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26 OCT 1951
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Why RISK YOUR LIFE ON SMOOTH TYRES?
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The Issue Is Clear Before The Country DEMOCRATIC FREEDOM OR MARXIST DICTATORSHIP?

Mr. J. R. Jayewardene, Minister for Finance, made an important statement before a large gathering at Mahara, in the Kelaniya Constituency on Sunday. We give his speech in full.

I HAD the privilege of representing my country at the recent Japanese Peace Treaty Conference held at San Francisco. 48 out of the 51 nations that were present agreed to admit Japan once again as a member of the family of free nations.

There was a common bond that bound these nations together. They all believed in the right of the people to choose those who should govern them. They cherished the right of the individual to personal liberty which could not be taken away without trial by an independent court. They permitted criticism of the government, and gave liberty to the opposition parties to seek the sanction of the people to be chosen as the government themselves. They also all acquiesced in the right of a nation, however small, to follow its own policy within its boundaries and outside them.

These ideals which I have mentioned have been recently accepted throughout that vast area, which is known as South and South-East Asia, extending from Pakistan in the west to the Philippines in the east. Many of the countries in that area came to this International Conference for the first time as free members. Their governments are seeking to firmly establish these ideals among the masses living in that area.

Economic Progress Essential

THE leaders of these countries find that the main problem confronting them in the introduction and maintenance of democratic institutions is the extreme poverty which prevails among their peoples. The economic development of this area therefore must go hand in hand with the practice of democratic ideals; nay, even more, democratic institutions must demonstrate that through them economic development can take place as readily as under a dictatorship.

It is to help in this process that the Colombo Plan for the co-opera-

tive economic and social development of South and South-East Asia has been inaugurated. All under-developed countries in the region are members of this Plan as aid-receiving countries, and all the better developed countries in the British Commonwealth, except South Africa, are members of this Plan as aid-giving countries. The U.S.A. has also joined as a full member of the Colombo Plan. This Plan has worked out a six-year programme of economic and social development for the area, and the better developed countries have agreed to help with finance, capital goods and trained personnel. My visit to the United States helped me to realise that the leaders of the present government realise the value of a great and powerful country like America helping in the development of the Colombo Plan.

I belong to a Government and a Party which firmly believe in the freedom of the individual to choose his representative and his government. That right should not be limited only to one choice, but should be available to the citizen from time to time to change his first decision and choose another representative or another government. The government should rule only so long as it has the support of the people demonstrated by a free election.

There are other ideals too which flow from the acceptance of this one; the right of an opposition to the government to exist both in Parliament and outside, and to be available as an alternative government if the people so decide; the right that each citizen has to follow the religion of his choice; and the rule of law which safeguards the liberty and home of each citizen.



Mr. J. R. Jayewardene

Only Marxists Want Dictatorship

AT the next election in this country the voters will have to decide which way of life they prefer, which ideals they wish

(Continued on page 4)

MR. BANDARANAIKE MUST LOOK OUT

THE Attanagalla Headquarters of the Sri Lanka Freedom Party leader was subjected to a preparatory attack last Sunday when a successful meeting was held with Mr. R. G. Senanayake in the Chair.

Among the chief organisers was Major T. F. Jayawardene, Member for Colombo South.

A special committee is now sitting and will prepare a planned assault on the constituency of Mr. Bandaranaike. We shall fight Mr. Bandaranaike in his own home ground. We shall see how his braggadocio will wilt!

Democracy and Dictatorship

THE three nations that opposed the Japanese Peace Treaty were the Soviet Union, Poland and Czechoslovakia. These three believe and practise a way of life which is contrary to the ideals I have mentioned above.

There is then a conflict between two sets of ideals, one set of peoples and governments supporting the democratic way of life, and the other the dictatorship of a few. This conflict is present in our Island too, and political parties and politicians are seeking to secure the support of the people for the one or the other.

U. N. P. MASS RALLY IN KOTTE CONSTITUENCY

Sir John will Preside

A MASS rally of the United National Party will be held at the Wijerama Junction, High Level Road, at the eighth mile, on Sunday, the 4th November, at 4 p.m., with Sir John Kotelawala in the chair.

Among the speakers billed for the meeting are Senator C. A. Dharmapala, Mr. D. J. Bandara, Mr. Nimal Rohana from the main body of the U.N.P., and Mrs. A. E. B. Kiriella and Mrs. Clodagh Jayasuriya from the Women's League of the Party.

Mr. Ananda Tissa de Alwis, one of the organisers of the meeting and President of the Maharagama Branch of the Party, will also speak.

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CONSTITUTION OF THE U. N. P.

YOUTH LEAUGE

1. The Youth League of the United National Party, hereinafter referred to as the Youth League shall be called:

- (a) Eksath Jathika Pak-saya Tharuna Peramuna.
- (b) Aikiya Desiya Katchi Vallipariyatkam.
- (c) The United National Party Youth League.

2. The Youth League shall form an integral part of the main Party and shall consist of all persons who have directly joined the body originally known as the All-Ceylon U.N.P. Youth League and are known as Direct Members; and those who hereafter join the Youth League as Direct Members by enrolling themselves directly at the Party Headquarters, in the absence of Youth League branches in their respective areas, and all persons who have enrolled themselves or hereafter enrol themselves as members of various Youth League branches.

3. The aim of the Youth League shall be to organise and train the youth of the country into a self-reliant and well-disciplined body loyal to the principles, policy and programme of the United National

Party and to develop among them a spirit of camaraderie and a high sense of duty and service to others.

4. Membership of the Youth League shall be open to citizens of Sri Lanka who are not less than 16 years of age nor more than 30 years of age provided that—

- (a) every member of the Youth League over 21 years of age shall be deemed automatically to be a member of the Branch Association of the Main Party if any in his area or if there is no such Branch Association then a Direct Member of the Main Party.

5. Every person seeking to become members of the Youth League shall apply to the respective Youth League Branch, if any, in his area or if there is no branch to the Party Headquarters annexing to such application a true declaration as regards his residence and date of birth.

6. Every person who is already a member of the Youth League shall within three months of the adoption of this constitution furnish to the Secretary of the respective Youth League Branch of his area or if

there is no such Branch then to the Party Headquarters a true declaration as regards his residence and date of birth.

7. Every member of the Youth League shall be bound to promote the aim of the Youth League set out in rule 3 of this constitution.

8. All members of the Youth League shall loyally carry out any duties that may be assigned to them in connection with elections by the President of the Main Party or the Working Committee of the Main Party or in accordance with a resolution of the particular Youth League Branch to which they belong. In no case, however, shall any member of the Youth League act contrary to a directive issued by the Electoral or Branch Association of the Main Party, if any of the area concerned or by the President of the Main Party.

9. The Central Council.

The Youth League shall have a Central Council consisting of the following whose term of office shall be 12 months. The out-going members shall, however, be eligible for re-election.

