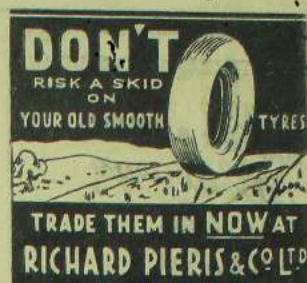


u.n.p.



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FRIDAY, DECEMBER 7, 1951

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CRANKSHAW BEGINS TODAY "Russia By Daylight"

You Said It Mr. Dahanayake!

AT last one member of the Leftist parties has spoken or written the truth about Mr. S. W. R. D. Bandaranaike. It is the best and the most penetrating analysis of this U.N.P. turn-coat yet made, mine own included.

"He is a Fascist, born and bred. Beware of him and his mushroom party", states Mr. Dahanayake's pamphlet, according to the report in the "Daily News" of Saturday, the 1st instant. "For twenty years Mr. Bandaranaike has pursued a retrograde political policy. Can he completely change his policy now?" the pamphlet goes on to ask.

This is precisely what I myself stated in my analysis of him, namely, that the pinchback nationalist leader of a petty communal caucus (from which the best type of thinking Sinhalese remained aloof), finding himself frustrated in the U.N.P. and his inordinate ambition to be premier balked, suddenly blossomed into a great democrat, claiming the leadership of all nationalities in Ceylon.

Unfortunately, he has attracted to himself a number of educated men whose sole reason for joining him is, in their case too, frustrated ambitions. One of the by-products of our sudden independence is the foolish insistence of a group of English-educated men that Mr. D. S. Senanayake owes it to them to put them in positions of authority as being (so they consider themselves) men whose talents the country cannot do without. After the first glow of independence, therefore, had worn off these mud-puppies (I call them mud-puppies because while the battle for independence was being fought these talented gentry played a safe game and refused to come into conflict with the Britisher, burying their inconsiderable selves in the mud)—as I was saying with the advent of independence, these mud-puppies suddenly emerged from their mud-holes and clamoured for a place in the sun. Retired judges were angry that they were not given the coveted post of Minister of Justice. What made them particularly angry was that the Premier's choice was an impeccable one, since he hit upon a man of impregnable integrity, great legal acumen and one who has endeared himself to the humblest citizen by the utter simplicity of his manners as contrasted with the

pride and aloofness of some of the disgruntled aspirants to this post.

To add to the list of mud-puppies. Apart from retired judges, there are a horde of others—products of our public schools system, unfortunately, whose motto is: Serve Self not Service to the Country. For instance, there is one follower of Mr. Bandaranaike who goes about saying that he has severed his connection with the U.N.P. because he had spent thousands in support of the party but had got nothing out of it. That is his conception of serving a party. He put some money into it in the hope that the investment would yield him rich dividends, but since his hopes of profit were disappointed, he has abandoned the U.N.P. for the ragged ranks of the local Mussolini.

Others are angry with the U.N.P. because some job which they coveted did not come their way. They now hope Mr. Bandaranaike will give them those jobs. In fact, the way some of these gentlemen talk, it would appear that they treat Mr. Bandaranaike as a sort of Employment Exchange. Heaven help him!

By now it should be clear to anyone who goes about today in this tight little island with his or her eyes wide open that the new Opposition party founded by Mr. Bandaranaike is being staffed by a crowd of neurotics, whose definition of nationalism connotes a form of diabolical selfishness. This is the stuff of which Fascists are made. Fascism is based fundamentally on selfishness, not service. The whole world knows what a rapacious pack of wolves the Italian Fascists and the German Nazis were.

In Mr. Bandaranaike the local brand of Fascists have found a dissatisfied member of the community after their own hearts. As Mr. Dahanayake has rightly stated: "For twenty years Mr. Bandaranaike has pursued retrograde political policy. Can he completely change his policy now?"

