

u.n.p.



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HEROISM MUST BE RECOGNIZED

Ramanayake Fund Needs Generous Support

By T. M. G. Samat

A THING worth doing was done at Pannipitiya—without thought of cost, without thought of gain, without consideration of the negligence of the one who precipitated it. But what a heavy toll was extracted by this act in Pannipitiya? That may be the reason why like thousands of other such acts worth doing that are done and immediately forgotten this one cannot be forgotten yet. As reported in the "Ceylon Observer" the details are:—

Mr. D. T. Ramanayake, a clerk in the Food Control Department, sustained serious injuries yesterday morning when he tried to help a schoolgirl who attempted to board a moving train.

It appears that S. Seelawathie, who was on her way to school, tried to get into a moving train bound for Colombo, at the Pannipitiya Railway Station. Mr. Ramanayake tried to help Seelawathie into the train, when both fell down. Seelawathie was also injured.

Mr. Ramanayake and Seelawathie were admitted to the General Hospital, Colombo.

We might have soon after expected to learn that one foot had been amputated and one hand permanently damaged but little did we expect to read his Obituary Notice four days later.

It is small consolation that the load on the family now which includes eight children—a problem

that harassed him most during his trying time, would have been heavier had all ended otherwise as it did. But then it should be some consolation to us like him to be reminded once again not only of the criminal negligence of some train travellers but also that this land of ours contains human beings who will stake even their own life in order to do what they think worth doing no matter the consequences.

Mr. Ramanayake proved to himself and to others that in Ceylon too man is no mere creature of habits, no mere automaton in his routine but that in the dust of which he is made there is also fire lighted now and then by great winds from the sky; for human beings will give up ease and security and life, the most cherished things on Earth to do the thing worth doing—sometimes most divinely foolish even useless yet so

noble and brave to deserve what no Victoria Cross would be worth of recognising.

THE public and the Press of one accord recognise the hero. The heroic attempt made by Ramanayake to assist a girl who attempted to board a moving train, disclosed his chivalry. He rushed to the aid of a school-girl whom he did not even know. Heroism must be recognised. The response to the appeal for contributions towards helping the family in distress, bereft of their breadwinner, is encouraging. The sympathy and relief thus extended will be a welcome ray of sunshine filtering through the gloom which has enveloped the hero's family.

All those who wish to help may send in their contributions to the Editor, "Ceylon Observer."

THE SOVIET PATTERN OF PEACE-II

LAST week I referred to Russia's warning to the Arab States as regards their intention to join the Middle East Defence set-up proposed by the Atlantic Powers, and drew a parallel between the Hitlerian technique of objecting to small Powers belonging to defensive military organisations. This week Russia follows up her demarche to the Arab States with a warning to Turkey, whom she calls upon to explain what she means by adhering to the Atlantic Alliance.

If any one of Russia's neighbours have cause for fearing the design of Stalin, it is Turkey, against whom Russia openly made territorial claims as soon as the last war ended. It will be remembered that in 1946 Stalin sent a note to Turkey laying claim to the two Turkish provinces of Kars and Ardahan on the southern border of Russia. The claim was peremptorily rejected, but Russia has never shown signs of regarding the matter as closed. The admirers of Russia in Ceylon would do well to ponder upon this fact—the greatest land power in the world demanding from little Turkey two provinces, the loss of which will not only cut off a quarter of her territory, but will also leave her wide open to attack. And imagine the vast land mass of Russia needing to be further augmented! Later Russia demanded that she should have joint control of the Dardanelles with Turkey.

Of course, the purblind devotees of the Kremlin in Ceylon will find excuses even for this enormity. But what is the plain man in the street to think of a vast country needing to add to its territory by amputating two whole provinces off a small neighbour? Does it conform to the most elementary ideas of justice? It would be as sensible as if India were to demand the annexation of the Northern and Eastern Provinces of Ceylon.

But students of history will not be slow to notice that what Russia recently demanded of Turkey—those two provinces and the control of Dardanelles—were just what Czarist Russia wanted when she went to war with Turkey in the last century. That war was known as the Crimean War, and Russia was then too thwarted by the Atlantic Powers—Britain and France. Isn't it curious that a great Communist State should now take over the imperialist policy of the Czars? In the eyes of Stalin-worshippers in Ceylon and elsewhere, however, even so glaring a proof of Russia's New Imperialism does not shake their faith in the good intentions of the men in the Kremlin.

By A. S. M.

However, it must have come as a shock to the Politbureau when the Atlantic Pact Powers at last agreed to include Turkey in their alliance. Turkey is still a Power to be reckoned with. Backed by the material aid of Britain and the U.S.A., the Turks can put into the field an army of nearly two million men, who are among the toughest fighters in the world and who have a tradition of having beaten the Russians in the past.

But Turkey's fighting capacity apart, her decision to ally herself with the Atlantic Powers is a bitter commentary on the pacific intentions of her great neighbour, Russia. Only last week the Arab States showed an inclination to accept the invitation of the Atlantic Powers to them to adhere to the Middle East Defence Pact. These Arab States are themselves close neighbours of Russia and are obviously worried about their own security. Whom do they fear? The fact that they are toying with the prospect of belonging to a defensive group to which Turkey belongs shows clearly whom it is that they fear.

(Continued on page 3)

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Kotte Rally In Face of L.S.S.P. Thugs

Show of Force Fails to Stop Meeting

A PLEASING and novel feature of the U.N.P. mass rally held on Sunday at the Wijerama Junction, High Level Road in the Kotte constituency was the extempore verses by two youths one from Kotte and the other hailing from Ruhuna, which were recited in the traditional style in introducing the principal speakers. The scene recalled the recorded tradition of the genius of a cultured people in the days of long ago when poets flourished in Lanka. The verses were an example of culture and such passionate devotion to detail, such concentrated ecstasy and such an unostentatious climax of originality."

In the regrettable absence of Sir John Kotelawala who was to have presided, but owing to sudden illness had entered a Nursing Home, the task was deputed to Mr. Ananda Tissa de Alwis. Among the speakers were Mr. D. Aloysius, Mr. Dinoris Hamy, Senator C. A. Dharmapala, Mr. Victor Ratnayake, M.P., Parliamentary Secretary to the Ministry of Posts and Telecommunications, Nimal Rohana (from the main body), Mrs. A. E. B. Kiriella, (from the Women's League), Mr. A. R. M. Abu Bakr (M.P. (Mutthur), Mr. Arnold Ratnaika, Mr. Bandara, and Mr. of the United National Party. There was a very large gathering of the residents of Gangodawila and Uda-hamulla, at the first rally which is to be followed by several in other parts of the electorate, which at present is a citadel of the Leftists.

The objects and aims of the rally, said Mr. Arnold Ratnaika, was to explain to the people who have fallen prey to the Leftists, the achievements of the U.N.P. in affording protection and freedom and administering the Government in the democratic way. Since the dawn of independence in February, 1948, when the country was in a precarious economic condition, due to the exploitation by foreigners for centuries, the task had been hard. For the last three years considerable improvement has been made in matters of health, education, agriculture and the social services. The poor and ignorant masses were misled by the Sama Samajists who made lavish promises of distribution of the properties of the Senanayakes, Kotelawalas and Amarasinghe, if their party attained power. The



Senator Dharmapala

progress made during the three years by the U.N.P. Government was a sufficient guarantee of future security of the country. It was their duty to support the Government and not be misled by false promises.