- (a) Representatives elected by various Central Youth League Branches from among themselves not exceeding five (5) from each electoral district.
 - (b) Members nominated by the President of the Main Party in any manner he pleases from among the Direct Members not exceeding 1 for every fifty provided the number does not exceed 10.
 - (c) Office-bearers of the Main Party who shall be deemed to be ex-officio members.
- The ex-officio members shall have no vote at meetings of the central council or the Working Committee but the Chairman at meetings of any one of these shall even though he be an ex-officio member have a casting vote.

10. (a) The Central Committee shall be summoned at least once in six months.
- (b) A Special Meeting can only be summoned by the Hony. Joint Secretaries on a requisition signed by not less than 15 members of the Central Council stating reasons therefor and such meetings shall be summoned within 10 days of the receipt of such requisition.
- (c) The quorum for all meetings of the Central Council shall be 20.

11. Office-Bearers:

The Central Council shall annually elect from among the members of the Central Council, the following—

- (i) a President (subject to clause "B").
- (ii) Four Vice-Presidents.
- (iii) Two Hony. Joint Secretaries.
- (iv) a Hony. Treasurer.

(b) The President of the Main Party shall always be the President of the Youth League. But the President of the Main Party, if he so desire can delegate his functions to another member of the Main Party.

12. Working Committee:

Twenty members annually elected by the Central Council from among its members in addition to the

Office-Bearers of the Youth League, and five members from the Working Committee of the Main Party, nominated by the Working Committee of the Main Party together with the Hony. General Secretary and the Hony. Treasurer of the Main Party shall form the Working Committee of the Youth League. The Working Committee shall be the chief Executive Body of the Youth League and for all matters regarding youth activities of the Party. The quorum for all meetings of the Working Committee shall be 10.

13. Five members of the Working Committee of the Youth League shall be elected by the Working Committee of the Youth League to serve in the Executive Committee of the Main Party provided such members are over 21 years of age.

14. Youth League Branches:

Every Electoral District shall have one Central Youth League Branch consisting of representatives of various Youth League Branches already formed or which shall hereafter be formed in the respective Electoral District.

15. The minimum number of members required to form a Youth League Branch shall be thirty.

16. Every Central Youth League Branch shall have itself registered at the Party Headquarters within three months of its formation and for such registration shall pay a fee of Rs. 5 annually to the Hony. Treasurer of the Youth League.

17. Every Direct Member shall pay an annual fee of not less than twenty-five cents. The members fee of a Youth League Branch shall be determined by its Constitution.

18. Every Central Youth League Branch shall be affiliated to the Electoral or Branch Association of the Main Party of the area.

19. (a) Youth League Branches shall frame their own constitution provided that such constitution do not in any manner conflict with the constitution of the Main Party and of the Youth League, or the Principles, Policy and Programme of the Main Party.

(b) The Constitution of any Youth League Branch may provide for power to be vested in its Executive Committee to take disciplinary action against any member of such Branch acting contrary to the interests of the Branch, or the Main Party, provided that if such Executive Committee considers it desirable, it may refer any case for disciplinary action to the President of the Youth League for his disposal.

(c) In the case of Direct Members, disciplinary action may be taken by the President of the Youth League.

20. At meetings of the Central Council and of the Working Committee the President or if he is absent a member of the Main Party or if neither the President nor any member of the Main Party is present, then one of the Vice-Presidents shall take the Chair.

21. Elections:

(a) Those desirous of being elected as Office-Bearers and as members of the Working Committee of the Youth League shall submit their names to the Hony. Joint Secretaries 30 days prior to the date of such elections.

(b) Elections shall be conducted by single vote and by secret ballot, candidates receiving the highest number of votes being declared elected.

(c) There shall be separate elections for the Vice-Presidents, Hony. Joint Secretaries, Hony. Treasurer and the Working Committee.

22. Amendments to the Constitution may be made at any time that the Central Council deems it necessary provided that a two-third majority of the members of the Central Council is obtained in favour of such proposals.

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U. N. P. Rally At

Mt. Lavinia

By Omega

"AFTER four hundred years of foreign domination Ceylon won her freedom and we have a democratic form of government, elected by the people; a Government which permitted criticism and gave liberty to the opposition parties to seek the wishes of the people to be chosen as the Government themselves," said Senator U. B. Wanninayake in the course of his address at the public meeting presided over by Sir Oliver Goonetilleke, held at the U.C. Park, Mount Lavinia, on Sunday last, at the conclusion of the anniversary celebrations of the U.N.P. Youth League (Wellawatte-Galkissa Branch). The United National Party chosen by the people had administered the Government since 1947, when Ceylon became independent and had graduated from a Colony to the status of a Dominion. At a time when nearly every other country in the world was passing through arduous times Ceylon remained peaceful and still remains one peaceful spot in the whole of Asia. The achievements of the U.N.P. Government were many and they were based on fundamental principles for the benefit of the people, and the economic development of the country. With the approach of the General Elections there appeared to be talk of a change in the Government, but the people had the right to ask the political parties that demand a change, whether it is to be a democratic form or a dictatorship. He appealed to the people to consider the work already done by the Government in the field of education, agriculture and social services. There was much talk about crowded hospitals, shortage of doctors; but those who criticise would do well to take a broader view and study the vital statistics to realise the extent to which infant mortality and maternal mortality has been reduced and the total eradication of malaria. Improvements were not possible in a year or two. The opening of lands for agriculture, the provision for irrigation, the development of industries, were tasks that take time. In the field of education he was proud of the achievement of the U.N.P. Government, which enabled every boy and girl with aptitude to receive education free from the Kindergarten to the University. In the matter of the food of the people, the Government subsidy enabled the people to attain their requirements at reasonable prices. It was the same as regards textiles and various other amenities. In the matter of taxation nearly one-third of the income from Income Tax was devoted to the benefit of the people. Nearly forty per cent. was spent on social services and national development and raising the standard of the people. It was a proud record for the Government and it was ample testimony to the value and worth of the administration whose continuance they all devoutly desired. Beware of the Leftists. They are out to sell the country to the Reds. Red rule means dictatorship, regimentation. It inspires fear and continues to terrorise the people so that in another generation or two they become savages bereft of culture, religion and refinement," he added in conclusion.

Mr. V. T. Nanayakkara, M.P., (Matale), the next speaker, said that as a back-bencher who entered Parliament as an Independent, he soon discovered the valuable work contemplated and carried out by the Government and joined the United National Party. The Opposition often taunted the Government as capitalist Government. The only sense it was capitalist was that capitalists were taxed for the benefit of the rest. According to statistics 98 per cent. of the revenue was derived from Income Tax. Those who had an income of Rs. 5,000 per month were only two thousand. If they followed Marxian principles and forfeited the possessions of those such income tax payers, they might obtain about five and a half millions and end them thus killing the goose that lays the golden eggs. He next detailed the schemes for colonisation and the thousands of families who have been benefited thereby, the social services, educational facilities, the development of agriculture and various other developments for the benefit of the people and called upon his listeners to support the Government which had done so much for the country and continues to do in the future with the wishes of the people, in the true democratic way. While there were wars and political conflicts in Malaya, Burma, Indonesia, Korea and other Asian countries, Ceylon was a peaceful oasis where there was no distinction of class, community or creed.