That sums up him and his aims and his political philosophy better than any of his U.N.P. opponents can hope to do. In fact, it needs a selfless ascetic like Mr. Dahanayake to open the eyes of his own party to the danger to themselves of an alliance with a politician whose only reason for leaving the U.N.P. was that his retrograde attempt to (using Mr. Dahanayake's analysis again) "plunge the country into communal and religious strife", was peremptorily rejected by the Prime Minister, who, in all broad matters of policy, has repeatedly shown himself to be a genuine and high-minded statesman and not a petty fogging myopic politician.

WE begin on page 2 of this week's issue the first instalment of the most controversial book by Edward Crankshaw—"Russia by Daylight". We are grateful to the publishers Messrs. Michael Joseph Ltd., London and to the Public Relations Division of the U. K. High Commissioner's office in Colombo for so very kindly allowing the Serialization of this amazing revelation exclusively in Ceylon in the U. N. P. Journal.

Edward Crankshaw writes with authority and distinction and with a special knowledge of Russia from inside. He writes from a comparatively new angle which had hitherto escaped general notice. His point of view is that while the world is discussing Communism, the real fight

is not between Communism and Democracy, but between democratic countries and Russia. He maintains that Russianism is really what we are up against and that Kremlin used the world's potential Communists in order to further the Russia's Master Plan of world domination. He draws a graphic picture of the betrayal of the revolution by Lenin himself and the final consummation of that arch plan to deceive the working class under the ruthless direction of Marshall Stalin. He tears away the apparel of holiness which had all these years clothed the figure of Lenin and exposes him as a sanctimonious humbug.

Edward Crankshaw contributes to world political thinking a new approach to the fight against Russia and the fight against the danger of Russification which hangs over the whole of Asia and threatens the peaceful free life of millions of innocent people.

Please turn to page 2 and read on.

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RUSSIA BY DAYLIGHT-I

By Edward Crankshaw

Exclusive to the U.N.P. Jnl.

THE BOLSHEVIK CONSPIRACY

IN identifying the Russian Bolsheviks, who are the masters of the Soviet Union, as the enemy, we do no more than take at face value their own declarations. The declared aim of the Bolsheviks is to achieve what they call Communism throughout the world by encouraging internal revolutions against established governments, violently conducted. Their authority for this is Karl Marx. The declared policy of the Bolsheviks is to exploit what they call revolutionary situations in other countries and support the insurgents, where it is possible, by Soviet arms, or the threat of Soviet arms. Marx said nothing about this, so they have to invoke Lenin for authority here. The declared methods whereby the Bolsheviks seek to realize their aim is by undermining the authority and stability of bourgeois governments everywhere and by every conceivable means. Since the government of a sovereign nation is for all international purposes the nation itself, these aims and methods amount to a declaration of war on non-Communist peoples everywhere. The fact that what is commonly known as warlike action may be reserved, or even not contemplated, makes no difference to the principle. War is generally held to be an extension of diplomacy; it is also an extension of Communist strategy, which may or may not be used. Lenin himself made fun of people who try to

differentiate between aggressive and defensive war, and at the same time said quite unequivocally that world revolution could only ensue after a series of bloody conflict between nations. Certainly both Lenin and Stalin have also said that there is no reason why the Communist and non-Communist systems should not live peacefully side by side. On the other hand, both have made it clear on many occasions that this 'peaceful co-existence' can be no more than temporary; and Stalin has quite recently stated more specifically that even in the Soviet Union the full progress from Socialism to Communism cannot be completed so long as the 'capitalist encirclement' exists. Sooner or later, the final clash must come. As early as 1923, at the Twelfth Party Congress, with Lenin still alive, Stalin produced a handy formula to cover any aggressive war the Soviet Union cared to undertake. As the great champion of national self-determination he was seeking to justify the then recent war against Poland; but his words also set the stage for the North Korean aggression nearly thirty years later:

'There are cases when the right of self-determination enters into conflict with another, a higher principle, namely the right of the working-class to strengthen its regime once it has achieved power. In such a case—and this must be frankly stated—the right of self-determination cannot and must not serve as a barrier to the realization of the right of the working-class to its dictatorship. The first must yield to the second. Such was, for instance, the case in 1920, when we were forced to march on

Warsaw in order to defend the power of the working-class.'

The working-class, of course, means the Russian Communist Party.

