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VOL 39 NO. 5

COLOMBO

MARCH 15th 1960

Colombo South Constituency

IT is beyond question that the Colombo South Constituency is the most enlightened and politically conscious of the One Hundred and Forty Five Electoral Divisions in Ceylon. Its residents are almost all educated people belonging to the various communities with a sprinkling of the labour class. There are no shanties as such in Colombo South. Some of Ceylon's best residences are to be found here occupied by the wealthy and the professional men and women. Besides that it can boast of having some of the best known Schools, Colleges, Convents, Churches and Temples belonging to all denominations. Knights of the Realm, eminent Judges, Doctors, Lawyers Engineers,



Merchants and others, live in Colombo South. In every way the constituency has the cream of Ceylonese, European and Indian society.

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Among those who represented this Constituency in the past were outstanding public men. The late Sir. James Peiris was its first Member, later his place was taken by Dr. E. A. Coorey, a leading medical man. Mr. R. L. Pereira, Advocate, also represented this Constituency for a short while. For the purpose of the present Election the electorate has been enlarged a bit and extends up to the Wellawatte Bridge along the Colombo-Galle Road with 42,000 voters. It is a multiple constituency. This was done to enable a

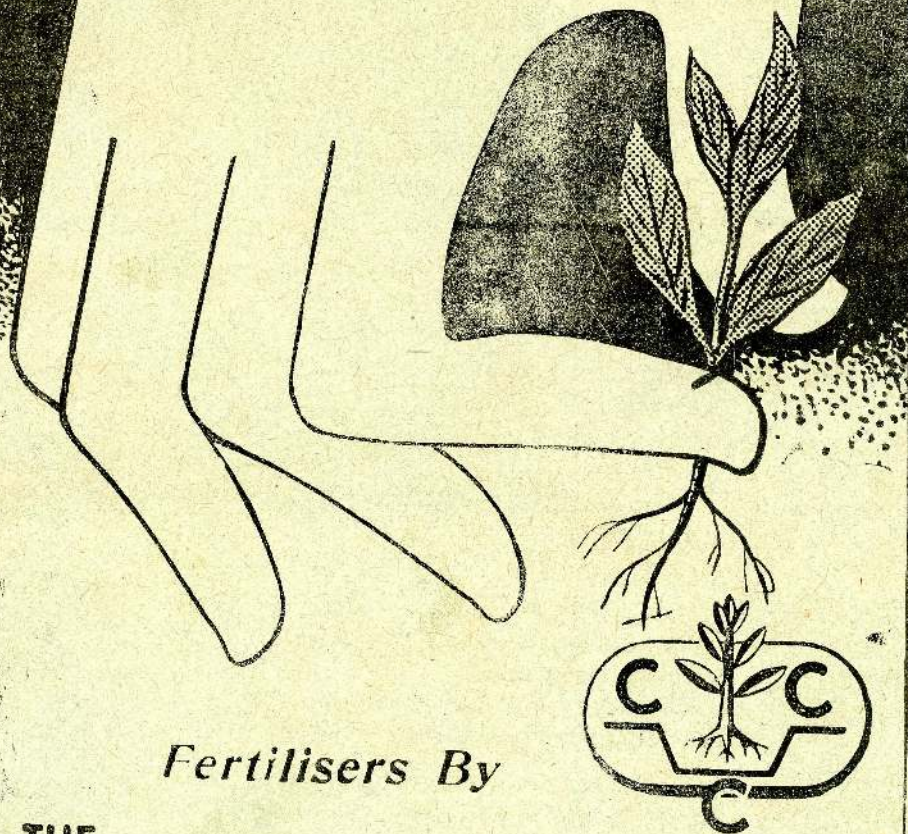


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VOL 39 NO. 5

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CHOOSING A CAREER TO-DAY

ONE of the most controversial problems facing the majority of educated youth in the East today is, undoubtedly, the question of selecting a career.

There are some who through good fortune and influential connections secure congenial vocations. Among this class may be found the sons of rich business men who walk into ready-made employment and secure lucrative financial returns through little or no effort of their own. There are others, not so fortunately placed, who with admirable qualities of perseverance seize time and opportunities with advantage, enlarge their knowledge and efficiency by study, and work their way up in life from humble beginnings.

Too often is it found that even the products of public schools and universities regard the Church, the Law, the Defence Forces and Medicine as the only careers of any importance while agriculture and commerce, the life line of nations, and the technical sciences are regarded as callings unworthy of consideration in the higher fields of study. This is because the average youth has never had these subjects presented to him in proper perspective nor has the fascination and importance of such pursuits been brought home to him by proper guidance. Hence by far the greater number of young men, not well placed financially and lacking proper education and guidance merely drift into minor trades and occupations and having drifted remain there—human misfits in a world full of opportunities.

These being the only ones who call for guidance and assistance, the question arises what should be done to salvage the youth of this unfortunate category, and who should shoulder the responsibility? The solution is broad-based and calls for State help as well as the active co operation of all wealthy citizens.

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When it is realized from an economic standpoint that the intelligent application of Capital and trained Labour in agriculture, commerce and technical pursuits are determining factors in national and international prosperity, it becomes plainly evident how great a part can be played by the resources of the rich in order to maintain a balance in the social and economic structure of a country. It follows, therefore, that a free investment of superfluous capital in the training of young educated people in these important lines is bound to go a long way in the economic up lift of a country, particularly in underdeveloped countries like Ceylon. Then only can the unfortunately placed educated youth of to-day and to-morrow be able to choose the right calling, make good in life and help their own country to stand on an independent footing eschewing all foreign aid, the liabilities attached thereto, and the tendency to succumb to foreign dictation.

The need is urgent and neither individual necessity nor lost world markets can afford to wait for propitious times to help educated youth into right channels of service. Agriculturists, scientific workers and businessmen of the future must therefore be trained and equipped like the doctor, the lawyer and the engineer in their particular calling in life guided and assisted by the State as well as Associations of wealthy people of all classes as no individual government or financial Association is capable of shouldering such a gigantic and broad-based national responsibility.

It is necessary, therefore, in the face of intense world competition, technical advancement in fields of science and the struggle for survival that private enterprise must endeavour to co-operate with the State by encouraging the more urgent and constructive channels of learning and employment like agriculture, commerce and technical pursuits. Greater emphasis on industrialisation alone can serve no purpose in predominantly agricultural countries where millions of poor starve, the rich grow richer and the poor poorer. It is absolutely essential, therefore, that the resources of the rich should be shared with the poverty of the poor.

Alas, ill fares that land where wealth fills the spacious vaults of a few and plays no part in the primary economic needs of poor fellow citizens. Food being of primary importance for the survival of life, increase of production and the contentment of the masses, it can easily be seen that industrialisation plays only a

secondary part for those who comprise the bulk of Eastern people.

Ceylon being an underdeveloped agricultural country and largely dependent on other lands for the bare necessities of life, it is apparent that the advancement of agriculture, commerce and technical know-how along scientific lines must now make a stronger appeal to our educated youth when choosing a career.

Gone are the days of scramble for the mere attainment of academic distinction; the future belongs to young men with a scientific background who are willing to fit themselves into occupations more essential for the needs and welfare of the common man. In commerce and technical pursuits, such as agriculture, dairy farming, horticulture and the more specialized modern sciences of Atomic and Electronics are fields of service capable of developing more helpful qualities of character among our young men than indulging in the disruptive forces of indiscipline, nurtured by dubious standards of home training, base political influences and an utter lack of moral and spiritual values in life.

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The Battle Before us

WE are poised today before the crossroads of our country's destiny. The future of our country is in our hands and unless we use the power of our vote wisely, we risk the chance of never being able to vote again.

The choice before us is whether we should go RIGHT or LEFT. Those who vote LEFT are the anti religious group, the anti-friendly group, the communal agitators and the strikers.

The question of the LEFT offering us something better than the RIGHT is mythical, for the RIGHT can give us all what the LEFT offer and more. The only difference is that the RIGHT will do so democratically and lawfully whereas the LEFT will do it drastically with scant attention to the various problems that have to be evened out.

