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The Milky Way is New Government Film STORY OF COWS, AND FARMS AND HEALTH



Siyaratna, ill-nourished and weak, is a source of constant anxiety to his peasant parents. Here the father sets out to find a remedy. This journey leads us on to the secret of good health—milk, and the process by which the Government set out to solve the problem of milk supplies.

GEORGE WICKREMASINGHA, of the Government Film Unit, has made another film, this time on the subject of Milk—its need, its production and distribution. This can be an awfully dull film but it is made lively and interesting by a number of circumstances. Firstly, the photography is top-rate. There are some beautiful shots which show Wickremasingha's eye for the picturesque and for light and shade. This is the reflection of Wickremasingha the Exhibition-Photographer on Wickremasingha, the Cine-Cameraman.

The next feature is the story of a little anaemic child in need of milk.

The child leads us to a Cattle Farm and we are shown the process of milk production in simple stages and in swift sequence. And then to the Milk-Feeding Centre. The village "stars" in this sequence don't pose, don't snigger and don't giggle. They don't once glance at the camera.

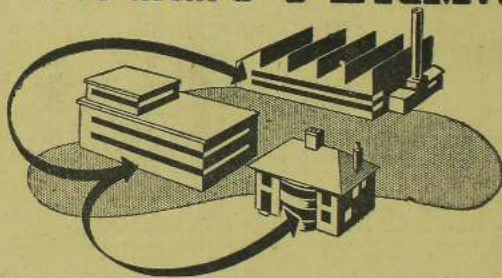
The entire story is unfolded in about 15 minutes with a background of Oriental music which is appropriately rendered, although, sometimes, there is a tendency for it to be obtrusive. The Commentary is lucid and well-spoken.

Altogether, this film is one of the Film Unit's most successful productions to date. It is not pitched on the ambitious scale of "New Horizons", but, on a lower key achieves what it sets out to do.



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Agents for Ceylon



Mr. Winston Churchill: A Fresh Estimate and a Forecast

WHEN the British General Elections revealed that Mr. Churchill was to become Prime Minister of Britain again—for the first time in peacetime—there was a doleful shaking of heads in the Asian dominions of the Commonwealth and many misgivings about future British policy in the foreign and Commonwealth fields. But are these misgivings justified? Isn't Churchill statesman enough to realise that times have changed and that the new circumstances in which he finds himself are a challenge to the most statesmanlike qualities he can command?

There is good ground for believing that Mr. Churchill will prove himself to be as great a peacetime statesman as he has proved to be the greatest

wartime leader Britain has had in the whole of her history. After all, it must not be forgotten that he did offer India dominion status during the war and it cannot be denied that had that offer been accepted, India and Pakistan would have been one dominion and not two dominions arming against each other. The future historian is certain also to make a special note of the fact that the appalling massacres that followed in the wake of partition would never have occurred and poisoned the relations of Hindus and Muslims, perhaps, for generations.

But it is not only by his offer of dominion status to India during the war that Churchill showed the realism of his approach to practical problems. He also revealed the courage of a statesman when he cast aside his hatred of Communism and pledged the wholehearted support of Britain to Russia when Hitler attacked her in 1941 despite inducements to throw Russia to the Nazi wolves. Hating Communism as he did, he showed real statesmanship when he decided to ally Britain with Russia, especially after Stalin's pact with Ribbentrop, which was a stab in the back for both Britain and France.

Thus, in the past Churchill has shown that he could rise above prejudice when confronted with stark realities. Such an ability to adjust himself to changing circumstances argues a wonderful resiliency of mind for a man of his age. It is said that the two paramount and indispensable qualities a statesman must possess are courage and intelligence. No one can deny that Churchill possesses these two requisites to a degree unexcelled by any statesman in history. In the coming time he will need to use them very discriminatingly if he is to steer Britain and the Commonwealth safely through the mountainous seas that threaten to break over them and swamp them. There can be no doubt that Churchill will prove equal to the terrible task ahead of him. Overwhelming difficulties and dangers bring out the best in him. In piping of peace he may find the peace too slow and the mood of the world too placid for him to make a success of the premiership. But now he finds himself premier during a period of peace which is as full of perils as a time of war. One false step and catastrophe may overtake the world. It is only men of great courage and wide-ranging intelligence who can handle the momentous issues the world is faced with today and is only men thus equipped who have a prospect of saving civilisation from catastrophe.

Those who believe that Mr. Churchill is still of the same mind as the swashbuckling subaltern who dashed through a yelling crowd of Dervishes at Omdurman are only thinking of his courage and forgetting his intelligence—an intelligence of a most comprehensive character. He is not, as his enemies believe, governed by blind prejudice. He has proved this in the past and he will prove this in the future. The real test will come

when, in the near future, Churchill and Nehru meet officially for the first time in their careers. In Nehru Mr. Churchill will meet a statesman who, in respect of courage and intelligence, is his peer, and if these two great men can hit it off together, the Commonwealth will be destined to enter an era which will promise great things for its peoples and usher in a new and hopeful outlook for the whole world. In Nehru Churchill will also encounter one of Britain's most magnanimous foes—a man devoid of bitterness, a patriot who bears the British people no grudge for the nineteen years of his life which he spent in prison. If these two men can get together to build out of the Commonwealth a great co-operative fabric, then they will go down in history as the two greatest statesmen the world has ever seen.

By A. S. Morrison

In the foreign field, too, Mr. Churchill has promised that he would do all he could to prevent a third world war. And this is a promise, which he made long before the recent elections. He has repeatedly emphasised that if he were to become Prime Minister again, he would go and meet Stalin and try to come to a permanent settlement with him on all the great outstanding issues that at present create a yawning gulf between Russia and the Western world. If anybody can make a success of such an enterprise, it is Mr. Churchill because he is the one man in the world who can convince Stalin of the folly of his present course and he is the one statesman in the world today whom, perhaps, Stalin recognises as his superior in brains, in character, and in courage.

In the public pronouncements on the world crisis which Churchill has made in recent years he has proved that he is no war-monger and that he is more conscious than any other man that, in this atomic age, war would be an unexampled catastrophe, which he would do anything, consistent with honour, to prevent. Having been a soldier himself and having played a vital part in two world wars—the appalling folly and human suffering of which he has been a privileged witness—is more convinced than any statesman alive today that war must be abolished and that all branches of the human race must learn to live peacefully together, whatever their differences.