It may seem odd to call the Bolsheviks the enemy when they are so vociferous in protesting that what they want is peace. We shall examine the contemporary peace movement later under the general head of Soviet propaganda; but for the moment, taking it at its face value, it is worth pointing out its irrelevance. Apologists for the Kremlin invariably assert that all those Soviet actions which we call aggressive are really defensive actions inspired by fear. Up to a point there is some truth in this. But it begs the question.

What sort of peace does the Kremlin want? And why is it afraid? When all is said, the hunted burglar is afraid; but does his fear excuse the further crimes he commits to keep himself at liberty? Even the murderer seeks peace.

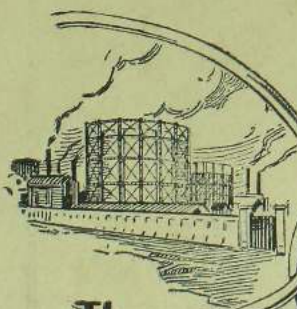
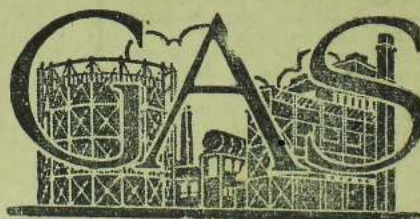
The Kremlin is afraid of its own conception of the inevitable clash. This is nothing less than fear of the consequences of its own actions. The Kremlin has taken the offensive against the established systems of the West, and it expects the West to hit back. To reduce the power of the inevitable counter-offensive it increases its onslaught and, in so doing, deepens the risk of military retaliation. This makes the Kremlin still more afraid, and so on to infinity. In a word, the fear of the Soviet government, which is genuine and obsessional, is in part the outcome of what we should call a guilty conscience—except that it runs counter to Bolshevik principles to have a conscience. It is the most difficult sort of fear to dispel, because only the possessor of it knows how deeply justified it is.

The Bolsheviks, of course, with their peculiar conception of history, do not see the picture in this light at all. We, who have an established system to defend, to retain or change in our own good time and manner, can only regard the Bolshevik attack as aggression. But they see in Lenin's revolution and everything that followed the very reverse of aggression: they see it as a counter-attack on the entrenched positions of a conquering minority who have had things their own way for too long.

Once the conquering minority and the subject majorities were seen as classes. Now they are seen as nations.

In the days when the Bolsheviks were in exile, or forming an underground resistance to the Tsars, they developed, under Lenin, a code of behaviour. This code was not only the natural expression of a persecuted minority, which takes its weapons where it can find them; it was also the expression of a group of men who called themselves materialists and who subscribed to a materialist conception of history which taught that all values were relative and all morality the protective apparatus of a dominant class in the deadly struggle of conflicting self-interests which was the mainspring of progress. The Church, for example, with its moral code, was conjured into being to frighten the poor into proper subservience to the powerful and rich. Religion, seen as the opium of the people, was a spurious comfort for the robbed, who reconciled themselves to their miserable lot with the thought of riches laid up in heaven. Justice was the rich man's citadel. And so on. The fact that religion, church and justice, together with the whole apparatus of law, order and morality, have all too frequently been perverted in precisely this way does not make such charges any easier to contradict, especially when they are laid by the kind of fanatic whose

(Continued on page 3)



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THE BOLSHIEVIK CONSPIRACY

(Continued from page 2)

Idea of logic leads him to believe that because all dogs have tails every animal with a tail must be a dog. Religion, morality, justice, have all been perverted to base ends, sometimes more, sometimes less; therefore they are base. Honesty and truth, so-called moral qualities, have no meaning at all except as aspects of a predatory code designed to keep down the poor. Moral values change to suit the needs of the ruling class of the moment. Thus there are no absolutes in morals. Thus, if it suits the revolutionary to exalt the lie, there can be no question of immorality. And so on.

