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VOL V. No. 21

Organ of the United National Party
Rgd. Office: No. 238, Galle Rd., Colombo 3.

FRIDAY, OCTOBER 19, 1951

Registered at the
G.P.O. as a Newspaper

PRICE 5 CENTS

Philosophy of Hate Claims Another Victim

THE horrible act of murder committed on the person of Liaquat Ali Khan, Prime Minister of Pakistan, brings vividly before our minds the fact that political theories based on a philosophy of hate must throw human society into chaos and enthrone animal instincts where justice and human kindness once reigned.

Communist revolutionary politics, with the murderous philosophy of armed revolt, together with racial antagonism of the last decade accentuated by the Hindu Muslim disputes created the conditions for Liaquat's assassination.

This is the kind of thing against which we have continually set our face. We have always warned the country against Communist conspirators whether they call themselves Communists or Sama Samajists hardly makes a difference, and against those worse than traitors of the people who for a Prime Ministerial office will try to exploit racial and religious affinities in groups of the community.

Sir John Kotelawala, in his penetrating analysis of the methods of revolution in the recent booklet, "This Is For You," made some comments which may now be recalled:

"The bullet still remains for them the final arbiter in the dispute between democracy and communism. Ceylon has thus far been saved the ordeal of civil war because we have a government with power to govern and efficient enough to guard our frontiers from gun-running.

"Revolution means the total disruption of the machinery of law and order and the negation of law. When the administration ceases to prevail every man becomes a law unto himself.....

"When mob-rule begins no

heed is paid to executives, to authority, to party leaders and such other constitutional figure-heads."

In the sister countries in South-East Asia, India paid a terrible price with the death of the world's greatest man, Mahatma Gandhi, who was shot because he preached racial unity and peace. Aung Sang was shot, after he had made Burma free, by those who, having failed to get the people's confidence the hard way, sought a quick way to power. And now, Liaquat Ali Khan falls to the bullet.

Let us in Ceylon mount guard over our frontiers against this insidious foe from without and keep one eye vigilantly open to watch over the enemy already within our shores and masquerading as patriots of our land.

There is a Russian fifth column in Lanka. There are Stalin's stooges here too, men without honour, men without patriotism, men without religion, men too "intellectual" for such simple loves like that of our soil and our languages and our culture. Let us keep watch in unity and with eternal zeal.

U.N.P. YOUTH LEAGUE WELLA WATTA - GALKISSA

THE anniversary celebrations of the above League will be held on Sunday, the 21st instant, at Kandawala Estate. It is our Patron's wish that we should hold our annual celebrations at Kandawala Estate, Rattmalana. As usual he has very kindly extended his generous invitation for lunch at his residence.

Important:

All Leaguers must wear a green Bush Coat or Bush Shirt—Bush Coats are available at the Youth League Headquarters, Colpetty, for nominal fee of Rs. 5. And also all Leaguers must pay a minimum subscription fee of 25 cents as their membership fee. This will be collected by the Hony. Treasurer of the League at the entrance.

Bandula Dodampegama,
Hony. Secretary.

Programme

3.30—Assemble at Kandawala Estate.

9—12—Youth League Anniversary Meeting.

12 noon—1 p.m.—Youth Leaguers lunch with Sir John Kotelawala.

2 to 4—Main Party Conference.

4.30—Tea.

5 p.m.—Public Meeting. Mt. Lavinia.

Speakers:

Sir Oliver Goonetilleke.

Sir John Kotelawala.

Dr. L. A. Rajapakse.

Mr. V. T. Nanayakkara, M.P.

Mr. V. G. W. Ratnayake, M.P.

Senator U. B. Vanninayake.

Mr. Cyril Attygalle, M.P.

Mr. S. de S. Jayasinghe (Chairman, U.C., Dehiwala-Mt. Lavinia). Free film show after the meeting.

N.B.—Transport will be provided from Kandawala Estate to Mt. Lavinia junction only for the meeting.

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Inside Soviet China-4

MAO'S RED ARMY

The Chinese 'Peoples' Liberation Army' is now the main weapon in the Cominform drive for the subjugation of Asia

PEKING

COMMUNIST China's five-million-strong "People's Liberation Army" is probably the largest standing army in the world today. A national militia, officially claimed to number five and a half million, and a system of universal conscription, add to the potential military strength of the new regime in China. The leaders of the People's Government of China believe that this vast army, which has completed the Communist conquest of China and scored a thumping victory over the United Nations forces in Korea [this was written before Red China's recent setbacks—Ed.], is destined to play a major role in the "liberation" of all Asia, in accordance with the fast-unfolding plans of world Communism.

Besides Korea, the Chinese army has already carried its "liberation" campaign into Tibet and, on a less conspicuous scale, into Indo-China. Formosa is next on the list, while other "liberation" fronts are likely to include Hong Kong, Thailand, Malaya and Burma. The opening of these new "liberation" fronts, however, will depend on major international developments; it will probably coincide with the "D-day" of World War III. In the new China, where secrecy shrouds governmental policy and programs, military information is the most closely guarded secret. China's Soviet allies, who advise the People's

Army on strategy and tactics and assist the training of the nation's navy and air force, are the only people who have access to such information. Non-Soviet nationals, including neutral Asians, are not allowed even social contact with Chinese military personnel.

Nevertheless, the People's Army figures in the official Chinese newspapers almost every day. They publish fiery speeches by obscure "combat heroes and heroines" from all parts of the country, denouncing the "American aggressors in Korea and the imperialist oppressors in Tibet, and offering the last drop of their blood to "liberate" Korea, Tibet and Formosa. These speeches are made at officially-sponsored "indignation rallies and demonstrations", but any inquiry in official quarters as to whether or not the Government endorsed the momentous pronouncements of the combat heroes brings the stock reply: "No comment".

The Chinese military intervention in Korea and the invasion of Tibet were "built up" on this peculiar strategy of creating the illusion that the Government, true to the tenets of democracy, bowed to the will of the rank and file of the People's Liberation Army and the masses of the Chinese people. Seasoned observers of the Chinese scene describe this system as the "technique of mass deception" faithfully copied from Soviet Russia. Those who are able to see through the game, they claim, either do not count in the new regime or are liquidated promptly. The People's Liberation Army of China goes through a process of thorough indoctrination in the "thought of Mao Tse-tung and the Marxist-Leninist-Stalinist ideals." This political education, verging on ideological fanaticism, is considered the major difference between the Communist army and Chinese armies before the advent of Communism.

By M. Sivaram

This is the fourth and last article of a series written from inside Red China by a correspondent of the Press Trust of India, a Reuters affiliate.

Besides "political education", the Chinese People's Liberation Army has other vital advantages over its predecessors. The new army is better clothed, better fed, better disciplined and has at its disposal considerable military equipment—American, Russian and Japanese—as well as the resources of the former Japanese arsenals in Manchuria and a 30-year alliance and mutual assistance pact with the U.S.S.R.

For the first time in history, China's armed forces are today under unified command. Chairman Mao Tse-tung himself heads the People's Revolutionary Military Council. Among the vice-chairmen of this Council are Commander-in-Chief Chu Teh, party boss Liu Shao-chi and Prime Minister Chou En-lai. The Revolutionary Military Council is the supreme command of the armed forces and its program is to "institute unified command, system, formation and discipline." Mao Tse-tung and his party have achieved what Chiang Kai-shek tried for in vain for a quarter of a century—the liquidation of China's warlords. Scared of the Communists and lured by their promises, the warlords of China's hinterland surrendered to the new regime and handed over their "brigand armies" to the Peking regime. Several armies of the Kuomintang regime also surrendered to the Communists en masse during the later stages of the "liberation war."

While the wholesale surrender of rival armies hastened the Communist victory and swelled the ranks of the Liberation Army, the Revolutionary Military Council has been confronted with the task of re-educating the newcomers. This was done by drastic reorganization and the mixing of tested Communist army units with those who came in as deserters, sending former Kuomintang officers for special courses at the People's Military Academy, or for more intensive indoctrination in Soviet Russia.