Coming from Matara which had been a Red Fort, Senator Dharmapala recalled the mischievous propaganda of Leftists some eighteen years ago, which resulted in Matara, Akuressa, Hakmana, Hambantota being captured by Leftists. Today, those Leftists have been silenced and the U.N.P. represents that part of the country. The Red menace will not raise its head hereafter. It has been scotched.

On behalf of the Women's League of the Party, Mrs. A. E. B. Kiriella addressed the gathering. She dwelt on the important part that women had to play in the economic deliverance of the country. Just as the men-folk fought for freedom, women too had to take their share in it. She hoped the men would not be annoyed when she said that institutions run solely by men could not be successful without the contribution made by women towards the common weal. It is said that "the hand that rocks the cradle rules the world."

She appealed to all mothers to see that their children, the future citizens of Ceylon, were brought to respect elders, to be religious and be

loyal and patriotic.

Mr. A. R. M. Abu Bakr, speaking in Tamil, said that the U.N.P. was composed of all communities, Sinhalese, Tamils, Muslims and Burghers who were united and worked together like sons of the same mother. Communalism was the bane of any country. The recent tragedy in Pakistan and in India was an object lesson to others to avoid communalism. The U.N.P. Government has been responsible for many benefits to the country. Their duty was to support it and be loyal.

Mr. Victor Ratnayake, Parliamentary Secretary for Posts and Telecommunications Ministry, said that Ceylon was a small country as compared with India, the United Kingdom and America. Although the export trade brought in considerable revenue, they had to import almost all their food, clothing and other requirements from abroad, which was such a heavy drain on their resources. Every effort must be made to be self-sufficient, the only way the national wealth could be increased and the standard of living raised. In the United States which he visited recently he was agreeably surprised to learn that a brick-layer working eight hours a day earned the equivalent of Rs. 120 a day! Every third man owned a motor-car. They had very comfortable homes,



Mr. Victor Ratnayake

fine clothes, etc., as they were able to earn much and did not import food and clothes and other necessities of life. The Sama Samajists made lavish promises to the poor people. Clerks at present drawing Rs. 100 a month will be paid Rs. 500 when the party came into power. How were they going to do it, unless they increased the national wealth. He advised his listeners to think over this problem and not accept as gospel truth every lie these Leftists utter to win over the people. The U.N.P. Government since taking over the administration, has increased the revenue from Rs. 40,000,000 to Rs. 100,000,000. Agriculture has so far improved that Minneriya, a wilderness before, was one luxuriant paddy field and the colonists who were warned against malaria have settled down and made good so that many of those who went there penniless, were now income-tax payers. That was sufficient to prove the steady progress made, despite the obstructionist tactics of the Leftists. The future of the country was safe and secure. It was their duty to support the Government and not fall easy victims to the wiles of opportunists and selfish folk who seek prominence for themselves and not the progress and property of the country.

Mr. Nimal Rohana and Mr. Ananda Kaviratna reached very high standards of excellence in the Sinhalese poems with which they addressed the people.

Mr. D. Aloysius appealed to the people of Uda-hamulla-Gangodawila to rally round the U.N.P. banner and to help to organize the voice of public opinion against the mischievous campaign of lies with which the Leftists try to deceive the people.

Mr. Dinoris Hamy, the prime organizer of the meeting, thanked all those who had very kindly come. The numbers present indicated the growing reaction against the campaign of personal abuse and cheap stunts with which Leftists had hitherto kept themselves in power in the Kotte area.

The Chairman, Mr. Ananda Tissa de Alwis, made an eloquent appeal for support in the task of organizing Kotte in the fight against revolution and consequent chaos. He referred to the Pela Paliya or demonstration that was planned by Mr. Robert Gunewardene to pass by that meeting place and said:

"Such are the methods of intimidation with which Marxists seek to subdue free expression of opposing views. The malled fist technique of political thuggery is the resort of a party which seeks to enslave and rule the people against their will. I give you my pledged word today that terrorism will not halt our campaign. Mr. Robert Gunewardene and his men can but kill me. It is the fear of death that makes cowards of men, but why should I fear to die, for I have but another thirty years of life at most to live, and one never knows what may happen between now and then. I may die of typhoid, of pneumonia or some such thing, or of an accident on the road. Would it not be more worthwhile to die in defence of the liberty of my people, of their freedom to think, to worship, to write, to meet and vote? Death is better than Fear."

The meeting terminated after the election of office-bearers for the newly-formed Gangodawila-Uda-hamulla Branch of the U.N.P.

A Government Information Department Film Show followed.

CENTAU



Mr. Abu Bakr

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Northern Ports Opening To be Settled

ON the instructions of the

Minister of Transport and Works a preliminary survey of the ports in the Jaffna Peninsula has been taken in hand by a representative of the Consulting Engineers to the Port of Colombo, and the thorny question of the reopening of the northern ports will shortly be settled and the decision of Government in regard to the use of these hitherto neglected natural harbours will be awaited with considerable interest and anxiety. Time was when all the outports round Ceylon were used and provided employment to people and not inconsiderable revenue to Government. Provision has been made in last year's estimates under Loan Fund Expenditure in the form of token votes providing for the recruitment of the necessary staff to investigate the development of ports in the north and the Galle Harbour. With the arrival of the representative of the Consulting Engineers it is expected the survey will be made, followed by a report on which a decision will be arrived at, to take in hand the work, and the long-awaited problem will be satisfactorily solved.

EIGHTEEN POTENTIAL OUTPORTS

There are besides Colombo as many as eighteen ports, all natural harbours of various dimensions and berthing capacity for vessels of modern tonnage. They are Galle, and Trincomalee (major harbours), Dodanduwa, Beruwala, Hambantota, Negombo, Kalpitiya, Jaffna, Point Pedro, Viltetipuram, Pesalam, Mannar, Venkalai, Mullaitivu, Talaimannar, Batticaloa, Kankasanturai and Kayts. After Colombo the most important from the point of view of revenue are Galle, Kankasanturai and Kayts. The outbreak of plague in 1914 and the effect of the war (World War I) led to the closing up of all trade with enemy countries and the disorganisation of sea transport. Another factor was the withdrawal of the daily Tuticorin-Colombo steamer service. The war hastened the utilization of the Indo-Ceylon railway, which proved the means of enabling this country to line over a period, when owing to the exploits of the commerce raider "Emden" on the trade route from Calcutta the supply of rice had fallen so low as

to be really dangerous. All outports were closed while Colombo and Galle were the only outlets that functioned for the export of local produce and the import of essential goods both for local consumption as well as for transport cargo to the neighbouring continent and other eastern ports.

MODERNISING PROCESS

After nearly three decades of inactivity it would appear that a serious effort will now be made to re-open the outports or as many of them as requirements demand. With the development of Australia, Colombo became "the point of divergence of the trade routes to the Far East and to Australia." And the immeasurably increasing volume of trade and the size of ships calling at Colombo, it became imperative that the facilities provided by the Colombo harbour should be increased and developed to meet modern requirements. The inauguration of the Port Development Scheme marks the first stage towards the realization of this "national and international need." The modernization process has begun and it is estimated that the length of time to carry out the whole plan of development will be three and a half or four years.