To the LEFT, all those who are not with them are Capitalists. To the RIGHT all those who are not with them are Communists. The

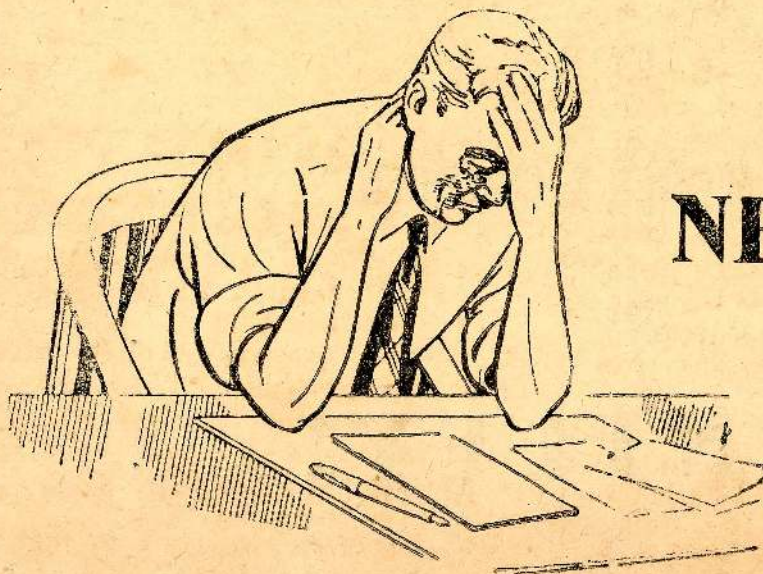
LEFT say that Religion is the Opium of the Masses and must be exploited. The RIGHT ensure freedom of worship and non-interference.

The LEFT promises an immediate extinction of the Private Trade. The RIGHT assures its continuance. The LEFT were unanimous in the Nationalization of the C. T. B. and the Port in the present way which is resulting in millions of rupees being lost to the country. The RIGHT offers a co partnership arrangement in Public Utility Limited Liability Companies.

The LEFT wants to take away incentive and initiative from the people by making every Man Woman and Child, Governments Servants. The RIGHT desires to preserve the freedom of the individual and dislikes the regimentation of the community into Communes as is done in China and Russia.

The RIGHT desires to send our Goods across our Island shores instead of our soldiers.

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The Battle Before Us

(Continued from page 3)

The RIGHT desires to send our Goods across our Island shores instead of our soldiers. THE LEFT prefers to send our man power abroad instead of our Goods as was evidenced when the L.S.S.P. sent a contingent to work on the roads in Yugoslavia.

The RIGHT is for Industrialization. The LEFT is for Appropriation. The LEFT is for the suppression of religious education in all Schools. The RIGHT wants each Child to be taught the religion of its Parents.

The LEFT wants to make each Child a Spy in the Household of their Parents. The Right desires to conserve and safeguard the Domestic Unit and Pattern of Life. The RIGHT is for peace and tranquility. THE LEFT is for Bloodshed, Revolution and Liquidation.

THE RIGHT are interested in economic and industrial issues. The LEFT is interested only in fanatical and communal issues. To the RIGHT you are first a Ceylonese. To the LEFT you are first a Tamil, Muslim or a Sinhalese.

The LEFT wants Free Trade with China and Russia which is really the dearest as you end up by parting with your Body and Soul for a little Credit. The RIGHT wants Free Trade with the West as It preserves our Independence.

Do not be selfish and Vote only in your own Personal Interests. Think of the Country as a whole and examine your conscience, before you Vote. If any Party can assure you of the following vote for it.

- (a) Will the Party represent the interests of the Community as a whole instead of only the Major or Minor Groups.
- (b) Will the Party ensure your being able to bring up your child in the religion of your choice, the School of your choice, and in the medium of your choice.
- (c) Will the Party assure freedom of worship to all.
- (d) Will the Party afford equality of opportunity to Ceylonese or will they be narrow and prejudicial in their views and discriminate between communities.
- (e) Will the Party be capable of justice and fair play without being influenced by the fact as to whether the person on trial is rich or poor.
- (f) Will the Party offer freedom of opportunity and work for all or will the be

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restrictions and regulations against the free choice of one's vocation.

- (g) Will the Party govern this country by Ceylonese and for the Ceylonese or will the governing Party merely be the Puppet of some foreign country.
- (h) Will the Party consider the minorities of this country as equal partners or will there be discrimination based on religious or communal issues.

If you are satisfied that any Party can offer you ALL or nearly all 'Yes' answers to the above questions then vote for it, for by doing so you will clearly indicate that you are a True Son or Daughter of Lanka who has the over all interests of the country at heart instead of any narrow prejudicial views.



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The Department of Industries

FOR this Department to function efficiently several changes are necessary. Firstly the practice of sending out Clerks and Junior Officers to collect statistical information with some mature Senior Official who can go round the Factory and offer some intelligent advice, should be stopped. To supervise, and recommend industrial improvements and undertakings it is very necessary that experienced, senior, mature officers go out on the field and actively help industrialists in their various problems both personal and official.

Industry is not built up by a Gestapo Police Force on the field or constantly harassing industrialists with destructive criticism, but rather by friendly, honest discussions at all levels between the Department and the Industrialist.

Let us ask the Director of Industries frankly as to how many personal intensive visits he has paid Industrialists in the Private Sector to ascertain their problems, assess their difficulties and suggest ways and means of cutting down waste, streamlining their factories or complying with minimum safety standards? Let us stop this puppet control from the chairs of these self appointed officials and instead request them to give up this proud disdainful attitude where every Industrialist in the Private Sector is treated as a Capitalist waxing rich at the expense of the State and the Worker.

Cannot some one take the Department out of the rut it has fallen into? Is it due to the example given from the top that executives there feel it below their dignity to pay friendly courtesy visits to the Private Sector and encourage them in their enterprises.

Allegations and counter allegations are often raised by Industrialists against each other upon statistics obtained by tired, hard-worked Departmental Clerks whereas one visit by a top official to any one of these places would immediately resolve the situation and crystallise the truth of the matter. Instead of that, much acrimonious correspondence is permitted and even encouraged by the attitude of certain officials in the Department when a friendly visit would nullify all the ill-will.

We earnestly request the Department to adopt a more realistic policy towards Industrialists and treat them as Partners in the wider

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expansion programme of Ceylon instead of as poor step sons who should be discouraged at every turn and corner.

It is also a sad reflection on the part of the Department that their filing systems are open to abuse and confidential files are made available to interested parties at a premium. Statistical information, production records and other items of a valuable competitive nature cannot be kept confidential by the Department due either to inefficiency or corruption. The Department knows best.

With the impending change of Government let us earnestly hope there will be a change of places and positions for them by means of a thorough cleaning up campaign.

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Fruits of Folly

By HONEST JIM

IT was reported in the press that 40,000 SSC students are jobless today. The vote catching cry of the power hungry putrid politicians was 'Free Education from the Kindergarten to Varsity'. Their only interest being the vote and the seat but with absolutely no thought or love for the country, they could not or would not realise the every measure that had a financial implication was governed by that inscrutable economic law of supply and demand. Is it then a wonder that there are so many as 40,000 SSC young men jobless? Was the move an expression of a real genuine desire to give every village boy an opportunity similar to that enjoyed by the sons of the rich, in the field of education? Opinion is divided. Many are of the view that it was a subtle move aimed at the destruction of Christian Educational Institutions

which were an eye-sore to those who could not compete with them, on the one hand and a sop to the red Cerberus on the other. The proof of the pudding is in the eating and we see today where this 'Free Education' has lead us to.

The various moves by different people we see, even today, to kill off the Christian Schools and which may be likened to the efforts of a Kattdiya to adopt the technique of the 'dahaata paliya' shows that the hydra headed monster is still with us. Like the boys in the pears soap advertisement, these religious fanatics, piebald nationalists, and namby pamby politicians, who have nothing with a maithriya base to offer in the interests of the Country, will never be happy till the Christian Schools are wiped out or at least the Christian Character of the Christian denominational schools is destroyed.

