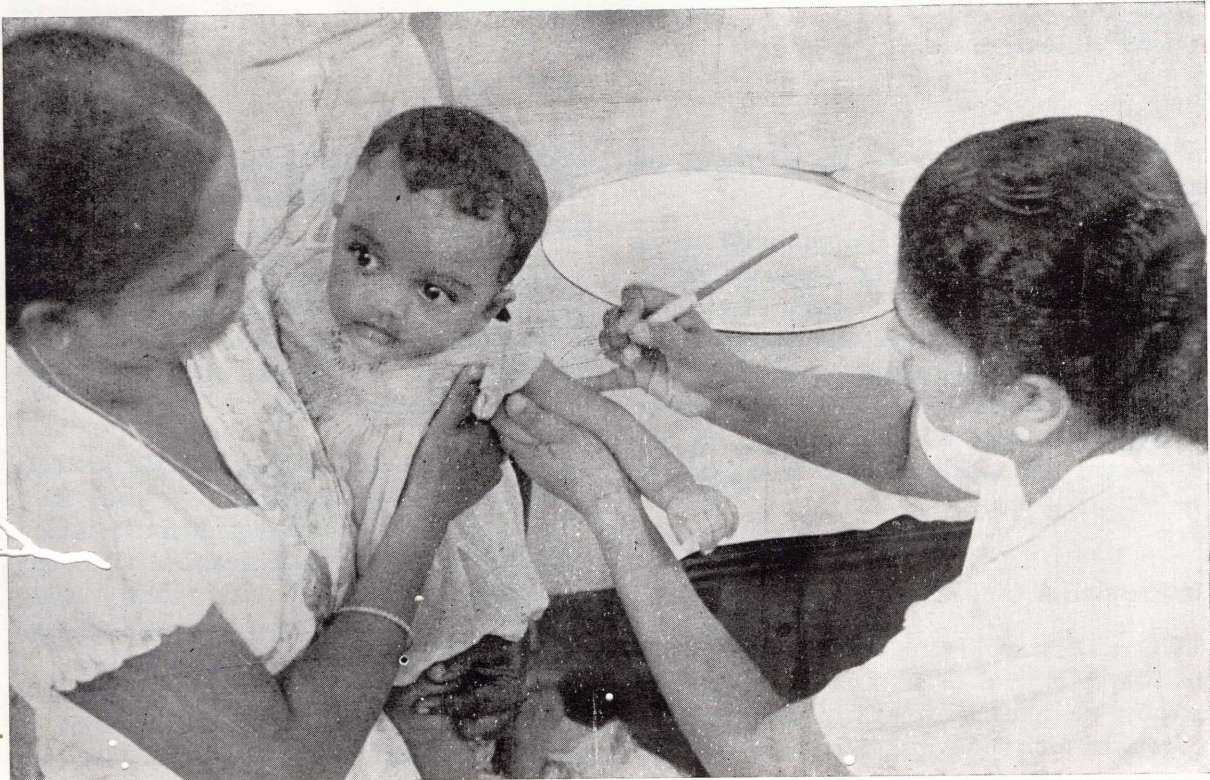
It soon became evident that certain areas, which were hilly and covered with jungle, could not be served by the domiciliary service. The maternity home was therefore evolved to provide accommodation for expectant/mothers residing in these areas, to whom the field midwives could not render efficient service during the ante-natal and post-natal periods due to difficult terrain or dispersal of population.

These maternity homes could not, unfortunately, be restricted to the areas for which they were originally intended. For administrative reasons it was found most convenient to locate the maternity home in the same premises as the central dispensary.

The rural hospital was a later development. It consists of 20 beds intended for minor cases of illness and for the observation of cases.

In the rural areas, these peripheral units do both preventive and curative work. Thirty-four of them are under the charge of fully qualified medical officers, and in these units the medical officer is in charge of personal services in relation to maternity and child health, while the maternity homes in his area are in direct charge of public health

Vaccination of children in a rural area





A doctor examining patients

midwives. These medical officers carry out integrated work.

The remaining 21 peripheral units are in charge of specially trained apothecaries. In these units also the maternity and child health work is integrated with the exception of abnormal midwifery, which the apothecary is not trained or adequately equipped to deal with. In such cases the assistance of a medical officer is sought.

### Impressive Achievements

TWO of the most impressive achievements of the Department of Health during this period are the near-eradication of malaria and the organized drive against tuberculosis. The

efficient re-organization and decentralization of the work of the Department also deserves special mention.

In regard to the successful control of Malaria no less an authority than Professor G. MacDonald, Director of the Ross Institute and Professor of Tropical Hygiene of the London University, states :

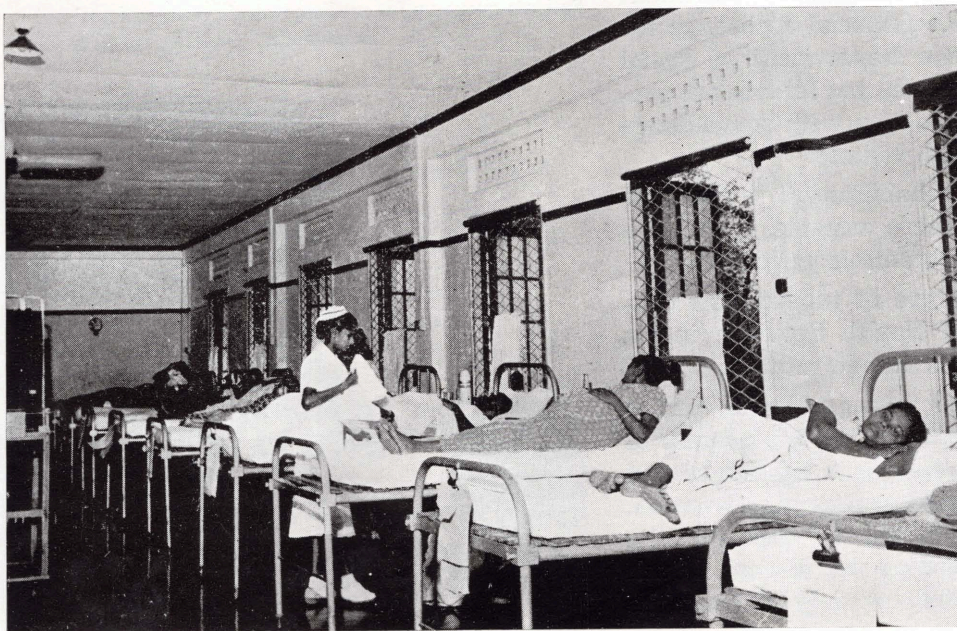
“ It amazes me that people in Ceylon had not realized the magnitude of what they have achieved in bringing malaria under control. Ceylon’s malaria control campaign is the best in the East. Any country interested in malaria control should study Ceylon’s progress in this direction. ”

With the successful control of malaria, a programme has been developed for its





◀ Nurses' training class at T. B. Hospital, Welisara



◀ A Ward at the De Soysa Lying-in Home, Colombo

complete eradication and the details have been worked out.

It must be mentioned here that the large colonization schemes in the North-Central, North-Western and Eastern Provinces of the island and the development of the Gal-Oya

Valley scheme would have been impossible but for the successful control of malaria in these areas.

### **Tuberculosis: "Spectacular Progress"**

"PROGRESS, despite the limited staff available, has been spectacular", says the Hance

Report with reference to the control of tuberculosis. It is a very good example of the success of a national endeavour supported by international co-operation in one aspect of health work in this country.

The dark clouds that hung so ominously over the unfortunate victims of tuberculosis in this country are fast dispersing. Those found to be suffering from the disease can now have a full range of medical treatment made available to them without delay at the special institutions and the provincial hospitals.

They have the benefit of early discovery at any of the six chest clinics out of the nine planned. They can be returned to full health more quickly and more confidently by admission as in-patients to the 3,507 beds now available throughout the country. This is followed by domiciliary or ambulatory treatment where suitable, with financial assistance for subsistence from the Department of Social Services. Their families and friends are protected by BCG vaccination with surveillance in the home by health visitors.

At Talagolla a rehabilitation centre has been established where suitable trades are taught to the ex-tuberculosis patients.

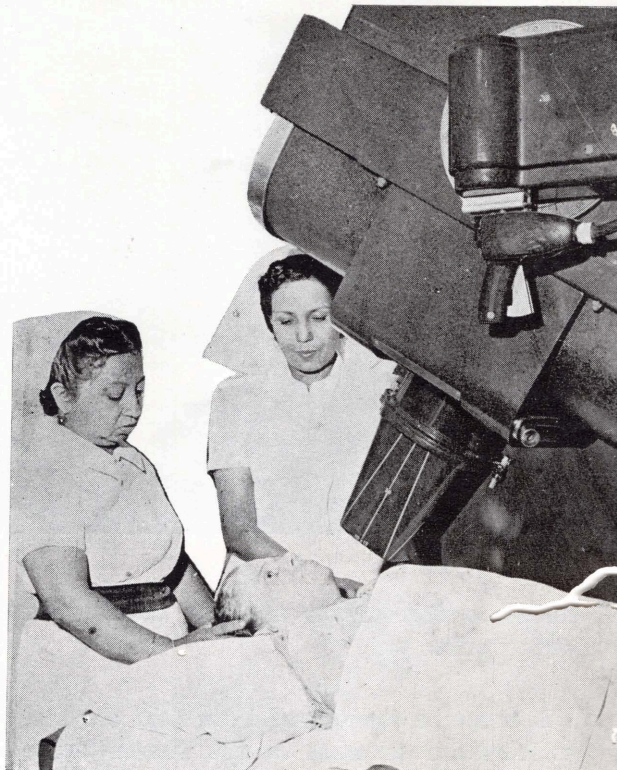
Regarding the future of tuberculosis control the Director of Health Services, in his latest Administration Report, states :

"Tuberculosis has taken a knock but it remains to be conquered. In the process of control the major emphasis in the future will have to shift from therapeutics to prevention. No effort will be spared to seek out the patient who is spreading the disease. Such effort will be directed not only to trace the source of the disease in the clinically recognized case but also in those in whom infection is revealed only by the tuberculin test.