There is ample ground for believing, therefore, that his plan to build a great co-operative Commonwealth and to endeavour to reach an agreement with Stalin, which will result in a long period of assured peace, is not a mere rhetorical aspiration, but the great ambition of the closing years of his political career. In fact, what nobler ambition can a statesman, who had successfully fought two world wars, entertain than a desire to be the architect of an era of permanent world peace—an architect whose memory all future generations will revere as one

(Continued on page 10)

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The Need for Decency in Political Life

ADDRESSING a meeting called to commemorate the death of Shrimati Satyawati, Congress Leader of Delhi, the Indian Prime Minister Mr. Jawaharlal Nehru, strongly deprecated the "growing indecency" in the political field in the country. He said the "growing indecency creeping in the political life of the country is not a good sign."

He said he was not concerned with what politics a person or party should follow but, "it is very essential that whatever people do, whatever politics they propagate, they should not part company with decency in their work at any moment. Everybody should behave decently in political life and not indecently. The Prime Minister stressed the need for adopting decent methods in conducting political work. Satyawati's life was like a torch which burnt brightly and warmed the hearts of all men and all its fire and energy were used in the service of the country."

Task of the Political Agent

In view of the coming General Elections vigorous propaganda work has been started by the various political parties in Ceylon. The most important task before the political agents who arrange meetings in the various electoral areas is to keep voters well informed, a task which calls for tact, wide knowledge of the law relating to elections and an ability to keep the party's activities before the attention of the electors. That is how political agents carry on in the United Kingdom, which may with advantage be adopted in this country whose Parliament is founded on the model of the Mother of Parliaments. The task may be a simple one to keep voters well-informed on political affairs and particularly the political activities of the local candidate between elections. It is a fairly easy task to arouse and maintain interest in politics at the time of an election when excitement runs high and the electors are conscious of the power to choose a Member of Parliament.

Heckling and Interruption Not

Uncommon

Fierce controversies are bound to occur at meetings of prospective candidates of any party when crowds assemble. In the United Kingdom during the present elections, just concluded, when Dr. Edith Summerskill (Labour) (re-elected by a large majority and has been Minister of National Insurance since March, 1950, under the Labour Government) who has been addressing a large rowdy crowd at Fulham put up a tremendous fight to make herself heard. The meeting was held at the Public Baths. After a free fight which ended with young men being forcibly ejected through a doorway, Dr. Summerskill shouted above the uproar: "Sit down or you will be all swimming. If you don't stop dancing about you will be through the floor into the water."

I shall have to jump in and save you which I will do. Tory or Labour whichever you are. Yes and give you artificial respiration if you are a Tory. I can't say fairer than that!"

Good humour prevailed and this lady deftly delivered punch for punch and silenced the hecklers which evoked loud applause and laughter.

By Jurgen

By way of contrast how do political meetings here, fare? The redoubtable Mr. Bandaranaike flew into a rage at a simple question interjected from the first row of the audience at a meeting held recently in Kirillapone. Personalities and not policies appear to count.

What has the Bandaranaike done? was the question asked.

Mr. B's face underwent a transformation. He smote the table several times, got almost apoplectic and shouted: "I am glad that question was asked. My father was requested by the Governor in 1915 to stay in Nuwara Eliya, somewhat like a prisoner", which evoked the immediate retort from another member of the audience: "To save him from the people."

Continuing, Mr. B. said: "I also personally know that he saved several from the gallows!" This was the great reply! The reference was to the riots of 1915 when the Colonial Government got into a panic.

Growing Indecency

This ex-Minister in the course of a speech from the chair at a meeting of the Sri Lanka Freedom Party held at Matale declared with vehemence: "I made Mr. Senanayake the Prime Minister of Ceylon and I was mainly responsible for the formation of the United National Party. I will defeat the U.N.P. at the next Parliamentary Elections and I will oust Mr. Senanayake from the Premiership."

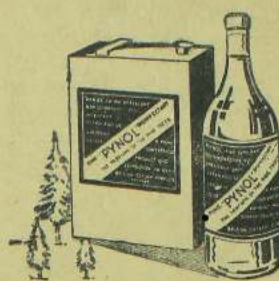
Addressing a protest meeting of bus drivers and conductors at Wellampitiya this ex-Minister declared: "Time was opportune for all parties to join hands and return themselves to power. It was encouraging to see that the Communist Party and the L.S.S.P. had come to an agreement over their future policy. The Communist Party, it was stated by its leader, would gladly join any other party as long as they were ready to defeat the U.N.P."

At the Matale public meeting, Mr. Bandaranaike made another astounding statement in which he tried to pose off as a second Sri Sangabo. He bifurcated the Ministerial port folio which he held before his resignation from the Cabinet and crossed over, and claiming that he hailed from Attanagala of Sri Sangabo fame, he told the gathering that Sri Sangabo sacrificed only one head, whereas he (Mr. Bandaranaike), sacrificed two heads in his case for the country—Local Government and Health!

The warning of the Indian Prime Minister deprecating the "growing indecency in the political life of the country, which is not a good sign" might well be heeded by the local narrow-minded politicians.

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RIDI VIHARE-SILVER TEMPLE

RIDI Vihare the most celebrated temple not only in the Kurunegala district, but in the whole of the North-Western Province, derives its name from Ridigama (Silver Village) situated about eleven miles from Kurunegala. The greater part of the approach to this historic fane is through a delightful shady avenue, turning off from the main road to Kandy, at Mallawana thence along a minor road till Rambukkandeniya is reached, then a mile further stands Ridi Vihare. On the left rises a high wall which hides the temple premises from view, and entrance into the temple yard is through a wooden doorway in the wall. Once arrived within the premises one beholds a style of architecture which is in comparison with all others "the most beautiful of all, and by far the most in harmony with the mysteries of religion."

Origin of the Name

The temple is called Rajata-lena in Pali, and in Sinhalese is known as Ridi-lena. It is referred to as Rajata vihare in the Mahavamsa as having been built by King Dutugemunu (164-140 B.C.) and the tradition current in the place supports this statement. The legend in support explains the origin of the name.

It is said that when Dutugemunu reigned in Anuradhapura, a man named Weparaayu (Vyapara "petty trader") who went about selling curry-stuffs came to the spot where the cave stands and saw there the branch of a jak tree on the ground, with a large ripe fruit. Finding it to be sweet jak fruit (waraka) of an extraordinary size and unwilling to partake of it without giving a portion to the priesthood, he sounded the kala-gosha (the call of refection) when three Arahats (Buddhist saints) instantly arrived on the spot through the air. The amazed trader immediately served out portions of the fruit to the Arahats, after which he partook of the rest. One of the Arahats suddenly disappeared. He went in search and found him seated in the adjoining cavern engaged in abstract meditation. Looking around the man discovered near the spot where the Arahats sat, a column of silver springing up from the ground. The man left the spot and reported the circumstance to the King, who repaired thither and removed the silver column and built a vihare on the spot where the Arahats partook of the jak fruit which received the name of waraka-velanda-vihare, the vihare in which the jak-fruit was partaken of. A small building of stone is still pointed out as the identical temple.