Usually well-informed foreign observers in Peking think that, in spite of these re-education efforts, only about one-half of the five-million-strong People's Liberation Army could be classed as one-hundred-per cent. loyal Communists. The rest may change sides in the usual Chinese fashion, if the opportunity comes to them. Already, in the last three months, four former Kuomintang generals and about a dozen junior army officers were executed by the Communist authorities on charges of spying for the Chiang Kai-shek regime and fomenting disaffection among the Liberation Army. The training and tradition of China's armed forces, despite Communist indoctrination, also tend to make them an uncertain factor in the event of a major war in the Far East.

It is admitted that the Chinese are tough fighters and that the Communist army has shown considerable strength, stamina and resourcefulness in the war against the Japanese as well as in the Chinese civil war. Nevertheless, much of their fighting experience has been in guerrilla warfare in terrain well-known to them and against forces which did not have recourse to the latest types of armament. In all its twenty-five years of campaigning, the Communist army has fought only three major battles, the battles of Shuchaofu (north of the Yangtze), Szejing-kai (Manchuria) and Taiyuan (Shensi Province). In some engagements with the Japanese according to old-time China hands, Communist infantry units set

retreat records, outrunning the Japanese cavalry on their trail.

The Invincible Army

Nevertheless, the entire Chinese nation today sings the officially inspired praise of the People's Liberation Army—its numerical strength, superior equipment, its patriotism, valour and heroism. The effect of this propaganda is to convince the Chinese people that the Liberation Army is invincible. The Peking radio and its subsidiaries in the provincial centers, as well as the Government-operated Chinese press, stress that never before in China's history has she had a stronger armed force. They point out that, with Soviet Russia behind the new regime, China will soon have a fine navy and air force and the equipment and facilities, political as well as military, to carry the liberation campaign into the neighbouring countries and to liquidate the last vestige of "imperialist aggression" in Asia.

According to reliable unofficial reports in Peking, Communist China, with Soviet assistance, hopes to have an air force with one thousand frontline planes by the middle of 1951. The naval construction program is necessarily spread over a longer period, but the new regime is planning to develop an adequate coastal patrol fleet in one year.

Communist China's Korean venture was known to be deliberate and thoroughly planned in advance and backed by assurances of Soviet assistance in the event of a reverse. It was reported that the Chinese forces crossed the Yalu River into North Korea after the conclusion of a secret deal between Peking and Moscow. Experienced observers in Peking—including non-partisan Chinese whose identity cannot be disclosed—think that the Mao Tse-tung regime in China considers itself a junior partner in the Kremlin-led struggle for Communist domination on a global scale. While Moscow takes charge of the Western theatre of operations, Peking has been assigned charge of the Eastern wing, with a detailed blueprint of the campaign already drawn up.

Twofold Program

This program is understood to be twofold—military as well as political. When the Chinese forces launched their "liberation" campaign in Korea, top-ranking Chinese statesmen were quoted as having made it clear to neutral diplomats who warned them against the venture that China was "prepared to risk a major war." It was an open secret in Peking that the Chinese Government was planning in terms of evacuating Peking and abandoning Shanghai and other coastal cities in case the United States or United Nations forces decided on armed action against China. But China seemed confident of the successful outcome of her gamble in Korea. Chinese statesmen were convinced that the powers fighting in Korea were reluctant to expand the sphere of hostilities and to precipitate a major war in which they would have to take on China and Russia in the Far East and, at the same time, defend Western Europe against the U.S.S.R. and her satellites. On November 7, the October Revolution day reception at the Soviet Embassy in Peking looked very much like a victory celebration. Ambassadors of Poland and Rumania went about asking guests to drink "to the victory of Korea."

China, like Soviet Russia, considers that the security of the realm can be guaranteed only by having "friendly" governments in the neighbouring countries. China's strategy in South-East Asia, therefore, follows the Russian strategy of having a string of satellite states all around her. The leaders of new China believe that Korea under a non-Communist government is a dagger pointed at China from the northeast; that Formosa under a non-Communist regime is a potential base of aggression against China from the east; that Indo-China under any regime which is not endorsed by the Communist bloc is a threat to

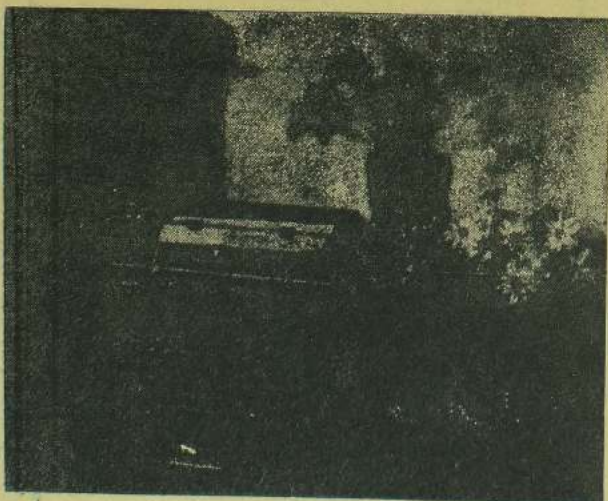
(Continued on page 6)

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DEMAND FOR CEYLONIZATION OF TRADE

Gradual Process Advises Minister

"It is in the interest of the Government to foster the trade and industry of this country. The Government ought to see that private enterprise is given every possible opportunity of expansion. It is obligatory on the Government to see that under the new order we are given our rights as nationals of this country in every national activity. We have been at a considerable disadvantage in the past, as we were in a dependent position. That position of dependence gave the non-nationals here a very considerable and ponderous advantage."

Mr. H. E. P. de Mel who presided at the mass meeting of Ceylonese traders and businessmen held at the Town Hall last week, gave expression to the above statement in his opening address urging on the Government to take all measures to introduce legislation for protecting the nationals of this country and to expedite Ceylonization of trade, and declaring that after all it was a matter of bare justice to the people of this country.

Mr. H. R. Fernando explained the object of the meeting, namely, to explore ways and means of preserving the rights of Ceylonese traders and outlined how the newcomers came into business and with the abolition of import control were today facing a difficult situation.

In moving the resolution urging on the Government to re-introduce Ceylonisation of the trade of this country and take all necessary steps by way of legislation and economic measures during the next Session of Parliament, Mr. A. H. Macan Markar said that they were aware of the vital role that foreign trade played in the economic independence of this country. That was the legacy of four centuries of foreign rule. The foreign trade was the pivot of their

economic life and some of that trade was still largely in the hands of non-Ceylonese. With the advent of political freedom they hoped they would get economic freedom as well.

Mr. A. E. Goonesinha, Minister of State, said that following representations made by a deputation, the Prime Minister had asked him in consultation with the Food Minister to formulate a scheme of selling a certain percentage of C.W.E. imports through private trade and explore its feasibility. The Minister of Commerce, he said, had been advocating the cause of the Ceylonese traders and was formulating proposals to be submitted to the Cabinet.

Concrete Proposals before Cabinet

At the 25th anniversary meeting of the Ceylon Merchants' Chamber, the Minister of Trade and Commerce (Mr. H. W. Amarasuriya), declared that certain concrete proposals to Ceylonese trade, industries as well as other projects affecting the national economy would shortly be put up for Cabinet consideration. Co-operation of trade circles and the public was needed to achieve that goal, he added, and pointed out that it was necessary for nationals of this country to enter into trade and compete with non-nationals and eventually emerge as victors. He said that non-nationals need not consider his proposals as unreasonable since 90 per cent. of the country's trade passed through non-nationals. His proposals would be put into operation gradually.

A Bill to amend and consolidate the Law relating to Merchant Shipping will be presented in Parliament by the Minister of Commerce and Trade. This Bill brings up to date an enactment Act which had been in force for over fifty years, which will mark an important phase in the progress of the Port of Colombo.

An important feature will be the encouragement afforded to Ceylonese owning ships or to prospective owners of ships whether they are State-aided or private concerns. The

By Jurgen

new Bill will give wider powers to the Shipping Master, Colombo, and provide necessary safeguards for local ship-owners and load-line regulations and registration of ships at the home port, etc., have been adequately covered.

This was essential for the country to achieve economic freedom now that Ceylon is politically independent.