Major Montague Jayawickrema, M.P. (Welligama) referred to the firm action taken by the Government in regard to the Citizenship Act and how it saved the people of this country from being swamped by the eight lakhs of non-nationals in our midst. He detailed the development of agriculture, the irrigation schemes Gal Oya and Walawe, which were going to benefit thousands of families and raise the standard of living and increase the national wealth. He warned his hearers against the mischievous propaganda of the Leftists who were not lovers of the country in the true sense of the word.

Mr. Cyril Attygalla, M.P. (Ratnapura) warned the people against those political parties who paraded slogans about State religion, official language, Ceylonization. They were only attempts to deceive the people, for the Government has already taken effective steps in regard to everyone of them. It was only a feeble attempt on the part of the people who are out to achieve purely personal distinction.

Mrs. Clodagh Jayasooriya appealed to the women to form a branch of the Women's Union in order to strengthen the hands of the menfolk who were working for the development of the country socially, economically and politically.

Sir John Kotelawala next addressed the gathering. He said that Ceylon was highly respected in the world owing to the Government of the country by the U.N.P. as the most peaceful among the family of nations.

Mr. S. de S. Jayasinghe also spoke after which a free film show was given.

The anniversary celebrations of the U.N.P. Youth League were held at Kandawala Estate when an interesting business agenda was gone through. With his usual generosity Sir John Kotelawala, the Patron, entertained the Leaguers at lunch at his residence. After tea the Leaguers marched in procession to the U.C. Park, Mt. Lavinia, where the public meeting was held.

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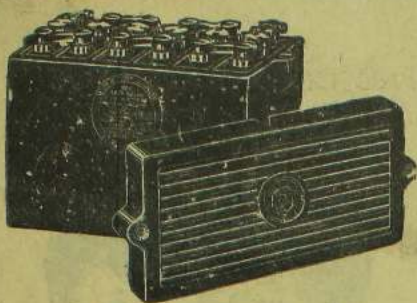
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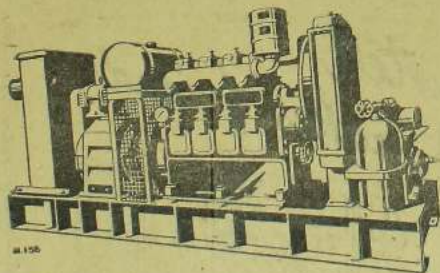
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Festival of Maniyangama

AN old but interesting custom is still annually observed in the village of Maniyangama about 3 miles high up on a hill to the south-east of Avissawella. The place is reached through footpaths over paddy fields and chenas and up a steep climb. The festival is the ancient ceremony of the "Feast of the New Harvest" which has been going on since the Tamil invasions in the reign of King Walagambahu.

Though a principal part of the ceremony concerns the harvest of the village like invocations for its preservation from visitations chiefly floods, a hardy annual in the low-lying areas, its true aspect is to recall the successful resistance of this part of Lanka against the early Tamil invasions.

Beaten in battle with the warriors from India, King Walagambahu sought shelter from the invading forces in the caves of the mountain in the village—Gobothuragala and Yakahatuwagala. A more suitable sanctuary the King could not have found. These Siamese twin mountains have rock caves about 500 ft. above sea level and afford many difficult problems to any invader. Standing just over the low-country and upcountry meeting line, it has a complete view of the country around for many miles. On a clear day one gazes down a marvellous panorama. Even today Maniyangama can well serve as a natural watch tower and fortress.

When the King regained his throne he turned some caves into a beautiful temple and thus perpetuated the memory of his stay in the village. Towards the maintenance of the rock temple he gifted the temple with the whole village of Maniyangama comprising of its paddy fields and chenas.

It was from the endowments of the King that the ceremony gained its present pristine aspect. As a mark of gratitude of this royal benevolence the village celebrate the "Feast of the New Harvest" every year which takes place in the month

By T. M. G. Samat

of January. There are many vague ceremonies which the inhabitants of the village perform in connection with this feast. It is possible that some of these ceremonies may have been going on from King Walagambahu's times.

The occasion closes with a perahera. Devotees from the surrounding country-side carrying flowers crying "Sadhu" go in procession led by tom-tom beaters, Kandyan dancers and flag-bearers. A line of elephants 10 to 12 in number follow carrying functionaries bearing relics of Lord Buddha and some ears of paddy gleaned just then from a particular field. The procession winds up the steep hill to the rock temple at the bottom of the mountain of Yakahatuwagala. The elephants cautious of every step but majestic adds solemnity to the scene.

The final ceremony which takes place at the rock temple on the side of Yakahatuwagala is the lowering of the ears of paddy from the backs of the elephants after which they are pounded and prepared into a rich kiribath which apparently indicate purity.

The offering of the food to Lord Buddha and the invocation for a year free of such visitations as floods, droughts, etc., concludes the ceremony.

The visitor's attention is next occupied by the side attractions as village games and the booths. Set in a background of hills and mountains and greenery the whole scene is unforgettable. Then if the visitor is tired he may see the rough story of this Island traced in characters on hill and plain. On the face of a neighbouring hill is the white outline of a horse which carries imagination away with hidden treasures. Beyond are forests of rubber—symbol of the times. Yonder is Sitawaka, with the road like a ribbon going through it and Blahirandy Kovil awakening visions of the patricide Raja Sinha. Here just 30 miles away or one hour's drive from Colombo we tread on a part of Lanka of ancient renown and much antiquity.

The Issue Is Clear Before The Country

(Continued from page 1)

to see developed in Ceylon. Questions of individual leadership, of prime ministership, really fade away and are of little consideration in the face of this important decision that the country has to take. The people have the right to ask the various political parties and their leaders—"Which way of life do you choose for Ceylon?" I have no doubt that, though there be opposition parties, all these, other than the Marxist Parties, will support the democratic way of life which this Government has introduced and seeks to preserve. In this context, therefore, and in this clash of ideals, the resignation of one of our colleagues, Mr. Bandaranaike, from the Cabinet and the Party becomes of no more importance than a purely personal one.

The people may feel that we, as a Government, have not accomplished all that we set out to do, and that a change of leaders may yield better results; they may feel that we have not done as much as they expected us to do, to help the Buddhist religion or the Sinhalese language or to abolish poverty and disease. Others in our places, while preserving and using democratic institutions, may do better. If the people's choice then goes that way, it will be a change not of ideals, not of the mould and form of the State as we know it today, nor a destruction of those freedoms that I mentioned

earlier, but purely a change of individual leaders. Those in power today will be in the opposition, having the right to come back again if the people so wish it.