Another Legend

There is another legend associated with this spot, which too indicates truly that the ancient temples and vihares were built when "the builder and the priest and the people were overpowered by their faith, and love and fear laid every stone."

When Dutugemunu was building the Maha Thupa at Anuradhapura, states the legend, he was short of funds to pay his hired labourers and when the workmen began clamouring for payment, he fled into the jungle and wandering about reached the cave where recluse monks lived.

Here he was surprised to find a silver column rising from the ground. With his sword he chopped off pieces of silver, until he got enough to pay the labourers. When the silver column disappeared. Later a vihare was built on the spot and came to be known as Ridi-vihare. Owing to the troublesome times that followed, foreign invasions and the frightful destruction wrought by the iconoclastic Malabars, there remained only the "vestiges which have casually escaped the shipwreck of time."

By B. R. J. O.

According to the Mahavamsa the vihare seems to have long been in a state of decay and King Kirti Sri (1747 A.D.), in order that it might be repaired, furnished the necessary materials, artificers, painters and much-refined gold for gilding the statue of Buddha and gave over charge of the temple to the novice Siddharta who accordingly commenced operations and restored the temple.

Ridi Vihare Today

It is well-known, particularly in the East, veneration of antiquity is congenial to the human mind and visitors, pilgrims, worshippers regularly visit the spot. The recumbent statue of Buddha which is twelve cubits in length occupies nearly the entire length of the left wing of the vihare. In addition to the images of Maitri Bodhisatva (the coming Buddha), Maha Vishnu, Maha Kasappa, and King Dutugemunu, there is a figure of Tibbotuwe Maha Nayaka Ummannase, one of the earliest incumbents, at the foot of the great image. Facing the recumbent statue are set two rows of glazed tiles with various pictorial representations on them. These tiles, it is said, were the gifts of the King of Siam to King Kirti Sri. In the right wing there are ten images of Buddha in a standing position, a large figure in a sedent position and another about eight feet away in a standing attitude. In the centre is the gilt figure of Buddha which, it is said, was modelled after the grateful Dutugemunu and marks the site where the silver column sprang up from the ground. Nearly all these are in a wonderful state of preservation. In addition there are at each of the two entrances a pair of tusk-holders, one on each side, on which magnificent elephant tusks are fixed on festival days. On the right of the Maha Vihare is a small budge the framework of the door being of exquisite workmanship elaborately inlaid with carved ivory and said to be a present from King Kirti Sri.

(Continued on page 6)

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FEDERATION

By Stanley Weerasinghe

A FEDERAL State is one which has a Central authority that represents all the States and in which there are also provincial authorities with power allotted to them by the constitution making them to a great extent independent.

Federal States as defined by Hamilton, is an association of States that forms a nucleus.

Dacey defines Federal States as "a political contrivance intended to reconcile national unity with maintenance of State rights or Provincial rights of U.S.A., Canada, Australia, Switzerland and U.S.S.R. That is a number of States independent of one another joining together and forming a Central Government for the administration of certain affairs. The States retaining independence of action in other matters. Thus it is said it forms a Federation.

The main features of a Federation are that there are two sets of Governments, The Central Government and the provincial Government. The division of Government powers between the Central and the Provincial. The division of Governmental powers and its distribution between the Central and the Provincial. The supremacy of the constitution has to be written and thereby becoming a rigid constitution, and a Federal Court is an authority to interpret the constitution.

For Federal Government there ought to be the desire for union among the smaller nations for the safeguard of their independence and to form a uniform commercial and beneficial policy. The physical contiguity is a favourable and a necessary factor in Federation, for when States are near to one another the desire for union easily emerges. If there are two powerful States a Federal Government cannot function for when united they will be irresistible. If there is one State more powerful than all states combined the Federal Government cannot work; for the powerful State will try to dominate. The people of the State must appreciate the meaning of double allegiance and there ought to be a general willingness to yield to the authority of the law courts.

Problems Of A Federal Government

The most difficult problem is the satisfactory division of powers. To secure a strong and efficient Central Government is also a great problem. This Central Government Should allow scope for the diversities and free play to the authorities of the units. In Bryce's words "to keep the centrifugal and centripetal forces in equilibrium so that neither the States shall fly off into space nor the sun of the Central Government draws them into consuming fire. In connection with problems that concern the whole nation such as foreign policy, defence army and foreign trades and currency, the Central Government determines and tackles them. While Health, Public work and Municipal institution goes to the union.

In the U. S. A., Australia, Switzerland, Germany and the U.S.S.R. the powers of the Central Government are enumerated by the constitution and the residue is left to the States. In Canada the residue is left to the Central. The residuary powers are neither with the Central nor with the provinces but is to be allotted as occasions arise to the Centre or to the provinces by the Governor General as in the proposed Government of India Act of 1935.

The wisest policy under modern conditions is to enumerate the powers

of the units and leave a large reserve of the powers to the Central Government. Governmental powers must not only be satisfactorily distributed between the Centre and the units but provisions must be made to prevent either from encroaching upon a sphere allotted to the others. The four kinds of safeguards are: (1) An independent court to interpret the constitution and decide disputes between the Centre and the provinces. (2) The powers of Refrandum and Initiative should be given to the people. (3) The constitution ought to be made rigid by the ordinary law making body of the centre of the State. (4) No alterations of the rights to units except with the consent of the State.

Protection of the Smaller States against the Domination of the Larger ones.

(1). In the Second chamber of Central Legislature every state is given equal representation.

(2). The second chamber has powers equal or very nearly equal to those of the first.

(3). The U.S.A. constitution has given the Senate two important powers denied to the House of Representatives.

(4). No amendment to the constitution is valid unless there is a big majority in the Central Government as well as the Federal units.

Organization Of The Relation between The Central Government And The Units.

The Central Government and the Units are mutually independent in the sphere allotted to each of them by the Constitution. However there are certain points of contact. Subject of general policy touching the whole country are in the hands of the Central Government. Moreover in the case of the Concurrent powers both the Central Government and the units are allowed to interfere if necessary.

Secession:

No Federation can secede according to the constitution, unless the other states accept it. But the U.S.S.R. has a unique constitution which recognises the legal right of secession. In the case of the U.S.A., the Southern States wanted to secede but the Northern States would not allow and the result was the American Civil war of 1861-1865 decided finally against secession.