ROUND THE ISLAND SERVICE?

When Ceylon's proposed shipping ventures sponsored by the Minister of Commerce is realised, there is every possibility of a round-the-island service being established recalling similar service fifty years ago.

Definite steps are being taken towards to attain the object in view. Talks have been proceeding between Government officials and the Director of the Japanese Shipping Line, Nippon Yusen Kaisha, on the prospects of Japan's participation in Ceylon's proposed shipping venture. While India and Pakistan possess their own ships for their export and import trade, this omission on the part of Ceylon will in the near future be filled, when Ceylon ships will not only be utilised for the transport of her produce to foreign and distant lands but also engage in coastwise transport trade, thus making use of the outports round the Island where safe anchorage are readily available and sea trips round the Island will be an accomplished fact and become as popular as the internal air service.

OMEGA.

THE SOVIET PATTERN OF PEACE-II

(Continued from page 1)

Thus, only six years after Hitler had been smashed, the world sees a new menace to its peace steadily accumulating and all the small countries of the world except the satellite States of East Europe, clinging to the defensive structure being formed by the Atlantic Powers and placing no trust whatever in the peaceful professions and peace congresses of Stalinite Russia.

The whole world now waits with baited breath to see what is going to come of the peace offensive just launched by President Truman. Russia has already retorted with a peace offensive of her own. But it represents no new departure from similar effusions that have emanated from the Kremlin in the past. What has happened to the magnificent platitude "Peace is indivisible," uttered by M. Litvinoff in the League of Nations just before the Munich Pact of unhallowed memory? Does this truism not apply to the war-by-proxy which Russia is fighting in Korea—a war in which Stalin recently boasted that not a single Russian soldier had lost his life. Oh! yes, Mr. Stalin; that is what shocks the whole non-Communist world—that hundreds of thousands of Koreans and Chinese are dying like flies so that the Russians may carry

out laboratory tests of some of their latest tanks, self-propelled guns and new types of armour-plating. And the frightful slaughter of fighting men is by no means the worst part of it. What about the three million civilians dead? What is one to think of the humanitarian sentiments of the Butchers in the Kremlin who call themselves Marxists (who, by the way, describe themselves as men and women burning with indignation at the sufferings of the poor in the less enlightened countries of the world)? Normally men and women whose minds are outraged at the sight of poverty are moved by love of their fellow-beings. But what kind of humanitarians are these Marxists in the Kremlin, who, by a miscalculation, started the attack on South Korea (by proxy) and look on with cynical indifference when their original plans went astray. As I was going to say, the Kremlin's plans went astray with the result that three millions of Korean men, women and children have died, due mainly to exposure to the terrible Korean winters. Another winter is imminent and thousands more of civilians will die. But the humanitarian Marxists, whose hearts are moved by the spectacle of poverty, still refuse to call off the most frightful (to civilians) war in history except on their own terms. In other words, the aggressors want an armistice in their favour!

(To be continued).

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I Spent 4 Months

By Beryl Ariaratnam

I DO not think there is anyone who does not at some time or another feel the urge to travel. It is not given to all to proceed beyond the boundaries of their own countries, but the desire to do so is ever present.

When I applied for the Scholarship to the U.S.A. I had moments of high hope, when I thought that I had a chance of being chosen, but these moments were invariably followed by hours of despondency, when I thought that such good fortune would never come my way. It was two and a half months after I had sent in my application, that I received a letter from the American Embassy in Colombo, saying that the Ceylon Department of Education had recommended me for the Scholarship. I could hardly believe my good luck. I read and re-read the letter to make sure that I had made no mistake.

Anyway, I had no time for day dreaming for within three days I had to fill in certain forms, undergo a medical inspection, get three copies of my photograph, and make copies of my academic qualifications. To make matters worse, it was on Good Friday that I received the letter, and all photographers' establishments were closed. On Saturday, however, I was able to get at a photographer, who took my picture, promising to work overtime and have it ready by Monday morning. I was glad when I was able to send off everything as required on the Monday morning. It was two weeks before the course was due to start, that I received the letter saying that the U.S. Office of Education had made the final choice of two candidates out of the nine names submitted to them, and that I was one of the lucky ones. I was beside myself with joy, and lived in a world of my own, punctuated with passports, visas, and exchange permits!

WHAT THE SCHOLARSHIP MEANS TO ME

This Scholarship is of great value to me. I was always interested in the teaching of English as a second language. I obtained my Teacher's Diploma in the Basic Technique of Teaching English, but this method does not always obtain the best results, especially when the classes are very large. I was also particularly interested in learning of the materials used in the U.S. in the teaching of English to foreigners. The more visual and audio-visual aids used, the more interesting does the learning become, and this is particularly important in teaching children.

THE EDUCATIONAL SYSTEM IN CEYLON

Until recently all education in Ceylon was conducted in one of the three main languages of the country, English, Sinhalese or Tamil. Thus, if a child attended a school, where the instruction was in English, she could have taken French or Latin as a second language. This meant that many Sinhalese and Tamil children grow up without a knowledge of their mother tongue, because they did not learn it in school. In 1911 an Education Commission under Bridges reported on the problems of education and, among others, recommended that the vernacular be made compulsory up to Standard IV (Grade 5). This gave the pupil a smattering of the mother tongue. In 1940 the State

Council set up a commission to report on reforms which were suited to Ceylon. This commission stated, that in the primary classes, the medium of instruction was to be in the mother tongue, while English was to be a compulsory second language. This is educationally sound and should prove beneficial. Cramping an unfamiliar language gave very little scope for original thinking which resulted in no development of the individuality of the child. The use of the mother tongue will lead to greater freedom of expression and encourage initiative and thinking.

MY JOURNEY TO THE U.S.

I left Ceylon by air on Wednesday, June 6th, and after a very pleasant journey, with stops at Bombay, Karachi, Cairo, Rome, London, Gander and New York, I finally reached Washington D.C., on the rainy morning of Friday, the 8th of June. I had the week-end free, but I was too scared to venture out far from where I lived, lest I got lost.

MY STAY IN WASHINGTON D.C. JUNE 9TH TO JULY 27TH

On Monday morning I reported to Wilson Teacher's College, where I was very graciously received and assigned to a group to follow various lectures given on life in the United States.

The following week was spent in the Office of Education, where we were introduced to Dr. Thomas Cotner, Specialist, Exchange of Students and Teachers, and to each other. It was very interesting to note that there were twenty-six teacher-trainees from sixteen different countries. We were all officially welcomed by Dr. Paul E. Smith, Director, International Exchange of Teachers and Trainees Branch. All through this week we heard some very interesting and enlightening talks on Elementary, Secondary and Higher Education and Teacher Training and also on the Teaching of English as a Foreign Language.