There are in Ceylon, a number of National Fathers - Fathers of this, that and the other. What has the Father of Free Education Kindergarten to the Varsity, the pedlar of the fake pearl has to say about the plight of the jobless

JOHN CITIZEN DISCOVERS WHY beer is best

CITIZEN My doctor tells me to drink beer. May I ask you a few questions?

EXPERT Certainly, anything you like.

CITIZEN Well, you are an expert brewer. You ought to know what beer is made of and why it should do me good.

EXPERT I certainly do.

CITIZEN I see they advertise that beer is brewed from the finest malt, hops, and yeast, is that true?

EXPERT Yes, For hundreds of years pure barley-malt has been recognized as one of the purest and most digestible forms of nourishment.

CITIZEN And why are hops used?

EXPERT Hops not only give a delightful flavour but act as an appetizer and a magnificent antiseptic.

CITIZEN Antiseptic?

EXPERT Yes. Many medical testimonies endorse this, and during certain epidemics in by gone years beer was made compulsory on account of its nutritive and antiseptic qualities.

CITIZEN That's interesting—and why is yeast good?

EXPERT Surely you don't need an expert on tell you that yeast is now known as one of the greatest rejuvenators and restoratives.

CITIZEN Yes, I've heard that.

EXPERT Well, there you've got it. In British beer you get the perfect combination of the finest food value possible. It is a body-builder and restorative, an antiseptic against most common ailments, and full of nourishment in the most digestive form. Our country has thrived on it from time immemorial. So will you. Your doctor is right.

CITIZEN Why has beer become so popular of late?

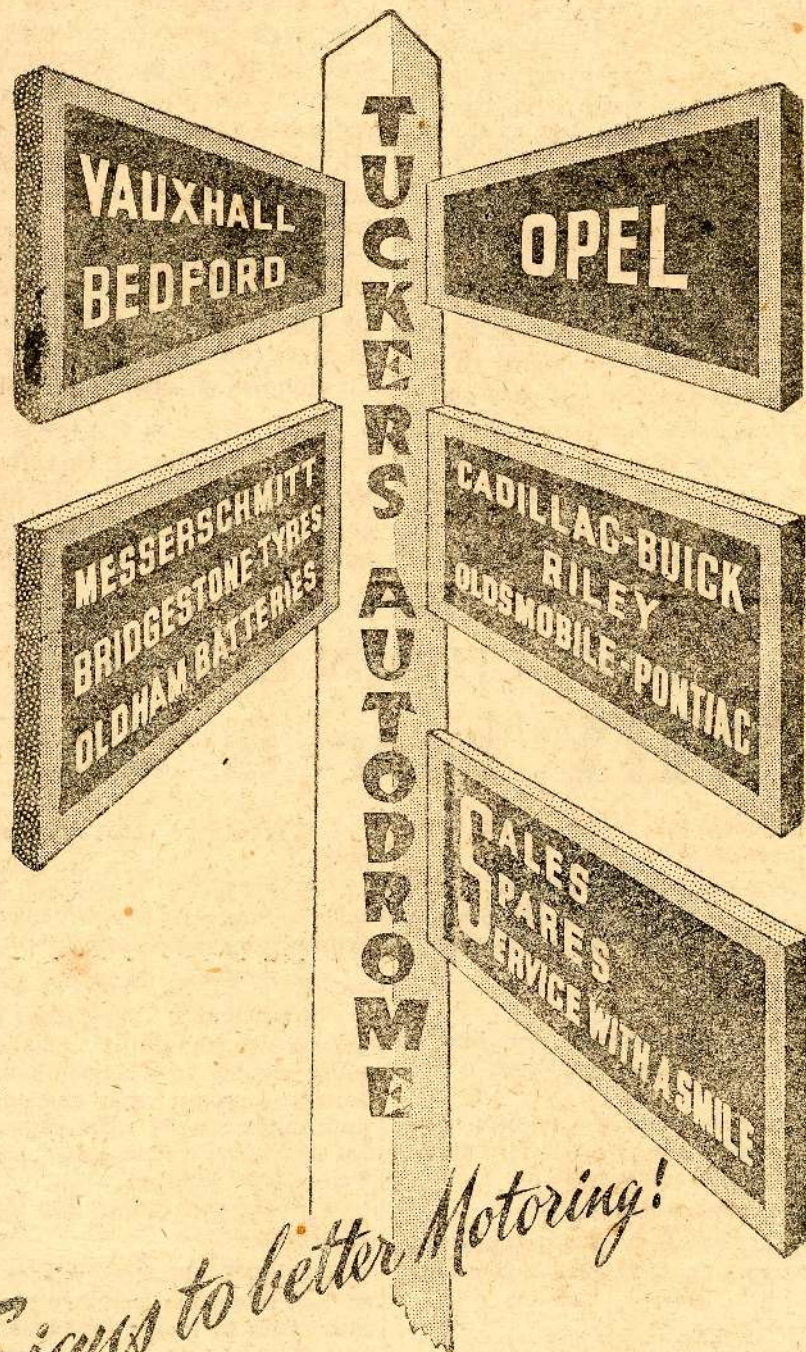
EXPERT Medical science and the knowledges of food values has increased enormously. Our ancestor drank beer by instinct and tradition. Now dietic research has proved that their instinct and the tradition were sound. While other drinks come and go, beer remains and is by far the most wholesome drink in the world.

And Now **YOU** Know Why **BEER IS BEST**

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SSC Students? Had the question been decided on its merits the country would have reaped all its advantages without enduring its disadvantages. But the move was a political move and not a national one. So long as our politicians keep looking at national problems from the narrow sectional vote point or power point there will be no progress, peace or prosperity in this country.

WHAT LOOKS LIKE A MILK RACKET

The press also announced that the Milk Board had incurred a loss of Rs. 80,000 during the last financial year. What a credit to Nationalisation? A firm by the name of "Pasco" supplied the public with clean, wholesome milk and very quickly made substantial profits. The National Milk Board suppressed the Pasco enterprise and other private dairies and monopolised the sale of milk to ready made customers. With all these advantages and the absence of milk teething troubles the Board runs the business at a loss. For whose benefit was the National Milk Board formed? To provide jobs for the jobless or to supply good clean wholesome milk to the public without loss to the State? For the convenience of the public a number of Milk Booths were opened for the purpose of distributing milk. At 2 of these Booths along the Colombo Galle Road, one finds an electrically illuminated advertisement "GIVE YOUR BABY VITA MILK"

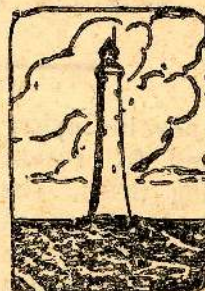
Now Vita Milk is a dried milk product. Who are the importers of this milk food product? What connection have they with the National Milk Board? Do they pay for the privilege of advertising at National Milk Board Booths? Is the imported dried milk superior to the Boards fresh milk? Our readers can see for themselves the incongruity of the National and Foreign milk food ventures soliciting patronage cheek by jowl. One of the booths in question is opposite the Savoy Cinema House on the southern boundary of St. Peter's College and abutting on the pavement while the other is opposite the Starlit Cafe.

Bus Magnates were making huge profits. This was an eye sore to a good number of people—who want to rise over the ruins of others. The cry "Posatha Bangawewa" was instilled in the minds of the masses who gradually developed a class hatred.

GREEN TEA LEAVES FOR "MELLUM"

The bus business was Nationalised and with what results? There were several bus companies

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—big as well as small no one ran a service at a loss. How is it that the CTB is run at such a loss? For whose benefit was the bus service nationalised? Now we are told that in the event of some people forming the government the European estates will be nationalised. I am sure this will bring down the cost of living since there will be a large quantity of green tea leaves that could be used for making 'Mellum.' Have these people who make these promises and those who accept such offers as sound economics given any thought to the practical aspect of the question? Suppose the Britisher develops a special taste for Indian and Chinese or African tea what about Ceylon tea? African goods are being boycotted today in some parts of England. Theoretically, Nationalisation of Estates might be sound economics but viewed from a practical angle it is fraught with grave danger. Acquisition without compensation is nothing short of highway robbery. It is refined thuggery.