"The task is difficult but not insuperable. The recent sample survey, the figures of which have not as yet been completely statistically analysed, indicates that the number infected with tuberculosis in the population is somewhere between 63 and 65,000



Patients queue-up for medicine at the Out-patients' Department, General Hospital



Deep-ray treatment being given to a patient



Children's Ward at the T. B. Hospital, Welisara

and of this number some 29,510 were treated at clinics and 10,932 at institutions, according to available statistics for 1956 ”.

### Venereal Diseases

VENEREAL disease control work received a fresh impetus in 1949 with the arrival of a WHO Consultant on venereal diseases, who drew up a scheme on which the present campaign is based.

In 1951 a WHO venereal diseases team consisting of a senior adviser, a public health nurse and a serologist, together with equipment for a serological laboratory and drugs for treatment of venereal diseases, began work in the island and continued until the end of December, 1953, assisting the Superintendent of the campaign in the routine activities, training and other special investigations.

1\*—J. N. R 24104 (5/58)

In 1952 organization of the anti-venereal diseases campaign advanced further by the establishment of the Central Venereal Diseases Clinic and the appointment of a Superintendent, Anti-Venereal Diseases Campaign. Routine blood testing of expectant mothers attending ante-natal clinics and commencement of the first training classes for medical officers was undertaken. A new schedule of treatment for early syphilis came into operation.

In 1953 and 1954 the progress made in the re-organization of the campaign was consolidated and several new activities, including the opening up of more venereal diseases clinics in outstations, and training of medical and para-medical personnel for venereal disease control work, were developed.

1956 was the third year of operation of the campaign against venereal diseases since the national team took over from the international experts. There is a decrease in the prevalence of symptomatic syphilis.

With the extension of routine blood testing among pregnant women and of the general population among selected groups, the correct diagnosis of latent infection is becoming more difficult. For this reason the necessity for a central laboratory exclusively for the campaign has been urged.

### Mental Health

AN outstanding event, which must be mentioned and which bears directly on the work done at Angoda Mental Hospital, is the coming into operation of the Mental Diseases (Amendment) Act, No. 27 of 1956. Up to this date all admissions to the mental hospital were governed by the old Lunacy Ordinance and patients were either brought up before a Justice of the Peace or a District Judge, before they could be admitted.

Under this amendment, no such procedure is necessary and patients can be admitted as voluntary patients at their own request or as temporary patients at the request of relatives.

## Environmental Sanitation

IN the field of public health top priority is given to environmental sanitation, as a study of the over-crowding in Ceylon hospitals indicates that this over-crowding is due chiefly to the large influx of cases of bowel diseases, caused by bacterial infection and helminthic infestation due to the lack of proper facilities for the disposal of human excreta and of a safe water supply.

Therefore, in 1955 a joint WHO/UNICEF pilot environmental sanitation project was started at Kurunegala to evolve an economic and acceptable sanitary convenience and protected water supply system for the area, capable of expansion in a country-wide programme of environmental sanitation. This project is both a demonstration and training programme.

Until satisfactory disposal of excreta and the means of ready-to-hand potable water are ensured by this campaign to the vast majority of about 900,000 families that are in need of these two elementary safeguards for good health, no progress can be made in the suppression of those diseases that are now crowding hospitals as a result of insanitary conditions.

## School Health

SCHOOL medical inspection is one of the activities in the health services given to school children. In the course of these inspections it has been found from year to year that malnutrition and dental defects together form about 37 per cent. of the total defects in school children.

To study the cause of malnutrition and to advise on ways and means to combat it, the Government invited two experts, one each from WHO and FAO. Their preliminary findings show that malnutrition, at all ages from school children onwards, is mainly due to the lack of proper protein-rich food in the 6 month to 6 year period. The two experts are

at present devising ways and means to produce a suitable food for infants and pre-school children as well as to increase the local production of more of the nutritious food found in the country.

The other most important defect that is being dealt with is dental decay, including other defects of the teeth and gums. Hitherto nothing was done for the teeth of the children in the rural schools as dentists were not freely available. Two mobile dental vans toured the country on a prepared programme. The work they did was valuable in that immediate relief was given to the suffering child, but this did not even touch the fringe of the problem.

With the appointment of a school dental surgeon in December, 1949, the first step in a constructive drive against dental defects in school children was inaugurated.

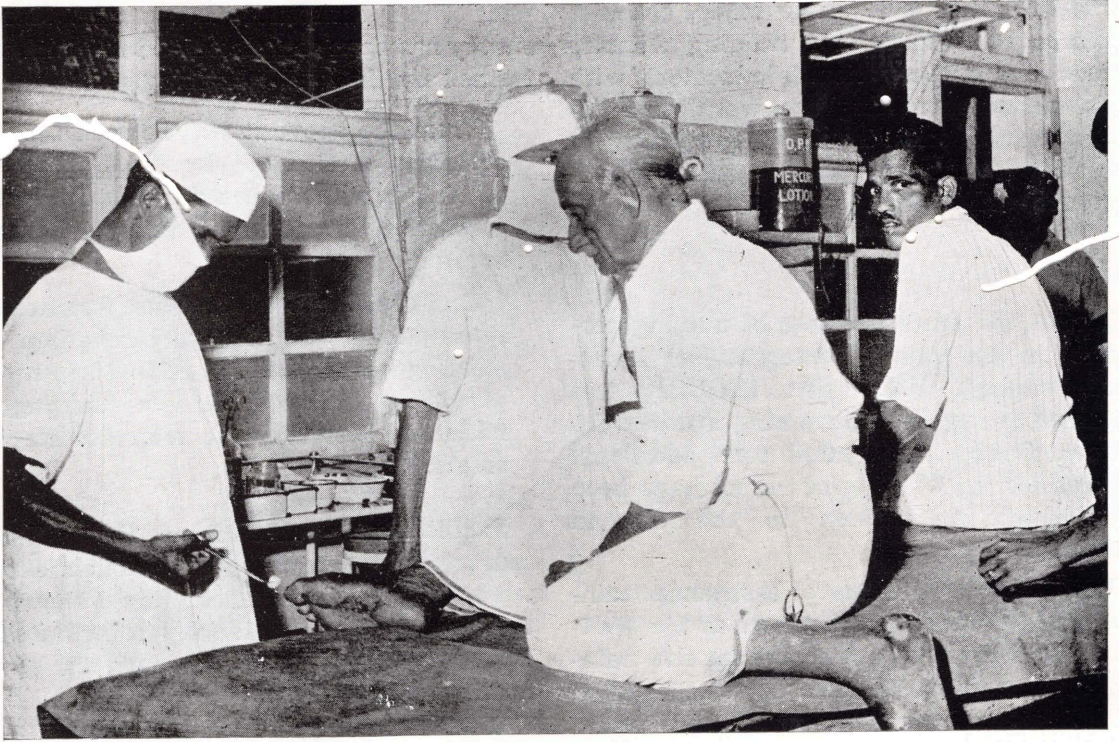
The next step was the training in 1953, under the Colombo Plan scheme, of six dental nurses by the New Zealand Government. On their return dental clinics were opened in other schools and dental nurses appointed to them. There are now 10 schools with fully equipped dental clinics, each in charge of a trained dental nurse.

Further progress was made possible by the generosity of the New Zealand Government, who in 1955 supplied staff and equipment for the local training of dental nurses. By a munificent gift of a fully equipped School of Dental Nursing, at Maharagama, the New Zealand Government has shown its abiding interest in the health of our school children.

The way is now open for the provision of school dental clinics in every important school in the country. It is hoped to turn out 25 fully trained dental nurses every year, from this School.

## Health Education

SINCE the formation of the sanitary branch of the Medical Department in 1913, health



Attending on a patient at the General Hospital

education had consisted mainly of propaganda, e.g., at the commencement of the campaign against ankylostomiasis in 1916 by the International Health Board of the Rockefeller Foundation, lectures were given throughout the country and articles of a similar nature appeared in the Press.

Although a certain amount of re-organization took place in 1952 and public health inspectors, specially trained at the UNESCO Fundamental Training Centre, were assigned for health education work, it was not even so placed on a sound basis.

In 1954 the Government, realizing the need to reorganize health education in terms of modern social science, invited WHO to send a consultant to examine the existing scheme and recommend any changes.

The scheme of re-organization of health education drawn up by the WHO Health

Education Adviser was accepted by the Government, and most of the additional staff recommended was provided.

A section of Health Education in the Department of Health was established, with a WHO Consultant. A national under-study was also selected and he has since undergone a year's training abroad and resumed charge of the section. UNICEF provided a considerable amount of health education material, including a motor van.

In 1956 the United States Government, through ICA and its local operative USOM, consented to provide a considerable amount of health education material, including vans, projectors and other technical apparatus. USOM has also agreed to provide a health education expert to advise on the incorporation of health education at the teachers' training schools, of which there are 22 in the island.

Provision has also been made, through Colombo Plan funds, for training workers abroad and already health educators with such overseas training are working satisfactorily not only in the Department of Health but also in the municipalities of Colombo and Kandy.

### General

TO meet the acute shortage of nursing personnel in the country international assistance, through WHO and UNICEF, was obtained to expand the training facilities for nurses. During the period four additional schools for the training of nurses have been established in addition to the one in Colombo.