For the next few weeks we returned to the Orientation Centre at Wilson Teacher's College. Here we had an opportunity to improve our English and to learn something of the general aspects of life in the United States. We were very interested in the lectures on United States culture, history, government, geography and the general orientation to United States life and customs. In addition to these, many visits to places of interest were arranged for us. We visited Mt. Vernon, the Unknown Soldier's Tomb at Arlington Cemetery and the National Gallery of Art, which is one of the largest marble structures in the world, having more than 500,000 square feet of floor space. The outside walls of rose-white marble, dark at the base and getting lighter as they go higher up, so as to counteract the glare, impressed us very much. The building is air conditioned to maintain the proper atmospheric conditions to preserve the gallery's amazing collections of over 16,000 works of art, including paintings, sculpture, prints and drawings, and items of decorative art. On other occasions we visited the Thomas Jefferson Memorial where we read with awe the inscriptions embodying Jefferson's concepts of liberty and democracy; the Washington Monument, "The Great National Monument to the memory of Washington at the Seat of the Federal Government"; the Lincoln Memorial, a fitting tribute to this simple, heroic man, whose name has penetrated to the ends of the earth, and is looked

In the U. S. A.

upon with reverence. His face and hands, which grip the arms of his massive chair, portray gentleness combined with power and determination. On the wall above the statue we read the inscription, "In this Temple as in the hearts of the people for whom he saved the Union, the memory of Abraham Lincoln is enshrined for ever."

We next visited the Lincoln Museum and the house where Lincoln died. Here, at Ford's Theatre we saw the pistol with which the President was assassinated, the Treasury Guards flag which tripped Booth, and numerous photographs and associated material. While we were within the walls of this building we felt we were in the presence of death and everyone spoke in hushed tones.

Our visit to the Library of Congress was of special interest to us. The main building and annexe together contain over a million and a half square feet of floor space and 250 miles of steel shelving. For reference use the Library of Congress is absolutely free, without introduction or credentials, to anyone from any place. The exhibition halls contain the signed originals of the Declaration of Independence the Constitution of the United States, a copy of the Gutenberg Bible on vellum, the Gettysburg Address and numerous other exhibits of wide interest.

We spent a very enjoyable Saturday morning admiring the simple and solitary grandeur of the Franciscan Monastery Memorial Church of the Holy Land. Amidst these peaceful surroundings, the members of the Franciscan Order fulfill their daily tasks for God and man's souls.

(To be continued in Next Week's U.N.P. Journal).



Mrs. Ariaratnam

MRS. BERYL ARIARATNAM toured the U.S.A. on the invitation of the United States Government. We are grateful to her and to Dr. Argus Tressider of the U.S. Embassy in Colombo, for permission to print this article from her report. She was in America from June 9th to October 7th. Mrs. Ariaratnam writes with verve and zest, and with the ease of one who has mastered the theme with which she deals.

Health Conditions in Matara

U.N.P. Branch Considers Thesis

"THE thesis put forward should be considered and investigated by doctors entomologists, helminthologists, irrigation engineers, P.W.D. engineers, forest officers and cultivation officers, revenue officers and the Urban Council of Matara and a Conference of various persons who can contribute to the understanding and solution of the problems involved will go a long way to restore Matara to its previous healthy condition," said Dr. J. A. S. Gunawardena, submitting a memorandum prepared by him about the health conditions of Matara at the last committee meeting of the U.N.P. Electoral Association of Matara held at its headquarters at Gabadaweediya, presided over by Mr. C. A. Ariyatilake, the President.

It was decided to submit the memorandum to the Minister of Health through the Chairman, U.C.

Mr. C. Justin Wijayawardhena, Hony. Joint Secretary, informed that arrangements should be made regarding the forthcoming Parliamentary elections and it was decided to organize meetings in all the villages in the electorate and make other arrangements and entrust the selection of a candidate to the Nomination Board of the Association.

Mr. D. J. Kumaraage said that while making every effort by the local association the co-operation

and help of the main party had to be obtained for an intensive and vigorous campaign in an area which had unfortunately gone left during the last elections. He said that such a thing would never be repeated whatever the opponents said.

Mr. D. D. S. Ramanayaka moved that the Marketing Department and the Ministry of Fisheries should be requested to open Fair Price Stalls at Matara to sell vegetables and fish as the prices of these commodities had gone up making the life of the poor and the middle-class men very hard.

He moved another resolution requesting the Commissioner of Local Government to change the existing legislation to exempt goldsmiths' trade as a dangerous industry. Both resolutions were passed.

Mr. C. Justin Wijayawardhena, speaking about the alarming increase of pulmonary tuberculosis cases at Matara moved that the Prime Minister should be requested to remove the T.B. Ward at the Matara Hospital to another place like Koggala where they could be isolated.

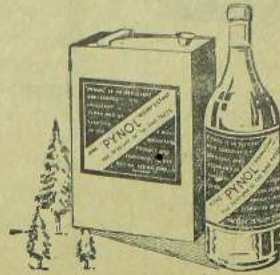
Mr. Wilfred Gunasekera, Chairman, U.C., promised to pay one year's rent for the office building.

Mr. John Silva, surveyor, was elected as the Hony. Auditor of the Association.

Mr. C. A. Ariyatilake speaking from the Chair, made an appeal to be united and work wholeheartedly to make the future bright and happy not only for Matara but for the whole country.

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BUSES AT NIGHT

There is a persistent clamour by workers in the city for a more regular transport service late at night. There are several offices in town which are kept open at night, the employees working on shift duty. These wage-earners are hard put to it to find their way home and often have to walk most of the way after a hard day's work. In every progressive country in the world public transport is geared to the needs of the people and buses are run at regular frequencies till very late at night. Admittedly the service need not be anything like what it is or should be at peak hours but it is very necessary that a skeleton service should be maintained at regular intervals after 9 p.m. Apart from workers there are the cinema and theatre crowds that have to be catered for. At present those who patronise the late shows are either car-owners or have to go to the expense of returning home by

taxi or rickshaw, if they are not within walking distance of where they live. The result is that the common man who cannot afford to pay for such transport is denied a form of recreation to which they are entitled. In these days of food shortages and servant problems it is often necessary for the wage-earner himself to do the household shopping after he finishes his work and it is very seldom that he finds it possible to get back home till after dark. This in turn prevents him going to an evening show and he is therefore compelled to seek occasional entertainment by attending the last performance at the cinemas. Unfortunately in Ceylon, bus owners are unmindful of their obligations to the public on whose support they depend. Not only is the service they offer rather inadequate during the rush hours but they also deny to the public the advantage of even on sufficient number of buses after about nine o'clock. If the bus operators are not alive to their responsibilities it behoves the Commissioner of Motor Transport to exercise the powers that he now possesses to see that they provide the transport that is needed for the welfare of the people.

Beloved of God & Man An Appreciation

DR. K. J. DE SILVA, O.B.E., J.P.

THE death of Dr. K. J. de Silva brings to our memory the thought that very few are the people who fulfil the Psalmist's ideal of a rich life of four-score years and ten. And Dr. de Silva dying at 83 worthily illustrates how such a life can enrich a community among whom such worthies live and die. "A man he was to all the country dear" could be with justification attributed to Dr. K. J. de Silva.