POLITICAL PROMISES

To make a political promise is quite easy. To fulfil it or implement it, especially if there

(Continued on page 12)

THE HOSIERY INDUSTRY IN CEYLON

THIS Industry is comparatively new in Ceylon, but extremely well established. At present there are eleven manufacturing firms. The combined capacity of these Firms is more than sufficient to meet the Island's requirements. The personnel employed by these Firms run into a few thousands. The capital investment run into several millions of rupees.

What then are the problems affecting the Hosiery Industry in Ceylon? In the first instance it must be remembered that this Industry is 100% Ceylonese and that Capital for these undertakings has been obtained by the personal efforts of their Proprietors, which considering the Capital investment is particularly noteworthy. Having exhausted their reserves and put everything they had into their respective businesses, they now find themselves confronted with competition from the Hongkong Markets.

The menace of the Hongkong Market is not one which is confined to Ceylon only, but is a world wide one. Mills in Lancashire find it difficult to market their produce in Lancashire against similar products imported all the way from Hongkong. So great has the threat become to Britain that several teams of Experts in the Textile and Hosiery Trades have been sent out to find ways and means of combating this menace. When India found a number of her Mills closing down due to this problem, they promptly clamped down on all imports from Hongkong which brought new life to her Industry. The same happened in Australia and to a lesser extent in a few other countries. American markets are just beginning to feel the pinch of this problem but have countered with extremely high Customs Tariffs.

The question that Hosiery Manufacturers ask themselves is why Ceylon cannot also make a firm decision in the matter. The Minister of Industries talks of International Agreements, but are our national Interests to be subjugated to international requirements?

What has now happened is that the Ho-

sery Industry is beginning to grow out of all proportions for the potential capacity of the machines in all Factories is well over the country's requirements. Thus there has been a steady internal competitive war for business going on for some time, which has been all for the good of the consumer. Firstly prices are coming down thereby bringing down the living index. Secondly standards of production are going up which means better quality for the consumer. Thirdly it means that inefficient and badly organized Factories are being run out of the business, thereby making them seek other capital investment possibilities which will help in the overall industrialization of this Country. This problem of internal competition has to be viewed from the national point of view so that

(Continued on page 1)

THE

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AN APPEAL TO THE VOTERS OF THE COLOMBO SOUTH ELECTORATE

Dear fellow-Ceylonese,

I am one of eleven candidates who are seeking your votes for the Two-Member Colombo South Constituency.

As you know there are twenty-three so-called "parties" contending at this General Election. Forgive me if I am not a member of any of these "parties." I cannot conscientiously subscribe to the entire policy of any of them. I therefore come before you as an Independent Candidate.

Having been a Progressive Socialist from as far back as 1923, I pledge myself to support all measures, no matter whence they come, for the promotion of the interests of our country as a whole.

The chief plank of my election platform is not stability, law and order as the U.N.P. has it, but **Ceylonese Unity and Social Justice**. For I believe sincerely that so long as we do not have **Ceylonese Unity and Social Justice**, we can never hope for stability, law and order.

On the burning issues of the day I do not want to sit on the fence. Here I declare unequivocally that I am.

- (a) For Sinhalese, Tamil and English as Official Languages.
- (b) Against the compulsory taking over of denominational Schools by the State.
- (c) Against discrimination in any form on the grounds of race, religion, language, caste or class and for a constitutional guarantee of fundamental rights to all Ceylonese.
- (d) For the development of a Ceylonese culture, as opposed to a narrow racist exploitation of tribalism.
- (e) For peaceful relationship with all countries irrespective of political ideologies.
- (f) For adequate compensation to all victims of Emergency 1958.

If by making this public declaration I forfeit the support of some of the voters, all I can say is that I greatly regret the loss of their valuable support.

As for my general conduct in Parliament in relation to matters not covered by my declaration, I beg to be allowed to be your Representative as distinct from being your Delegate. What I seek, therefore, is a vote of your confidence in my political judgment. Politics, I assure you, is not new to me, as you will observe from a study of my career which I shall briefly describe below.

I come from Jaffna. Let this not be made an accusation against me. I maintain that Ceylon belongs to the Ceylon Tamil as much as to any other Ceylonese.

Sinhalese, Kandyan Sinhalese, Muslim, Burgher or the so-called "stateless" Kandyan Tamil.

I am a Christian. Let this too be not counted against me at the final reckoning. My birth into my community and into my religion was an accident over which I had no choice. Penalise me not on this score. Let me not be misunderstood. I am a Christian by conviction too. But I deprecate the attitude of those who claim that you should vote for them because they are Buddhists by birth. For instance the M. E. P. complains that the U. N. P. leader's mother is a Christian. So what? I refuse to accept any vote given to me because the U. N. P. leader's mother is a Christian.

I was educated at two leading denominational Schools in Colombo, *viz.*, St. Joseph's College and St. Thomas' College. At the latter institution I was a boarder, a distinction which I share with (among others) Manicam Saravanamuttu, whose eloquent lecture the other day at Colombo, incidentally, reflected (with one exception) my own views on the present political situation. My academic career at the University and Law Colleges was interrupted, although I scored a minor achievement at the Law College by winning the Walter Pereira Prize for Legal Research.

In 1922, an incident occurred that changed my entire life. I caught the eye of the late Sir Ponnambalam Arunachalam Scholar-Statesman and Father of the Ceylonese Renaissance when he came over to Wellawatte to open the Tennis Court of the Wellawatte Recreation Club. Subsequently I sat at the feet of Arunachalam and became a diligent student of politics. Among those who had inspired and encouraged me in this connection were C. E. Corea, E. T. de Silva and A. P. Van Reyk (all, alas, no more) and A. E. Goonesinha, happily still with us.

I have my political differences with Goonesinha, but his contribution to the emancipation of the Ceylonese worker in the twenties is a signal achievement which cannot be erased from history. I take pleasure and pride in having played a humble part in those early struggles as a member of the Young Lanka League and the Ceylon Labour Union, and as a contributor to that vigorous journal "Young Lanka."

I was Secretary and chief organiser of the agitation, and of the Public Meeting held at the Tower Hall, Maradana, in 1926, under the chairmanship of G. K. W. Perera, to protest against the Poppy-Day Fund. My reason for opposing the Poppy-Day Fund was slightly different from the reasons that animated my ultra-nationalist colleagues. I wanted the proceeds to be distributed among the wounded of both the victors and the vanquished of the First World War. The following year Aelian Pereira took up this movement and organised the Suriya Mal campaign, which later developed into the Communist and Sama Samaj Parties that we have today.

In 1926, I was a delegate of the Progressive Nationalists Party, along with our late Prime Minister, at the Ceylon National Congress Sessions at Galle. In 1927, I was the Secretary of the Committee that was responsible for the successful candidature of R. L. Pereira, K. C., for a Colombo Seat. He has ever since been my supporter and friend.

In 1930, at the age of twenty-five, when I was Principal of St. Xavier's College Nuwara Eliya and President of the Nuwara Eliya Labour Union, I decided to seek an opportunity to serve the country in Parliament. I have stood for Parliament for the Nuwara Eliya Seat on as many as five occasions. In 1931, E. W. Abeygoonasekera won this Seat, I came second beating a powerful antagonist in Leslie de Saram. In 1936, I was beaten again by Abeygoonasekera.