When, however, we consider the Marxist parties, any support for them, or seating them in the seats of power, would be not only a change of individuals, not merely an attempt to solve our economic difficulties by socialist methods, but the wiping away of all that the people love and cherish today, and the establishment of the dictatorship of one party, without the right to criticise it or to expose its defects or to vote it out of power when the people wish to do so. It also means that the great religious and cultural heritage that is ours will be swept away; that the right to practise the religions of our choice, whether we are Buddhists, Christians, Muslims or Hindus, will no longer be conceded; that an age of religious persecution, as experienced in Russia and her satellite countries, will prevail here. As a believer in a democratic form of government, I welcome a democratic opposition, without which one party, one government or one set of leaders may well become dictators.

There are some of the considerations which I wish to place before my constituents who have so graciously accorded me this reception, so that, during the months and weeks ahead they may ponder over the future of their country and mine, and take only such action as would not endanger the lives and liberties of the generations that come after us.

WHAT THEY STAND FOR

Mr. D. S. Senanayake

HE has brought about, and continues to stand for harmonious relations between all races and creeds. Where there was distrust of the Sinhalese leaders before the attainment of Dominion Status, he has ensured the complete confidence of the minorities in the Sinhalese.

He is utterly opposed to the communal pretensions of that class of politician, whether Sinhalese or non-Sinhalese, who aims at a privileged position for members of his own race.

No one is more jealous of the independent status of Ceylon—but he is statesman enough to realise that Ceylon is a small country with a very vulnerable economy and that her independence is not absolute, but relative. (In fact, is England today completely independent? Hasn't she to defer to the U.S.A. in the economic sphere and to the Commonwealth in the political and economic spheres?)

He stands for the freedom of Ceylon to sell her products to the highest bidder—as is proved by his approval of the sale of rubber to Red China. In doing so, he risked the goodwill of the most powerful country in the world, the U.S.A.

His heart is with the peasants of this country and he has done more for them during the sixteen years he has been a Minister than any other man in Ceylon.

He has not hesitated to acquire private estates for the settlement of landless peasants, and has pledged to extend this policy in the immediate future for the rehabilitation of the Kandyan peasantry, who suffered most from the old colonial policy of expropriation (vide his speech at the recent U.N.P. Rally in Kandy).

His courageous decision to lease military bases to the United Kingdom has protected the independence of Ceylon against the unscrupulous designs of foreign powers who covet the strategic bases of this country.

His policy of toleration towards extreme Left political parties has prevented the growth of terrorist organisations on the Malaya model.

He is willing to encourage foreign capital to enter this country on terms consistent with the independence of his country. Not being a stupid doctrinaire, he realises that the best means of eradicating poverty and raising the general standards of living here is by increasing the national wealth by the use of foreign capital, since indigenous capital resources are utterly inadequate to the task. The alternative, considering the rising birth-rate, is that the peoples who regard this country as their home should starve in their own backyard. (The wisdom of this policy received triumphant proof in recent times in Yugoslavia—a Communist country where the whole Communist economy broke down and could only be saved by the aid of American capital, which is now being avowedly used to bolster up a Communist state à la Trotsky).

He stands for the whole-hearted support of the United Nations by Ceylon because that is Ceylon's main safeguard against an attack on her independence by a powerful neighbour if circumstances should produce a dictatorship there at any time in the near future in the place of a democratic government.

Mr. S. W. R. D. Bandaranaike

He was for sixteen years the leader of a communal party, but now claims to be the leader of all communities. He has, however, not explained how, having been for so long the avowed leader of a party which he called the Sinhala Maha Sabha, he now suddenly becomes the champion of an All-Ceylon anti-U.N.P. Party. Can a politician, who for sixteen years championed the cause only of the Sinhalese, now be trusted to play fair by all races who call Ceylon their homeland?

Can Mr. Bandaranaike deny that

he disbanded the Sinhala Maha Sabha only after he broke with the U.N.P.? And did he not break with the U.N.P. as the leader of the Sinhala Maha Sabha and because a purely communal programme decided upon by that caucus was rejected in toto by the U.N.P. because the U.N.P. could not allow itself to be intimidated by the communal and religious demands made by a communal party. Just as the U.N.P. has refused to compromise with the communal claims of the Tamil Federalists?

By A. S. Morrison

Mr. Bandaranaike still claims special privileges for the Buddhist religion despite the fact that Buddhists are the majority community and are well able to look after themselves.

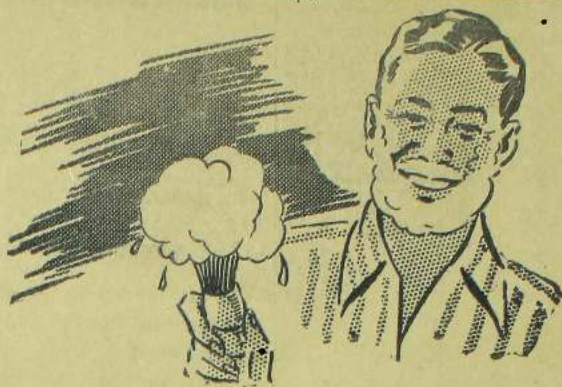
Besides, can the followers of other religious creeds put their trust in a Christian converted to Buddhism who wants special privileges granted to a religion practised by four million people out of the 6½ million people in this Island—and a religion so strongly entrenched in the hearts of the great majority of the Sinhalese people that it is not in need of any special safeguards.

In the economic and political spheres, can Ceylon stand alone and adopt an attitude of complete and absolute independence when a great power like the United Kingdom is compelled to adapt her policies in foreign affairs and economics to the wishes of the Commonwealth and the U.S.A.? When Mr. Bandaranaike criticises the U.N.P. for having provided the United Kingdom with military and naval bases. In Ceylon can he deny that as a member of the U.N.P. cabinet he acquiesced in this decision? And, surrounded as Ceylon is by countries which have newly gained their independence and are not yet strong enough to protect themselves, is there anything wrong in Ceylon seeking the protection of a great and friendly power, who also provides this country with the best markets for her staple products?

What had Mr. Bandaranaike done for the peasants of this country as Minister of Local Administration for the past sixteen years? He had a unique opportunity to guide the conduct of local affairs, particularly in village committees, so that the peasants might have benefited through housing schemes, land reclamation, cultural clubs, etc. But village committees were stifled by over-centralisation and the requirement that for every item of expenditure of over Rs. 100 the sanction of the Minister had to be obtained.