100 Per Cent. National?

Referring to the recent move for 100 per cent. Ceylonization of trade in replying to a Press correspondent in Rangoon, the Prime Minister is reported to have said: "It is rather a hope than a prophecy of achievement". He doubted whether in the modern world with the increasing dependence of one country on another, trade in one particular country could be truly 100 per cent. "national."

YOUTH LEAGUE LIBRARY AT HEADQUARTERS

WE have decided to open a Library for the benefit of the members at the Headquarters. With those desirous of helping this noble cause, please send in their donations, in cash or kind (used or unused books, magazines, furniture, etc.) to the Headquarters, No. 238, Galle Road, Colpetty. All donations will be officially acknowledged.

Thank you.
Hamilton Abeywickrama,
Organiser.

NOTICE

The Headquarters of the All Ceylon U. N. P. Youth League is now established at No. 238, Galle Road, Colpetty. All matters connected with the U. N. P. Youth League activities will be attended from this office.

BANDULA DODAMPEGAMA
HAMILTON ABEYWICKRAMA
Organizing Secretaries.



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INDIA'S FOREIGN POLICY CLARIFIED

INDIA'S foreign policy is "pro-United Nations, pro-Free Nations" and is based upon a desire "to maintain our constitutional secular democracy against any aggression upon our freedom and liberty from within or without our borders," Indian Ambassador to the United States, Madame Vijaya Lakshmi Pandit, has asserted.

This affirmation was given by Madame Pandit upon her return to Washington this week from India. The India diplomat had spent several weeks in India where she had gone for consultations. She said her public statement was in answer to requests for clarification on India's relationship to the United States and the rest of the world. The statement was issued by the Indian Embassy.

Madame Pandit said that India's foreign policy was not "neutrality,"

a word "we deplore."

"We are members of the United Nations; we stand with you for freedom, equality, orderly justice and for a world at peace. In recent sessions of the U.N. General Assembly we voted as you did 38 times out of 51, abstaining 11 times and differing from you only twice.

INDIA'S ANTAGONISM TO COMMUNIST AGGRESSION

"We stand for India, as an equal member of the family of nations, with other free and independent nations. We oppose every form of imperialism—whether economic or any other kind. Our experience over the years has naturally charted our antagonism to all kinds of totalitarianism, colonialism or communist aggression. We intend adhering to our constitution and the due processes of law and the orderly evolutionary developments of our people and our country. In our foreign relations with our neighbours and the world, our fundamental policy is the settlement of disputes in a peaceful way."

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Heirlooms of History—II

Devinuwara (Dondra) City of the Gods

FOUR miles from Matara there is a narrow peninsula known as Dondra, the southernmost point of Ceylon. The towering lighthouse is the modern landmark of this historic spot, known to ancients as Devinuwara, City of the Gods, a "resplendent and prosperous city with palaces, temples, monasteries", but now in ruins.

"Remnants of things that have passed away
Fragments of stone reared by creatures of clay."

In the 16th century, the Portuguese General, Thome de Souza, fired by fanaticism caused the destruction of the sacred shrines. Now interspersed amongst village huts, gardens and coconut plantations, several upright stone pillars, still remain. They are cut in various shapes and exhibit different sculptures. Among others Rama with his bow and arrow may be discerned in various forms. A square gateway formed of these stones, elaborately carved leads to a mud structure in which four stone windows of superior workmanship are evidence that quite a different style of building had formerly occupied

the site of this structure. It is, however, the temple of Vishnu at Devinuwara which is reckoned particularly sacred by its votaries. The annual festival takes place during the full moon in the month of July and attracts many thousands of worshippers of Vishnu. There is a lonely pillar now "battling with the waves of the ocean to maintain its position". It is alternately octagonal and square and exactly resembles the columns that are to be seen in the proximity of Trincomalee.

The Buddhist Vihare

Next the temple of Vishnu stands the Buddhist vihare and dagoba and about a quarter mile away is a stone building called Galgana consisting of two rooms. The roof as well as the walls are of hewn stone and exhibit excellent specimens of masonry. On the top there appeared remains of a dagoba now in ruins covered with shrubs and creeping plants that found root in the interstices of the building. These remains are said to have been completed or restored in the reign of Dappula II A.D. 686.

An inscription on a slab gives the name and title of King Parakrama Bahu, a zealous restorer of religious buildings who reigned from 1153 to 1186 A.D. The oldest documentary mention of Devinuwara is an inscription of Nissankamalla which refers to other holy places of great antiquity. It occurs as a shrine which was already celebrated in his time and its antiquity goes back to several centuries before this king. The Pali form of the name Devanagaram is mentioned in the Mahavansa with reference to the reign of Vijaya Bahu I.

Here too the mention is of the restoration of an old vihare, not the establishment of a new one. A recently discovered 8th century inscription, in the grounds of the vihare refers to the old monastic institution the Khadirali pirivena which is said to have been founded by Dappula I, a Rohana Prince. It would appear royal favour was lavished on vihares than on shrines of the Gods.

The Height of its Fame

The 15th century saw Devinuwara at the height of its fame. An epigraph relates that envoys brought gifts from the Chinese Emperors for the Lord of Tennawari, as the God is styled in the record. Indian merchant princes who had probably settled down at Devinuwara built those shrines for the gods they worshipped.

The vihare continued to flourish as before. Tradition has it that a statue of that deity came floating on the great ocean and was seen by King Dappula Sen, "famed for his immaculate virtues." While the vihare continued to flourish as before Uppulavan (Vishnu) had attained to the position of the Sinhalese national god. It had been to him that Sakra delegated the task of protecting the island of Lanka, a task which Sakra himself assured at the behest of the Buddha.

The Perakumba Siritha, a panegyric or Coronation poem of Parakrama Bahu VI of Kotte, the authorship of which is ascribed by some to Sri Rahula of Totagamuwa, while others believe the poem was produced by the Kavikara Maduwa (Royal Academy of Poets), contains a verse supporting the tradition.

Translated it reads thus:—
"When he (the Buddha) rested between the two Sal trees at the

By B. R. J. O.

moment of his passing away, he commanded God Uppalavan (God of the colour of the blue lotus) Sri Vishnu to protect Sri Lanka, with a heart full of compassion and mercy."

Reference in Sandesa Poems

Four Sandesa poems contain important references to Devinuwara in the 14th and 15th centuries. In the Paravi Sandesa (the Dove Message) the bird is instructed to follow a route which had most probably been followed by the author himself and finally deliver his message to Uppalavan at his abode in Devinuwara. The bird was instructed to approach the City along the sea-beach in the evening, stay the night at Vallemadama where stands a Ganesh shrine, rise next morning on hearing the temple bells, sound of the conch shell and rituals and proceed to the City.

Recent archaeological conservation has disclosed the site of the vihare and of the Uppalavan shrine separated by a stretch of land and at a later date the Alutweediya which lay between it and the Vallemadama (still existing suburb of Dondra). The site of the shrine described by Sri Rahula can still be recognised with the premises of the modern vihare. There is the Vata-dage (Rotunda) whose site is marked by the present-day dagoba. This area contains the modern Vishnu Dewale.

A Portuguese map of Devinuwara shows the pagoda (Dewale) in the same place as it is today. A distinctive feature of Devinuwara was the Ppulvan shrine. The Galge is identified with the historic shrine of Uppulvan. Its identification agrees with the tradition which is reflected in the Mahavansa that it was Dappula Sen who founded the Uppulvan shrines. The Culavansa and Pujavallya record that the original Uppulvan shrine was in a dilapidated condition in the reign of Parakrama Bahu II and that it was rebuilt from the foundation at the behest of that King. De Queyroz, the Portuguese historian, states that the King of Kandy restored the shrines when he obtained control of the maritime districts.

An inscription of Dondra discloses that in the 10th year of the overlord Sri Sanghobodi, Sri Parakrama Bahu bought a coconut top of 200 trees near to the Bhumi Maha Vihare with image house, to the Lord Dewa Raja (Vishnu), and the message:—

"Let those who increase these gifts and uphold their continual inheritance, enjoy the bliss of release in heaven (Swarga-moksha-sampatti)."

This is scarcely an orthodox Buddhist wish.