It did, of course, suit the Bolsheviks, the persecuted minority, to exalt the lie; but because of their conception of morality it was not even incumbent upon them to plead that the means is sanctified by the end—although, so imperfect is the human mind, so human even the man who calls himself a materialist, that many of them did so, quite superfluously. Lenin, however, did not. Never once did he apologize for any of his actions. He was part of a historical drama. The part he played was the part required in the great, amoral, materialist dialectic, and, though forlorn, it had a certain grandeur.

In addition to being a born materialist, Lenin was also a born conspirator. He was also a born Russian. To be a conspiratorial Russian and a natural materialist into the bargain offers unparalleled opportunities for chicanery of every kind. Lenin made the most of them. He would have been a more impressive figure had he been a little less pleased with his own duplicity. The great Bolshevik would be, like the devil or the superman, beyond good and evil and would take no pride in his own deceit, which would be the natural air for him, as for Apollon. Lenin, for all his gifts, was only a human being, frequently too clever by half, who, intoxicated by his own diabolism, drew attention to it on every possible occasion. Often, indeed, he put himself to great trouble to obtain through deceit what he could quickly have had for the asking.

This, to return, was the atmosphere surrounding the early Bolsheviks, who, naturally, were very much conscious of their own impotence in face of the vast established order of the world, even though they told themselves that the order was doomed. The success of Lenin's revolution was the very last thing they expected; and some of them, indeed, like the Mensheviks, were convinced that Lenin's action was at least a generation too soon. They arrived, that is to say, in the echoing corridors of the Petrine palaces not only with blood on their hands and mud on their boots, but also with fear in their hearts and the mentality of a rather shabby secret society suddenly called upon to govern instead of to plot. For a long time, by sheer force of habit, they went on plotting—against each other, now that they were on top; against rival revolutionary parties; against the bureaucrats on whom they utterly depended. They were saved only by the convergence against them of a powerful force of anti-revolutionary Russians, backed and supported by the armies of foreign Powers. This force, like the American people today in their opposition to what they call Communism, was indiscriminate in its attack. It fought, that is to say, not only the Bolsheviks, who were the only serious menace to decency, but also those millions of common people who, for one reason and another, were against the return of the old regime, thus forcing them into alliance with Lenin, who offered himself as the only leader of value. During this tremendous struggle, the Bolshevik Party found its feet; and when the fighting was over and chaos and famine ruled the stricken land, there was no one to challenge them at all. They were

still conspirators; but now they were conspirators on a wider front. Their conspiracy was no longer the conspiracy of a closely-articulated Party against the established order; it had become the conspiracy of a group of men against the people whom they ruled; and, on a different level, the conspiracy of one government against all other governments. The equipment the Bolsheviks brought to their conspiracies was the equipment designed to ensure the survival of a minority party of subversive fanatics and adventurers, Russians, often Jews, who had plotted fantastically the overthrow of established society in Zurich and Finsbury Circus, or preached sedition inside the Chinese wall of Tsarist Russia, all the time quarrelling bitterly among themselves—a party of Russians who had got hold of a German philosophy of history which provided the more intelligent of them with an intellectual armoury and the less intelligent with an excuse to conduct themselves like pedantic thugs and call the result historical necessity.

It was in this atmosphere that the tactics and strategy of Bolshevism were developed (and nothing is more important than to keep the tactics and strategy on the one hand, and the ultimate aims on the other, apart in one's mind). The Bolsheviks have always thought of themselves as a minority party in bitter struggle for their existence and hated, for good reason, by the rest of the world. The senior members of the government of the U.S.S.R. cannot escape from this conception, even today, although they have long since grown away from their early principles. Whether the new men, who have been brought up to positions of power inside a strong Russia, are frightened to the same extent remains to be seen; but it is fair to say that the whole outlook of the Party as such, in Russia as elsewhere, is conditioned by the fact that it brings to the technique of government the lamentable tricks of the underdog. Most of its members, at the beginning, did not believe in their power. Some, like Kamenev and Zinoviev, thought they should wait for a further instalment of the Marxist cycle to unfold before they tried to seize it. Others, like Lenin, regarded the October Revolution as a rehearsal, a symbolic act on the lines of the Paris Commune, doomed in advance, but a necessary step in the Bolshevik progress. When the power which, in Lenin's phrase, they picked up from the street after the failure of Kerensky's government, remained with them, it seems temporarily to have misled over their appreciation of the world situation. Lenin, for example, thinking for once in terms of pure Marxism, never expected intervention by the Western Powers. When these did intervene, instead of seeing their action as the muddled, convulsive effort of a hardly pressed alliance to prevent a bunch of ragamuffins from concluding on the part of Russia a separate peace with Germany, Lenin at once knew what it was all about. This was an imperial war. Russia was the weakest link in the imperial chain, and the efforts of the allies to repair it were all part of the Marxist dialectic, as already amended by Lenin. Henceforth the capitalist powers could be relied upon to attack Bolshevik Russia by every conceivable means and on every possible occasion.