For over four decades his home "Sylvanhurst," has been a nerve centre of all movements for the amelioration of the conditions of the townsfolk. The Moratuwa Maha Jana Sabha has had no committee room but his residence. Hence in Moratuwa, to speak of the Maha Jana Sabha or the Moratuwa Conciliation Board was to picture an office room in that house in the mind's eye, with Dr. de Silva at the head of the table. Latterly, with the rise of party politics, it was but natural for the townsfolk to regard the tall, patriarchal figure of Dr. de Silva as the rallying point of all the forces of good in the town. Though in a declining state of health, he gave the Moratuwa Branch of the U.N.P. a name and cohesion by be-

coming its patron. The newly-formed U.N.P. Youth League at Moratuwa had his patronage.

Though active and day to day politics he had relinquished some years, his first introduction to public life was through his service to the town in its Local Board. This interest he maintained even after the inauguration of the Urban Council. The efflux of time elevated him to the position of an elder.

His service was not confined to the sphere of politics alone. As an ardent churchman, as a practical exponent of Christian Socialism and a devoted lay-medical missionary he endured himself to one and all. Every movement, big or small that had his approval and benediction always flourished.

Dr. K. J. de Silva could be fittingly described in the words of the Psalmist in the Bible:

"I have been young, but now I am old

But never have I seen the righteous man

Forsaken, nor his seed begging their bread."

DENIS FERNANDO.

St. Sebastian's College,
Moratuwa.

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GADALADENIYA VIHARE

ONE of the most interesting and picturesque Vihares in Ceylon which dates back to A.D. 1344 and has stood for over six centuries and remains in a remarkable state of preservation, is Gadaladeniya Vihare in the Kandy district. Two and a half miles upon the main road to Kandy at Embilimigama, near the 65th mile-stone from Colombo, a pathway on the south side leads to a typical temple village, three-quarters of a mile from the main road. Here stands this ancient shrine. This temple forms a link connecting Kandyan architecture with Anuradhapura and Polonnaruwa. The fondness of the Kandyans for erecting a high-pitched tiled roof over everything is remarkable. This provision is necessary, it is said, in the hill country as a protection of buildings from wind and weather particularly during the monsoons when heavy and continuous showers of rain are too frequent and high winds are prevalent. A great deal of the stone work of this temple differs little in appearance from Hindu architecture of South India; in fact that of the Devalas of the Hindu gods whose cult was favoured by the Tamil kings, is almost exactly as that of some temples of South India. Dr. Davy remarks that "in viewing the devales or temple of the gods, one is occasionally reminded of Grecian architecture." A considerable portion of the building is original.

THE VISHNU DEVALE

The main building is occupied by the Vihare, entrance to which is through a narrower room which forms a sort of ante-room and opening out of this, on the right-hand as one enters from the outer side, is a side chapel with a domed roof of stone capped by a peaked and tiled wooden one. This chamber is the Vishnu Devale. The door of the Devale is flat-topped but the door-frame is of stone carved in separate squares like a series of tiles or plaques with figures of elephants, dancers, etc. The "chancel" is covered by an octagonal dome of stone, which is approached by steps from the exterior and is used as a second Vihare. The inner wall of this chamber is painted with series of the Vessantara Jataka, the last of the Five-hundred and Fifty Jatakas of the Buddha. These paintings are said to date from the time when the Vihare was built over six centuries ago. Outside is the digge or hall for tom-tom-beaters, a building quite distinct and apparently of an earlier date than the temple. The roof is supported by pillars roughly hewn, monoliths of an irregular shape and size, which resemble very much the pillars one finds here and there sticking up in the forests of the North-Central Province. They appear to be the oldest stone work which is to be found in Gadaladeniya, older than most of the architectural types of the 14th century adjoining. The original stone of the porch is exposed though patches of plastering are

left and some of these have paintings on them which are as ancient as the temple. There is a frieze of stone running round the upper part of the wall of the main building, under the eaves, composed of a chain of lions regardant. Along the base and on the Devale this is changed for one of females dancing and playing on musical instruments. The entrance porch is composed of huge monoliths 12 to 14 feet long, supported by very large stone pillars of the usual Kandyan style.

VIJAYANAGAR PERIOD STYLE

Temples of the gods in Sinhalese Devalas are constantly associated with Buddhist temples (Vihares). The association is so close that they sometimes form part of the same building. Not only is the devale usually annexed to the vihare, but the vihare is sometimes annexed to the devale, as at Samandevale near Ratnapura and the temple of the Kataragama God at Embekke.

By B. R. J. O.

In his Archaeological Summary referring to Hindu temples, Mr. Hocart refers to Gadaladeniya which is a Buddhist temple and may have been always so, as being built in a style that is purely Hindu. It is entirely built of stone, a method of construction so far only found in Ceylon in Hindu temples. It has all the characteristics of the Vijayanagar style; the horse-shoe windows (Kudu) reduced to a wreath open at the bottom of the cyma curves of the eaves (Kapodam), lotus-shaped pendants (podigai) inverted cyma plinth adorned with lotus petals. There is evidence of the existence of a distinct Sinhalese school of architecture during the Pallava, Pandyan and Chola periods judging from the remains of both vihares and temples whose origin has been traced to those early periods.

SINHALESE CHARACTERISTIC

Mr. Hocart further states that there is a belief that Sinhalese masons were less clever than the Tamil; that the inferior wealth of the Island and the hardness of the stone had something to do with the more sparing use of ornament, for even the Hindu temples in Ceylon are simpler. "I still think, however," asserts Mr. Hocart, "that the greater simplicity of Sinhalese work was not wholly imposed by circumstances but to a great extent prompted by character for we find these characteristics running through other activities such as literature." This disposes of the suggestions often made that the Sinhalese had no artist masons of their own but imported them from India. What is true is that they had no masons who could or wished to erect whole buildings in stone. Both Sinhalese Kings and wealthy men (sitano) never imported Indian masons for that purpose, since they erected no such buildings with the exception of Gadaladeniya. An inscription cut on the rock immediately below the record of the monk Dharmakirti, the founder of the Gadaladeniya Vihare is dated the third year of Bhuwaneka Bahu IV. It is followed by an epigraph dated the first of the waning moon of Nika in the Buddhist year 2054 (1511 A.D.) in the reign of the king whose name is Jayavira.



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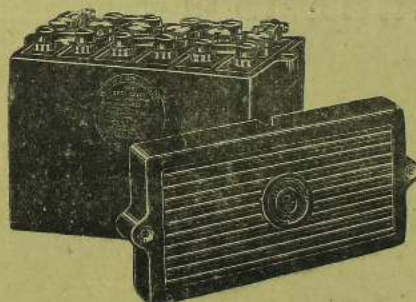
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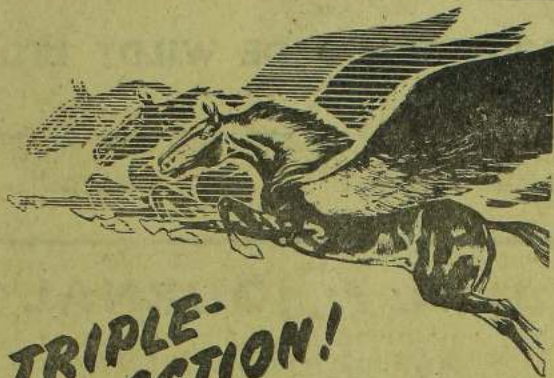
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Marxism Misunderstands Human Nature