Mr. Bandaranaike has recently stated that it is the objective of his party to nationalise all trade of the Island by a stroke of the pen—"immediately", as he says. Can any sensible person deny that this is a prescription for chaos? Even Mr. Jawaharlal Nehru, the leader of the most powerful country in South-East Asia, does not contemplate so drastic a step. In fact, in a recent pronouncement he categorically stated that his government stood for perfect freedom for all non-Indian firms established in India to engage in trade. But then Mr. Nehru is a statesman and not a politician out to cage votes by unscrupulous methods. Nobody can deny, however, that it is the right of the Ceylonese to endeavour by legitimate methods to capture the greater part of the Island's trade. But to attempt by a stroke of the pen to dispossess non-Ceylonese firms of the trading positions they have built up—many of them over the better part of a century—would be a crime against all the laws of international trade and—worse than a crime—it would be a blunder of the first magnitude, for the simple reason that it would be economic suicide for a poor and small country like Ceylon. (But, of course, Mr. Bandaranaike is out to catch votes and not to protect the people against the chaos that would ensue if he ever

(Continued on page 9)



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Friday, October 26, 1951

A CLEAR ISSUE

THE issues which the country will have to face at the next general election were clearly defined by our Minister of Finance, Mr. J. R. Jayewardene, in a speech which we commend to the earnest consideration of our readers. Speaking at a reception accorded him by his constituents, Mr. Jayewardene said that the voters would have to decide which way of life they preferred—whether they would like to retain their freedom of thought, speech and action or whether they would surrender those rights to a totalitarian dictatorship. If the country supported the Marxist parties and placed them in the seats of power, they would be destroying for ever the liberty which one and all loved and cherished. The great religious and cultural heritage which had come down to us from the ages would be swept away and intolerance and persecution would take the place of the peace and unity that now prevailed. It is in this connection more than any other that the marriage of convenience between Mr. Bandaranaike's party and the Leftists must inevitably prove a dismal failure. How a group that ostensibly claims to be the "defenders of our faith" could have any truck with revolutionary parties which are committed to the abolition of all religions shows how tenuous is the link that binds them together. In fact, Mr. Bandaranaike's alliance with the apostles of irreligion can only

mean that the religious banner under which he and his party are attempting to split the country was assumed not with the idea of fostering the religion of our fathers but of destroying it. Mr. Bandaranaike is a very clever man but like all other clever men who know they are clever, he has over-reached himself. He and his benighted followers now find themselves caught in the foils of even cleverer men who to gain their own ends will stoop to any device or subterfuge. To make capital of the split in the U.N.P. ranks they made a brave show of welcoming Mr. Bandaranaike to the ranks of the opposition. Some of them even went to the extent of signifying their willingness to serve under him as Prime Minister. But now it has been announced that the chief Marxist group intends to contest 75 seats in the House of Representatives leaving a paltry twenty odd to the Sri Lanka Freedom Party which is the high sounding but empty name under which the Bandaranaike caucus is masquerading. The Opposition leader, Dr. N. M. Perera, is confident that his party will win the majority of seats which they contest. Where then does the "S.L.F. Party" come in? They can only be the flunkies stooges of men who would take away from every man, woman and child of the country the cherished right of personal liberty which they have enjoyed under the democratic form of government which our Party stands for. The destruction of those freedoms which make life worth living will be the inevitable corollary to any mistaken belief on the part of the public in the specious promises made by the Marxists.

Mass Public Meeting at Tunmodera, Wagga, in the Avissawella Electorate on Monday, 29th instant at 4.00 p.m.

SIR John Kotelawala, Minister of Transport and Works, is on an inspection tour of Railway Stations, on representations made by the voters of Avissawella electorate.

The public has arranged a series of receptions, processions, etc., to the Minister on his official visit. In the afternoon a mass public meeting is arranged by the voters under the able guidance of Mrs. Clodagh Jayasuriya at Tunmodera, Wagga. One or two other Ministers including a few other speakers will address the meeting.

U.N.P. YOUTH LEAGUE, DODANDUWA

THE third anniversary celebrations of the Dodanduwa U.N.P. Youth League will be held on the 30th inst., at 2 p.m. Hon. Sir Oliver Goonetilleke has kindly consented to preside at this meeting. The other speakers are Mr. J. R. Jayewardene, Dr. L. A. Rajapakse, Mr. H. W. Amarasuriya and Mr. H. D. Z. Siriwardena. On the same day a branch of the All-Ceylon U.N.P. Women's Union will be formed.

B. H. K. Newton de Silva,
Secretary, U.N.P.
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A Peep Into The Past

THERE can be no doubt that the pearl fisheries loom largely in the eyes of the public and the news that a pearl fishery is to be held early next year will be welcomed as a harbinger of good luck after a lapse of nearly twenty-seven years, the last being in 1925 when the revenue Government derived was Rs. 526,355.

The outstanding features of these fisheries are their irregularity and uncertainty. Since the beginning of the nineteenth century despite anticipations of windfalls both by Government and the public it will come as a mild shock to discover that there have been only 39 fisheries, omitting three small fisheries in 1815, 1816 and 1820, which brought in a revenue of Rs. 5,842, Rs. 9,266 and Rs. 30,410 respectively.

Causes of Blank Years

The history of the pearl fisheries has been presented by various writers and more has been written on this subject since the beginning of the 20th century than ever before. The principal causes of mortality of the pearl oyster and the disappearance of entire oyster beds have been stated by marine biologists as (1) silting sand; (2) predacious fish; (3) over-crowding; (4) over-fishing; and (5) various other causes such as disease and attack of invertebrates. The pearl oyster beds are at Arippu, Cheval paar, Periya paar, Periya paar karai, Kondatchi paar, Dutch Bay, Modragam Muttuvaratta paars, Chilaw paar, and Negombo paar.

Leasing of Banks and the Sequel

The headquarters of the operations is located at Marichukade, a remote village lying on the west coast between Puttalam and Mannar. The divers employed are Tamils from South India and Arabs from the Persian Gulf. They are all skin divers who carry on their occupation in the primitive style and are not worried about diving costumes as known in the West. In the decade 1902-1912 there was considerable agitation and much was written in the Press about the Government leasing the pearl oyster banks to a Company in 1906, with which a Colonial Governor was closely associated.

The lease was for twenty years on an annual rent of Rs. 310,000 and the Company was to spend each year not less than Rs. 50,000 or more than Rs. 150,000 on experimental and cultural work and to lay down not less than 500 tons of "cultch" each year. The Company paid no attention whatever to the pearl banks. They tried to get as much as possible out of them and scraped the "spat" and subsequently sold out. It would appear to both the Government and general opinion that the failure of the pearl fisheries was mainly due to the drastic policy of over-fishing pursued by the Company. In the Legislative Council (in January, 1925), the opinion was expressed that the Company had failed to carry out the terms of the

lease in full and thereby made the banks unfishable for several years. **Judgment from Heaven?**

It is generally admitted by scientists and investigators that banks of oysters are often injuriously affected by currents which at times either carry away the oyster (old and young) or cover the banks with sand, thus destroying them.

While some scientists are of the opinion that for the continuity of fisheries, the isolation and protection of breeding stocks is essential, there are others who say that when divers search for oysters they do not clear the entire bank as there are many left scattered to replenish the bank. To still others the reason is simple. They believe the disappearance of oysters to be found in the greed of man whose avarice kills the goose that lays the golden egg, omitting to leave breeding stocks also to voracious fish to whom a bed of oysters is a feeding ground to be deserted for pastures new only when the supply is exhausted. In some respects perhaps the continuity of fisheries is dependent on natural events which are beyond the control of man!