RUTHLESS RHYMES

THE latest in light literature is a collection of "quillettes" published by that brilliant writer "Jay Quill" wherein he indulges in some excellent quips of notabilities who are certainly shining lights in Ceylon. As a panacea for jaded nerves, a solace for worried folk and pleasant reading for one and all, the little booklet will be most welcome. It is so humorous and provocative both the cartoons and the poetic effusions combined to give the reader a feeling of exhilaration and light-heartedness, that it is really worthwhile possessing a copy for oneself. Scorn the idea of borrowing one from a neighbour but straightaway buy one and be happy.

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WORKERS DO NOT NEED MARXIST REVOLUTION

By Quintus Delilkhan

MANY things that have to be proved was accepted by Marx as utterly inevitable, and hence the modern Marxist is hard put to it to explain why the course of Marxism either does not follow the practical issues as envisaged by Marx or fails to conform to the theories to which he committed his reputation as a profound thinker in the field of economic development of ideas. Here we must admit that Marx in spite of his strong personality shows how pitifully weak was his vision of the future world. The fanatic might imagine anything at any given moment of history, but the years take toll of his pretended power of forecasting events. Marx imagined that capitalism would perish as a result of an intensified series of crises which would cause the system to perish. He also believed that the lot of the worker would grow so increasingly impossible to tolerate that the worker would rise in his despair and his anger and end the system which had become so intolerable a burden.

The more important consideration for us in the existing world of today is the position of the worker under capitalism. Marx saw no hope for the worker. He thought that it would mean revolution at some point or other in the course of history, and that there was no escaping from this inevitable fact. He could not imagine a system of capitalism in which the exploitation of the worker would not be heartless and cynical. We are able to judge the reality today, and no one can deny that Marx has been a false prophet in this matter. All the denunciations therefore which he made have considerably lost their point. When the Marxist therefore again uses the language of Marx he is also wielding a blunted weapon. The Marxist lives in a fever of excitement over a condition of affairs which no longer exists in the terms in which he has been inspired by Marx to denounce it. The Marxists rage and the Marxists' passion look very much of an obsolete emotion. The conditions of the workers of the world have undergone very considerable changes. This fact no one who is dispassionate can deny. The worker has received an amount of attention today which is unknown in history. In the middle ages the interests of the workers were protected by the guilds. Today the worker is protected most effectively by the state. It does not mean that everything has been done for the worker, and he has been introduced to an utopia. It is only that the worker has no ground now on which he can claim

that he is neglected and exploited, and that he is helpless under such exploitation. To assume that the worker is either brutally or cold-bloodedly exploited today would be the position of the over-excited Marxists. He alone is compelled by his creed to assume facts which do not exist within the consciousness of the normal student of history and of economic development.

The State has definitely stepped into the arena to protect the rights of the worker. This important factor ought not to be forgotten. Where the worker is not able to protect himself, the State undertakes the obligation of insisting on the employer acting fairly. The State is more and more ensuring that the worker is given a standard wage in certain industries. It has for many decades acted most humanely in this matter. There is now a powerful intervention on the part of the State in every country of the world which has democratic standards to allay discontent and see that justice is done to the worker. Such interference on behalf of the worker has been responded to in large measure by the new class of employer all the world over who realises that there is need for a completely changed attitude. The employer sees that there is need for his workman to be fit and efficient and healthy and to feel contentment. Some employers have treated their workmen with a considerateness and a justice which even governments do not give their own employees.

Government also helps the workmen indirectly by levying heavy taxes, and utilizing these taxes to provide free education, free medical care, housing schemes, old-age pensions and all other means by which the modern state has become by degrees known as welfare states. The State will progressively be burdened with further heavy responsibilities. It only requires the means to do so. The taxable sources of revenue in a country are not unlimited, but as wealth in any country grows, and it is largely the creation of the capitalist classes, then there can be no doubt that the amenities and advantages to the working-classes will proportionately increase. It is absurd to imagine that only revolution can make the lot of the working-classes tolerable.

The danger now is that this tendency to look to the State for everything will take away some sense of initiative from the general community. Another feature which must be looked upon as unaccountable is the indifference of the working-class in one section to the working-class needs of less favoured workmen in other sections of the nation's economic activities. The workmen are

certainly not essentially more sympathetic as a class in respect of others as one would wish them to be. It is not only the capitalist who has had a tendency to look after his own interests. There is no doubt that the workman has his strong selfishness in looking after his own individual needs. He only wants revolution when he is in a hopelessly neglected condition, and that stage has long since been passed. The workman all the world over wants an improvement of his condition in some directions. It is an expression of his human nature. He wants to get more. It is only the Marxist who is interested in leading the workman into revolution. This is not the purpose of benefitting the workman but of creating a state in

which he will be in power over the masses. The Marxist wants to look after his own individual interest above all things.

Then of course there has been the development of the trade unions which have been powerful means of helping the cause of the workers by their own organised unity and strength. The capitalist system is sometimes very hard-pressed and there is not always reason and moderation on the side of the workers.

Whatever the capitalist system might be, the capitalist is a man who has become less and less dangerous, and he is hemmed round by forces and agencies which are able to look after the worker and to prevent his being exploited. In the face of the present position, it is absurd to talk of the need for revolution to make tolerable the position of the world's workers.

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- (1) **Reduced Single Fare:** There will be Rs. 533 reduction in the one-way fare from India, Pakistan and Ceylon to the U.K. and Europe, between the period 1st December, 1951, to the 28th of February, 1952. This amounts to 25% reduction.
- (2) **Reduced Round-Trip Fares:** There will be a reduction of Rs. 959 in the round-trip fare from India, Pakistan and Ceylon to the U.K. and Europe, and return, for passengers travelling in the westbound direction from the 16th of October, 1951 to the 28th of February, 1952.

and in the eastbound direction from the 1st of March, 1952 to the 31st of May, 1952. This amounts to 26% reduction.

A slightly lower reduction is available if the journey in one direction is performed during the off-season months.

- (3) **Reduced X'mas Fares:** There will be a special reduction of Rs. 1,447 for a special Christmas Round-Trip Fare for travel between India/Pakistan and Ceylon on the one hand, and London, Paris and Geneva on the other. The validity of the ticket is 17 days. These fares are available between the 10th of December, 1951 and the 17th of January, 1952. This amounts to a 39% reduction.

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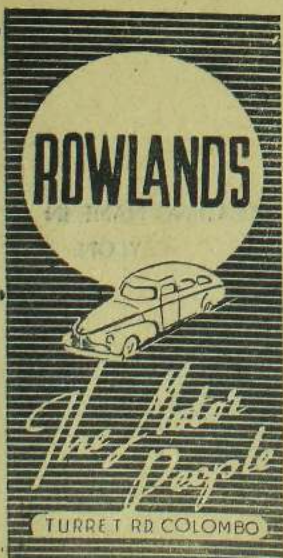
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WORLD TRIBUTES TO PRIME MINISTER

THE tributes paid to our Prime Minister both in Burma and Singapore show in what high respect Mr. Senanayake is held in every country that believes in the democratic way of life. Particularly in those two countries where Communist terrorism still endangers the lives of law-abiding citizens, Ceylon is a shining example of the peaceful evolution of a nation from servitude to freedom. The architect of that transition is Mr. Senanayake whose wise statesmanship was primarily responsible for the status that Ceylon now enjoys in the comity of free nations. If there is one simple attribute in our Prime Minister's character that has won for him the esteem of all men it is his tolerance. He believes that every individual is entitled to his own opinions and beliefs, and that dogmas are not meant to be rammed down the throats of the people. Live and let live has always been his motto and it is his ability to appreciate the other man's point of view that has made him one of the most respected of the elder statesmen of the world. As a

devout Buddhist he sets great store by his religion but there is no bigotry in his belief.

He sees the good there is in every religion and, as he said in Singapore early this week, the troubles of this world are caused by the irreligious.