By Quintus Delilkhan

IF Marx hated the capitalistic system, and undoubtedly he did so, it was very unfortunate that he should have fallen into an error similar to that of the earlier phases of capitalism which he so strenuously condemned. The earlier system of capitalism did not recognise men as men. They were just "hands" and not persons, equal before the law, and possessed of rights. The employer looked entirely in the direction of his profits and of keeping production up to the highest possible levels. He did not mind that labour was sweated. He was concerned only that the system which brought him in so much benefit should be preserved. He did not mind that this personal prosperity was purchased at the cost of an immense amount of human unhappiness and of human degradation. The worker might live as he was able to on the miserable pittance which was allowed him. He might bring up his family as he could. That was no concern of the employer. He paid the barest minimum of wages, and he expected the worker to be grateful that he had built up, by his enterprise and acumen, a system which enabled the employee merely to obtain a scanty wage. This appeared to the capitalist to sum up his utmost obligation to the worker. He had no conscience in respect of the consequences of his niggardliness and injustice to the worker. Now, of course, the position has very vitally changed.

If Marxism was to be a benefit to the worker, it should have been the first duty of Marx to see that the human rights of the worker was established on the firmest possible foundation. But this was exactly what Marx did not trouble himself to do. He too made the worker a mere unit in the working out of a perfectly smooth system. The only concern of Marx appears to be with the perfection of his system. The worker is in Marxism, merely the means of increasing production. Marx was not concerned with treating men as men. He allowed them to be chained to the machine of production. Some benefits the state might allow them, but they could not ask for rights. They had to be content with accepting what was granted them. They were to be completely subordinated to the interest of the State. They were not to be allowed the right to decide for themselves in matters of family life, of their religion, of conscience.

Where capitalism partially enslaved, Marxism has secured complete enslavement. If all men are willing to subordinate themselves completely to a pattern of living dictated to them, then there would be no question of the value of a system which worked with the ruthlessness and inevitability of a machine existing for the purpose of maximum production alone. But men have an infinite diversity. Their nature demands expression in a thousand different ways. They are not happy unless they are free to express their personalities through various forms which are a reflection of their diversity of needs. What interest would the worker have in the mere creation of a classless society. It is sensible to ask what it is that the classless society would mean in terms of human happiness or of satisfied human desire to the worker himself.

Marx could find no answer because he did not understand, or take into account the actual nature of men with the differences separating them from each other. In the classless society, there would be men of high capacity and of negligible capacity. It is difficult for the authorities in the classless state to determine either the question of capacity or the question of needs. There will be always preference, prejudice or misunderstanding. It is impossible to expect that by the alchemy of Marxism human nature will be transformed into a condition of permanently self-sacrificing altruism. It is difficult to eliminate all that is presently weak and uncertain in the elements of human nature, and to erect a system on an abstract conception of human nature which is totally unlike the reality we see around us.

Marx thought he was a great philosopher when he endowed human nature with a quality of transcendent altruism. Engels was not quite so foolish. He understood to some extent the saying of Hegel that "one believes that one is saying something great if one says that 'man is naturally good,'" but one forgets that one says something greater if one says "man is naturally bad." But to Marx all this was a sealed book. He thought that if once the system was perfect it would produce automatically a consistent type of good citizen. The overwhelming fact about human nature undoubtedly is that it is fundamentally selfish. There is no system in the world, or which can be conceived of, in which a uniform class of good citizens could be produced by the introduction of an external system.

Obviously such an expectation was bound to result in failure because of our common nature having an element of the incalculable. Marx thought he knew how to control men. He has, however, only demonstrated that he could never reach to reality in human nature.

He foolishly believed that the remedy for all human ills and for all human limitation and defects man possesses was an economic adjustment. The mind and soul of man held no charm for him. Human nature has other objectives and desires than to be merely satisfied in the economic sphere. Man wants

(Continued on page 9)



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REARED in the luxurious surroundings of a pseudo-aristocratic home, to which as a child he had seen princes, dukes and baronets from Britain and the Continent come in splendid equipages, Mr. Q. E. D. Dompesinghe grew up in the belief that he, too, was destined to serve the foreign rulers of his country in the capacity of a glorified flunky, flitting about bat-like in the draughty corridors of the King's House. But as he neared manhood the First World War made it obvious that the era of empires was ending and that the British conception of free self-governing dominions was about to develop in favour of the Asian components of the empire. The gifted heir of the Sinhalese "empire-builder" quick to detect the new trend, began to adjust himself and his father to the changed circumstances. He determined to be the servant of the people rather than serve the foreign rulers of his country.

Nature had endowed him with a quick and agile brain and the gift of eloquence, but with nothing else. Courage he lacked and he knew it, and in the ensuing years this handicap was to prove his undoing. But, in the beginning, the great name of his father protected the son whenever he attempted a rash act or speech, and his father's protection was for a time an adequate substitute for the missing endowment. But since his father was not immortal, the ambitious young man had to think of possessing himself of some other quality or qualities which would stand him in good stead in the place of courage. After much contemplation he decided that cunning was superior to courage, and for the rest of his political career he became the devotee of the goddess Cunning.

And he certainly had need of it, since he soon found his ambitions baffled by a massive national leader—a man who was proud to call himself a man of the people and not a foreign-made aristocrat. Such men in the past had treated his father with contempt, though his father could have afforded then to ignore them. But here was the son of that father having to bow to this man of the people who never failed to talk of the way he had defied the British in the old colonial days even to the point of being willing to face a firing squad—a thing, of course, which this young British-made aristocrat would never even think of doing. And in the new times which had dawned, it was a terrible mortification to the former darling of British Governors (one or two of whom had actually fondled him on their knees) to find himself in the position of having to bow to the rebel whom the British now recognised as the leader of the Sinhalese as well as the Ceylonese people. What was he (the young aristocrat) to think of the British? Were they not a race of time-servers to have overlooked the great services his family had ren-

dered them for three generations? Was it right that the scion of a family that had been traitors to their own Sinhalese race for generations in order to serve the British conqueror should not be now acknowledged by the British as the real leader of the Sinhalese in preference to one who had always opposed British rule? The slight burnt deep into the young man's mind and henceforward he resolved to be anti-British, wherever and whenever it would serve his purpose—with this proviso, that his actions would fall short of danger to his own life, property or limb. After all, there was no value in a heroic act if it was going to cost you your life or result in loss of property.

"Fiction"

By

A. S. Morrison

Since he had substituted cunning for courage, he realised that the cry "Down with the foreigner" would be a useful banner to fight under because his opponent, the national leader who had dared firing squads in the past, had now buried the hatchet as far as the British were concerned and was willing to give them a fair field and no favour.

To a politician whose ambitions were of an overweening kind the slogan "Out with the foreigner" was a regular rabble-rouser. The new Michiavelli had studied the Stalinite edition of Karl Marx's works and he saw that the Fox in the Kremlin was no fool when he voted for giving the Gospel of Hate full play in this world, since it is much easier to arouse hate than love. Start, therefore, by hating the foreigner and end by hating those nearer home, thought the disappointed aristocrat, who wanted to become a national leader by sacrificing nothing more than his Oxford accent and spats. He was greatly encouraged in his enterprise by the belief that the man who had once faced a firing squad was now a back-number since there was at present no danger in being anti-British unlike, say, in 1915, when it was even dangerous to be a too fervent Buddhist. In fact, the aristocrat was a Christian during those perilous times, although he became converted to Buddhism when the crisis had passed.