During the long period of barrenness which followed the 1907 fishery, "public opinion in Ceylon viewed the complete disappearance of oysters as unprecedented, and as something of a judgment from Heaven to the Ceylon Government for having allowed a Commercial Company to exploit the pearl fisheries!"

Do you know that an examination of the record clearly shows that fisheries have been the exception and not the rule in the past and that only 39 fisheries have been held in 130 years and only 61 fisheries in the last 250 years!

The irregularity and uncertainty can be realised by the following figures:—

	Rs.
1801-1809—Six Fisheries— value of revenue	2,611,465
Four blank years	
1814—One Fishery	1,051,876
Thirteen blank years	
1828-1837—Nine Fisheries	2,335,314
Seventeen blank years	
1855-1863—Six Fisheries	1,913,206
Ten blank years	
1874-1891—Eleven Fisheries	4,178,385
Eleven blank years	
1903-1906—Five Fisheries	7,340,763
Seventeen blank years	
1925—One Fishery	528,355

There were three small fisheries 1815, 1816 and 1820, which brought a total revenue to Government of Rs. 45,518.

Dreams of Jules Verne Recalled

In 1899 Sir William Tynan, the Government Agent of the Northern Province, submitted a report on the Pearl Fisheries, supports the methods adopted from the earliest times when the question of reserve beds of oysters, and artificial means of culture were unknown and never practised, and predicts that "the day may perhaps come when the dreams of Jules Verne in his Twenty Thou-

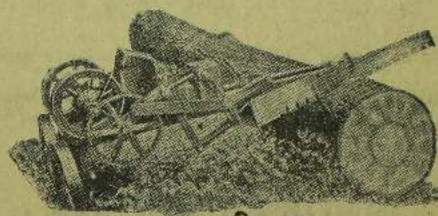
sand Leagues under the Sea may be realized, when the Superintendent and Inspector of the pearl banks may be able to descend to the banks in a cigar-shaped vessel and walk over them with barrels of compressed air on their heads, accompanied by divers similarly equipped, who instead of remaining down for

By Senex

at most a minute, may be able to remain down all day picking up oysters and loading them in the above cigar-shaped vessel to be taken to the kottus."

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UNDER MARXISM Individual has absolutely No Rights

IT must be growingly evident that what Marxism promises is a fatal illusion. The new Marxist civilization is a civilization which exists only in the terrible vision of the misguided worker. He will not let himself be convinced that there is any merit or value in higher wages, increasing comforts or an enlarged security.

What he intemperately desires is a world in which the inequalities of the present order are abolished. He feels that this ideal of equality is worth striving for. He is willing to give up much of the substance of what he can achieve under democracy for an impossible ideal which he thinks is realisable under communism but which actually can never be so realised. The misfortune of the worker is that he has fastened his gaze upon a false vision of life. It is no doubt hard to deal with such men who exalt themselves into a frenzied state of mind. He sees the poor coming into their own. The most violent cure for this disease of the mind is the actual experience of life under the Communist State. But the saving feature of this situation is that there are among the workers only a small proportion of convinced Communists. The rest are merely camp-followers who are curious to know what will happen under a change. The majority of workers are at heart desirous of security. If democracy provides that they should be quite content.

Subjected to the most common tests, communism fails to carry any degree of conviction to the normal mind. There can be security for the ordinary man only if he has acknowledged rights as an individual. If he has rights, and they are being taken away from him and his fellows, then it is business of the state to see that it steps in and maintains those rights. This is what the state has manifestly been doing in a most marked manner in the modern world.

But this is exactly what the state refuses to do in the Communist world. If the Christian ceases to believe in Christianity, the Buddhist in Buddhism, the Muslim in Islam, or the Hindu in Hinduism, no one interferes with him. He might see some plausible ground for the rejection of belief. Even if a member of a democratic state ceases to believe in democracy, and believes in communism no one interferes with him. One becomes conscious of him only when, in addition, he begins to flaunt the law and when he takes such action as is designed to destroy the state. He has to become an active source of danger to existing order before he is regarded as exceeding his rights.

But under communism, he is subjected to dire punishment if he merely thinks differently from the party in power in a Communist state. He is liable to liquidation. To merely suspect a man is for the state to have it within its power to harass and persecute. This is an unscrupulous exercise of power. It

aims at creating a uniformity according to a pattern determined by a band of theorists who enjoy power, and are in a position to make that power felt over even the slightest deviation by others.

**By Quintus
Delilkhan**

Why is this madness of authority possible? For the very simple reason that the Marxist state does not recognise the rights of the individual. What is assumed as a principle, and acted upon with firmness, is that the individual must entirely subordinate himself to the good of society. What this good of society is must also be declared only by the state. The state lays down inflexibly what the new order in all respects should be, and the only privilege accorded to the individual is the unquestioning privilege of helping in its creation by a total subordination of his life and personality to the common good. There can be no personal point of view.

It is absurd to imagine that this final good of society has been discovered by Karl Marx and his band of dreary worshippers. The good of society is a matter of infinite speculation, of the clash of many points of view, of a perpetual exercise of independent minds. Apparently only the communist group of leaders is endowed with an unhumorous power of infallibility. It is impossible to imagine men acting in this way with grave faces as if looked within themselves is an absolute and unassailable wisdom from which there is no appeal.

The fact is that having attained power by false promises, this power corrupts fundamentally its holders. Judged by the world's standards no communist leader can be said to answer to the description of a good man. The greed for power, the indifference to the rights of others, the practice of a habitual injustice to those who do not belong to the ruling clique cannot but destroy all human qualities. Even the friends of the leaders are not safe. Many men helped to create the Russian communist state. Where are the great idealists and co-workers? Almost all have been liquidated. It has been done apparently for the good of the state. What a mockery of the state's good that it needs such a continuous holocaust of friends and supporters? If this is the fate of the erstwhile heroes of communism, why should the common man feel that his rights will be respected?

There is a comprehensive and devastating cynicism in the Communist State. No sooner do men come under the influence of the Communist State than they are converted into helpless slaves of a gigantic power which seeks to control them in all the particulars of their life. The state watches its citizens with eyes of unrelaxing suspicion. It seeks to direct their minds. It functions unsolicited as the iron disciplinarian. Millions live today under such discipline which is supposed to conduce to the common good. It rather obviously, however, conduces to the creation of a condition of universal evil. This because the Marxist state has universally destroyed human liberty.

Every Communist, and every sympathiser with communism, is wanting to create this kind of state. It is not surprising that no genuine believer in democracy can for a moment think of bartering away democracy with its large, realised and invincible freedoms.