Merits Of Federalism

The chief advantage is that "union gives strength". Smaller and weaker States are always troubled by the bigger and powerful States. When in a Federation no such affair could take place. (Recent example Germany and her war with the neighbouring states) Federalism also gives dignity. To be a member of a great nation like U. S. A. is more dignified rather than be a citizen of an independent Texas, California or Virgil. A Federal system makes people of different communities united as a State. By creating many local legislatures it relieves the nation legislature. In a Federal State there are the advantages pertaining to local self-government on a large scale thus stimulating interest in local affairs, educating citizens in daily round of civic duties. But the greatest advantage of Federalism is the principle of compromise between the Central Government and the unitary.

Demerits Of Federation

No one authority can wield the same amount of power as possessed by a sovereign in a Unitary State. There is a certain waste of energy hence a Federation will always be at a disadvantage in a contest of Unitary State of equal resources. When a question of external policy arises which interest only one section of the union the Central finds it difficult to do a thing, lest it be contrary to one State. The last is the allegiance of the citizens that is divided.

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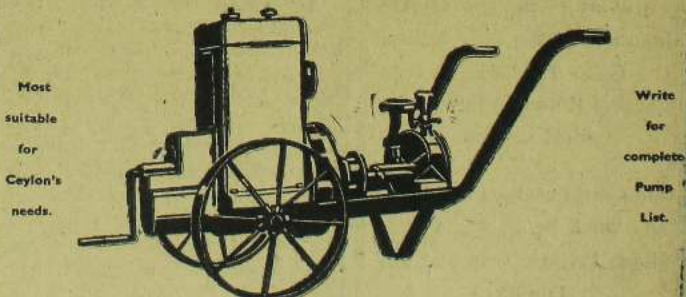
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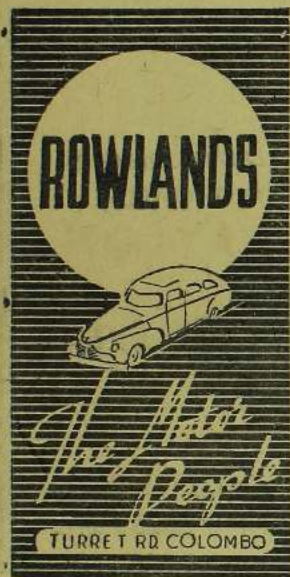
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Friday, November 2, 1951

RUBBER TO CHINA

ONE of the earliest decisions that the Prime Minister will have to take now that he is back in Ceylon after his well-earned holiday abroad will relate to Ceylon's attitude regarding the withdrawal of United States Point Four aid as a result of our shipping rubber to China. The big stick with which America is attempting to chastise us for supplying rubber to a Communist country will certainly not frighten Mr. Senanayake. He will doubtless make it abundantly clear that he will not sacrifice the welfare of the country for the dollars which the United States may dangle before under-developed countries. The whole economy of Ceylon is based on her agricultural products and the strength or weakness of the markets determines the extent to which progress can be made in developing our resources and improving the standard of living of our people. If it is the aim of big business in America to depress the price of rubber, which is our principal asset, Ceylon is perfectly justified in seeking new markets for her products. Even Great Britain herself supplies Russia with certain goods in return for commodities which she sorely

needs. Some of the British exports to the Soviet Union may be classified as possible sinews of war but there is no talk of banning them on that score. The United States must realise that Ceylon must get the top price for her exports so long as she has to pay inflated prices for her essential imports. If we are being held to ransom by other producing countries which have stepped up the prices of those commodities which we have to import, we must in turn put up our own prices in order to avoid bankruptcy.

The United States would do well to remember that their withdrawal of Point Four Aid merely because Ceylon gave priority to her own interests will have very serious repercussions in Asia. Millions of people who are just awakening from the torpor of servitude will lose their faith in democracy if a country to which they have always looked for a lead acts in such a fashion. The effect of the United States action will be to prepare the ground for the spread of that Communism which it is ostensibly striving to check. It is when people are ill-fed, under-nourished and poorly educated that they become susceptible to the vicious doctrines of Marxism. If the United States wants to keep Asia free from the Communist menace, it must not deprive those countries of the help they need. The dictates of business should not be allowed to sway the policy of government.

Heirlooms of History-13

(Continued from page 4)

The ancient name of the place is Ambaththakola lina and the head of this monastery from its foundation, has been a member of the Tibbotuwawe family. This is the most important of the numerous private livings in Ceylon. When one of these becomes vacant, before one of the family to which it belongs, has been ordained, here as in England, a temporary incumbent is put in, who generally serves as tutor to the young heir.

Mohamedan Tenants to Buddhist Vihare

According to the register under the Services Tenure Commission there are fifteen villages. The case of the tenants of these villages is a remarkable one of religious tolerance. The tenants are all Mohamedans. The service they render to Ridi Vihare is confined to the payment of dues and the transport of

produce, etc., and has no connection with the services of the Buddhist vihare, and their own lebbe or priest is supported by a farm set apart by the Buddhist landlords for the purpose! There are thus Mohamedan tenants performing without reluctance service to a Buddhist monastery freely supporting a priest for its Mohamedan tenants!

Some rare manuscripts are found in the temple library. The books are contained in a wooden box gorgeously painted and set with precious stones. The books are superbly got up. The boards are composed of plates of ivory exquisitely carved and either set with precious stones or ornamented with flowers of gold. Among the objects is a gold patra or begging bowl, some short manuscripts executed in silver plates and a manuscript in the smallest Sinhalese characters possible. The box and its contents are said to be the gift of King Kiril Sri.

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"SUPPOSE WOMEN HAD BEARDS!"

By Shirley J. Payoe

IF all women had beards the standard of living would be appreciably raised, family budgets would be easily balanced and the vast armies now engaged in producing cosmetics would be available to grow more food and to build more pre-fabs!

No sooner human beings evolved from the horizontal to the present biped position than the daily female of the species realized how uncomfortable they were in the changed conditions because of their physiological and anatomical unsuitability. While the Male jumped from crag or chased the fleeing prey down the mountain slopes, his Mate plodded painfully along. Man roamed far and wide and rarely thought of coming home at sundown. Whenever he did get silly romantic ideas into his head all he did was to down a passing female with his cudgel and drag her into his cave.

But on one occasion after a terrific knock-out romance, there dawned within the swollen head of an outraged woman a very very bright idea. Having schemed for hours she finally decided to adorn her many curves and beautify her hairy face. Carefully she plucked the hair from her face, decorated it as best as she could and ventured out—the world's first glamour girl!!

She became a sensation. Before long every woman in the neighbourhood began to imitate her. And thus the million-dollar beauty aid industry that it is to-day was started.