With the aid of bilateral assistance training was provided for TB nurses at the Welisara Chest Hospital. A school for the training of nurse aids has also been established with bilateral assistance from Canada under the Colombo Plan.

To define the disease pattern in this country and to organize the Division of Epidemiology in the Health Directorate, WHO has provided an epidemiologist.

Health statistics and revision of report forms and schedules is at present being studied by the WHO statistician. It is hoped that the Department will have an adequate health statistics section to carry on the work after international assistance is withdrawn.

During the period under report the leprosy situation in the country was reviewed

with WHO assistance. A national leprosy survey has been completed and national staff trained by the WHO leprologist.

From the above it will be seen that activities carried out by the Department of Health with international and bilateral assistance have been in varying fields of health.

One of the most important functions of international aid was to strengthen the existing health services of the country by providing facilities for the training of nationals adequately to man the services so established.

Facilities available from the different sources for the training of nationals abroad were properly utilized and the Fellows on their return have materially contributed to the strengthening and improvement of the health services of the country.

Although Ceylon can be proud of its achievements in the field of health there is still little room for complacency, because with a definite downward trend in the death rate sickness in the country still rates high and is sapping the population of its vitality. At present it appears that our problems are mainly in the field of environmental sanitation, nutrition and health education.

The Government is alive to this and every effort is being made to tackle these problems on a realistic basis. We are confident that, with international and bilateral assistance being available, Ceylon will soon be in a position to present a clean bill of health.

# Ceylon

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MILFORD E. SHIELDS,

*Poet Laureate, The State of Colorado, U.S.A.*

THE spirit of the ages walks with you,  
Imbrues your substance with a kindness true ;  
Your earth's warm breast is flowing full and sweet  
With milk of rice and palm tree rich, replete ;  
Your beasts of burden serve your humankind ;  
Your tea wafts flavour to the thirsty wind,  
While from your teeming work and enterprise  
The fragrance of the human sweeps the skies ;  
Your life is rich with temples of your past,  
Your culture is as cosmic and as vast ;  
The spirit of the Buddha is your own  
And bears the fruit that seeds of peace have sown ;  
Full toleration's incense sets you free  
To work in excellence your destiny ;  
Yours is a realm reflecting the sublime,  
A continent in conciousness of time.

*(Inspired by a short motion picture of Ceylon)*



A Fresco on Sigiriya Rock : 5th century



# Ceylon: Paintings from Temple, Shrine and Rock

Published by the New York Graphic Society by arrangement with UNESCO

DAVID PAYNTER

HERE is a publication that Ceylon has been sorely in need of for many years.

At last, the few remaining examples of the masterpieces of our ancient paintings have been magnificently reproduced, before they are further ruined by rain and sun, destroyed by well-meaning "restorations" or defaced and painted over by ignorant but zealous religious decorators.

This publication is as elegant and aesthetically satisfying as others UNESCO has already made and, as with the remarkable volume on the Ajanta frescoes, these masterly reproductions in colour give one as much, or more pleasure than the originals, so often hidden away in the gloom of caves and temples or in inaccessible rock galleries.

The preface by W. G. Archer and introduction by Dr. S. Paranavitana are full of interest and information and are entertainingly written in English. I hear that a further publication is in print and will be on sale shortly with the text in both Sinhala and English (translation by the Swabasha Department). This will be of added interest to art lovers and students in Ceylon.

To us who have seen, ad nauseam, innumerable feeble, pot-boiling, copies of the Sigiri ladies in paint and plaster, in appliqué and needle work, the thing of beauty has ceased, by association, to be a joy for ever. One almost wishes that no art student had ever seen or heard of the originals. And now come these exquisite colour photographs. Again we see with a fresh eye the sure, sensitive line enclosing a simplified form; the subtle colour and tone, the sensuous grace of the female figure, and we marvel once more at the genius of the grand old masters of the 5th century. The Ajanta

influence is there. "We must understand and interpret the painting of Ceylon in terms of its Indian background" says Archer in his preface. "Indian ideas inevitably affected the culture of Ceylon, yet the art, originally Indian, was preserving and developing vital Sinhalese characteristics, imbuing it with a strong Sinhalese aura."

I notice that Dr. Paranavitana and Mr. Archer seem to have enjoyed themselves in a pretty little controversy over the "Sigiri ladies" in their Introduction and Preface respectively. Dr. Paranavitana says: "The theory has been elaborated by the writer that the plan of Sigiri as a whole has been an earthly representation of the Paradise of Kuvera on Mount Kailasa." He refers to them as spiritual "Cloud Maidens" or "Lightning Princesses", altogether out of this world. Mr. Archer prefers to look at them as lush court maidens and quotes many passages from contemporary and later poets to support his contention. These poems were made available, he says, in translation "due to Dr. Paranavitana's devoted researches on graffiti (or verses that these poets scribbled on rock)". These lovely verses are as frank and as earthly as Solomon's "Song of Songs". Personally I am inclined to agree with Mr. Archer; but whether they are spiritual cloud maidens, ladies of the court of King Kassapa or a gallery of glorified pin-up girls in his officers' mess, the fact remains that they are masterpieces of art.

The Sigiri paintings, although the most important group, are by no means the only ones reproduced in the 32 full page colour plates in this remarkable publication. Examples from almost all the best work in



The Lord of the Highest Heaven on his elephant. On the walls of the shrine at Telwatta, Galle District, early 19th century

cave and temple paintings from the 5th to the 19th century are included : Hindagala, Polonnaruwa, Mahiyangana, Degaldoruwa, Dambulla, Telwatta, Mulgirigala—a most comprehensive selection.

The climate of Ceylon is cruel to paintings. Fragments of great architecture and sculpture still tell of the glory of Anuradhapura of the 3rd and 2nd century B. C., but of painting practically nothing has survived. With the exception of a few scattered pieces of colour work in Mihintale, Sigiri in the 5th century A. D. has left us the earliest remaining masterpieces that are recognisable as such.

Sadly damaged by damp are the 7th century cave paintings at Hindagala, in the Kandy District. Here are the remnants of magnificent religious murals, again reminiscent of the Ajanta and Sigiri school and equally powerful in line, colour and form. The Buddha (plate xi), almost a line drawing, is majestic and serene. The surrounding figures (little is left of them) show a master's touch.

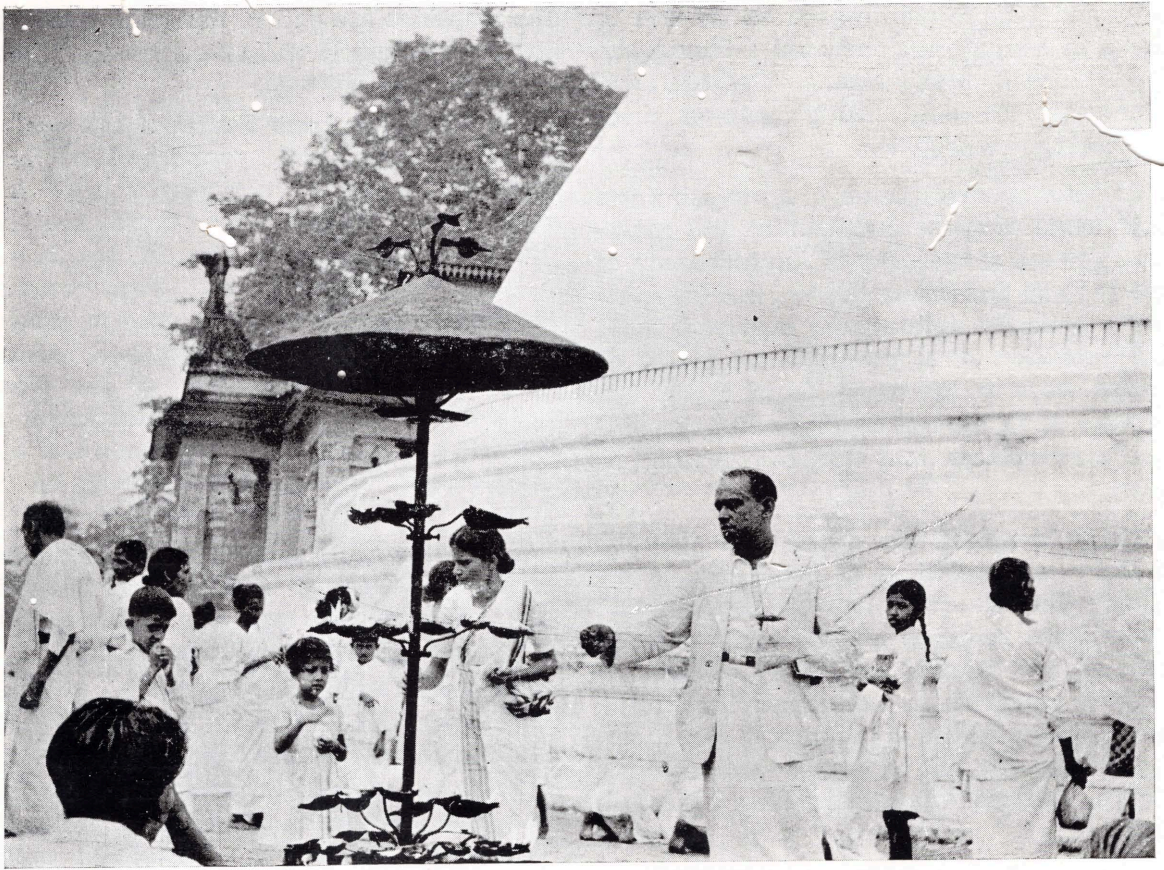
Then comes an inexplicable gap for nearly five hundred years, where nothing is left to us except an 11th century fragment or two at Mahiyangana and some powerful religious murals at Polonnaruwa in the 12th century.