In 1943, after the virtual dismissal of Abeygoonasekera from Parliament following a bribery enquiry, I sought election again for this Seat. M. D. Banda, a former D. R. O., of Uda Hewaheta challenged me. At this election I polled 11,093 votes and Banda 12,652. Unfortunately over 4,000 voters of mine were intimidated and physically prevented from voting. Duty compelled me to take this matter up in a successful election petition before Justice Hearne. Those of you who wish to know further about this matter should refer to Vol. 45 of the New Law Reports (pp 145-155). I was, however, cruelly denied (so far back as in 1943) my right to sit in Parliament, because of thuggery and violence on the part of the supporters of M. D. Banda, presently a U.N.P. leader.

On two more occasions I knocked at the door of Parliament through the Nuwara Eliya electorate. In 1947, one of the candidates against me was a member of the Bolshevik Leninist Party, and in 1952, one of them was a member of the Sir Lanka Freedom Party. Both these candidates lost their deposits in these encounters. But although I got the better of them, I was still shut out of Parliament—through no fault of my own, I venture humbly to submit.

Among the Independent candidates at the present election we have two who have openly announced they are unofficial U. N. P. candidates. I can only give them a gift of an extract from the official U. N. P. candidate's manifesto where he says, "Please do not get misled by political opportunists masquerading as U. N. P. candidates." What have these "political opportunists" to say to it?

Although I am an Independent candidate, I am receiving the whole-hearted support of the Federal Party of Ceylon. For this I am very grateful. I have confidence that Tamils of all political complexions will support me. In all my contributions to the press I have laid emphasis on the demand of the Tamils and other minorities for fundamental human and political rights. In this approach of mine I have the support of all Tamil Leaders.

The Colombo South Electorate is a multi-member constituency, especially devised to secure more effective minority representation. I regret that a national party such as the L.S.S.P. had not realised the need to put up a member of a minority community, a Tamil, Burgher or Muslim as a candidate for this Seat. I admire the stand taken by the L.S.S.P. on the Language issue. I can well appreciate the difficulty that is confronting Dr. N. M. Perera in his national campaign. It is not my purpose here to embarrass him publicly by cross-examining him or his agents about the actual meaning of his alleged statement that the "reasonable use of Tamil" is the same as "parity." I oppose the L. S. S. P. in the Colombo South Electorate not on this ground. I oppose that Party on the ground that they should have put up a member of the minority community for this seat.

But I reserve my contempt for the vacillatory and equivocal policy of the U.N.P. They do not use the word "Tamil" even once in their manifesto. This is indeed an achievement. They have other achievements also to their discredit. They were responsible more than anybody else for the communal tension in this country. It is they who misinterpreted the F. P. pact and distributed leaflets throughout the country falsely representing that the Tamils were demanding large chunks of territory from South Ceylon.

The Sinhalese and Muslims have powerful friends, but the great Burgher community which has made such valuable contribution to the heritage of this land is being slowly squeezed out of this country. It is our bounden duty to stop this mass exodus of political refugees from Ceylon. In all sincerity I pledge that my foremost, I repeat foremost, duty will be to devise some way or other to bring contentment and a feeling of security to this community.

The time has now come for a reappraisal of the national situation, and a rededication of our services, I was one of those who had agitated for manhood suffrage from 1923 in the company of Goonesinha and a few others. Many members of the minority communities worked their hardest towards the achievement of Independence for Ceylon. But unfortunately we were all sacrificed at the altar of chauvinistic communalism.

What of the future? Should this noble land of ours be allowed to disintegrate for want of statesmanship amongst its leaders? Or should all of us, leaders and led, do our utmost to compose our differences, and proceed towards the general integration of the people into one large national and political unit? This cannot be hurriedly achieved by a fiat of a racial megalomaniac. We have the example of Hitler before us. There should be a recognition of the differences that presently exist among the various groups and sections of the people and due allowance given for those differences. Above all there should be goodwill and a genuine sense of patriotism.

I humbly offer myself as a willing and ready worker with the requisite aptitude, capacity, and experience to perform, along with like-minded men, the great task ahead of us to achieve **Ceylonese Unity and Social Justice**, without which, I say, there will be no order or stability in our beloved motherland.

Polling Day is on the 19th March, 1960, and the hours of polling are between 8 a.m. and 5 p.m. You will each be given two ballot papers and I ask you kindly to give both your votes to me, by marking a **Cross** against the symbol **LADDER** on each of the two ballot papers.

This electorate consists of over 42,000 voters. It is physically impossible for me to see each and every one of you. I beg to be excused if I had not seen some of you.

But I know this electorate to be the most enlightened and politically conscious constituency in the whole Island. I have faith in your judgment.

Yours, in Service,

JAMES T. RUTNAM.

"Baron's Court,"
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Colombo 7.

1st March, 1960.

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FRUITS FOLLY

(Continued from page 9)

is a financial, racial, communal, or religious implication involved in it, is not so easy. The late Mr. S.W.R.D. Bandaranaike promised to make "Sinhalese Only" in 24 hours. This was backed (of course without reference to point of time) by the MEP at the last general election. Even after 2½ years the late Mr. Bandaranaike failed to do it. He failed not because he did not try but because such problems are very complicated and cannot be solved as it were "ex parte." Everybody knows what happened as the result of trying to enforce this divisive act. Some parties are still clinging to this 'Sinhalese Only' shibboleth. They don't seem to have learnt anything from what happened in 1958. Do these people really expect the public to believe that what the late Mr. Bandaranaike failed would be achieved by the fire-eating, thunder-preaching politicians? It has been stated times out of number, that during the Colonial Regime Buddhism had suffered. None of these people had ever said how and in what manner Buddhism suffered. If the Buddhists had then shown the same keenness and enthusiasm they display today, re the Buddhists institutions etc things would have been much different. Is it fair to blame the British for the lethargy of the Buddhists of the Colonial Era? Religion should not be dragged into politics. It is bad for Religion and worse for politics.

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We are told by some that if their party comes into power the price of rice will be reduced to 25 cts. By the way what constitutes a bribe? Does the offer of a direct personal gain or benefit to each and every voter come within the scope of the term bribe? The ignorant voters have been lead to believe that the estates of the rich will be parcelled among them. The impracticability of this has been proved beyond a shadow of doubt, by the results following fragmentation. Why do politicians promise things which they know very well, or ought to know, cannot be implimented without disastrous consequences to the State. Are not these acts attempts to cheat the voters?

In 1956 the MEP made 'Sinhalese Only' and protection of Buddhism its main political planks. Everybody knows that this country was never before in such a disgraceful state politically, economically or morally. Voters took the MEP at its word and blindly walked only to fall into a deep political pit. Will they trust the various promises made to assuage their thirst for sentiment religious and national, and fall by daylight into the same pit they fell at night on the last occasion. Let the voters defend themselves against the machinations of power greedy politicians by acting on the principle 'once bitten twice shy.'

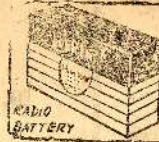
Save us O Lord from 'Nationalists & Patriots.' Give us a Government of men of commonsense who will look to the peace and economic progress of the Country and not to individual or party benefit.



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THE HOSIERY INDUSTRY IN CEYLON

(Continued from page 10)



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the larger factors may be understood. The elimination of the inefficient producer who markets a sub-standard product is one of the prime aims and objects of keeping up a Free Market, for it is only thereby that the consumer or the man in the street benefits.

Create a Monopoly or a Cartel or a Quota System and only the Manufacturers will benefit, for their sales are assured without need for price reductions or raising of standards etc. Some of the smaller Manufacturers who are being pushed out of business have raised a cry in favour of the Quota System to perpetuate their existence. To give in to this request would be to permit inferior products to flow into the market in ever increasing numbers. Furthermore one of the first results of such a Quota System would be an increase in the price of the product with a corresponding deterioration in it. What further proof of this statement lies than in the present Match Industry of Ceylon which is worked on the Quota System resulting thereby in the utter disinterest in the product by the manufacturer as his sales are assured. Artificial scarcities are manipulated and price increases effected in one way or another and who suffers—the man in the street.