The general proposition of the proletarian revolution is based in the Marxist dialectic. In a purely material universe, the unique driving-force is self-interest. The strong, who succeed in acquiring in one way and another more of their fair share of this world's goods, band themselves together to protect their acquisitions and so become a ruling class which sets the pattern of the whole society. All the institutions of a given society, from its church to its law, are devised more or less consciously to protect and strengthen the ruling class and exploit the oppressed classes. But nothing stands still. Everything carries within it the seeds of its own decay.

(To be continued).

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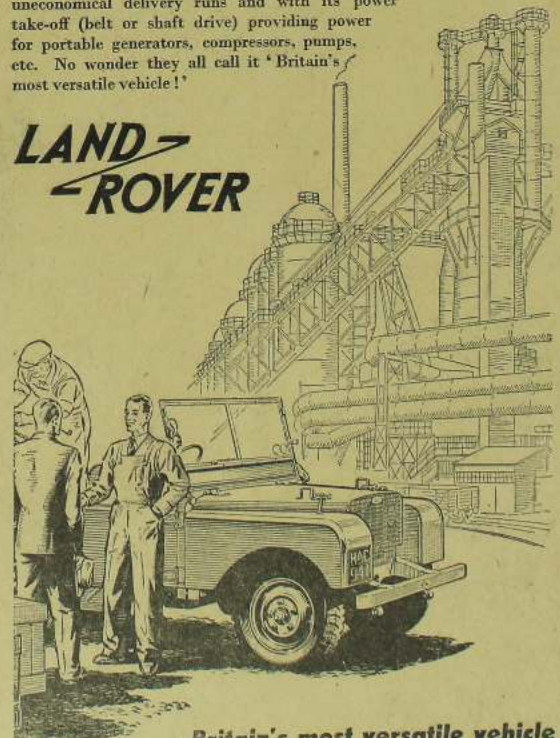
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Testament of Faith—2

Policy of the U.N.P.

LAST week I was dealing generally with the background of party development in Ceylon and with the primary pledges that the U.N.P. made to the country. The first of these as I have already explained was the pledge to make this country free. The second with which I shall deal today was the pledge of restricted immigration and to resolve the problem of nationality.

Under the old colonial system of Government in which the Colonial Office treated Ceylon more or less like the private property of the British people, citizenship was not allowed to become a controversial issue, because everyone in that British Empire was said to be a British subject and have equal rights in any British territory. Although the general political structure continued with the introduction of the Donoughmore Constitution in 1931, that Constitution gave us autonomy in the restricted sphere of internal administration. In regard to citizenship, however, the Chief Secretary who was a Colonial Civil Ser-

vant, controlled that subject without any reference to the people of Ceylon, and under the residuary powers vested in the Governor and the Governor's administration, we had no opportunity of deciding for ourselves how the population of Ceylon should be constituted. In the result, the U.N.P. had the legacy of 700,000 Indian residents mainly on the plantations upcountry being the subject of acrimonious debate between Indian interests and those representing the people of Ceylon.

Our position then and now clearly set its face against anyone claiming citizenship rights in our country during the time of their employment, thus enjoying the fullest benefits of genuine citizenship of Lanka, and thereafter leaving with whatever earnings had been accumulated, to India or Pakistan as the case may be. Every country has the right to demand when those who call it their own home and really mean what they say in their declarations.