The paintings are still in the great tradition but are less subtle and sure than the Sigiri and Hindagala frescoes.

The decline in great Sinhalese art, due to invasion largely and, possibly, flood and epidemic, seems to have begun after the Polonnaruwa period; for there are no remains of note until the 18th century, in the temples of Dambulla and Degaldoruwa. These, though interesting in pattern, colour and religious feeling, are naive and lacking in the craft and sensitivity of the older masters and naturally more derivative of Dravidian art than that of the Deccan or the Ganges basin. They are still, however, full of charm.

The choice and selection of these later murals and those of Telwatta and Mulgirigala are admirable and the reproductions are perfect in detail, colour and tone.

Altogether, the publication is of first importance and UNESCO, The New York Graphic Society and others from the Museum and the Archaeological Departments who gave them much needed help, are to be congratulated. I have no doubt that every library in Colleges, Schools, Government Departments, and certainly all art lovers will make every effort to avail themselves of the opportunity to buy this astonishingly good book.



Wesak Day scene at the Kelani Vihara

## Buddhism and Contemporary Western Philosophy

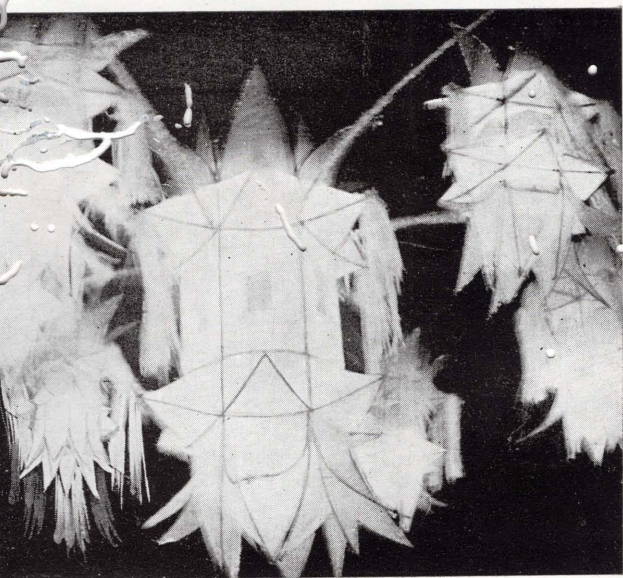
K. N. JAYATILLEKE

*Lecturer in Philosophy, University of Ceylon*

THERE are three movements in Western philosophical thought today—the philosophy of Logical and Linguistic Analysis or Logical Positivism, Existentialism and Marxism. All three have sprung from dissatisfaction with classical metaphysical thought and started with reactions against Hegel or Post-Hegelian idealism.

But they do not get on well with each other. Modern positivists regard the Existentialists as more obscurantist than the metaphysicians of old. And although the positivists are suspected by most people of

being sympathetic to the Marxists probably because they uphold science as the only door to knowledge and hold that the propositions of religion are meaningless or nonsensical, they have on the whole shown their contempt for Marxism by ignoring it or questioning its scientific pretensions when writing about it. The Existentialists, in turn, have not concealed their contempt for the aridity and unrelatedness to living of positivist analysis and have roundly condemned Marxism for ignoring man, the person, and talking about man, the class or the species, in the abstract.



Wesak illuminations

Marxists for their part have not been silent. They have called Positivism a form of neo-idealism which performs the same social task as the earlier philosophies, namely of shutting people's eyes to the hard material realities of life and society and they have dismissed Existentialism as a decadent pessimism sounding the death agonies of a dying class of people.

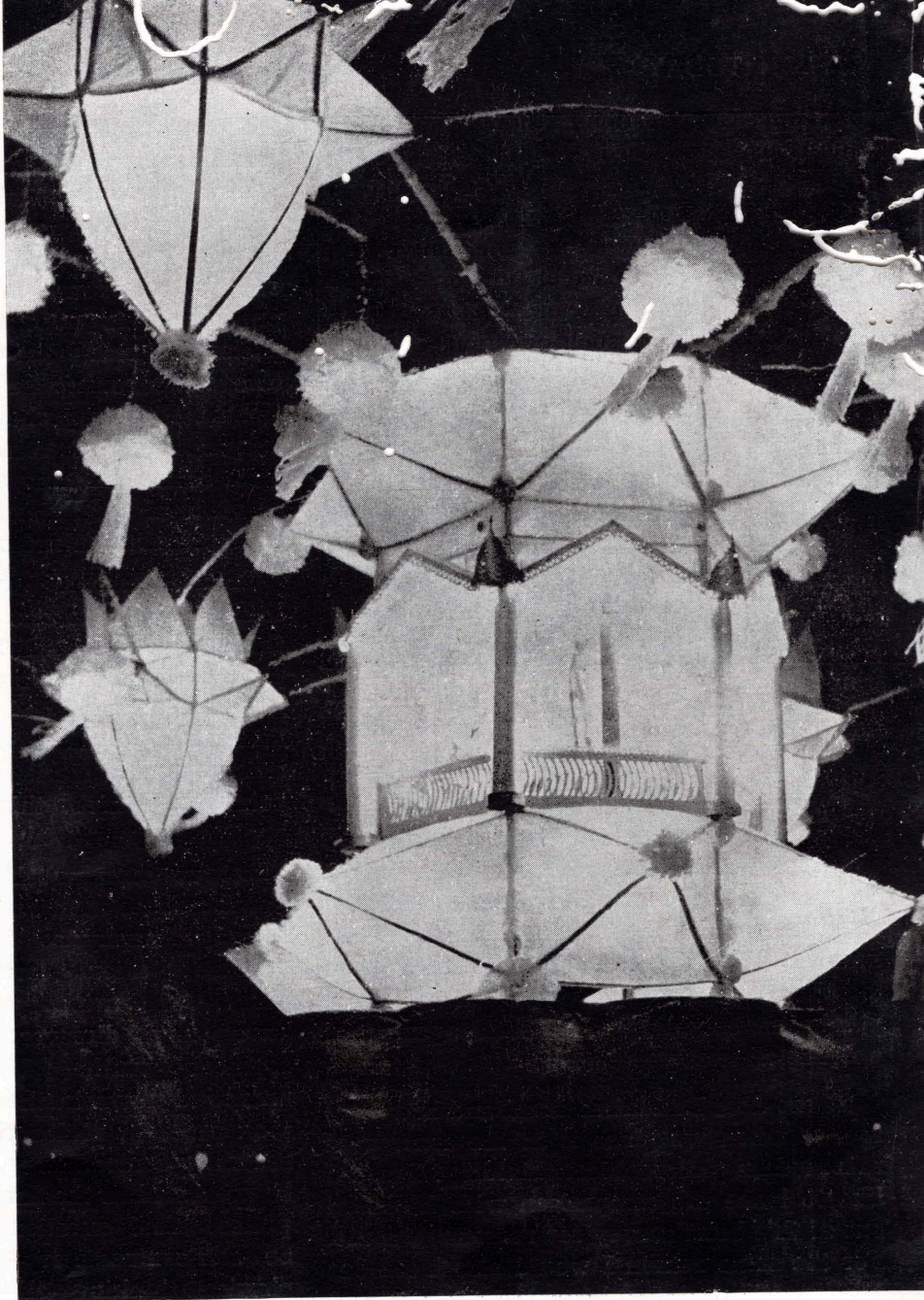
Where does Buddhism stand and how does it fare when we place it in the context of this modern philosophical thinking? I would like to leave the comparison with Marxism out of this brief survey for reasons of space. For the same reason I would also leave out the question of the historical impact and influence of Buddhism on Western philosophical thought and confine my attention to main trends and that too in barest outline rather than take up any of the numerous problems that seem to crop up at every turn of the comparisons made.

Of the schools of Logical Analysis and Existentialism, the former is the more powerful and influential. It has its followers and receives serious attention in most of the

leading Universities of U. K., U. S. A., the European continent and Australia. Existentialism is most widespread in France although it has its followers and admirers in most Western countries. Besides, one may say that the stand of the Analysts is clear and there is general conformity in the patterns of analytical and positivist thought. The same cannot be said of the Existentialists. This is perhaps mainly due to the very nature of Existentialist thinking but in spite of the differing and contrasting points of view of the Existentialists they seem to share certain attitudes in common.

The philosophy of Logical Analysis seems to be the net consequence of four things, viz., the sterility of metaphysics, the progress of the natural sciences, the developments in logic and mathematics and the findings of linguistic analysis. That classical metaphysics is sterile seems to be the only point on which this school of thought explicitly agrees with the Existentialists.

Let us consider these points in greater detail and see what stand Buddhism takes on them. Metaphysics is considered sterile because after over two thousand years of metaphysical thinking we have not discovered a single philosophical truth. While disagreements narrowed down in the sciences, the reverse took place in philosophy until a welter of mutually contradictory speculations came to be presented as the final truth about a single philosophical question. Since truth cannot be self-contradictory—the crux of metaphysical thinking—all these solutions were naturally suspect and thoughtful people began to wonder whether the source of the trouble did not lie in the questions themselves. Did not Kant question or deny the possibility of metaphysics. Did he not say that we cannot apply our categories beyond the field of possible experience. Wasn't post-Kantian metaphysics the biggest mistake of all. The positivists considered Kant's diagnosis to be incomplete but agreed that metaphysics was a mistake.