No—The Quota System is not the answer to over production. In the interests of the consumer the elimination of the inefficient is the only one that brings him the most benefits. What better answer could there be then by pointing out to the Soap Industry where we find better, bigger and more beneficial soaps coming into the market at lower prices because Free Trade exists, even though there is potential over production there is never any real danger as each factory restricts itself on a Supply and Demand basis.

If the pinch of competition is being felt by some Firms the Minister could remedy matters by restricting the further commencement of new Hosiery Undertakings or lowering the Customs Tariffs on Imported Raw Materials so that the Industry may successfully compete with imported finished goods. Or it may even ban the entry of Hosiery items into Ceylon altogether. Any or all of these would still keep Free Home Market which will benefit the

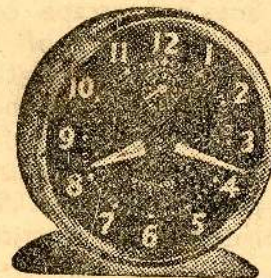
consumer, but any restriction on the output or purchase of raw materials, or expansion of fancy lines will only affect the Consumer which the Government is bound to protect.

It may thus be said that the Hosiery Industry in Ceylon has passed from adolescence to adulthood and with the intelligent co-operation of the Government could become one of the country's major assets and a boom to the consumer, provided no restrictions of any kind are placed on its ability to provide better, cheaper and a larger variety of Hosiery Goods by those selfish interests who wish to perpetuate their inefficient selves in this Industry.

The Ministry of Industries is in favour of a Cartel among Hosiery Manufacturers and is earnestly urging them to organise themselves as such even though Cartels are really beneficial only to the Manufacturers.

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Communist Exploitation of Religion

THE Communist propaganda machine, in its campaign to marshal support for the Soviet version of peaceful coexistence and disarmament, has not stopped short at exploiting religion.

In broadcasts to foreign listeners, Moscow Radio has publicised appeals from Soviet Buddhists, Moslems and Christians to their co-religionists abroad urging joint championship of Soviet policies. The latest broadcast in the series took the form of an interview with the Chairman of the Buddhist Board of the U.S.S.R. on February 19 in Moscow's English service for South East Asia.

The broadcast called in familiar terms "on all my fellow leaders in all the Buddhist countries of Asia to support the Soviet Government's proposal for comprehensive and complete disarmament."

BUDDHISM CONDEMNED

The cynicism of such appeals cannot pass unnoticed as long as Soviet propaganda for home audiences continues to insist that there is no room for any religion in the Communist State. Religion in general is described as a harmful survival of the past, and no effort is spared to pour ridicule and hatred on religious belief as such.

Buddhism does not escape condemnation either. Issue No. 1, 1960, of "Science and Religion," the monthly scientific and atheistic journal published by the All-Union Society for the Propaganda of Political and Scientific Knowledge, contained derogatory references to Buddhist faith, linking it with "fanatics" and "reactionaries."

The religious observances of Islam, such as *Ramazan*, get the same condemnation from the Communists. They are considered to be an excuse for idleness and weakening to the people as they reduce their capacity for work.

The opening of a new mosque in Tashkent however, is in tune with Soviet policy towards Moslems overseas. Tashkent is an ancient city and university and a central showplace for visitors from Asia and Africa. It can therefore be used to demonstrate the apparent freedom of religion inside the Soviet Union.

At the same time it will be used to hammer out official Soviet views on disarmament

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and the political detente for overseas consumption. There is evidence that this ambivalent attitude on the part of the Soviets does not go unremarked abroad.

Press reports of Mr. Khrushchev's visit to Indonesia state that professors of Jogjakarta University opposed a suggestion that Mr. Khrushchev should be granted an honorary degree, on the grounds that the University was under the protection of Allah and that it would not be proper for it to honour a Godless person.

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RAMBLING TALK

By G. J.

Health:— Since Man's whole fortune is his health, the United National Party spared no efforts, expenditure or man-power to ensure that the people of this country enjoyed the fruits of an A I Health Service from the womb to the tomb

Wealth:— How widely spread all the world over is the passion for acquisition, not for simple means of subsistence, but for wealth. High and low, rich and poor, Government and the people, are running the race of accumulation. Even the Immense wealth of key politicians and all leaders of the Left Wing bears loud witness to its truth. Yet, one cannot be measured by his outward rank whether it be the Bank Balance or the extent of acreage one owns. And that this wealth worship is the strongest possible inculcation of discontent and crime on the poor, is realised best by those who do not raise their little finger to succour the poor and the needy. Living amidst the worshippers of wealth men naturally feel as if degraded by the want of it. Hence envy and hatred. Naturally among the current topics of Party, as evidenced in a foreign country too over a century ago as Channing observes, there are accusations and recriminations grounded on differences of economic condition which seem so unfriendly to the improvement of individuals and the nation at large. "On one side we are told the rich are disposed to trample on the poor; and, on the other hand that the poor look with evil eye and hostile purpose on the possessions of the rich." The rich of course, include the Communist & Sama Samaja "danapathies"

As for the rich who constitute but a handful of our population, it is no wonder that they should be objects of alarm since the assault on the rich and their property originated a quarter century ago with the Marxist leaders who were anxious to come into power by stirring up the public against the moneyed class; attempting the wreck of social order (saying they are not out to upset the social structure) indeed, to make a wreck of all that is sweet and sublime coming down from the past for the sake of dividing among themselves the spoils of the rich which would or could not support the whole nation for a day, a week or the most a month

The State exists for man and not man for the State. The first duty of the State is to foster unity among its citizens, to maintain Law and Order, to ensure Peace in the country, and to bring down the cost of living and raise the general and living standards of its citizens. It has been questioned whether we had better living conditions during the M.E.P. regime than in the U.N.P regime. Echo answers with an emphatic NO. To come back to the subject, there are entirely false charges against the opulent as well as the indigent. Could it be said that the wealth and property in this country is "diffused like the atmosphere and almost as variable, changing hands with the seasons (properties changing hands from the then rich to the now rich) shifting from rich to poor, not by the violence but by the industry and skill of the latter class." All the advances of society in industry, trade and commerce, useful arts and knowledge and so forth are so many hedges around honestly acquired wealth. The wealth of the rich is as a drop in the great ocean. Outward possessions of man are so fleeting. The many paths of wealth are open to all. Yet, it is more honourable and blessed to be content with a few outward means than with many; to be cheerful amidst privation than overflowing plenty. The poor man thus is one of the true heroes of the human race and understands better the meaning of happiness than the rich.

Happiness and Prosperity:—The fountain of the pure domestic felicity and affection in that unostentatious and unpraised society called Family and through all its expansions called clan, tribe, race and the Human Family are to all of us the chief springs of earthly happiness. Truth, Love and Charity have conduced to the general good and happiness of mankind. Hence, a felicity which riches cannot buy is within the reach of all. Riches are not happiness. The true use of prosperity is to make a better people. Should not the wealthy folk use wealth especially to multiply good influences in those classes which are most exposed to temptation, misery and crime? A man makes no being happy in any other sense than in that of giving him means, power, motives and a field for exertion. He who will inquire for what end prosperity is given and how it may best accomplish the end of the Great Giver; he who can use wealth to give higher character to one's own town and its citizens; he who can give others the means of happiness and whose sympathy provides for the outward

THE SEARCHLIGHT

wants of others, rightly belongs to the aristocracy of service, nay, the aristocracy of the heart. The distinctions of society vanish before the light of these truths.

Dignity of Labour:—Time was when Moratuwa society especially when monarchs ceased to hold sway, was one in which labour was respected, and the means of comfort and improvement were liberally diffused—a town which had practically adopted the principle that man is worth more than wealth or show. Much as we admire Moratuwa mansions and those splendid dwellings, we realise that the artisans who built them are greater than mansions. The craftsman under his saw-dust and sweat carries the good elements of humanity, and under a home-spun garb he could put forth his highest powers. The Rev. Dr. J. G. Macvicar addressing a gathering over a century ago referred to the subject in this wise:—“... Everyone is familiar with Carpentry in the pursuit of which the intellectual force is developed. We are apt to forget it as an enterprise requiring physical as well as intellectual activity. Carpentry can number among those who have followed the craft Rajputs in India as also the eminent craftsmen in Morottoo. Men of true genius who have practised the numerous pursuits connected with architecture and the art of carpentering have by their intelligence and character given dignity to their occupation.”