(To be continued).

Marxism Misunderstands Human Nature

(Continued from page 8)

something which goes deeper than the mere economic sufficiency. His aspirations soar beyond achieving a mere maximum in production. This is how man comes to possess the dignity of a human being. His aspirations have to be taken into account, fully as much as the satisfaction of his economic wants. There is where Marx failed completely. And it is because he failed in this fundamental knowledge of human nature that his system is an impediment to the development of the human spirit, and is accordingly inimical to the genuine interests of all mankind. It will eternally remain true that men are not made for systems, but that systems are made for men.

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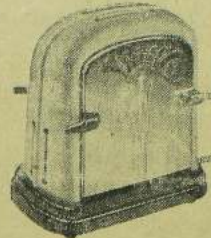
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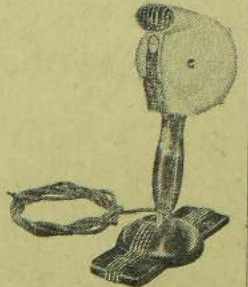
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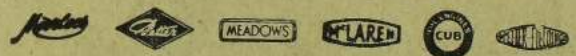
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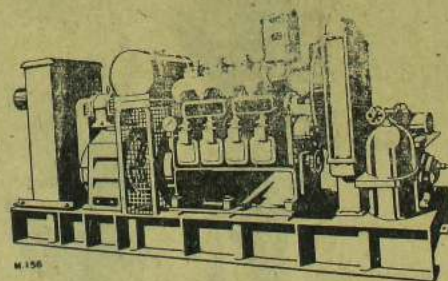
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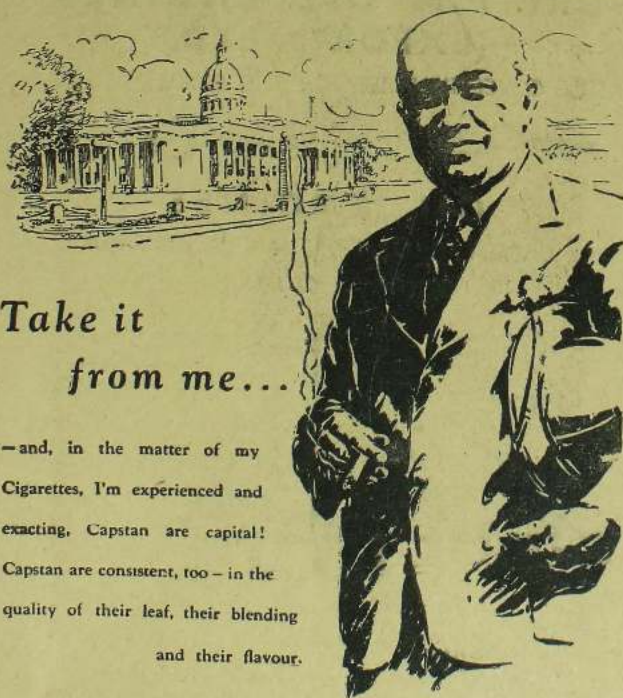
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Democracy—IV**THE MAJORITY PRINCIPLE**

DEMOCRACY, it is accepted, involves rule by the majority. As to whether the majority is always correct is a matter we must consider. "What is the composition of the majority?" is a question we are always asked. In our attempt to answer this we must necessarily come to the conclusion that the majority may be composed of the foolish or the wise. Democracy in its tenets involves rule by the majority whether right or wrong. However, in this system Democracy often comes to rational and feasible solutions to all social issues. Common-sense from the average man, it is felt, is often a satisfactory and safe solution which terminates in further reaching results than all the plans emanating from a riper intelligence.

It is not always that the human mind responds to reason, and the majority principle on first sight seems to most of us absolutely irrational and does not correspond to any ethical code of life. The majority, it is felt, imposes its will on the minority by sheer compulsion. The interesting feature is that in Democracy and in its aspirations to hold in esteem its ideals it never happens. The decision of the majority is not arbitrary and dictatorial for it is the taste of the majority spiced by a large number of minor dissents. We must reconcile ourselves to the fact if on any crucial principle a compromise cannot be reached then the result must be of a violent nature. This may probably be war or revolution.

In the everyday course of our life we experience the will of the majority in some form or other. It has become part of our very nature that in our position to acknowledge the majority principle we feel what it is to impose and accept with equal pleasure the will of the majority. Even the most dictatorial rulers who have conferred on themselves splendid resources and opportunities for the execution of their commands pay heed to the voice of the common man. He realises, feels and is aware in his mind's eye that not the most violent tactics could counteract and appease the spirit of man. The spirit of man is immaterial and abstract and it is not possible for all the contrivances put together to destroy this spirit. We are born into a world where certain conceptions of life are in vogue, into a world where others have been born, and gradually get acclimatised to the problems of life and their tried solutions. We are born into a society that believes in an ethical code of life and it follows that we must abide by it. None of us, I believe, would like to be a square peg in a round hole. Nevertheless, this does not connote the fact that we become mere rusting debris of tools whose utility is done, that we become instruments of a State reduced to slavery. On the contrary, it means that the freedom of the individual is exercised within certain social limits and which if he dislikes he has the facility of altering by constitutional methods. This could also be effected by migrating into a different arena of thought.

The ability to differ and disagree on concrete grounds is itself an asset for the successful working of a Democracy. The majority decision in Democracy is never rigid, as a matter of fact it is always flexible. Thus when we take the opportunity to disagree we also take the opportunity to bend and canalise the majority will in a direction which adopts a course of toleration and compromise. That the majority of today might become the minority of tomorrow is another aspect which makes the majority pay attention to all others. In its fear that it might be found in the same predicament as the minority of today it becomes compromising.

It is wrong to feel that in Democracy infallibility or rightness could be estimated on quantity of opinion. If quantity be the be all and end all

of majority rule its flavour becomes totalitarian. The opinion of the majority must have an element of quality judiciously combined with quantity.

It is an error to consider that all majority decisions are perfect and that they have the interests of the nation at heart. However, here is every good reason to feel that the majority can sometimes be wrong, but this is so only as the result is "freely willed" eo ipso of the quality of goodness. It is the fervent desire of every majority to satisfy as far as is possible the entire society. In this endeavour, it sometimes tends to execute some of its own unadulterated decisions. It must not be felt then that they are autocratic or to be more practical to say their policy is one of the dog in the manger. We must realise that every majority decision has that little quality which causes it to be good. It is never the aim of a decent majority to subjugate and overwhelm those under their guidance and care.

By **Eardley
Gunasekera**

It is sometimes said that the majority rule involves auto-suggestion. By sheer quantity of opinion it is in the advantageous position of being able to have psychological effect on others. When the American democracy was in its embryonic form, Tocqueville was able to foresee this danger and this is what he said: "In the principle of equality I discern two tendencies, the one leading the mind to untried thoughts; the other inclined to prohibit him from thinking at all. And I perceive how, under the dominion of certain laws, democracy would extinguish the liberty of the mind to which the democratic social condition is favourable; so that after having broken all the bondage once imposed on it by ranks or by men, the human mind will be closely fettered to the greatest will of the greatest number."