The more the world realises the advantages of religious guidance, the more it can be certain of peace. The tribute paid by Mr. Malcolm MacDonald, Commissioner-General for South-East Asia, to the manner in which Ceylon gained her freedom "as peacefully as plants grow and flowers blossom" is as much an appreciation of the leadership of Mr. Senanayake as it is an acknowledgment of the spirit of compromise that has enabled the heterogeneous communities in the island to live at peace with each other for so many centuries. Communal discord has been something foreign to the native genius of the Ceylonese and, as long as Mr. Senanayake is there to lead the country, we can be certain that it will never be allowed to rear its ugly head. Once a fighter who used the bludgeon rather than the rapier, Mr. Senanayake now reserves his powerful attack for the deadly menace of Communism. He stands foursquare against the insidious infiltrations of the Red ideology and it is the duty of every lover of Lanka to give him and the Party he leads a new mandate to keep the hideous monster of Marxism from invading, despoiling and desecrating the homes of our people.

Inside Soviet China-4

(Continued from page 2)

China from the south; that Tibet under any government other than direct rule of Peking is a potential base from which China may be assaulted from her southwestern rear. They also consider that, in the interests of China's safety, Thailand and Burma should be "liberated" from their present rulers, whom they regard as "running dogs of the imperialist aggressors," while Malaya should be rid of the British "imperialist exploiters." Chinese propaganda has consistently denounced the Republic of the Philippines as a "tool of American imperialism"; it has not yet passed any conclusive verdict on the Republic of Indonesia.

Infiltration Tactics

Until six months ago, official Communist propaganda included India, too, in the "liberation" sphere, but lately the approach seems to have changed probably in view of India's persistent efforts to sponsor the cause of the new China in the councils of the world. The success of the Chinese "volunteer army" in Korea has, in all probability, stimulated Peking's confidence in opening fresh "liberation" fronts and getting away with it. After Korea will come Indo-China, where there may be direct military intervention on a large scale, followed by Thailand and Malaya, where tactics of infiltration and the use of large Chinese minorities may feature Communist strategy. The Peking government is already bargaining for Formosa, either as a gift or as the

price of a makeshift peace in the Far East.

The Next Move

Chinese propaganda has made scant reference to China's neighbor, Burma, but diplomatic sources in Peking believe that Communist infiltrators are already active in upper Burma and that an official claim for the restoration of the mountainous nothern "hump" of Burma (claimed even by the Kuomintang government three years ago) may follow the Tibetan campaign. This will extend China's Yunnan province to the border of Assam and the wartime Ledo road will provide Communist China with a gateway to India. Neutral military observers think that while Communist China may not attempt an all-out "liberation" of India, Peking's strategy is aimed at weaning India from the non-Soviet power bloc by a military threat from the east and the north. With the "liberation" of Tibet already under way, aimed to plant the Red flag on the Himalayas, China's next move may be to infiltrate into Nepal, Bhutan and Sikkim and extend Chinese influence in the vital buffer zone. A year ago, when the Indian Government took control of the administration of Sikkim, the Chinese press raised a hue and cry over "India's aggression against a country traditionally under Chinese suzerainty."

Communist China's master plan of "liberation" is viewed against this background of the Peking Government's policies and aspirations and its staunch partnership with Soviet Russia and the scheme of world Communist revolution. Whether or not the new rulers of China succeed in carrying out this master plan will depend on the preparedness of the free nations bordering on China and on major international developments in the immediate future.

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THE POPE AND THE VATICAN

By Kumar Devarajah

ROME which was once the splendour of pagan might, is now the citadel of Roman Catholicism with Catholics from all corners of the civilised globe looking towards the frail 70-year old occupant of the throne who is in direct "descent" to that Big Fisherman Christ selected to guard His sheep and His lambs. The spot where St. Peter was martyred is now marked by an Egyptian obelisk and near it rises that inspiring building with its old-world facade, its priceless treasures and its political stamina which has withstood the onslaughts of nearly two thousand years from emperors and agnostics, barbarians and iconoclasts.

Empires have risen and fallen into decay, kings have sat on thrones and died to be buried in oblivion, conquerors and rulers have waded through seas of gore to cut their names on bloody letters, but the Papacy remains unabated and virile with its present occupant of the throne of Peter—Pius XII—the 267th in the line of inherited power.

The Vatican state consists of only a hundred acres but within this small confine is an institution which is the cynosure of the eyes of the world and the envy of great powers.

Non-Catholics are puzzled as to why the Pope should enjoy such unlimited power and why he, the real head of a religious body, should be treated like a political power. The Catholic looks upon the Pope as the Vicar of Christ—the first vicar being Saint Peter to whom Christ gave the Keys of the Kingdom. The influence of the Pope is so strong that he could deprive Catholics of the sacraments, and when this concerns a Catholic country the Government of that country,

even though they be adherents of the gospel of Marxism, sit up and take notice, for given the alternative of surrendering their church rites or their political testament, the inhabitants prefer to dispense with the latter.

As powerful as the Pope is in matters religious, so is he in matters political. It is past history now as to how he dominated the elections in Italy recently and prior to that nearly brought the U.S.A. to the brink of hostilities by cleverly-worded propaganda to march against Mexico, the government of which country was ill-treating the Catholics and robbing the churches of their lands and money.

The foreign policy of the Vatican is in the hands of the Cardinal Secretary of State who is the political boss of the Catholic Church. It is he who formulates the Vatican foreign policy, meets ambassadors and drafts those communiques known throughout the world by means of the Press and Radio. The Catholics the world over are guided not only spiritually but politically too by means of these encyclicals and the Pope issues such pastoral letters on any subject he thinks dangerous or destructive to the 400 million Catholics in every civilized corner of the globe. The subjects of these encyclicals range from birth-control to artificial insemination, from trade unions to the length of women's skirts.

The Vatican has frequently been described as "the world's whispering gallery" for it has the most perfect and co-ordinated information service in the world. As Catholics pour into Rome frequently they furnish first-hand information about the political temperature in their own countries and with the help of the Jesuits who have been labelled by anti-Catholics as "the Gestapo of the Catholic Church" the actual state of affairs in each country is learnt and like a jo jig-saw puzzle fitted in to complete a whole. The

observer was right when he said that "the Catholic Church has a fifth column of 400 million outside the Vatican."

The pomp and pageantry that accompanies a papal procession is a never-to-be-forgotten sight. The procession, led by the Sacred College of Cardinals, a legion of bishops and priests, chamberlains and choristers, canons and officials in their resplendent best is more spectacular than any king in one of his state drives.

To gain audience with the Pope is not so difficult as to approach a reigning monarch—any Catholic or non-Catholic can have an audience with him.

The life of the Pope is not a bed of roses. He rises at about 5 in the morning and till seven spends his time in prayer and meditation in the private chapel attached to the Vatican. He eats a light breakfast at eight and from then till lunch attends to his correspondence and grants audience. After lunch till late into the night he works with his secretaries and advisers, hearing reports which come pouring into the Vatican daily and decides on policies to send out to the four corners of the earth—to the Catholic world.

No-one who goes to Rome fails to see St. Peter's. To describe this church one cannot find adequate words. Ever since it was built, people have been trying to decide if it was a beautiful piece of archi-

ecture, but whatever the opinion may be, it stands out as the largest church in the world. Inside it one gets lost as it can accommodate 100,000 people and wherever you go in Rome, you see its great dome rising above the roofs of the city and sometimes losing itself in the clouds.

One should be inside St. Peter's when the Pope celebrates Pontifical High Mass—one could then see the wonderful pomp and ceremony and hear the lovely music of a Papal Mass. After Mass, the Pope appears on the balcony outside St. Peter's and looks down upon the largest square in the world—Bernini's tremendous colonnaded piazza which can hold half a million people. And the shout goes up "Vive el Papa" and whether you are a Roman or not, whether you are a Catholic or not, you too would like to join the crowd in the shout that starts in a whisper and then ascends into a roar, reverberating through the colonnade, without any of the forced trappings that accompanies the greetings of a potentate or king.

Many hydra-headed monsters have risen during the Vatican rule to crush this powerful organisation but none have succeeded. Even in these modern times with the threat of Communism and Fascism arrayed opposite, the Pope does not fear any enemy, for his is the belief that the Rock cannot be blasted even by the most dynamite that the anti-Catholic can invent or possess.

PHYSICIAN, HEAL THYSELF!

(By Special Correspondent)

I WISH I could be as "indignant" as I should be on the attitude many people taking on reading the news of the strike of labourers on Dr. N. M. Perera's estate at Koslande.