Mr. Ananda Tissa de Alwis

Rural Development Praised

THE Government by various social welfare schemes is trying to ameliorate the conditions of the poor people and it is the duty of the people to co-operate with the Government for their betterment, rather than go astray by mischievous propaganda of the enemies of the Government who are adopting various tactics to capture power", said Mr. C. Justin Wijayawardhena speaking from the Chair at a public meeting held at Eduwa, Matara, convened by the Rural Development Society of Godagama, Matara.

Mr. D. A. Gunawardene, Ayurvedic Physician, Hony. Secretary of the R.D. Society, explained the purpose of the meeting. Mr. M. Samarakrame, Village Headman of Godagama, made an appeal to the people to give up gambling.

Mr. L. L. Jeeris who spoke about the needs of the people of the area, moved a resolution to the effect that the Eduwa-Sulutanagoda U.C. road should be taken over by the P.W.D. and improved as it was an important road used by thousands of people. It was passed. Other speakers stressed the importance of establishing a school and an Industries Workshop. It was resolved to make representations to the authorities concerned.

Mr. C. Justin Wijayawardhena who made the remarks mentioned above, explained how the U.N.P. Government was making a sincere attempt to improve the country in every possible way while the critics were trying to mislead the people. Speaking about the Rural Development Movement, he said that the people should be grateful to the Prime Minister who had initiated such a movement to improve the villages which were sadly neglected during the last 400 years. Giving an account of work done by the Godagama Society, he said that in settling disputes in the village by withdrawing 4 cases pending in Courts and in opening up three cart roads it had made a great contribution.

It was decided at this meeting to construct another road on the full-moon day.

To make a country a home for the purpose of convenience would be a betrayal of the interests of the genuine citizens of this country. Citizenship implies that one must be ready and willing not merely to work but to serve the country of one's birth, even up to the supreme sacrifice that every human being could be called upon to make in the protection and defence of liberty of one's land. A person who calls some other country his real home and is only patriotically aroused in defence of that country cannot possibly be expected to bear equal weight and responsibility when it comes to the defence of Ceylon.

We have responsibility by our people and we cannot let it be said by them that we rescued them from British Imperialism only to subject them economic domination to another country. At the same time we are eager to say that this subject of Indian citizenship should be placed beyond the sphere of political warfare. In all things we must see there is no injustice and it is with that purpose the new India and Pakistani Citizenship Acts were placed in the Statute Book. It is the inherent right of our people that we should not allow anyone to get behind the spirit of these Acts and become citizens under that purely for the purpose of expedience. We are ready and willing to do justice by those who genuinely desire to make this country their home and we are more than grateful to those patriotic Indians who will not merely share in our prosperity but also stand by us during times of trial and difficulty.

(Continued on page 5)

By Ananda Tissa de Alwis

Indian Question and Foreign Affairs

(Continued from page 4)

To all such people we have thrown open the doors of citizenship for it is as I said earlier the fundamental act of faith that we shall deal equally with every community, race, and religion. We have no feelings of antagonism for any section of the seven millions constituting the population of Ceylon. Until we make it clear, that this must be on equal terms and everyone must feel a sense of equality, a sense of equality and kinship and common ties of patriotism must bind that substance which gives them sustenance.

It is most unfortunate that the inarticulate thousands of the Indian working-class have often been used by certain Leftist political agitators as pawn in the game of politics. The leaders of the Indian Congress are the only true representatives of the Indian working-class and when they speak we are ever ready to listen.

After all we know the need to be on the friendliest terms with our neighbours. Everyone cannot have harmony in one's home if one feels one is always at war with one's neighbours. We have age-old historical ties with India and we propose to keep them but always with honour. Small as we are, we shall not be intimidated either on international level or internally through political pressure for temporary advantage. In taking this line we are mindful of the fact that unscrupulous politicians will like to use the Indian question and Indian ambitions in their attempt to destroy the strength of our Party. We are not surprised at the latest Indian policy expressed by Mr. Bandaranaike who the public will remember once declared amidst thunderous applause from a hundred per cent. Sinhalese audience that he would be a happy man once the last Indian had left the shores of this country. In spite of such wayward policies as Mr. Bandaranaike so remarkably expounds from time to time we don't fear the consequences of his propaganda for the public knows that the only thing about which Mr. Bandaranaike is consistent as in his inconsistency I pass on now to the subject of the foreign policy of the United National Party which has been vigorously attacked by the Left and certain parties and also by Mr. Bandaranaike. We have considered it necessary for a small country like ours to take certain steps that any national government must take to protect ourselves.