The artisan stands on his own ground and takes his place among men according to personal endowments and not according to outward appendages. Thus he needs no outward appendage to attract the respect of all around him.

Serfdom:—The people of this country have now realised that State ownership of the means of production would make them State slaves. The Marxist politicians who profess attachment to the masses are said to love them for their votes, because they are Voters and have political power. Their boasted policy of setting up a “Govi Kamkaru Anduwa” is rent asunder. There is not a single Govi or Kamkaru soul to represent the working multitude among the L.S.S.P. or C.P. candidates seeking election to Parliament. That’s how they express their strong interest in the mass of the people. It has never been their aim to elevate the agricultural and manufacturing classes—we mean the intellectual elevation of the labouring and working section with other means of improvement. Their cold materialistic attitude towards the class of people called

Govi Kamkaru takes no account of the finer elements of human nature. That they need a higher taste and that inward and real change is totally ignored.

Democracy:—As Dr. R. P. Paranpype says “Political thought in not likely, in spite of some temporary happenings in present day world politics, to support the abolition of constitutional democracy in favour of dictatorship. In other words, democracy is dynamic in its nature, while autocracy is merely static”

Dictatorship:—While the passion for power has been warring against human liberty, thousands and thousands have been colonised in the Minneriya, Minipe and Galoya family colonisation schemes by the U. N. P. The country cannot afford to be misled by mere lip-service and endure to see people establishing their arbitrary will over the masses any longer by fraud, or force, or any other claims. To secure the dictator’s dominion over a people with a proud heritage, policies have been perverted by selfishness, communalism, and other narrow purposes defeating its own ends.

Superiority:—Are not racial pride and superiority seen at their highest in this country at the moment of history at which we have now arrived? Have not those extremists and diehard Marxists raising the racial and religious cry? Race discrimination is the essence of the old caste system.

The only superiority which humanity can afford to recognise today is the superiority in wisdom and understanding of man’s innumerable problems.

In proportion that the people improve themselves they will cease to be the tools of designing politicians. Patriotism, public-spirit, truthfulness, kindness, tolerance, and the desire for social improvement will certainly increase if only one looks beyond himself, compose differences and comprehends the great end of life.

Responsibility:—The individual is called to exercise that most cherished right which democracy affords them; to determine measures affecting the well being of millions and the destinies of posterity. He has to consider not only the internal relations of his country, but its connection with other countries and judge of the policy which touches the whole civilised world. May they be true to themselves, to posterity, to the country, to freedom to the cause of mankind.

Current Election Campaign:— Much as Mr. Ruskin Fernando, the U.N.P Candidate for Moratuwa is as keen as any other candidate of his Party in any other Electorate to get acquainted with the constituents, to meet them and talk to them, it is far from any physically possible task that he would succeed in his desire to contact them and to get in touch with each and every individual voter and those equally enthusiastic non voters who have joined in support of the United National Party in this electorate of Moratuwa consisting of over 32 000 voters. So, it has been, and is humanly impossible for him to see each and every one of us during the short period between Nomination Day and Election Day—19th March, 1960. The good people of Moratuwa, therefore, have to excuse him if he had not seen him. However it is gratifying to see that the constituents of Moratuwa Seat are now affording themselves of that grand opportunity of coming in touch with him at the numerous Election Meetings held in various parts of Moratuwa.

While Mr. Fernando regrets the loss of the valuable support of an individual voter or a Party consisting of voters, they are still most dear to him and he would be considerate to them on his election to the Moratuwa Seat in Parliament. His Party presents itself as the Guardian of Liberty

He has expressed a strong interest in that portion of the constituents who are engaged in Industrial pursuits; but he would have no partiality to them considered merely as industrial workers. The reason for this is that those engaged in industries constitute the majority of the population. So that he will have to give the first place in his thoughts towards the development of existing industries and in the setting up of new ones, in order to secure the means of economic and intellectual well being of the people and to those who may come after them. We will be cheated, we will be false to ourselves, when we suffer politicians to absorb us in their selfish and jealous purposes, and to draw us away from this great economic problem confronting the whole populace.

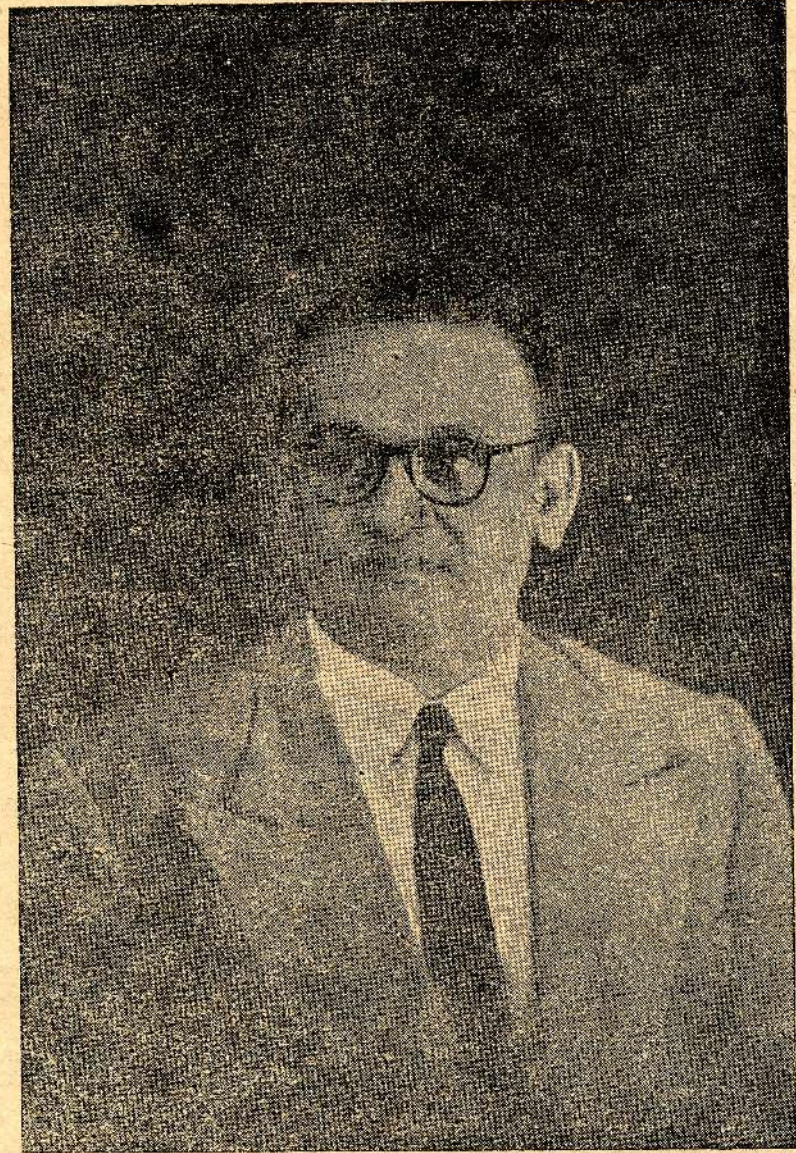
Politics is that science relating to the regulation and the direct operation of the machinery of Government of a nation or State for the preservation of its safety, peace and prosperity. Much as the agency of Government is a great good, the noblest agency is that by which VIRTUE and INTELLIGENCE— those great interest of a nation—are advanced. Let not any Government interfere with our great interests. They are too high a concern for government.

All our great interests are left to ourselves. We mean those most precious interests of society. So political power is not the highest prize which society has to offer. However, apart from the administration of Government and the conduct of state and public affairs, politics is a synthesis of economic, cultural, social and many another interest that affect YOU and ME.