In the first place, if there cannot be sample strikes in the Sama Samajist leader's estate, where else can there be strikes? The Sama Samajists do not believe in suppressing freedom. They aim to give every labourer the chance to make use of the strike weapon. And the Sama Samajist leader sets the example to others in allowing the labourers to make use of their freedom.

Why these labourers went on strike, is another story. That is neither your business nor mine. It is not for non-Sama Samajists to talk about.

And then there is another consideration. There are many misguided people who sneer at Sama Samajist leaders owning estates. Why not? That is the first step towards the nation buying up large properties for fragmentation among small-holders. When the Sama Samajists are called upon by the will of the people to rule the country, then the Sama Samajist Government would expropriate all large property owners; with of course, adequate compensation. To prove that these would be no hocus-pocus in the matter of the expropriation,

the leaders have put themselves in a position as anybody else. Who said that the Sama Samajist leaders preach one law for themselves, another for their rank and file and still another for the others? Well it is not my business to express an opinion. The public could be the better judge.

There is still another vile rumour that is given currency by interested parties! that is Sama Samajists are inspired by Moscow in Russia. In the first place I wish to ask what is wrong with that—even if that were so. In the second, some of the people of Ceylon are so gullible that they believe whatever they read. In the world politics at present, a country's importance is measured by its population, its Geographical extent, its wealth and its guns. On the other hand, in a Sovietized federation of Socialist republics, each state has just the same weight and importance as its neighbour—irrespective of size, wealth and population. The Sama-Samajists are aiming to make Ceylon an equal with any of the so called great nations of the world of to-day. Therefore instead of building up a United National organization where these disparities are perpetuated, the Sama Samajists aim to build a world Federation of Soviet Socialist Republics. For just as valid or invalid reasons, the headquarters will have to be moved from Lake Success to Moscow. What a difference it would make to the world and Ceylon then!

So, so we know how we stand—we know what the Sama-Samajists are aiming at—we know their leaders preach one thing and practise another. Hence do you wish, Ceylon to lie at Russia's feet?

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**Ceylon's Anniversary
of the Year**

By T. M. G. Samat

150 YEARS of the Supreme Court, which 1951 brings to a close for our High Courts, could not have gone without questioning its independence or attempts to insult its severe dignity. The first to contravene the first Charter of Justice in 1801, a consequence of Ceylon being made a Crown Colony in 1801 which established the Supreme Court was a General of the Army. The Charter which incidentally had no jurisdiction over the whole Island until 1833 as the Kandyan King had his domain in the hill capital, required all officers Civil and military to aid and assist the Court in the execution of the powers of the Supreme Court. Three years after the Charter General Wemyss C in C of the forces against the King of Kandy locked out the Judges of the Supreme Court by closing the gates of the Fort and as a result the Judges were unable to attend the sittings.

The trouble started over the present Gordon Gardens, situated opposite the Supreme Court which was used as a convenient ground to administer floggings. Objections to this custom of the Supreme Court by the Military on the reason that it trespassed on the rights and privileges claimed by the Military was followed by orders from the Military forbidding the use of the plot of ground by anyone save the troops. The Supreme Court communicated to the Commandant of Colombo that this Military action was against the spirit of the Charter of Justice of 1801. The General replied for the Commandant, by locking out the Judges.

The General was haled before the Judges in Court and bound over on a security of 100,000 rix dollars, his plea that his action was to safeguard the Fort from spies of the King of Kandy at a time of war being unacceptable. The General did not leave the Court without lodging a complaint that he had been challenged by the Advocate Fiscal to fight a duel.

Insult to the Supreme Court in 1822 was a letter from Mr Forbes, Sitting Magistrate of Colombo to the Registrar of the Supreme Court as follows:—

"It having been the pleasure of the Supreme Court to quash the proceedings in the case of the prisoners Babona and Pitche, I beg leave to submit for consideration of the Supreme Court the case of the prisoner Baba, a worse vagabond if possible than Babona but committed as, I think, on a slight or slighter grounds than Pitche. I therefore feel myself called upon to intercede on his behalf and obtain his release from Jail should my suggestion be approved."

The Chief Justice, Sir Hardinge Giffard described this as a paper which was "designedly offensive" and called upon Mr Forbes to withdraw it. Mr Forbes replied that he did not intend any insult and declined to accede to the request of the Chief Justice.

"We have the courage and the power to punish such an attempt to insult the Court" said the Chief Justice ordering Mr Forbes to pay the fine of 300 rix dollars and imprisonment till the fine was paid.

Forbes, after whom Forbes Road, Maradana, is named was the first judicial officer to be fined by the Supreme Court. One year before Forbes was fined, the Chief Justice had commended Forbes on his good work as Sitting Magistrate whose exemplary attention to the regulation requiring patrolling of streets of Colombo by the citizens had given so much security to property and confidence to the well disposed that crime in Colombo without discovery was almost impossible. The Chief Justice wrote: "No Sitting Magistrate will I trust even relax the

system so happily imposed by Mr. Forbes."

Over 400 persons were called upon each night to perform the system of patrolling Colombo streets established by Mr. Forbes. Those who did not choose to attend to their turn of patrolling either found substitutes to perform the patrol or paid a sum levied by the Constable. Mr. Forbes' active superintendence as Sitting Magistrate of the working of this system and his care and vigilance to the preservation of peace resulted in very negligible crime in those days.

The fine imposed by the Supreme Court does not appear to have impeded Mr. Forbes' progress in the public service for he went on to officiate as District Judge of Colombo North. Later he figured prominently in a Committee appointed by the Governor to report on the establishment of a Police Force and on the nature of local taxation by which the necessary funds might be most conveniently levied.

Sir Hardinge Giffard once had a serious disagreement with Sir Edward Barnes, Governor, who was the idol of the roadmakers of Ceylon, engineers of the P.W.D. Over the disagreement Sir Edward was called away from one of his tours which was notable for the Governor's insistence on maintaining the same standard of living as when in Colombo keeping the best table at which the roadmaking engineers were "commanded" to be present.

The Governor's call to Colombo occasioned considerable disappointment to his guests. One of them gave vent to his feelings in no uncertain language:—

"It is too bad of the fellow treating us like this when we are working for him like mad all day and getting drunk for him every night". When it was known that the Chief Justice was to take the new road to Kandy, the roadmakers held a drumhead court martial appointing a Judge advocate who elaborated a charge against the absent Chief Justice Hardinge. Sentence was duly passed on His Honour. The road was not completed throughout and dreadful plans were proposed and prepared to "avenge" the Governor on the Chief Justice who was to travel in a palanquin and would most surely have found himself dropped through sundry trap bridges specially laid for him.

So many were engaged in these illegal proceedings against the head of the law that the plot was very probably discovered. The Chief Justice fortunately for himself but more fortunately for the roadmakers, put off his journey. Undismayed 3 or 4 of the engineers rode in disguise to Colombo where one morning they had the honour of meeting Sir Hardinge on his early ride somewhere in Grandpass. They carried out their intention of tilting at the Chief Justice and returned without being found out, happy in the fact that they had "avenged" the cause of Sir Edward Barnes.

**BUDDHIST SOCIETY
MEETS**

THE sixth anniversary of the Bauddodaya Sangamaya, Dehiwela, was celebrated on Sunday, 30th September, 1951, at the Karagampitiya Buddhist Girls' School Hall, presided over by Rev. Ahangama Pragnaloka Thero. Proceedings commenced with the hoisting of the Buddhist Flag.

Mr. P. T. de Silva, Mr. W. Isaac de Mel, Rev. K. Saddhatissa Thero, and Mrs. M. C. Peiris who were present spoke on matters pertaining to the activities of the Sangamaya. Mr. Cyril Moore, Editor of the "Middle Way" who spoke in English, touched upon various aspects of the Dhamma.

Democracy—I

Individual Responsibility

By Eardley Gunasekera

IT is an accepted fact that Democracy is the nearest universal panacea for all the existing social evils. It is undoubtedly a grave misconception to give Democracy the hackneyed cliché interpretation of government for the people, by the people and to the people, for never in the past has it been, or would it be possible in the future to build a system of Government on a system of prepositions. I would rather term it the embodiment of the democratic spirit. Government is so closely integrated with humans that in our attempt to interpret it we make a ruthless attempt to define human nature by stereotyped definitions.