Wesak Lanterns

What has Buddhism to say? It would be interesting to note that the Buddha pointed out that there were four types of questions, namely questions that can be answered categorically (*ekamsa-vyakaraniyam*), questions that can be answered by analysing them into parts (*vibhajja-vyakaraniyam*, e.g. "Have you stopped smoking?" has to be analysed

as "Have you smoked?" and "If so, have you stopped smoking?"), questions that can only be answered by asking counter-questions (*patipuccha-vyakaraniyam*) and finally questions that have to be set aside (*thapaniyam*) because the questions themselves are basically defective and admit of no answer. According to the Buddha most

metaphysical questions (though not all the questions considered metaphysical by the positivists) fall into this category. To ask whether the soul is identical or different from the body, whether the universe is finite or infinite in space or time or to inquire into the nature of transcendental existence is to ask such questions which do not tend to edification. To take Buddha's illustration—to ask whether the flame of a lamp that has gone out, has gone East, West, North or South or in any other direction—is to ask such a question which admits of no answer because the question itself is a pseudo-question.

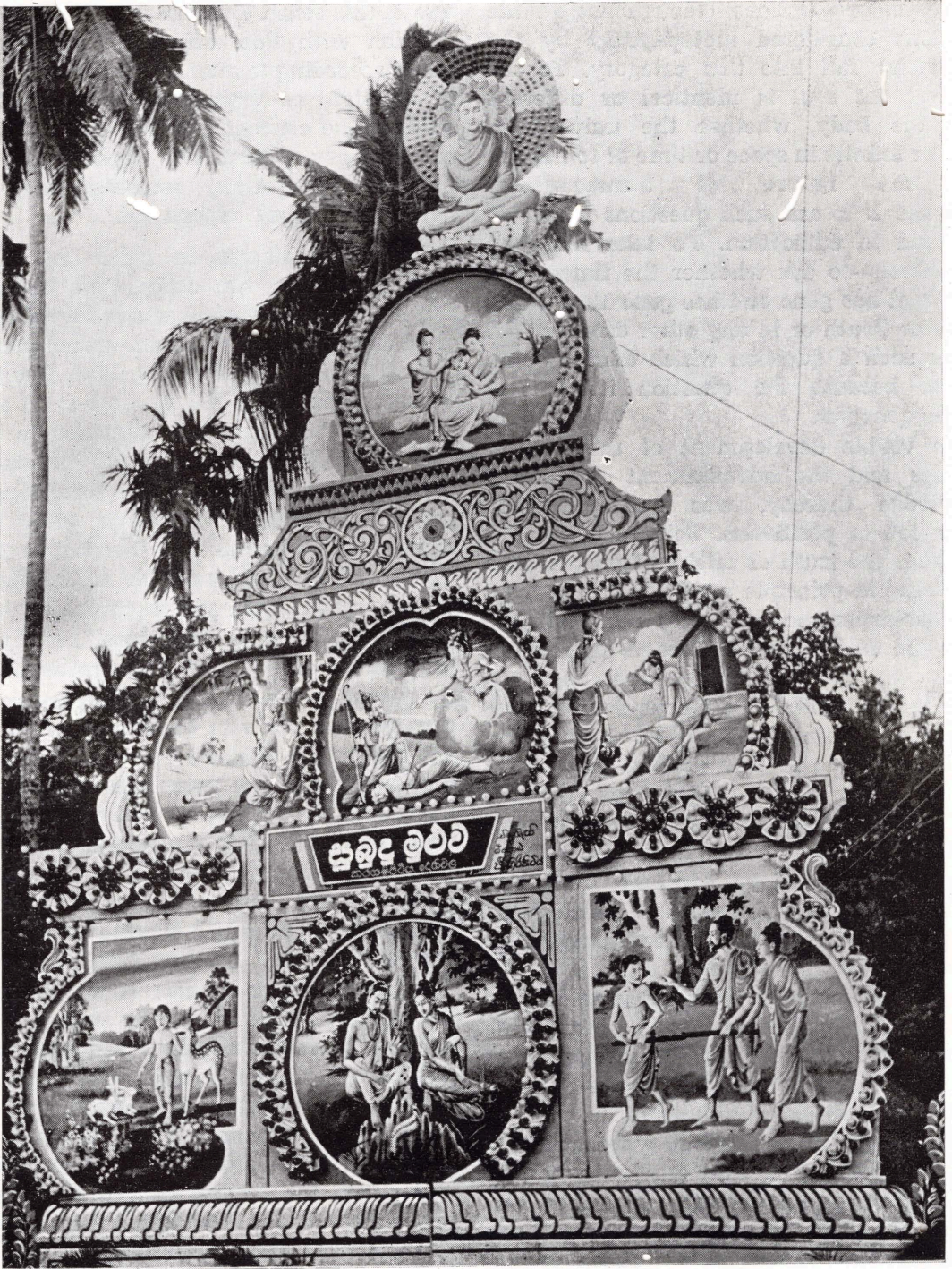
The visible development of the natural sciences and the advancement of human knowledge thereby, was another factor which led to positivism. Science invariably examines the truth or falsity of propositions which are in principle verifiable in the light of sense-experience. What is non-verifiable is beyond the scope of science. A proposition which is unverifiable in the light of experience is untestable for we do not know under what conditions (observations) we would hold it to be true or false as the case may be. This gave a criterion of meaning. Only those propositions which have a verification can be said to be either true or false and therefore have factual meaning. Ostensibly factual propositions which were not so verifiable would be meaningless or nonsensical in this sense.

In Buddhism too we find this same distinction of meaningless and meaningful propositions. To take again an example given by the Buddha—if someone says that he is in love with the beauty queen of his country without being able to specify whether she is tall or short, dark or fair, etc. he is making a meaningless assertion (*appatihirakam bhasitam*) since without knowing the characteristics of the beauty queen or the verifiable content of the term "beauty queen" there is no way of finding out whether the assertion is true or false and therefore it is meaningless. Positivists hold that metaphysical statements are meaning-

less in this sense. Buddhism agrees with this position with this difference, namely that while according to science verification is only in the light of sense-experience, Buddhism extends the concept of verifiability to cover extrasensory perceptual experience (telepathy, clairvoyance, retrocognition) and mystical (jhanic) experience.

The developments in logic and mathematics nullified the claim that there are self-evident propositions which reveal factual truth independent of sense-experience. At one time it was thought that Euclidean geometry disclosed the properties of actual space and the secret was supposed to lie in the self-evident character of its axioms, principles and reasoning. This was why Descartes (and the rationalists after him) thought of applying this method to philosophy and looked round for an indubitable datum to start with and discovered it in the proposition "cogito ergo sum" ("I think, therefore, I am"). With exact measurement, the investigation of large scale space and the development of non-Euclidean geometries, the belief that Euclidean geometry gave the true picture of real space was thrown overboard and with it the concept of self-evident objective truth. The developments in logic similarly seemed to show that Aristotelian logic is no nearer the ground plan of reality than any other scheme of logic that we may devise. In any symbolic system (mathematical or logical) it was seen that the axioms were arbitrary and not self-evident. Logical consistency and rigour alone was no criterion of factual truth since there could be many mutually contradictory self-consistent systems. This showed the impossibility of a *priori* synthetic propositions and hence the futility of deductive speculative metaphysics. Deductive theories (pure mathematics) could be useful provided they had applicability but this can be known only through verification or the testing out of such theories in the light of experience.

It is remarkable that the Buddha's attitude to deductive reasoning was the same.



Wesak Pandal

According to him one should not accept a view on the basis of pure reasoning (matakka-hetu) for there could be either mistakes in logic (sutakkitampi hoti duttakkitampi hoti) or even otherwise the findings of such reasoning may or may not be true of external



reality (tatha pi hoti annatha pi hoti). It was on these grounds that Buddhism dismissed theories based on "logical deduction and metaphysical speculation" (Takkapariyahaṭam vimamsanucaritam) as unreliable though not necessarily false. Factual truth should be consistent but consistency alone is no criterion of factual truth. This is the modern view resulting from the developments in logic and mathematics.