RACIAL SEGREGATION IN SOUTH AFRICA

NOTWITHSTANDING the fact that Indians in South Africa have been for generations living there and made that country their permanent home, the Natal Nationalist Party does not regard them as a permanent group. Efforts were made to induce them to leave the country voluntarily, but they did not react as anticipated, even the offer of pecuniary aid did not tempt them to leave their country of adoption.

The latest move on the part of the Nationalist Party is "repatriation on a compulsory basis". Appeals to the White Government having failed to obtain redress, Indians appealed to India. This step is considered as an acknowledgment of another country as their fatherland and that the Indians had no permanent interest in South Africa. Pending repatriation, Indians just like other racial groups, are to be placed in separate residential areas, creating racial segregation or "apartheid". Criticism of this policy has roused the indignation of the English-speaking South Africans of British descent, one of whom while extolling the work of his forebears for many generations in making South Africa fit for Europeans to settle down hotly resents any interference.

Despondent Indians

"We are experiencing an anxious time here in South Africa as a result of a 'national rising' writes an Indian born in Durban, to a friend in Ceylon. 'The rising is on the part on the African people. No longer do they call themselves Zulus or Bantus or any other tribal name, but simply Africans'. This state of affairs has been brought about by the oppressive measures of the Government. The field is awfully ripe for Communism and other subversive ideologies and one does not wonder any more at the riotous behaviour of the Africans. Our people, particularly Tamilians, and Hindustanis have had to bear the brunt of the indisputable exploitation of the Muslim traders and merchants, unscrupulous in more senses than one. On the whole our people are really philosophical and smile through it all, but the future holds no security for us in this country. We are terribly despondent, our spirits really smashed and the feeling that the national White Government will offer us no redress whatever. The tension still persists between the native Africans and the Indians, and between the Whites and the coloured people."

Racial Segregation

The Indian population of the Union of South Africa is about 358,000, according to the latest statistics, the majority of whom live in Natal. In Durban the Indians outnumber the Europeans. The policy of the Natal Nationalist Party does not regard Indians in South Africa as a permanent group, although they had been there from the pioneer days when they were invited to work in the plantations many generations ago. According to a statement issued on behalf of the Party's Head Committee, repatriation on a compulsory basis is to be introduced. Daniel Malan, the Prime Minister, advocates "apartheid"—racial segregation. Indians, like other non-white racial groups, will be placed in separate residential areas with the application of the Group Areas Act. In the case of Indians, the former Nationalist Government adopted a policy of voluntary repatriation. This move did not materialise and the fact that the Indians did not react according to expectations but appealed to the Government of India, was construed as an acknowledgment of another country as their fatherland.

By Jürgen

"Apartheid" Condemned

"Le Populaire" the French Socialist Party's newspaper, commenting on reports that India will demand the expulsion of South Africa from the United Nations Organisation, says:

"It is decidedly not always necessary to go beyond the Iron Curtain to find intolerance and complete contempt for mankind. Zone grouping creates the most brutal, vile and systematic racial segregation existing in the world today. It is already incredible that disciples of Hitler are today in power in a country of the British Commonwealth. It exceeds the imagination that in 1950 they had the audacity to vote new Nuremberg laws.

If the words of the United Nations Organisation Charter are to have any it is not a gratuitous admonition that the U.N.O. should give Dr. Malan. It should act efficiently against the brute and his partisans until they understand that it is they who are the greatest savages of the South African bush."

An English-speaking South African's Retort

The criticism of the policy of the Union Government, has evoked the indignation of an English-speaking South African of British descent of Johannesburg. In a letter which appeared in the "New Statesman and Nation" he states:

"As an English-speaking South African of British descent, I would like to point out that my forebears came to this country many generations ago and by their subjugation by force of the native tribes, made it possible for Europeans to settle here and build the nucleus of a white nation.

"If you in your own country were to do something about your own filthy slums where your own people are herded in a way which is a disgrace to any civilized nation, then you would have some reason to point the finger of scorn at others.

"Perhaps if you have the lot of our natives at heart so much you might care to send out some of your sons and daughters to inter-marry with them."

WHAT THEY STAND FOR

(Continued from page 5)

has the courage to carry out this threat in the event of his ever being given the power to do so).

In conclusion, one cannot do better than remind the thinking members of the public what no less an authority than Walter Bagehot states in his "The English Constitution". There he describes a statesman as one who leads the people, and he denounces a politician who is led by the people as a 'hireling' of the people. Now, Mr. Senanayake, though a Buddhist, has never attempted to secure the allegiance of the Buddhists by telling them that he would elevate their religion to a privileged status by legislation. All his ancestors having been Buddhists, he realises that the creed that stood the hostility of four centuries of foreign rulers is not in need of artificial assistance. In continuing to maintain a policy of non-discrimination in regard to the various religious denominations in this Island, he, therefore, runs the risk of being unpopular with a certain section of his own co-religionists, but he knows that in maintaining this stand he is serving the highest interests of the whole country as well as the highest interests of the great religion whose spiritual force and value have been recognised by three-quarters of the people of Asia without the patronage of politicians or kings.

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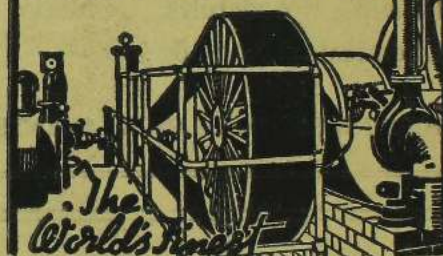
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THE GIRL GUIDE MOVEMENT

IN these troublesome days, more than ever before, the Youth Movements of the world have a significant part to play in the moral rearmament of youth, and to serve this ideal the Girl Guide Movement will always be in the forefront of activity.

This movement was founded some years back by Lady Baden Powell in conjunction with the Boy Scout movement which was started by her husband Lord Baden Powell. The purpose of this movement is to foster a spirit of better understanding and comradeship among the youth of different countries. Hence all the activities of the Girl Guide movement are directed to serve this end. This movement has spread all over the world and its headquarters are in Scotland. The movement has three sections namely the Brownies, Guides and Rangers.

The Brownies are members of the junior section of the Girl Guide movement. This section is for girls between the ages of eight and eleven years who are preparing to be guides. The Brownies are divided into various groups known as "patrols".

Girls between the ages of eleven and sixteen years join the more advanced company—the Guides. The guides are trained in social science which helps them to be of service to the public.

At the age of sixteen a guide starts on a more advanced system of training in the Ranger section. Similar to the other sections they too carry on their work. The term "guide" can also be applied to members of all three branches.

Every year the association arranges various outings, fairs and other activities, that bring all the members of this movement together. Sometimes International Conferences of the Girl Guide movement are held and these are represented by delegates from different countries.

Since its inception the Girl Guide Movement has always lived up to its motto "Be Prepared". The movement rendered valuable service during the last war and earned the praise and admiration of both civil and military high ranking officials. The movement is still playing a very active part in the sphere of social service and will always continue to do so.

Miss Lilamani Candappa,
Magistrate's Bungalow,
Gampaha.