Democracy is not doctrinaire, it is a practical system whose survival is only possible by the unstinted contribution of all its component parts. It must have common sense from the common man. It is an error to feel that this requisite is found only among the literate, on the contrary, its presence could be recognised even among those who cannot read and write. The only method of distending the tissues of your mind and imparting to it a sense of awareness and a keenness of perception are through the channels of education. So that it is no surprise when Democracy places the accent on education, with a wide distribution over the entire society. There must also be the possibility of extending it for betterment and amelioration for those who reveal an ability for an abnormal absorption of knowledge. Education is a means to an end. It alone will produce paragons of virtue or fountains of knowledge but it would not be an overstatement to mention that it helps us all to enhance our capacity for our fractional share in government.

To achieve the foregoing aim, education must be liberal. I do not mean that it should be in the pecuniary sense. What we need is a system that draws out to the fullest our latent faculties thus helping us to fit into society. Mass-produced

pedagogy is direct opposite of the fervent aspirations of education for it realises everything except to train the mind to think. Education seeks to develop originality—a vital factor for the working of democracy. Democracy involves the coagulation of diverse human being and consequently diverse originality. Originality must be tolerated as it reinforces the sense of responsibility to society at large. In short "to make him a better member of a better majority". To shirk responsibility is to remove the bricks that form the foundation of democracy and if this done, grave consequences must follow. Such a situation would end in the passage of government into ambitious professionals who dedicate their work to personal motives rather than to communal service. The question and implications arising from an important elector and the pseudo-politician is a force which tends to create clefs in representative processes. This could only be healed by healthy public opinion and individual responsibility derived from a sane educational system.

It seems to be a fashion of the age to lash out at shortcomings without putting forward concrete proposal for their rectification, to stress on the claims of the individual on society without contributing to it. I think it is the option of contribution which is the most vulnerable point at which armchair critics who appreciate a heroic tone in their contribution to society direct all their attacks. These ideals as advocated by Fascism are unpalatable to freedom loving individuals. But then it must be admitted that noting in government is completely bad and it has always struck a responsive note than a mere invitation to ease and indulgence. Democracy, to be healthy, its nutrition to be best absorbed must not only dole out gifts but demand certain primary obligations.

It is here that we have to draw an example from Britain. British society is such that the sense of responsibility within it is at its peak. This, I believe, is largely due to the British temperament when it is considered a privilege to partake in all forms of social activity. Thus British sense of co-operation and responsibility is quite a model for us to follow.

'THE STARS OF THE ORIENTAL PROGRAMMES'

By Shirley J. Payoe

ON their way back from the U.N.P. Rally at Kandy, a party of radio artistes gave a performance at the Kurunegala Town Hall. Among those who gave items were P. L. A. Somapala, Susil Premaratne and Kanthi Wackwella.

P. L. A. Somapala began to win over the interest of his listeners from as far back as 1941. "Yamuna, Yamuna Sobana Ganga" was his first 'hit' song. Since then he has continued to cater to the tastes of the masses with a regular output of songs. I believe, he was the first artiste to introduce Western musical instruments like the clarinet, guitar and saxophone to Oriental radio programmes and studio records.

In December, last year, he left on a 'research tour' and visited musical centres at Santiniketan, Calcutta, Madras, Mysore and Bombay. He was present at the Eros Theatre in Bombay when the great and glittering stars of the dazzle-dazzle Hindi film world appeared on the stage. All's full orchestra consists of over forty members. Without doubt, he is the only musician in the East who has such a large orchestra, his own team of regular players! Incidentally, P. L. A. Somapala has his own exclusive orchestra. That is quite an achievement, for in Ceylon musicians rarely take the trouble to form

themselves into bands.

In Susil Premaratne we have a duplicate of Ananda Samarakoon in that like the latter Susil is himself an artist-cum songster. This 'A' Grade vocalist started broadcasting in 1944. His sentimental love songs—sung in a well-modulated, dreamy voice—gained immediate popularity.

Among the songs that made him popular are 'Pam Kusumey', 'Ma Sura Pem', 'Suvandha Sukomali', 'Nayana Rasay' and 'Soka Negey'—a tune that he borrowed from the Hindi film that introduced Nimmi, "BARSAART".

At this point let's get back to the performance at the Kurunegala Town Hall which I mentioned at the beginning.

As is the custom of our lazy race, the curtain was drawn half an hour after the scheduled time. Till the last minute chairs were jammed confusedly into every available square-foot of space to accommodate the record crowd. When at last things got going, the amplifying system—which, obviously, had not been tested before—failed and confusion reigned. From then onwards, sad to say, the audience behaved like schoolboys ragging cricketers who drop catches!! Can't our musicians ever be systematic? Can't our race ever have an atom of commonsense? I have my answers to those questions; no doubt, you have yours!

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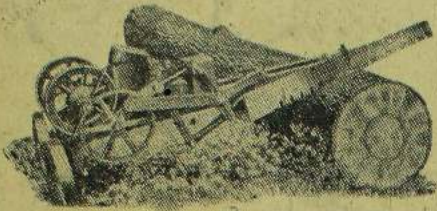
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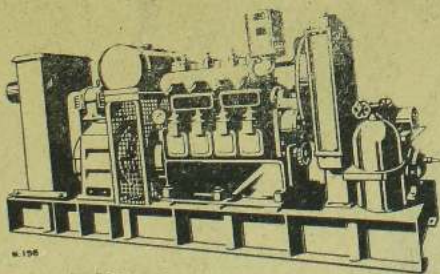
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What Youth Thinks

YOUTH—THE PERIOD OF HOPE AND FAITH

"YOUTH is a period of building up in habits and hopes and faiths—not an hour but is trembling with destinies; not a moment once passed of which the appointed work can ever be done again, or the neglected blow struck on the cold iron."

John Ruskin.

"Youth is the season of hope, enterprise and energy to a nation, as well as to an individual."

John Ruskin.

The above passages were quoted by Mr. H. E. P. de Mel when he addressed a meeting of the executives of the Moratuwa Youth League.

Mr. de Mel further emphasised, in the course of his talk that besides these they should always bear in mind that loyalty to their cause should be above all other considerations. He pointed out that nobody who has divided loyalties could find a place in the Youth League of the U.N.P. He requested such youths to leave the ranks immediately and find their activities in their own ideological groups. The U.N.P. ideals were fundamentally democratic, and the Youth League was meant to foster only democratic unity.

Mr. de Mel also said that the building up of a great nation was entirely in the hands of its youth. They should therefore prepare themselves for this great and noble task early, and apply themselves to understand the problems of the day. They would have to take their share in the government of the country in the future. They should not divorce themselves from political activity which really formed part and parcel of their lives in this democratic age.

There was therefore no better time than now to prepare themselves for this great task.

A programme of work for the next six months was drawn up and each youth was made responsible to perform a specific task.

Herewith I am forwarding a copy of the minutes of a special meeting of the U.N.P. Youth League, Moratuwa.

LANGSTON PERERA,

Hon. Secretary.

THE FOOD AND AGRICULTURAL ORGANISATION

THE FAO is one of the most important of the "specialised agencies" of the United Nations Organisation, which was established at Quebec in Canada on October, 1945. These specialised agencies such as WHO, UNESCO, ILO and FAO grew out of the common desire of the nations to co-operate with one another to rehabilitate the widespread damage and devastation that had been caused by the last great war.

It is a heartburning deplorable sight to note that two-thirds of the world today live in hunger and poverty. There is little food today to feed the world's population and moreover the annual increase in production is insufficient to keep pace with the phenomenal increase in the world's population. This legacy of the war is a serious political and economic threat to the whole world. The political and social unrest in various parts of Asia is mainly a revolt against hunger and poverty. Nevertheless, it is heartening to note that the democratic nations of the world have found out that these defects in the world conditions can only be solved by international action and co-operation.

The aims of the FAO are to raise the standard of living of the nations, to improve the production and distribution of food and agricultural products and to raise the conditions of rural populations.