Although this is the age of cheesecake the face still remains the woman's best bet and pride. Even the women in purdah look after their faces tenderly and spend as much on it as the others. Referring to Western women Mr. Lin Yutang gives an impressive list of magic lotion, miraculous creams and mysterious oils that are supposed to preserve the schoolgirl complexion. In 'The Importance of Living' he states authoritatively, "They are spending more money, not less, on lotions and perfumes, and there is a business in beauty aids and day creams, night creams, vanishing creams, foundation creams, face creams, hand creams, pore creams, lemon creams, sun-tan oils, wrinkle oils, turtle oils, and every conceivable variety of perfumed oil". Very impressive list! But anyone can add to that. The author of the book makes no mention of mud-packs and plastic surgery, that delicate and expensive process which makes a teen-ager out of grandmother. All the dear lady need do is to enter a hospital for would-be beauties. After the operation is performed out she comes, her face wiped clean like a slate of all wrinkles!

Mr. Yutang states that he hesitates "very much to draw a distinction between races when it comes to woman's desire to attract attention". As a matter of fact, civilized and rich women of the East outdo their Western sisters, for in addition to the borrowed methods of max-factoring they are known to resort to ancient methods, like applying sandalwood paste, during times of black despair!

We may now consider what the Health Authorities think about make-up. Recently an Association of Sanitary Inspectors in England went to the extent of condemning the frequent use of make-up on the ground that it is very unsanitary. They argued that the more make-up women used the less use they made of soap and water. That's true in a way!

And then, even if we grant that the face is a woman's fortune, we must not fail to look into the plight

of the poor husband who must not only feed his wife but buy her all those lotions and creams and oils. To her the face is a goldmine; to him his wife's face is a white elephant, if we may call it that!

One may at this point want to know what a painted lady has got that an unpainted lady hasn't got Search me!

Yes, there is no gainsaying that lipstick adds colour to a bleached European, but all it does to a soot-coloured native lady is to make her resemble a walking paint-box, or a cannibal with blood dripping from her lips!

Think now of the major problems of the world, the tottering economy of war-dislocated Europe and the teeming underfed, unclothed and unsheltered millions of the East. Cannot the fortunes now being squandered on the exhaustive and useless task of repairing and repairing time-ruined faces be utilized to raise the standard of living throughout the entire world and to supplement Marshall Aid?

Women want men to take them seriously, and all sane men want to treat them with respect. But as long as women paint their faces like canvas men will continue to treat them ever so lightly. All right! Why then will not women grow beards?

A platinum blonde with a beard to match is much more aesthetically perfect, no doubt, than a woman with a badly painted face! And who will not respect a lady with a Shavian beard? Besides, a woman with even two or three hairs on the chin will be spared in India—where already over population has become a headache!

This idea of mine will catch on but for the hard fact that no husband would like to have his wife's double chin—a very kissable spot—as coarse as the carpet. They like them as smooth as possible, and the long and short of it is that the world will be dull without the pleasant kisses. The ladies should, however, spend less on cosmetics and use lipstick sparingly—so that no tell-tale marks are left on the cheeks of gallant gentlemen!!

LETTER TO THE EDITOR

MR. BANDARANAIKE WITH THE RED BANNER

The Editor,
U.N.P. Journal,
Colombo.

Sir,

Recently in Kandy, Mr. S. W. R. D. Bandaranaike was seen entering the Kandy Town Hall under the Red Banner with the Hammer and the Sickle. Now the most important question arises how Mr. Bandaranaike is going to "save" Buddhism under the flag of the Reds whose prime aim is the annihilation of all religions. If the fact is true that Mr. Bandaranaike left the U. N. P. and formed the new party to give Buddhism its due place he should not have sought the aid of Leftists who are out to do the worse harm to all religions. The fact is that Mr. Bandaranaike wants to gain power. The question of Buddhist renovation and National Languages are mere lame excuses to get the sympathy of the masses. But every citizen of Kandy was alarmed to see Mr. Bandaranaike coming under the Red Banner. That was why many hoisted black flags here and there in the city.

Many questions were asked from Mr. Bandaranaike but he was silent. It was a question why he remained in the Cabinet for four long years if he disagreed with the views of the U.N.P. No satisfactory answer was given.

I remember a right during the existence of the State Council four major issues concerning Buddhism viz (a) abolition of temple taxes (b) the prevention of tom-tom beating in temples (c) desecrating Buddhist images at Polonnaruwa and at kutan pokuna. I would like to know from Mr. Bandaranaike what steps he took to defend Buddhism at this juncture firstly as a Buddhist member of the state council, secondly as one who always championed the cause of Buddhism. I await proof from the Hansard.

Lastly I wish to state that although Mr. Bandaranaike is clamouring enthusiastically to make Sinhalese the State Language I have documentary proof that it was on the 28th of September 1945 that the State Council appointed a Special Committee under the wise chairmanship of Mr. J.R. Jayawardena to consider the feasibility of making Sinhalese and Tamil State Languages. The Committee recommended at that date (1945) that after a period of 10 years these two languages would be considered State Languages. I fervently hope that Mr. Bandaranaike will let all due credit go to this Committee and its Chairman (Mr. Jayawardena) who were the first to launch this new venture and refrain from making the General Public understand that he is solely responsible for its success and implementation. I earnestly assure you Mr. Editor that the Government was fully conscious of its obligations long before Mr. Bandaranaike thought of it.

Yours Faithfully

D. G. WITHANACHI.

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Democracy—II

REPRESENTATIVE GOVERNMENT

By Eardley Gunasekera

THE possibility of emulating the Democracy of Athens is beyond our scope today, for it involved the placing of government in all the people. The main defect in this system besides others is that man when in the mass is reduced to the condition of the head and is therefore not responsive to reason so that today to combat this malady we have the representative system.

In this method too we are confronted with three problems: (1) as to who are the best representatives; (2) how we are to find them; and (3) what is the function they must perform when found. (1) It has been a hall-mark of democracy to include within its ranks individuals of a certain intellectual eminence and leadership. This is one extreme the other being an average cross-section of the public drawn from various walks of life. But in practice these factors are not in evidence and I think a faculty for compromise and understanding of human nature would be appreciated more than extremist qualities. The best combination, I believe would be a section more than average, a section just average while yet another is par excellence. I do admit that this is too idealistic but it is always advisable to aim at loftiness. On the other hand the exclusion of a leisured class would mean a depletion in the ranks of democratic representatives. For they have served well in the past. While yet another consideration is the inclusion of the younger generation, specially in view of the fact that in this country many of our leaders are fast consuming the years. They must be given an opportunity for apprenticeship so that they may replenish the vacancies that are bound to occur. There is always the danger of putrifying democratic ideals when young men are lured to politics by personal motives. Democracy is a compromise not only of political tenets but also of personalities.