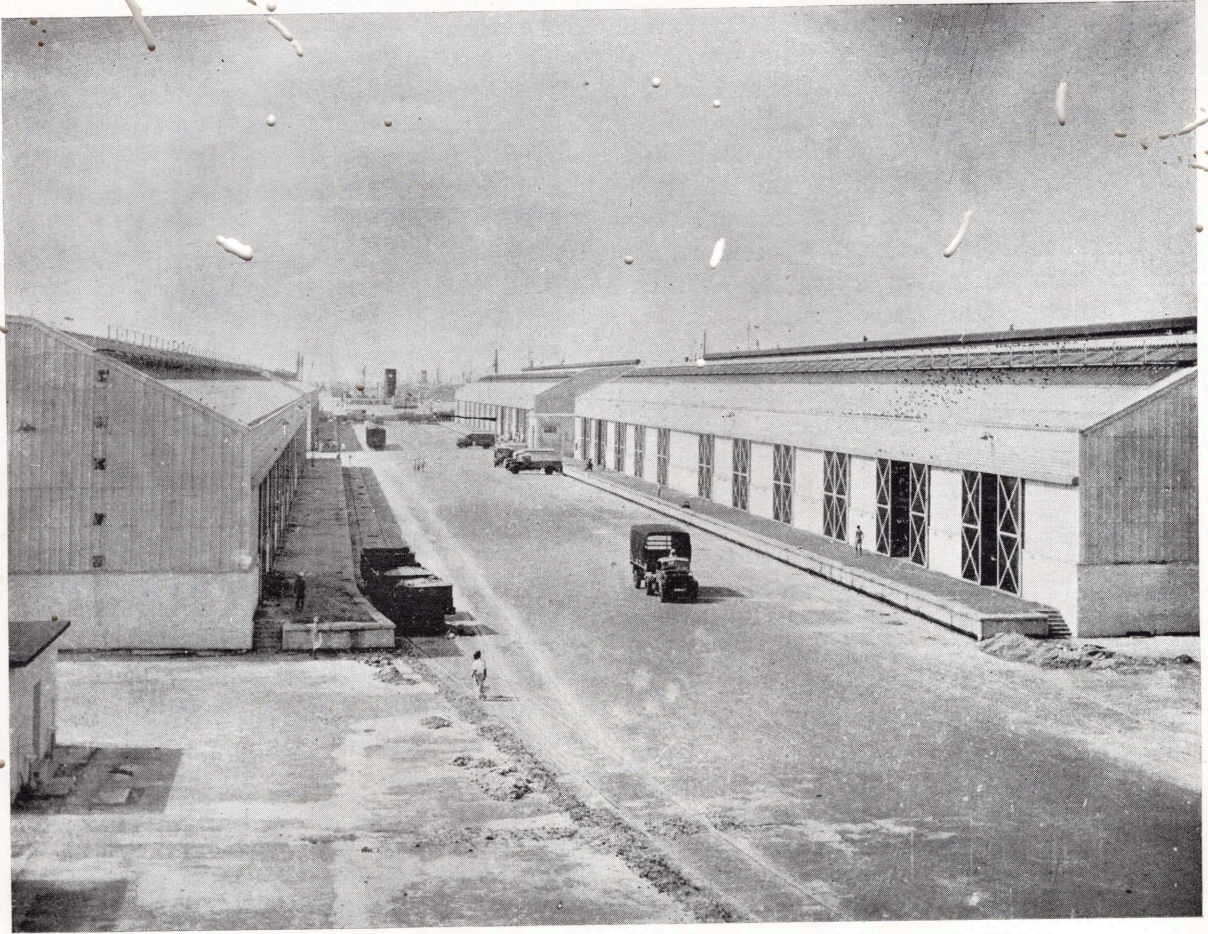
Lastly language analyses showed that misunderstanding the nature or logic of language was the source of much confusion. One of the frequent sources of error is the tendency to assume the existence of ontological objects for all grammatical subjects. For instance, I use the word "I" to refer to myself from childhood to old age. Careful observation would record that there is nothing in common between my childhood psychophysical condition and my old-age psychophysical condition, but we assume that since we use the same word "I" there must be an objective ego which is self-identical and common to my childhood and old age even if I cannot observe this. The Buddha was one of the earliest in history to detect this source of metaphysical error when he stated that words like "I" and "soul" were merely "conventional forms of speech (lokaniruttiyo) and that we should use them without being misled by the belief that they stand for entities".

But this modern linguistic philosophy has failed to satisfy those who looked to philosophy for an answer to the deeper problems of life. The following statement seems to represent the predicament of the student of theology when faced with positivist philosophy: "I teach philosophy in a theological college... Philosophy, it seems, is not the discovery of profound truths about the universe, unattainable by the methods of the special sciences. It is the logical investigation of the concepts of common sense, of science, of history, of ethics, of law, and (I might add) of religion and theology. All this no doubt, is very interesting, and very valuable

in academic circles, but what worries me is whether it is the sort of thing we ought to teach here. In the old days some of us thought that philosophy could prove the existence of God, and so on, but I agree with you that all such hopes were delusory and based on mistaken logic"—Flew and Macintyre, *New Essays in Philosophical Theology* (London, 1955), p.12. But it is a predicament common to many modern men who find themselves face to face with their solitude and anguish where traditional philosophy (or modern positivism) or religion is of no avail in the choices and decisions that face them in the serious business of self-conscious living. They have lost faith in absolute or objective values. Some in desperation believe themselves to be the creators of their own values for which they alone are responsible. The "theistic" (Kierkegaard, Marcel) and "atheistic" (Nietzsche, Sartre) Existentialists constantly harp on this theme.

The *angst* of the Existentialists has something in common with the experience of *dukkha* (suffering) of the Buddhist although the latter need not necessarily occur in crisis situations such as most Frenchmen experienced under the German occupation. But whatever the diagnosis may be, the remedies are poles apart. Buddhism does not deny the uniqueness of each individual who has to solve his own problems on his own, but it does affirm that life's basic problems are common to all men and the solutions are not arbitrary as would appear to be the case with many of Sartre's characters who act irrationally and absurdly.

Buddhism is also, as I see it, the only philosophy today which can stand up to the criticisms of Analysis and Positivism; and unlike the latter, it offers a positive philosophy of life on the basis of a verifiable theory about the nature and destiny of man in the universe, although verification here is not narrowly defined so as to confine it to sense-experience alone. Its strength also lies in the fact that it can account for some of the authentic findings of Psychological Research, which give added confirmation to it.



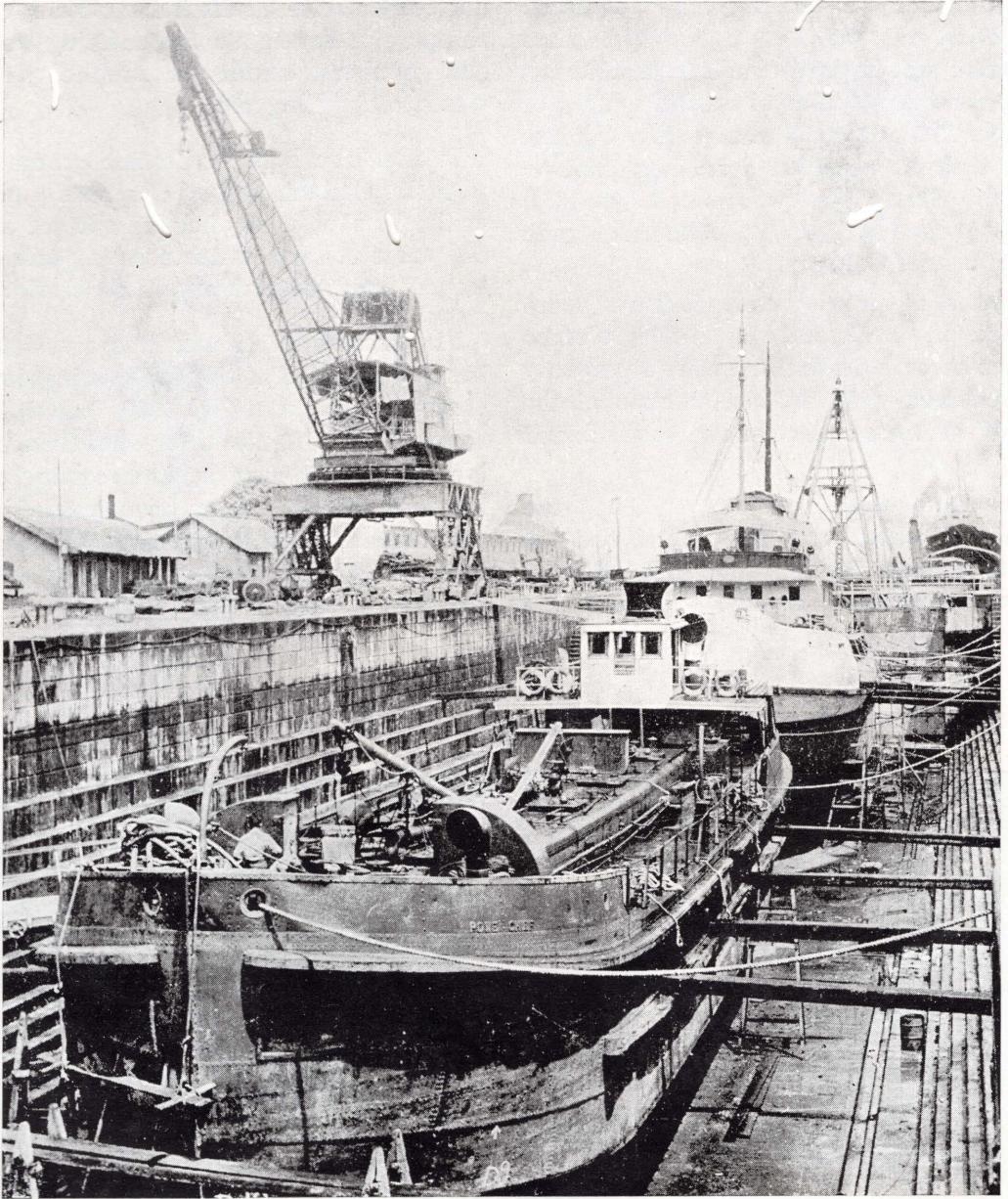
A new Quay at the Colombo Harbour

## A New Chapter in the History of the Port of Colombo

STANLEY JOSEPH

THE forthcoming nationalisation of the Port of Colombo will mark a unique event in its long history. As early as 300 B. C., Greeks, Romans, Persians voyaging in search of the fabulous wealth of the East made the bay of Colombo their rendezvous to exchange merchandise and sail back with the gems and spices of the island. In the 15th century the Arabs made Colombo the seat of their trading activities.

In 1505 seven Portuguese caravels on their way to Goa were driven by storm to seek shelter in the bay of Colombo. The Portuguese returned a few years later to erect a stockade and a trading station on the rocky headland thrown out into the sea by the bay. For over a century Colombo remained the chief port of Portugal's maritime possessions in Ceylon.



Dry Dock at the Colombo Harbour

With the succeeding Dutch and early British periods, Colombo attained increasing prominence on the sea lanes of the East. It is recorded that in 1830, 130 vessels of an aggregate tonnage of 20,000 made use of the open anchorage. During its early history

Colombo 'harbour' was nothing more than an open roadstead exposed to the fury of the monsoon. The approaches to the 'harbour' were very hazardous. Sunken rocks, sandbanks and coral reefs beset the unwary navigator. The hazards were such that in 1869

when the trade of the port had increased thirteenfold over the 1830 figures it became imperative that improvements be carried out to give some protection to vessels calling at Colombo. The proposals for the development of the harbour received a further impetus when the Suez Canal was opened in 1869, thereby opening up additional trade possibilities for Colombo.