We are realistic enough to realize that we cannot possibly fight any great power by ourselves. We need not merely friends but friends who can and will come to our aid in time of need. We have no doubt nations like the British, American, Australian and Canadian with whom we have worked in friendship and harmony can and will help us in time of need.

We are aware that whatever we may do the world is divided

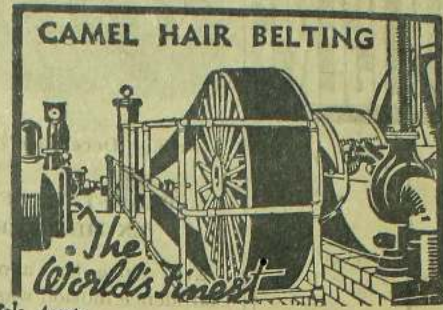
into two Camps and we have to choose between one or the other. Apart from the purely partisan policy of the Communist Party in Ceylon which would have us ally ourselves with the Soviet Union and which policy we recognize to be the faithful repetition of the Party lines laid down by the Kremlin Politburo, we have the offer of the fanciful theories of national defence put forward by the Sri Lanka Freedom Party. Mr. Bandaranaike very innocently suggests that we should be neutral like Switzerland. Poor Mr. Bandaranaike, we quite understand his desire for neutrality in time of troubles, for he rattles his sword in times of peace and will be the first to hide it into its sheath at the explosion of a pop-gun. The neo-Gandhian theory of self-self-abasement ill becomes the roaring lion he is when he addresses a peaceful gathering in his own home town.

As a student of Greek and Roman classics his knowledge of warfare is derived from readings of Homeric legends and Caesar's Gallic war. He is quite a child when it comes to a discussion of modern warfare in which rich things like air, land and sea bases, weapon and production. Communications and intelligence are factors that decide battles and wars.

Mr. Bandaranaike, perhaps does not realize that it is in the national interest of Germany, France and Italy to keep Switzerland free in any European war. It is no great effort on the part of the small Swiss people that has kept Switzerland out of the war in two of the biggest conflagrations that set Europe aflame. The same conditions of mutual interests cannot sustain and like Ceylon, and guarantee and that degree of security which is essential if she is to keep out of a war in Asia. India and Pakistan will both see the need for Ceylon to be with neither one nor the other. If the allies of the Soviet Union and one had to be at war. Who can be of protection to this country? More than two-thirds of the supply of national rubber must necessarily make this country one of the primary spheres for neither aggressor to neutralize. The only way of preventing an enemy from reaching this strategic base is to occupy it yourselves and so the United National Party in deciding upon its foreign policy had considered those factors before choosing our friends. No doubt we should have the sympathy of other nations in the U.N.O. like Argentina, Paraguay, Poland and Iceland. We shall no doubt be extremely grateful to our friends in other distant parts of the world to come to our aid in time.

If I were in danger of being set upon in the streets of Colombo, one friend in the roadside at hand would be of more practical value than my good friends in London or New York, who can possibly send me a telegram of sympathy and assurance of friendship long after one's expression of goodwill could be effective in my defence. Those who discuss foreign policy must appreciate that the foreign policy of a country must be based upon the primary factor, his interest in that country.

(To be continued).