(2) Elections today are an extremely uncongenial spectacle specially in view of the fact that the most banal and irrational tactics are adopted. During the election itself and in the pre-election period it is a common sight to see the lavish and extravagant use of slogans, and impressive verbose expressions. It is hardly fair by the electorate to under-estimate its standard of intelligence. This is an unique way of clouding issues at stake and appearing to the sentiment of the people. Quite a number of us view this method with suspicion but the majority of us are carried with the current. Democracy involves universal suffrage. And Mill first gave it clear formulation in 1861 when he advocated that the vote should be universal but not equal.

He went on to say that it was the only means of developing individual responsibility. He also laid emphasis on the fact that the vote per person was ridiculous and suggested a system of plural voting not on the basis of wealth but on the basis of intellectual superiority. This was indeed very ambiguous but however it was the forerunner of things to come. Equal and universal suffrage as opposed to Mills theory could not be disputed if in its execution it gave expression to minorities in the legislature. The vote is a powerful instrument. It is your vote and my vote that helps us select representatives. And its indiscriminate use must result in political chaos. It is

the one and only means that aids to enhance our standards and our values, preserving at the same time our integrity. The vote has educated the masses to the extent that it has aroused the civic consciousness of the individual.

Indirect election is also another method of choosing our representatives. Theoretically it was feasible but in practice it was bound to end in failure. For Mill pointed out that it was highly improbable for a board of electors to perform the task of agreeing on the best representatives in an attitude of impartiality, detachment and responsibility. There is yet another danger—the susceptibility of a small body of men to corruption however exceptional their virtues may be. They may be a body of men on whom the dignified task of choosing the representatives has been bestowed but then they are also mortals with a human nature so very frail.

Furthermore it is the very negation of democracy to have the representatives of the people chosen by a board representing the people. We do not want representatives of a board but representatives of the people. It is not possible for a small board to represent an entire electorate, comprising of individuals of diverse interests and tastes. A glaring instance of the inefficiency of this system could be realised if we survey the method of Presidential election in America, today. The electoral colleges have failed to perform their duty in true faith and they are nothing more than an association of individuals with party interests. The value of education could now be observed for when we educate ourselves we vitalise not only our intelligence but also our civic consciousness.

(3) Democracy is a curious system of government and if mismanaged is subject to vehement criticism both subjective and objective. If Democracy is to be efficient it must be wielded through representative assemblies, that is a direct system as opposed to the indirect system I have already dismissed the possibility of installing this method. Representative assemblies are always confronted with problems that affect the destinies of the land especially in time of war. This does not imply that these problems should be submitted to the consideration of a referendum. It is here that we could safely gauge the capabilities of such an assembly. There is also the possibility of a government acting on their initiative, without referring it to the decision of the other. Governments must necessarily be autocratic. But its autocracy could only be tolerated on the grounds of strategy, diplomacy and time limits. If they have been precluded from consulting the legislature on the grounds I have stated before then there is perfect justification for its action.

A representative should not merely be a replica of diverse interests. Burke when he made a historic election speech at Bristol, in 1744 said: "You choose a member indeed, but when you have chosen him he is not a member of Bristol, but he is a member of parliament."

This is a statement which deserves our consideration for I think it was Burke's intention to make us feel that a representative is not a conduit pipe of vested interests. The nation at heart should be both his primary and ultimate aims. Everything revolves, I believe, round the mysterious spirit of public opinion. Public opinion if healthy and constructive will give a group of citizens the mandate who when acting collectively will solve various problems in a method which reveals the complexion of the majority. Parliament, it must be remembered should not be an arena for ventilation of personal motives and animosity.

The Perfect Proletariat Another Marxist Fallacy

By Quintus Delilkhan

THE futilities of Marxism, when examined individually, are almost incredible. It is surprising that any man could hope to build a sound state on these principles of action. All governments which hope to serve human needs must have some tolerable conception of the men who are to be governed. Marx did not set much store on this fundamental aspect of the problem of government. He ignored human nature in his desire to erect a system which trailed off to cloudland. His utopia is built not for actual men who are of the common clay but for men who had a vague existence in Marx's own unreal mind.

The whole theory of Marx is flavoured with praise of the proletariat. It is only the proletariat that Marx could see any good. He had a sentimental fondness for the workers. His kindness in thinking of them was based on the fact that they were the only class of persons in history not guilty of oppressing any other class. They had been the main sufferers under the systems in which kings, aristocrats and capitalists had flourished. It was because of the labour of the proletariat that all these had been able to wax mighty and great. The proletariat had never had a chance. They had lived under conditions which required that they should as soon as possible come into their own. In the classless society, they would therefore find their happiness at last, and usher in the perfect form of government.

But to attain this state of felicity, Marx had to consider a state of affairs in which the bureaucracy would also fade away. It is not compatible, however, with any known experience of the world that a bureaucracy would under any condition cease to exist. Russia has had time to construct a Marxist state in which it could have been demonstrated to the world that a bureaucracy could be steadily eliminated. If the followers of Marx wanted to prove their prophet right, they have had ample opportunity to do so. But they have done everything they can in Russia to refute this contention of Marx. The bureaucracy in Russia has clamped down upon the country a system which rules with an iron hand under a despotism which the old Russia never attained in intensity and ubiquity.

If men worked to given ends by some instinct like bees or ants then there might be a possibility of running a state on Marx's principles. It is obvious that the multifarious activities of a country require very careful direction or chaos will ensue in a short space of time. It would be impossible for man to live a full and free life under conditions of inevitable disorder. If any responsible statesman had made an assertion of this kind, he would have his point of view ridiculed and laughed away. But the Marxist takes this seriously. He is then a foolish and unquestioning visionary. If he does not believe it, then this claim is used only to mis-

lead unwary and unthinking minds. A system which depends on this kind of insincerity and misdirection cannot be worth anything to any class of men. It is inconceivable that it can be put down in cold print for men to read. Marx shows himself to have been a very dangerous kind of dreamer.

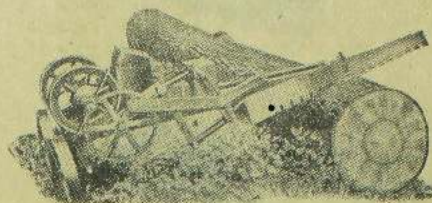
Nor can we place any credence in this imaginary perfection of the proletariat. It is true that in history the proletariat has not been an oppressor. This is only because it has not been given the chance which Marx alone hoped to provide it with at some future time. If the proletariat comes into power, only then will it have the opportunity of demonstrating its true nature. It is foolish to imagine that power will not go to the head of the proletariat. The first thing that will happen is that they would resort to the abuse of power. They would find it impossible to maintain their balance. The proletariat will show the same tendencies as other classes which have come into the enjoyment of an abnormal degree of power. They will show all the passions and unbridled greed which their new-found power will put within their grasp to satisfy at the expense of their victims. They will always find some one to oppress. There will always be some one whom they will envy. It will be a gross, crude and violent state of society which will show some of the worst features of violence and pride of power without any of the redeeming graces of any of the classes which have been in power in history.