The battle is ours. We are fighting it through Ruskin Fernando, the UNP nominee. And according to that striking phrase:-

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Mr. JAMES T. RUTNAM

Colombo South Constituency

[Continued from cover page]

minority candidate to be elected for one of the two seats.

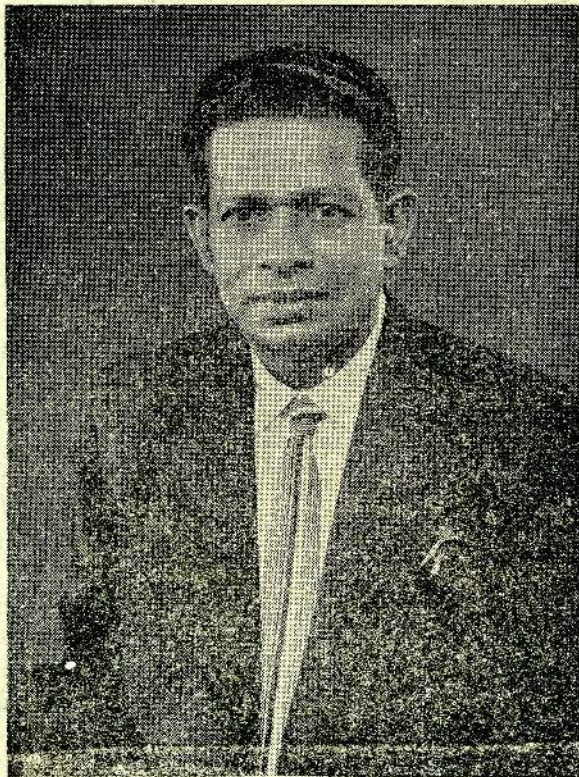
There are eleven candidates standing for election representing the various parties. Among these are a well-known historian and writer-an erstwhile School Teacher-- a Barrister, a Surveyor, an Auctioneer and a number of the Left Wing and several others who are political dilettantes. Whether Colombo South will select a representative worthy of its people is the question that seems to engage everybody's thought at the moment. By general consent, Mr. James T. Rutnam, an Independent candidate, seems to be the most fancied. He is a man of scholarship and learning. His past

record and antecedents taken together seems to be the reason for this preferment for him. The electors of Colombo South should have no difficulty in making their choice. In our view Mr. Rutnam is eminently fitted and in every way competent to be the Colombo South's representative in Parliament. His manifesto is a production worthy of him.

Mr. 'Jim' Rutnam is by no means a fire-eating politician, a dreamy-ranter or a swash-buckler. He will make an excellent guide, philosopher and friend to his electorate.

He is closely followed by Mr M.L.S Jayasekera, a Barrister, who belongs to the L.P.P. Mr. Jayasekera has also a large following. If sanity prevails either of these two candidates should be on the board. The UNP candidate has been lucky on the last two occasions.

Mr. S. R. Yapa is the S.M.P. Candidate for this Seat.



He is a Fellow of the Surveyors' Institute (F.S.I.) Surveyor, Leveller, and Valuer, Commissioner of Court, Merchant, Planter, Company Director, Trade Union leader and politician, residing at 81/2, Greenlands Road, Havelock Town for the last 21 years. His age is

22 years. He is the General Secretary of his Party and a Vice President of the Surveyors' Institute of Ceylon.

Educated at St. Thomas' College, Matara during the Principalship of late Mr. J. W. Bultjens and Mr. G. E. H. Arndt, M.A. (Oxon) and at Ananda College, he matriculated in June 1925. In the field of the Trade Union Movement of the Public Services he has a proud record of service.

He was president of the Govt. Surveyors' Association from 1944 to 1952, president of the Public Services League from 1947 to 1952, Chairman of the Inter Association Conference of Public Servants from 1947 to 1952 and Patron of the All Govt. Survey Labourers' Association from 1946 to 1952.

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MR. L. S. JAYASEKERE, Barrister at Law, Lecturer for 11 years at the Law College. He was for several years actively associated with politics in Galle being a member of the Galle Municipal Council from 1946-49. He belongs to the L.P.P. Mr. W. Dahanayake is said to have hand-picked him as a candidate for the Co-



lombo South Constituency. He is a good speaker and well informed on all political questions. He is married to the eldest daughter of the late Mr. M. T. de S. Amarasekera, Advocate, later Solicitor General. He is one of those who took an active interest in the Free Legal Aid Scheme and worked towards its implementation. He has been associated with the social service move-

ment under the auspices of the YMCA and has given unstintingly in service and otherwise to the work connected particularly with the Workmen's Resort. Mr. Jayasekera has all the qualifications for a Member of Parliament. He is, what one might call, a Liberal Democrat.

x x x

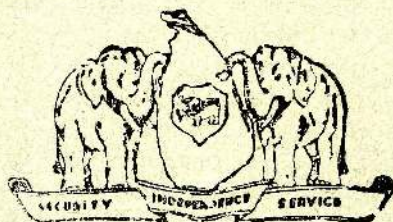
Mr. E. Samarawickrema is U.N.P. nominee for this seat. He was elected to represent the Bambalapitiya Ward of the Colombo Municipal Council in December 1956. Again in December 1959 the voters of Havelock Town affirmed their confidence in him by electing him as their representative by a convincing majority of votes in a contest.

Whilst he is deeply conscious of the heavy responsibilities that I am being called upon to shoulder, let me assure you, that "if I am ultimately elected as your representative to Parliament, I shall rededicate myself to the more varied services that I shall be able to render you as your M.P." Mr. Samarawickrema says in his election manifesto:

During the past 3½ dark years we have had a bitter taste of violence, hatred, impoverishment and instability. Human dignity had become a relic of the past. Bribery and corruption had reached their ugly heads in the public life of the country. The M.E.P. Government and the Marxists, both within it and without, had surrendered our country to Lawlessness, Thuggery and Hooliganism. Political instability and racial strife had torn our nation apart, and reduced our dear country to shambles, politically, economically and morally.

Now, when you are being called upon to elect a NEW GOVERNMENT will you the voters, tolerate a repetition of such confusion? Will you consign your destinies for the next five years to a bunch of politicians whose only mission is to stir up hatred between fellow human beings, and whose creed is to fatten themselves?

Or will you not rather ENTRUST THE FUTURE of this country to a Party that could give the people AN ASSURANCE OF STABLE GOVERNMENT, under which all of us."



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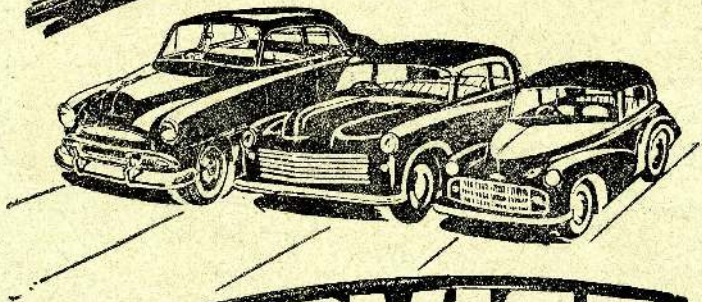
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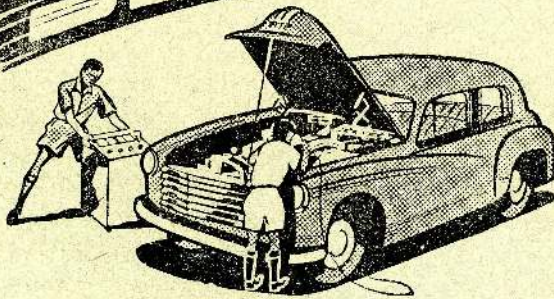
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The advertisement features a central illustration of a family of four (father, mother, daughter, and son) with the brand name "Bata" written across them. The entire scene is framed by a decorative border of lit candles. Below the family are six different styles of shoes, arranged in three rows. A price tag of "6.90" is placed between the middle two rows of shoes.

Bata

6.90

2-6	4.90	7-10 1/2	10.90
7-10	6.90	11-1 1/2	12.90
11-1	8.90		