COMICS

COMICS as we all know are printed solely for profit, and can be read only for amusement.

In Ceylon Comics have been a problem for a considerable period. This is due to the fact

that a vast number of school children especially boys took to Comics in an alarming manner. They neglected all their studies to be engrossed in a "slang-filled" book of no classical or educational value.

There are enough food for thought for the mischievous rash young fool, in a Comic than in anything else. Even the youth who have passed their "teens" long before make their choice in a Comic. It is not at all wrong to suppose that this encouraged the schoolboys more to read Comics.

Anybody can see a cowboy astray on the streets of Wellawatte or Colpetty any day he happens to be near. This is the product of the Comic plus the cowboy picture, which is not so frequent as the Comic.

The influence of the Comic on young minds is more or less deepened by the parents who make cowboy outfits to suit the darling on his next birthday or the party.

Boys who have formed this Comic reading habit cannot take their minds away from them even at mealtimes. It is true that there are boys who read Comics but do not fail to become the first in his class, but that is an exception. Boys who have developed their way of thinking and are intellectually different from other boys will read Comics with no harm, but even then the environment Comics usually bring us is bad enough.

Sometimes we find Comics which have been approved for reading by some high-classed people. We should not take them by these deceptions.

It is totally useless to have these Comics flooding Ceylon, when they can be replaced by children's magazines which may include not only fun and adventures but also useful educational articles. There is no reason why Comics should not be banned when the reaction to them on our younger generation has been drastic.

There is no literary value in Comics, so that even if a boy reads thousands of them there is nothing which he will keep in his mind except only the superficial ideas as cowboys and gunfights.

Let us hope that, that Ceylon will be free from this Comic plague before anything drastic happens to the constitution.

M. P. T. JAYASINGHE,
Ananda College,
Colombo 10.

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Heirlooms of History—12

EMBEKKE DEWALE

AMONG the heirlooms of history today probably the sole remaining evidence of the craftsmanship of the College of Wood Sculptors of early days is to be found at Embekke Dewale where the carved wooden pillars still in a state of preservation reveal the skill of the ancient master craftsmen. Tradition asserts that the ornate pillars and high-pitched roof of the famous Audience Hall in Kandy are of a similar structure as those at Embekke from which the builders of the stately hall of the Kandyan Kings drew their inspiration.

Embekke Dewale, the shrine dedicated to the Sinhalese War God, Kartikeya, better known as Katarama Deviya, is situated about 9½ miles from Kandy between Kandy and Gampola, located in the shadow of the Daulagala hill. The date of its construction is not definitely known but its connection with the Gampola municipality indicates that the Dewale may have been built about the 14th or 15th century. This building has become renowned mainly owing to the presence of the finest examples of Sinhalese craftsmanship in wood. The Archaeological Department aims at preserving the original carvings as far as possible. The Mandapa building containing 36 pillars, 48 pekadas and 86 rafters with original carvings, has been restored, the wood used being seasoned gammulu, sapu, mee and kos, the work being delicate and laborious.

Skill of the Ancient Masters

"In the elder days of Art
Builders wrought with greatest
care;
Each minute and unseen part.
For the gods see everywhere."

Nothing can exceed the richness and variety with which the pillars are carved. No two pillars are alike and the wide range of motifs in the panels is most striking, disclosing the skill of the ancient masters. Many are ornamented to an extent that may seem almost fantastic. There are figures of the Goddess Lakshmi, of horse and foot warriors armed with sword and shield of dancers and wrestlers, of mythical animals, lions and birds, creatures half-bird, half-human, birds with two heads like the Russian or German eagles, the sacred goose (hansa) singly, and couples with necks entwined (a favourite Buddhist emblem) of combinations of women and flowers, and of women and birds, of women suckling their infants, besides floral and geometrical patterns, while on some pillars are figures of the sacred cobra in a coil, resembling a flower with its stalk. On the medial panels of the pillars are carved drooping lotuses which form the Capitals. The roof itself is of singular construction.

Wooden Ancestry of Stone Architecture

The architecture resembles that of the temples of Mudbidri in Kanara or the Tuluva country in the Malabar Coast where the religion of the people was Jainism and according to certain writers, that the religion of the Buddhists and the Jains were so similar both in their origin and their development and doctrine, that their style of architecture must also

at one time have been nearly the same.

Ferguson remarks of the Jains that their architecture is neither Dravidian style of the South nor that of Northern India. He states further that "this style of architecture is not known to exist anywhere else in India proper but recurs with all its peculiarities in Nepal". The chief of these peculiarities is that though carved out in stone, it seems to owe its form to examples executed in wood.

By B. R. J. O.

Kandyan Architecture

Kandyan architecture of the last three centuries in Kandy and its neighbourhood is distinct from the architecture of the older period of Ceylon history. The style though not so elaborate has at the same time a distinct character of its own which is most noticeable. That the remnants of Kandyan architecture are so few may be due to the fact mentioned by Major Forbes that "the King did not permit any person to have a house of two storeys high nor to build one with windows nor even to roof with tiles, nor white-wash mud walls, without obtaining the royal sanction."

Only the King's palace and religious buildings were allowed to have doors with ornamental tops or finials to the roofs or to have flags hoisted on them.

According to tradition the Embekke Dewale, is said to have been built in the time of King Wikrama Bahu III who reigned at Gampola A.D. 1371-1378. There are four rows of wooden pillars in each row with four additional pillars at the entrance and the usual drooping lotus capitals. There is a great variety in the patterns carved on the central squares of these pillars, grander than those on the pillars of the Audience Hall, but the ornamentation is not so elaborate.

The Audience Hall in Kandy was begun in 1784 by King Rajadi Rajasingha, the last but, one King (A.D. 1780-1798) but was not completed until after the British occupation.

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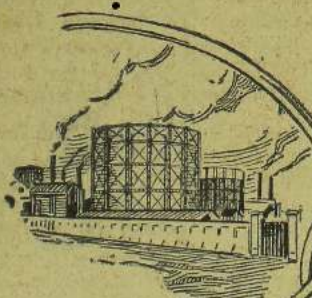
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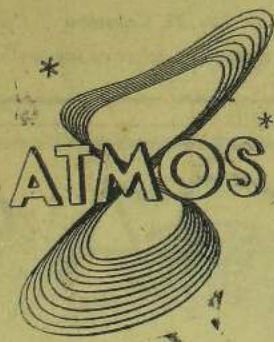
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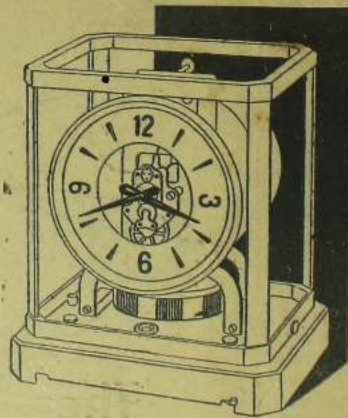
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