Marx would have been a great sociologist if he had real knowledge of men, but unfortunately he derived all his knowledge from books in the British Museum and lived in a state of complete ignorance about the realities of human nature. This is a disadvantage from which it not possible for Marxism to recover. It fundamentally vitiates the whole system, depriving it of any value to humanity. Marx has poisoned the mind of the world with discontent and at the same time deceived it with vain hopes.

It is absurd to imagine that any system for the government of a country could be devised without an adequate knowledge of human nature. Under any form of government, there will have to be some form of bureaucracy. You cannot have a powerful bureaucracy without some checks such as democracy can provide. Men will not be made perfect by Marxism. The proletariat will tyrannize over its own members as far as they can. Dickens has shown realistically that it is not only the rich who oppress the poor. The poor also oppress the poor. The poor have their greed and rapacity as well as the rich. This is a commonplace of human nature. Only Marx did not seem to perceive this. His was a dangerous innocence of unseeing ignorance of the most visible facts of life. How could any sensible person place confidence in a system which is built upon such absurd and shaky foundations?

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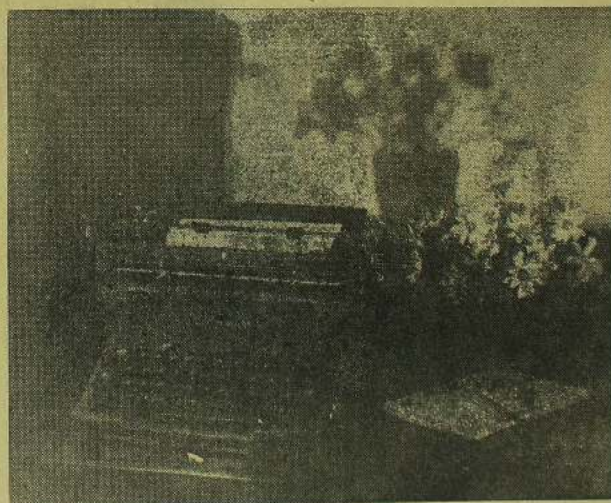
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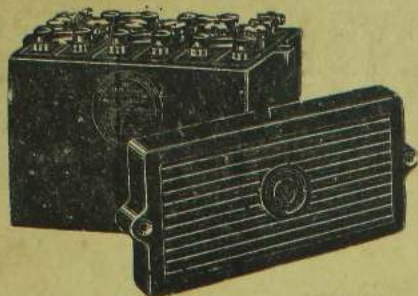
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MORE CEYLON SONGS WANTED

RECENTLY in a live show, over Radio Ceylon, some artistes sang their own compositions. Apart from the respective merits of these songs, this move was very heartening. It was a happy break-away from our apparently changeless habit of singing only songs written in other countries, and making no original contribution to the sphere of song.

Broadly speaking as a nation we ape other countries and this is very much so when we confine the limits to song. In English songs, we have been quite content to sing songs written in other countries, although we have used the English language for well over a hundred years. (It is true that songs have been written in English, by Ceylonese; but in output is negligible when compared with our creative activity in say, the literary sphere.) And when our singers sing these songs, most of them are straining to ape. Perfection in singing here is very often the perfect imitation of a well-known foreign singer.

When songs are written, aping projects once again to a ridiculous degree. Foreign words, foreign thoughts, and foreign rhythm are exploited meaninglessly. If every nation had waited with its musical faculties undeveloped for another nation to provide it with music and song, we might have become a songless nation years ago; and if every vocalist today decided to imitate their favourite vocalist, and never sing in their own style, there will be no more singing with the passing of one generation Bing Crosby, Betty Hutton, Caruso, Paul Robeson, Gene Autry, or any really famous singer—they became great by singing in their individual manner.

Individuality in Art

The moral of all this is clear. In any creative art we must be ourselves. Imitators do not go very far. The creative work of a nation must reflect its face. The songs of America may echo the dreary sleepiness of a night club, or the mad throbbing tempo of its daily life in jazz; the spirituals may capture the sad gruff wall of the black labouring crowds on the plantations; and the Rhumba throb with the fever of Carnival night, or beat with the quick castanets of Latin American life.

These rhythms are peculiar to each nation. Our songwriters act meaninglessly when they drag those rhythms into their compositions and lose our indigenous identity in an already existing class of songs. Consider, if every country sang about another only song would soon lack any sincerity and sound hollow.

Our songwriters should endeavour to capture the spirit of our country. What is needed before essentially Ceylon songs are written is a complete soaking of ourselves in the spirit or soul of our country; in that essence that is ourself—that distinguishes us from all other people in the world when I think of the 2 o'clock drowsiness of a Sunny afternoon, or of the distant cawing of our crows at noon; or of the slow shuffling rhythm of our existence the tinny tinkle of temple bells, I feel I have touched the pulse of our spirit; but it may strike you differently—go ahead and express it with sincerity.

Words

In the words of songs written by our songwriters too much that is foreign is included with little reason. A nation expects to be glorified in its song. Why then, should our songwriters write about blue birds and apple trees, and snow and golden hair, kisses and wine, and even Texas? Why can't they look around and realise all this beauty around us, so essentially ours. Why don't they write songs about pink lotus blooming in dark blue pools; or about all the grace and poetry of a Sinhalese woman walking with the weight of a pot of water on one hip—Tell me, why don't they?

By E. C. T.
Candappa

No Songwriters? Bilge!

Why don't we have more songwriters? It is not that we do not have enough talent, or sufficient qualified people. Look at those long lists of those who qualify at music exams. What do these people do after they qualify. Merely sing and play foreign compositions for the rest of their lives, and if they are money minded "teach music." I think laziness of mind is one of our strong national characteristics. Either we are aping, or being sadly lazy.

Take a look at our so called Musical Shows—they are not worth the name. They are more correctly called Variety Entertainment. How much new comes out of one of these shows. Can we ever say such a song was featured in, or came out of such a show. No, we get a few new and not so new imported songs, get a few vocalists who will give a carbon copy of an already recorded version, call it a musical show, and feel we are in the heart of show business. Why have we chosen to be an inert nation, why don't we live and create, artistically.

This is an age of break-neck competition, an age of best-sellers, book-club selections and hits. This craze to impress the mass of people to the detriment of artistic values is causing a deterioration in all creative directions. But it is those artists who have the courage to please themselves first, who will last.