A series of development schemes were launched in 1874 and by 1906 Colombo Harbour became for the first time a perfectly sheltered port with the construction of the North-West Breakwater (known as the Island Breakwater).

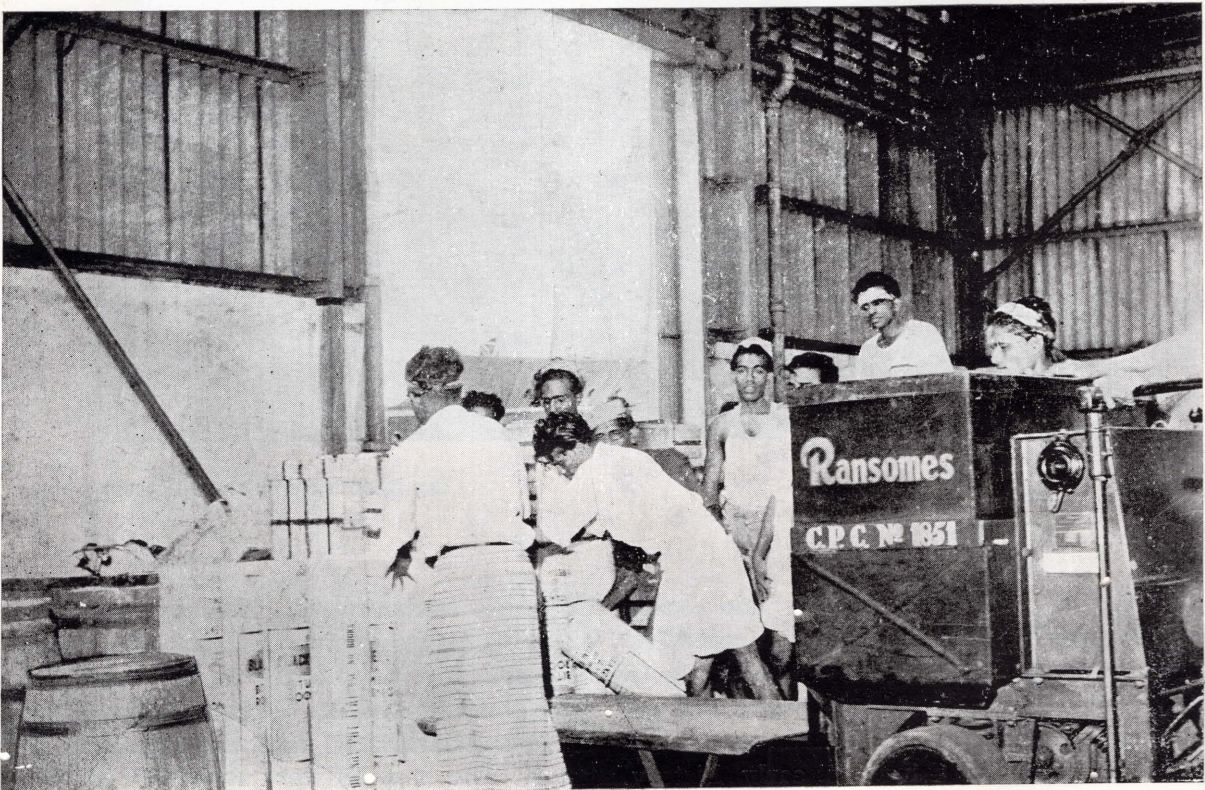
Thereafter the development of the Colombo Harbour was very rapid and by 1935 its general configuration had changed beyond recognition. Colombo now became a

perfectly sheltered harbour offering world shipping a haven for replenishing depleted coal bunkers, taking in supplies of good water, victualling, etc.

In fact, the Port of Colombo came to be popularly known as the "Clapham Junction" of the East with its enclosed surface area of 643 acres of calm water forming one of the largest artificial harbours in the world.

The second world war was a serious setback to the pace of the engineering development of the port. In 1950, however, the second major Port Development Scheme was launched. The new scheme costing over a hundred million rupees has provided alongside berthing facilities to cargo steamers and has brought the Port of Colombo into the frontline among modern ports.

Unloading cargo at a Warehouse in the Port of Colombo



Although the Ceylon Government's programmes for the development of the Port of Colombo had worked splendidly where repair, rebuilding and modernising the port were concerned, the administration of the port encountered a serious setback in recent years when confronted with the opposing self-interests of the employers-stevedores, landing and lighterage companies—and the employees, the labourers employed in the port to load and unload cargo and provision ships.

The Government was compelled to render aid on a patchwork basis to meet labour crises as they came up. Neither the Government nor the competing private companies could evolve a permanent policy designed to serve the interests of both the employers and employees. Continued emphasis by the employees on the urgency of making adjustments by the employers in the wage-structure, built up a growing opposition among the employers to grant even what was deemed equitably due to the employees. The deftness shown by the port operators in defending their interests by not conceding the periodic demands for wage increases made by the labourers bred dissatisfaction and consequent labour unrest. The impasse threatened to affect the economic interests of the country substantially by slowing down and often stopping the even flow of exports and imports from and into the country.

In the sterile rule of defenders of their interests the private entrepreneurs found it increasingly difficult to harmonize their self-interests with those of their employees. Clearly the time had come for a change and the Government was compelled to intervene in the national interest to ensure that the operation and administration of the Port of

Colombo were not jeopardised by opposing factions each bent on promoting their sectional interests.

The Port of Colombo in its administration and functioning urgently required a complete re-organisation. The immediate need was for creating a framework in which an unified organisation could be built up in the Port of Colombo so that maximum efficiency could be secured in its working. Nationalisation of the port was the only possible answer in the conditions to which the port of Colombo had been allowed to deteriorate and the Government decided to introduce a Bill to provide for the establishment of a State Corporation which will undertake all cargo handling operations hitherto performed by private operators. The Corporation will also assume full responsibility for conditions of labour, work and welfare in the port.

The private establishments in the harbour created considerable confusion in the functioning and operation of the services owing to the multiplicity of contractors and sub-contractors leading to fragmentation in the control and distribution of labour. By the act of nationalisation all private establishments in the harbour will be eliminated and the single authority for carrying on the work of the port will be the Port Corporation.

The nationalisation of the Port of Colombo must naturally set off an economic chain reaction producing a contented labour force closely integrated with the country's economy, producing skill, activity and enterprise, in keeping with the aims and aspirations of their own labour federations. Security of tenure of their employments and the receipt of steady wages are bound to improve their economic conditions. A new chapter in the history of the Port of Colombo opens.

# Trade Unionism in Ceylon

V. SARVALOGANAYAGAM

FROM the point of view of the growth and development of Trade Unions in Ceylon, its history can conveniently be considered under 4 periods, viz. :—

1. period prior to 1935, the year in which the Trade Union Ordinance was promulgated,
2. from 1935 to 1946,
3. from 1947 to 1956,
4. from 1956 to the present day.

The earliest agitation for better conditions of work and wage regulation came not from any association of workers but from the Ceylon National Congress which was dominated by what would be called in Ceylon as the upper classes. This congress, influenced by the Ceylon Workers' Welfare League under the leadership of Sir Ponnambalam Arunachalam demanded in 1919 that (a) labour laws should be amended by the elimination of all provisions which do not fully recognise labour as a form of social service and labourers' welfare as of greater importance than the production of material wealth, (b) criminal penalties imposed on labour for breaches of civil contracts should be removed, (c) child labour should be abolished, (d) there should be compulsory education of children, (e) minimum wages and hours of work should be fixed and regulated, (f) the right of association should be granted to workers, (g) good working and living conditions should be ensured to workers and finally (h) maternity benefits should be granted.

During this time there was formed the Ceylon Workers' Federation which was also a "middle-class" organisation under the leadership of Sir Ponnambalam Arunachalam and Mr. D. B. Jayatilaka for betterment of

workers and not a federation of Trade Unions as the name would seem to imply.

## Middle Class Agitation

THIS early phase of the middle class agitation and organisation to promote the welfare of labour, however, did not result in the rise of Trade Unions. It was at best the attempts in the right direction of a conscientious middle-class. It is significant, however, that even when the working class by itself came to demand its rights, it had to be led by a section of the educated middle-class. The ignorance and illiteracy of the workers in addition to the fact that the country was administered through the medium of an alien language, English, made it imperative perhaps that the leadership of the working class should come from outside its ranks.

The beginning of a working class movement of any importance may be traced to the inauguration of the Ceylon Labour Union on October 10, 1922. This union under the leadership of Mr. A. E. Goonesinha, drawing its membership from among the working class population of the City of Colombo adopted far different tactics from the conciliatory and constitutional attempts made by the Ceylon Federation of Workers. The Ceylon Labour Union, almost from its inception, called out a number of strikes.

On February 15, 1923, there began a strike amongst the Railway workers which soon spread to the Harbour and Wellawatte Mills and some engineering firms in Colombo. It involved well over fifteen thousand workers and was considered to be one of the most important strikes that occurred during the first half of the 20th century.

From the year 1923 the Ceylon Labour Union began to make fast progress. It not only

gained strength in the City of Colombo, but spread its influence to provincial towns too. Branches of this union were formed in Badulla, Nawalapitiya and Negombo. During this period some other Trade Unions also made their appearance. Among them were the Ceylon Printers' Union and the Ceylon Naval Workers' Union.

The year 1926 which marked the general strike in the United Kingdom witnessed in Ceylon too some important strikes. In August that year the Wellawatte Mill workers struck over the dismissal of two labourers. This strike lasted for nearly two months. The Wellawatte Mill was the hub of trade union activity in the city in those days. This mill enjoyed this position till the late forties.