However, we are more prone to over-estimate the capabilities of the average man to think. It is absolutely impossible that the average man possesses this quality to such an extent as to be able to extend it to all matters. Our minds will never reach that stage when we could refer to it as a repertoire of comprehension. For in a large variety of matters we must be willing to accept from others. If a large number of people all repeat to the minorities a specific proposal then there is the obvious tendency for the average man to be drifted by its oncoming current. To avoid much difficulty and to acquiesce with the majority is to take up the path of least resistance, but to disagree with the majority requires courage and independence of mind. The common or average man is very easily led away by the majority and in the course of time becomes a component part of the majority himself.

It must be remembered that the democratic process in action means the majority will in action. It is hardly fair to putrefy the sanctity of Democracy by making unwholesome accusations as "Majority rule involves the rule by coercion and compulsion." The majority rule does not connote the intoxication of the minority by the liquor of majority will. As a result of the inborn qualities and the embodiment of the democratic spirit we never see a violation of the democratic ideal. Those who advocate the democratic cause and those who admire it will agree that in theory it has certain basic flaws, but it is argued that by virtue of the fact that they are born into an atmosphere of rationalism they are precluded from going along the hard, dastardly course of irrationalism which ultimately terminates at the goal of personal accomplishment.

THE STUDY OF ECONOMICS

ECONOMICS is by far the most important of the social sciences because of its practical application to the actual conditions that exist in everyday life. The laws of Economics are social laws dealing with man from one particular point of view, that of wealth, as earned, conserved and consumed in the ordinary run of living.

According to Professor Marshall, Economics is "The Study of Man's actions in the ordinary business of life; it requires how he gets his income and how he uses it. Thus it is on the one side a study of wealth and on the other a more important side, a part of the study of man." The economist therefore regards his subject as the science which considers man in a certain definite role and in that role only; the role of a wealth seeker. In our present state of civilization, a man is not concerned essentially and only with satisfying his hunger. He is a social being, he longs for admiration, respect and affection; his social instinct draws him towards society by the bonds of fellowship and saddles him to the responsibility of satisfying wants which are both varied and numerous. These wants supply the motive for the production of commodities, their exchange and distribution leading to the ultimate end—consumption. The subject matter of economics therefore revolves itself, principally, into production, exchange, distribution and consumption of wealth. In all these branches the ideal aimed at by the economist is to minimise the expenditure of labour and capital and to increase the amount and the quality of the output.

Before proceeding further it is necessary to consider what exactly is meant by the frequently used term "Man's Actions." When alluding to man the economist refers to man not as an individual but as a member of a society, a unit in the community. It is of course obvious that the results of the study of the actions of one particular individual would be of little value and the conclusions arrived at could not be applied to the community by the process of multiplication. The aim of the economist is to forecast with a fair degree of certainty and accuracy the line of action of the community under certain conditions by observing a uniformity of tendencies on the part of the community. The economist's investigations result therefore, in the formation of a number of laws, or as they may be described, general tendencies, all concerning the actions of man in relation to wealth. Economic laws cannot, however, be compared with the laws of physical science in point of exactness; nor can they be applied to every individual case, for they are mere "probabilities" and deal as Marshall puts it "with the ever-changing and subtle forces of human nature." Nevertheless, for all practical purposes these generalisations are accurate enough to assist the student of Economics to draw logical conclusions with regard to the problems with which he is confronted.

The economist studies the action of man and the motives underlying these actions and endeavours to estimate the incentive to action by a money standard. The strength of a man's desire to possess a certain commodity can for example be measured by the amount of money he is prepared to part with for its sake. As wealth is a basis of the study of a money from the economist standpoint, its true significance is of utmost importance to the student. In economics, the term is used to denote a state of well-being; and includes all things that contribute to promote a man's present or future happiness by satisfying the desires on his part.

The study of wealth necessarily entails a study of its opposite—Poverty. The economist, no less than a politician, has been pro-

foundly interested in remedying this veritable evil. The question of poverty dates back to antiquity when it took the common form of slavery. Times have changed and with it the ideas of man. Slavery is no longer in vogue due in some measure to Christ proclaiming the dignity of man and the brotherhood of all created beings. Christian thinkers and even others have ever since been the staunch opponents of any belief that went contrary to the dignity of man because Personality is man's most worthwhile possession.

At the present time, however, a change is taking place and definitely for the better. Education is becoming more widespread. The working classes are pushing themselves to the forefront, having their voices heard and their grievances redressed sometimes by resorting to strikes. All these changes point as modern economists tell us to the fact that we are gradually drifting to a state of society in which social differences will be measured not so much by the extent to which we satisfy the luxuries of life.

By J. Placidus Payoe

In that branch of Economics which deals with Production, the division of labour forms an interesting part of the study. The system whereby a man does one specialized job instead of many different jobs and various men work on different sections of the ultimate product is known as "division of labour." We find the simplest form of division of labour when two men get together to tackle the same job as when two men carry a log that is too heavy to be carried by one man. In most cases today, however, the division of labour is much more complex. The majority of modern industrial products involve a large number of different processes an army of specialised workers, most of whom are engaged in making only a small part of the ultimate product. The general effect of the division of labour is that each worker specialises in doing one particular job and thereby become more efficient. To the worker the chief disadvantage is that efficiency is obtained at the expense of the workers' personality. When work is sub-divided into a large number of small operations, it inevitably becomes uninteresting and monotonous. The worker finds little scope for his creative instinct, loses the sense of pride in his work and exercises very little initiative and shoulders little responsibility.

The Economist is greatly concerned with the organisation of society; for this factor more than any other, influences the progress of industry and commerce. Democracy as shown in Great Britain and the United States, is indeed very favourable to industrial advancement. But another form of government by the people due to a different conception of the functions of the State, is at present gaining ground in certain quarters. This move is called Socialism and sometimes Communism to express its more intensified form and Bolshevism, its worst form. Today this dialectic materialism in all its forms is breathing its venom into every nation and country. It dupes the masses, corrupts the young until the whole nation is brought under its subjection. It is a menace, that has to be eradicated at whatever cost. The Socialists seem to ask "Why should the labourer work with the sweat of his brow to make the rich man richer and yet be so ill-paid, as to be deprived of the decencies of life while the capitalist proprietor revels in the superabundance of his luxuries. That the evils the socialist point out exist is a fact, but then the remedies offered by these propagandist infuriated with the public good, are feasible only in theory and useless in practice. Therefore the only form of Government possible with human nature as it is today, is where society is worked on a capitalistic basis; that is where freedom of enterprise and private property are in existence.

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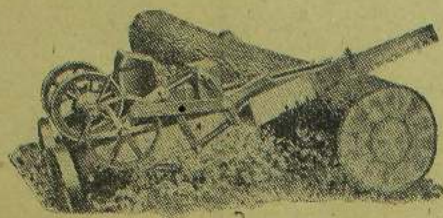


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