Mr. Winston Churchill; A Fresh Estimate and a Forecast

(Continued from page 2)

of the greatest benefactors of the human race. One can well imagine that, in the evening of his life, this is a dream which a statesman of Mr. Churchill's stature would cherish.

He comes to power at a time when the world movement of Communism threatens to engulf the greater portion of the human race. Now, it is the function of great men, merely to direct world movements, but even to resist them if the forces they threaten to release endanger the safety and progress of mankind. Such world movements have been halted in the past. There was, several centuries ago, the cataclysmic onset of the Saracens, which swept into South-Eastern Europe and Spain. Its further progress was finally checked and it recorded into North Africa.

Communism is the greatest world movement this globe has ever witnessed. It threatens not merely world war, but world-wide internecine strife of a ferocity that menaces the very foundations of civilisation. If it can be checked without war and its vast forces dammed back and canalised, civilisation may then take a great leap forward. This is the colossal task that faces Mr. Churchill.

S. H. Yoonoos writes on INDIA'S GLAMOUR GIRL

HAD Madhubala, the glamour girl of the Indian screen and the biggest box-office draw in the realm of entertainment in India, been at home in Bombay one winter afternoon exactly seven years ago, she would have perished beneath the ruined remains of her dilapidated house.

But thanks to Providence, such a calamity was averted and today, the Indian film world is rich in its ranks and the film industry on the threshold of a prosperous era.

It all happened this way. Madhubala's father, a labourer by profession, was forced to take his children to a film show one Sabbath day in the winter of 1944. His week's earnings amounted only to a paltry sum but left with no choice he reluctantly parted with his cash to procure entertainment for his family.

Having treated his children to some cheap comedy at a nearby cinema house, he returned home only to find that everything he possessed had been consumed by flame. The great Bombay dock explosion had wiped out everything in the vicinity.

Homeless and helpless, he with his bunch of frightened and weeping children following him roamed about for shelter. He then met a kind-hearted old lady, who taking pity on the children, invited them to stay with her.

It was then that a talent scout spotted Madhubala and recommended her to Devika Rani who was in search of a child star to play a role in her picture "Basant." Having passed the necessary test, she was signed up on a salary of Rs. 150. This was in 1944.

Today, after seven years of triumphant acting, Madhubala demands one lakh rupees for a single film. Despite this fabulous amount she asks, producers are ever willing to sign her up for they know that with Madhubala playing the heroine's role, the most fastidious cinema critic will acclaim her picture as the best entertainment in town.

Madhubala is the fourth child and third daughter of her father, Ataulah Khan, who had ten children in all. Mumtaz is her real name. Having entered show business in 1944, Madhubala has acted in more than fifteen pictures with top-ranking actors playing the opposite. Some of her recent pictures are "Be Qasoor" and "Mahal."

Although a veteran by now on the screen, Madhubala is still a teenager. The ambition of her life is to be a great star and make enough money for the rainy day. She is far from satisfied with her work and very often goes to see foreign films to study the art of acting.

"It is fun to be in the movies," says she. "If the people around are nice, I have had nice people around me all the time and so I have found that film-acting is by no means a tiring job. It is as easy as wearing a glove, but you must be able to retain your glamour all the while you are on the screen."

Madhubala is superstitious. She does not swim because an astrologer has predicted that "there is danger from water" in her life. Recently she refused point-blank to enter a pond as a sequence in a picture required her to do. The pond scene had to be cut from the film.

Madhubala's father acts as her manager. Gentle but watchful, her father is a strict disciplinarian. Madhubala is not allowed to make many friends or keep awake late at night. Before she signs a contract, Papa Ataulah sees to it that two clauses are inserted in it: (1) That she will not be made to work at night; and (2) That no one will be allowed on the studio set while she works there.

Ataulah Khan also acts as Madhubala's publicity agent. No newspaperman is allowed to interview her unless he has the blessings of Ataulah. Once the newspaperman's bona fide is established, good old man Ataulah and his film star daughter Madhubala play real hosts.

WHY NOT AN INTERNATIONAL MIDDLE WAY?

CONTEMPLATING on the recent press reports about the development of an U.N. Police Force as a means to enduring peace I could not help thinking of two international Police Forces—one designed to preserve world peace and another of equal importance to supervise the first.

It can be assumed that an organisation like the U.N. Police, in the absence of a supervisory system is likely to acquire undesirable independent power unchecked; and then instead of bringing peace we may find that we have another sphere of influence.

Various factors are bound with the establishment of an international Police force; so privileges in right of passage, landing ground, etc., for flying more detrimental to the interests of one country than another must necessarily be conceded.

Few, in considering post war problems, however, think it impossible to dispense with the idea of an U.N. Police Force whatever the difficulties of establishing one. The compelling power in such a force would be tremendous. War like preparations in quarters noted for extreme nationalism for purposes of making demands could be met by effective preventive measures by an international Police force. Minor disputes and conflicts between small states could be satisfactorily settled or even prevented altogether. With an U.N. Police Force the mechanism necessary to enforce agreements and resolutions calculated to mitigate in

time antagonism between States would be provided. A case in point is the Italian invasion of Abyssinia when strong direct influence of the old League of Nations in the execution of treaties was lacking.

But it might be asked whether it is sufficiently realised that the need to organise these international Police Forces arises too much from the lessons of the past rather than from the new conditions that we have to face. It must be remembered that we are going now to live in a world that thinks in terms of flying bombs, new inventions fraught with unknown consequences. In the near future not only will men be able to get at and see and talk to their friends anywhere they will also be able to get at those they suppose their enemies with equal facility.

The various factors bound with the establishment of an U.N. Police Force should bring about the concentration of air power with tremendous world control that would be so unhealthy to be trusted of permanent solutions for our problems.

War in our times is a word for an enormous complexity of problems—unsolved. They include problems in the political, military, economic and social spheres. In these circumstances how could an international Police Force achieve the desired solutions? Would an international Police Force achieve in these circumstances what diplomacy does not have to its credit? On the other hand would an international Police Force way, in these circumstances achieve more than an international middle way?

T.M.G. SAMAT

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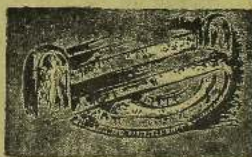


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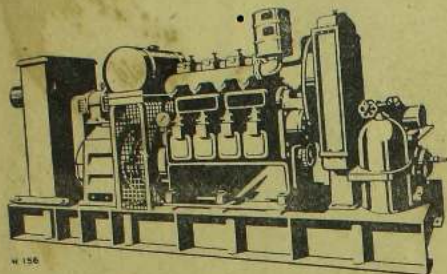
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