While Mr. Goonesinha held sway in the city, an Indian journalist Mr. K. Natesa Aiyar who was a member of the country's legislature began to organise the immigrant labour resident on the estates. He founded the All-Ceylon Indian Estate Labour Workers' Federation and the Ceylon Indian Workers' Federation. These two organisations controlled by Natesa Aiyar adopted conciliatory and constitutional methods to achieve the objects and no instances of strikes were heard of during this period.

### Trade Union Congress

IN August, 1928, an important development in the Trade Union Movement of the Island was witnessed. It was in this month that the All-Ceylon Trade Union Congress was inaugurated. The formation of this Congress was greatly influenced by the British Trade Union Congress. On the advice of A. A. Purcell, a Labour Member of the House of Commons who had come to India and Ceylon from the British Union Congress to render assistance to the workers in these countries to form themselves into proper organisations, Mr. Goonesinha attended the Imperial Labour Conference held in Britain in June, 1928. On his return the All-Ceylon Trade

Union Congress held its first session. There is some difference of opinion as to how many Trade Unions were affiliated to this Congress. It was claimed by the Congress at that time that about 22 organisations were represented in the Congress, but it was officially estimated that only 7 were affiliated to this Congress. It would be idle to pretend that these unions were well controlled and properly organised, but what is significant is that before the Government itself had recognised the importance of Trade Union movement, trade unionism had made great progress and tended towards the formation of a united workers' organisation to co-ordinate and control the work and activities of the Trade Unions.

This Congress adopted a resolution which demanded :—

- (a) The right of combination and the legal recognition of Trade Unions.
- (b) Workmen's Compensation and Employers' liability for its payment.
- (c) Minimum wages.
- (d) Regulation of hours of work.
- (e) Arbitration Courts.
- (f) Superannuity.
- (g) Housing and rent restriction.
- (h) Maternity benefits.

It is significant to note that most of these demands have been acceded to during the course of the last 30 years.

In 1929 there occurred the Tramway strike, during which the Maradana Police Station was burnt down, which saw A. C. T. U. C. at the zenith of its popularity among the workers in Colombo. Somewhere about this time Mr. Goonesinha, the militant and uncompromising leader of the working classes of the mid twenties, began to change his tactics. Mellowed by the passage of time perhaps and sobered by the experience gathered, he began to resort to conciliatory methods rather than to strike action. In June, 1929, the All-Ceylon Trade Union Congress

entered into an agreement with the Employers' Federation of Ceylon by which the parties agreed to follow a defined procedure for the peaceful settlement of disputes. In cases of failure the congress undertook not to call a strike without giving at least 7 days' notice in writing to the Federation.

### Satyagraha—A New Method

IN 1931 the All-Ceylon Trade Union Congress struck work at the Times of Ceylon. This strike lasted for over 3 months and aroused considerable interest in the city. A significant feature of the strike was the Satyagraha adopted by Mr. Goonesinha on April 10, 1931. This Satyagraha, which took the form of a fast unto death, was to induce the "black legs", who were helping the Management, to refrain from breaking the strike. He broke his fast, after 5 days' Satyagraha, on April 14, in the afternoon after obtaining an assurance from the "black legs" that they would not help in the breaking of the strike.

Another significant feature of the strike was the prohibition of peaceful picketing by the Magistrate of Colombo. The picketing was at the Times of Ceylon. A large number of picketers, members of the Gandhi Sangam, were arrested and prosecuted for peaceful picketing. This order lapsed after 14 days.

During the course of the Times of Ceylon strike, persistent demands were made for the promulgation of the Industrial Disputes (Conciliation) Ordinance. This Ordinance which sought to provide for the investigation and settlement of disputes was promulgated on March 29, 1931. Under this Ordinance, Commissions and Boards were to be constituted to investigate disputes and to endeavour to effect settlements. Arbitration under this Ordinance was voluntary.

### Marxist Influence

WITH the dawn of the thirties, Marxist influence began to be felt in the Labour ranks and soon Mr. Goonesinha was ousted from

his pedestal. In 1932 the Wellawatte Mill Workers' Union was organised with Dr. Colvin R. de Silva as President and Mr. Vernon Goonesekera as Secretary. This union called out a strike in 1933 and about 1,400 workers were out on strike for nearly 6 months. Ironically enough the erstwhile champion of strikes, Mr. Goonesinha, was opposed to the strike at this time.

It is also of interest to note that in May, 1934, the first Pan-Asian Labour Congress was held in Colombo at the Ceylon Labour Union Headquarters.

The promulgation of the Donoughmore Constitution and the introduction of universal adult franchise had their influence on the fortunes of the Trade Union Movement in this Island. The worker who was a nonentity up to this time became an important figure. He had the vote. This was an irresistible factor with politicians and the Marxist leaders soon took advantage of the situation. The impact of politics on trade unionism may be said to have begun at this time.

The haphazard development of these trade unions unorganised and uncontrolled, and the realisation on the part of the Government that the right of the workers to organise should be recognised led to the enactment of the Trade Unions Ordinance in 1935. It was framed to give these Trade Unions legal status and define their rights and liabilities.

Thus ends the first phase of Trade Union development, a phase which may in a way be termed "the Goonesinha era" and which witnessed the awakening of working class consciousness and consequent organisation of these workers in unions to protect and promote their interests—an awakening which was due as much to the efforts of Mr. Goonesinha as to the realisation on the part of Labour that their interests should be promoted and protected.

### Second Phase

THE year 1935 marks not only the second phase of our narrative, but also the beginning



of the history of organised trade unionism in Ceylon. The Trade Union Ordinance, No. 14 of 1935, made it compulsory for Trade Unions to register themselves. The registration is performed by the Registrar of Trade Unions who is the Commissioner of Labour ex officio. The law entitled a Trade Union to acquire and hold property, to sue and be sued, in its registered name and gave Trade Unions the same legal rights in relation to liability for tort as in England. The provision for compulsory registration was made perhaps with a dual motive. On the one hand it assisted Trade Unions to develop on an organised continuing basis instead of an ad hoc formation just prior to a strike and subsequent dissolution. On the other hand the State sought to prevent mushroom Trade Unions and their irresponsible actions.

The passage of the Trade Union Ordinance would normally have led to the formation and the registration of a number of Trade Unions, but strangely enough Trade Unions did not show much activity during the early years of the administration of the Ordinance. The first Union to be registered under the Trade Union Ordinance was the Employers' Federation of Ceylon, which was registered on January 31, 1936. The first association of workers to be registered under Government was the Sri Lanka Chauffeurs' Association which was registered on February 7, 1936. Subsequent to that the Ceylon Mercantile Union, the Ceylon Labour Union, and the Ceylon Trade Union Congress were registered. The first Trade Union catering to the interests of the plantation workers to be registered was the Ceylon Indian Estate Workers' Federation which was registered in January, 1940. In July that year the Ceylon Indian Congress Labour Union was also registered.

The first phase of Trade Unionism was mainly centred round the City of Colombo.

The second phase witnesses the extension of Trade Union activity to the plantation areas. This phase is mainly of Trade Union activity and industrial relations in the plantation areas.

### Unrest on Estates

TRADE Unions in the first four years after the introduction of the Trade Union Ordinance were not very active and industrial relations were generally peaceful; but in the year 1939 widespread unrest among the estate labourers was manifest. It was evident that estate labourers who had for more than a century of employment been docile and amenable to discipline were now reacting to the forces of labour consciousness which had produced unrest in the other parts of the world. This consciousness was accentuated by the anxiety that prevailed among the Indian Labourers with regard to the action of the Government in discontinuing non-Ceylonese daily paid employees. This was construed to be an anti-Indian bias on the part of the Ceylon Government. This consciousness on the part of the Indian immigrant labour took definite shape with the arrival of Pandit Jawaharlal Nehru as an emissary of the Indian National Congress. He advised the Indian labour to combine for their mutual protection and this resulted in the formation of the Ceylon Indian Congress Labour Union.

Although Trade Unions were legally recognised, the employers particularly in plantation areas were unwilling to recognise or to negotiate with these Trade Unions. They viewed these Trade Unions with suspicion and prevented these Unions from organising the estate labour and forming Branch Unions in the various Estates. This naturally led to reaction among the workers and resulted in a strike.

*(To be continued)*



A view of the inaugural meeting of the Italo-Ceylon Cultural Centre held at the Palazzo Brancaccio in Rome on Monday, March 31

## Italo-Ceylon Cultural Centre

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THE inaugural meeting of the Italo-Ceylon Cultural Centre was held on Monday, 31st March, 1958, at Palazzo Brancaccio in Rome. Palazzo Brancaccio is the headquarter, of the Institute for the Middle and Far East (I. S. M. E. O.) under whose auspices the Cultural Centre was formed.

The President of the Centre is His Excellency Dr. G. B. Cuneo, former Minister for Italy in Ceylon, and the Secretary is Mr. N. Balasubramaniam of the Ceylon Legation, Rome.

His Excellency Mr. H. A. J. Hulugalle, Minister for Ceylon in Italy, who addressed the large gathering, presented to the

I. S. M. E. O., on behalf of the Government of Ceylon, certain exhibits from the National Museum, Colombo.

Dr. Cuneo, the President of the Centre, in the course of his address, referred to the numerous links that exist between Italy and Ceylon. He expressed the hope that the new Cultural Centre will help to strengthen the bonds between the two countries.

Dr. A. Giuganino, Vice-President of the I. S. M. E. O., who was deputising for Professor Tucci, the President, also addressed the meeting.

A programme of Ceylon music and an exhibition of Ceylon films followed.

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