Ceylon was admitted to this organisation in April, 1948. At present FAO has 51 members. Practically every independent country in the world except Russia and its satellite states are members of this organisation.

There are many divisions in this organisation, for example, the Agricultural Division, the Fisheries Division, the Forestry Division and the Economic and Statistical Division.

The activities undertaken by the Agricultural Division such as crop production, animal husbandry, soil and water conservation are of special importance to Ceylon and to other rice-growing countries of S.E. Asia. This division has initiated a rice-hybridisation project and the seed exchange which it has undertaken in an international scale offers possibilities of greatly increased rice production in Ceylon.

The Fisheries Division has assisted Ceylon in the recruitment of trained fisheries personnel and has submitted a report to the Ceylon Government in the development of future in this country.

The technical assistance programme of FAO is a part of the United Nations Programme of technical assistance to underdeveloped countries. In this field, FAO has already sent six experts to Ceylon and agreements have been signed by the Government of Ceylon with FAO for the provision of four more experts in various fields.

E. G. V. DE SILVA,

Dharmasoka College,
Ambalangoda.

THE PRIME MINISTER OF CEYLON

THE Rt. Hon. D. S. Senanayake was appointed the Prime Minister of Ceylon in 1947 by the Governor-General and was charged with the duties of forming the first Cabinet. No sooner he was appointed the Prime Minister, he submitted the names of his colleagues to the Governor-General to be appointed Ministers, who were subsequently given the entire responsibility of good government of the island. The Prime Minister has to be the leader of the majority party in Parliament. If the Prime Minister resigns the other Ministers have to submit their resignations to the Governor-General but if he chooses to retire the Cabinet can function as usual with the new Prime Minister appointed by the Governor-General.

The assent of the head of the Cabinet is necessary for every bill before it is introduced to the House of Representatives. The position of the Prime Minister is in fact very much greater, and on account of his singular position he is described by Morley as the "keystone of the Cabinet arch". Although in Cabinet all its members stand on an equal footing, speak with an equal voice and on the rare occasions when a division is taken, are counted on the fraternal principle of one vote, one man, namely, that of the Prime Minister. His position is one of exceptional and peculiar authority. Although he enjoys a supreme position he has to listen to the advice of his colleagues and he is bound to perform strict loyalty to them in accordance with the collective responsibility. As the Prime Minister of the United Kingdom, the Prime Minister of Ceylon is not freed from responsibility; he holds the portfolio of Ministry of Defence and External Affairs.

The Cabinet is presided over by the Prime Minister and is the leader of the legislative authority. In this capacity, he advises the Governor-General to appoint and dismiss Ministers and thus exercises a wide patronage. He exercises a general surveillance and co-ordinating influence over their work and counsels continually with individual members, encouraging, admonishing and instructing. Difficulties arising between members of the Cabinet and departments are ironed

(Continued on page 11)

WHAT YOUTH THINKS

(Continued from page 10)

out by the Prime Minister. His supervision over the working of the departments is most essential.

The only channel of communication between the Cabinet and the Governor-General is the Prime Minister and thus he becomes the confidential adviser to the Governor-General.

Mr. D. S. Senanayake is the leader of the Parliamentary party in power both in and out of the Parliament. In his capacity as Prime Minister, he communicates with the other Dominions and represents his country in many Commonwealth conferences. He must be always ready to answer any question that affects his policy and often has to bear the brunt of attacks made on the floor of the Parliamentary chamber, and it is logical enough that his authority shall be disciplinary as well as merely moral.

The political genius of our beloved Prime Minister is mainly responsible for the smooth working of the Cabinet system. May he live long! And let us all wish him to return to power again in the next general election so as to give us a strong and stable government.

Siridasa Weeraratna.

Dharmasoka College,
Ambalangoda.

SELF-RESPECT

SELF-RESPECT is the virtue, that helps man to realise and pay due regard to the worth and dignity of the human personality. Man represents a strange combination of both good and evil. Every person represents virtues like, goodness, mercy, kindness, truth and justice, and baser qualities like anger, jealousy, pride, greed and other passions and desires. At certain times one or more of these qualities are pronounced and have complete sway over the man. It is at this time that he becomes irrational and rash. Self-respect is quite necessary if one is to be steady.

Self-respect is very difficult to practise, but it is of inestimable value to everyone. It is a very great virtue and can only be cultivated with much patience and practice. Man differs from the brute in that he has the faculty of reasoning and the will-power to respect his actions. Evil passions and desires frequently struggle for mastery over him, and hence it is essential for man to be able to control through respect and check them. Self-respect not only teaches a man to respect himself, but also to respect the claims and rights of others. This he can do by curbing his passions and keeping them always under control. Self-respect by its very nature, brings out the best in a man and raises him above everything that is petty, mean, and sordid in life. He is benefited both spiritually and morally and comes to be looked upon as a man of solid worth and character. Self-respect teaches us temperance and moderation in everything, and contributes largely to a well ordered and perfect life.

Since self-respect helps in the formation of character, it must be instilled early into the minds of the young. If we allow our lives to be controlled by passions and desires, we will sink to the level of brutes, and lose our human qualities. Nothing can be more tragic and painful than to see a man losing his head and doing things rashly. If every man is taught the value of self-control and self-respect, he will be saved from committing rash actions; lack of self-respect not only leads to hasty actions but also brings suffering and misery in the end.

Considering the advantages and benefits of self-respect, it is the duty of parents to teach this virtue to their children. A passing fancy of today may become a habit of tomorrow. Hence self-respect must

be practised early in life. Self-respect is one of the factors that lead man to sovereign power. It is a virtue to be acquired by every individual. Lack of this quality has hurled many a person occupying high positions into abyssmal depths of oblivion while possession of the same has lifted many a humble man to lofty heights of renown and bliss. It is therefore self-evident that only by self-respect a man can raise himself to a higher level and reach perfection which is the birthright of all.

As the Poet Tennyson says: "Self-reverence, self-knowledge, self-respect; these three alone lead man to sovereign power."

Master Thomas M. Fernando,
St. Sebastian's College,
Moratuwa.

STATE RELIGION

SOME months ago the State Religion Issue loomed large and dark before our eyes; Mr. S. W. R. D. Bandaranaike and his supporters had begun a campaign calling for State Religion and Temperance. The second objective is quite good but the claims of the first need scrutiny. It would be interesting to note the motives behind Mr. Bandaranaike's campaign and to note why such prominent leaders like Mr. Senanayake have been against it.

With Buddhism came the culture of Ceylon. Just as one would not separate Christianity from the European civilization so also one cannot and should not separate Buddhism from the Sinhalese civilization. Throughout the ages Buddhism enjoyed a prominent place in the island and Sinhalese kings made it their duty to support the vihares.

Buddhism is also the creed of the largest section of the population. Its adherents number well over three million.

I admit that Buddhism has been the greatest driving force in our civilization but we must look at both sides of the question.

Ceylon is a democratic state. Should the majority creed be given privileges which the others cannot enjoy? I leave it to you readers to judge. History has proved on occasions too numerous to mention that wherever a majority, either racial or religious, has been allowed to predominate intolerance has been shown towards minorities. Ceylon has been unique in that throughout her glorious past no king has persecuted minority creeds but this fact would not prevent politicians making religion their tool.

Religion must be above the state. A State Religion would mean a religion controlled by the state and the subordination of the spirit to the material is not a very healthy sign of the growth of democracy.

What is peculiar to Ceylon is that Buddhism has its largest number, if not all its adherents, from among the Sinhalese.

Communalism still exists in the island and it has been the greatest drawback towards greater effort and prosperity.

I admit that Buddhism does need some extra help to revitalise it from its apparent weakness as a result of centuries of foreign rule. And that is exactly what the Prime Minister is attempting to do. He has realised the immense difficulties that lie in the path of a State Religion. His saner counsels have prevailed and some attempts are being made to come to some settlement. An amicable settlement would have been possible had not the campaigners made it a political issue. But as it is numerous difficulties lie even on the path to settlement. We trust that the Prime Minister's brilliant qualities of leadership and good sense will enable him to reach a satisfactory settlement.

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