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Friday, December 7, 1951

THE ESTATE OF AN EX-MINISTER

EVER since the abortive No Confidence motion was debated and rejected in the House of Representatives, a good deal of attention has been focussed on the charge made by the Prime Minister that a road running through an estate of the Member for Attanagalla had been fenced off with barbed wire and concrete posts at Government expense. It will be recalled that the Member's defence was that he had gifted the road to the Village Committee and that the latter in appreciation of his gesture voted the necessary funds to erect a barbed wire fence on either side of the road and also to construct with the unexpended balance of the vote two gates to give access to the land. Those who read the relevant Hansard extracts which were published in the press could not have failed to be not a little intrigued by certain dates which were quoted on both sides. It was the contention of the Member that the villagers of the area had asked his father, the late Sir Solomon Dias Bandaranaike, to give them this road as far back as 1938, but that owing to his father's illness nothing had been done in regard to this request. In 1946 the request was repeated and Mr. Bandaranaike very "willingly", as he said, gifted this road to the Village Committee. The Prime Minister had, however, stated earlier that this road had been in the P.W.D. map in 1934

which was four years before the date of the alleged request to Sir Solomon. The pictures of the fence and gates which were also published in most of the newspapers also reveal certain disquieting features. The fence has been so constructed that the estate encroaches on the drains on either side of the road and includes some coconut trees which are on the road side of these drains. Furthermore this is the only portion of the estate where concrete posts are used for the fencing, the balance of the boundaries being "live" fences. Once this road passes beyond the limits of the estate it is left in a state of complete disrepair with 18-foot gullies on either side.

We do not for a moment doubt the explanation given by the Member for Attanagalla that in return for the gift of a road, which he valued at Rs. 20,000, the Village Committee had provided the fence and the gates. But the question arises as to whether a Minister of State whose approval had to be obtained for the expenditure of the vote passed by the Village Committee was justified in approving the grant when he was aware that the money was to be utilised to put up a fence in his own estate. The best traditions of parliamentary government demand that a Cabinet Minister should, like Caesar's wife, be above suspicion. His high office should never be allowed to influence any decisions and if it was within his knowledge that something was proposed to be done which should not be done it is his duty to forestall such action even if its bona fides cannot be called in question. Democracy demands the highest measure of integrity among its leaders and must never be compromised even unwittingly.

"Curb Nationalism" Says the Attorney-General

AT the annual prize-giving at St. Joseph's College, Mr. H. H. Basnayake, Attorney-General, who presided, in the course of his address said: "Nationalism should not be allowed to career unbridled, but should be restrained with the curb of justice and fairplay."

He said that as a nation in modern times Ceylon was comparatively young. It was very necessary to cultivate a proper outlook. It must be realised, he added, that nationalism did not consist in a retreat to the past and an attempt to live the life people imagined their ancestors had lived.

"We are proud of the achievements of the past—the stupendous monuments that still inspire. But

if we stop at this idle adulation of the past, we will not progress."

Pandit Nehru's View

In this connection it is interesting to recall the view expressed by Sri Jawaharlal Nehru, Prime Minister of India. "Nationalism", as he put it in a recent debate in Parliament on the Presidential address "covers a multitude of sins and a multitude of throwbacks to something which is dead and gone". Deploring "a tendency in this country to promote obscurantism in the name of nationalism" he urged the House to "preserve every Indian custom, every Indian way of thought, without going back to something which has no application to the modern world."

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The "Integrity" of Mr. Bandaranaike

THE public which had long since abandoned all hope of discovering political principles or political consistency in Mr. S. W. R. D. Bandaranaike, continued to respect him for at least one thing, namely, personal integrity. They will view with dismay the disappearance of even that quality. The latest revelation of the affair of the Village Committee Chairman of Megodapotha will shock those who clung to the belief that this great exponent of integrity in public life would have resorted to the means he did in trying to cover up his mistakes.

To begin with it is now perfectly clear that the Bandaranaike Mawatha was the name-board Mr. Bandaranaike himself had put up as the name for the road which he is alleged to have gifted to the Village Committee. At a meeting held on November 24th the Megodapotha Village Committee unanimously adopted a resolution asking Mr. Bandaranaike to make a donation of the land by Deed of Gift or letter of Consent. Mr. Seneviratna, Village Committee Chairman in a press interview categorically states that from his personal knowledge the villagers had used this road ever since he was a boy, but when the Audit Department queried the expenditure to put up a barbed wire fence, which would protect nobody but Mr. Bandaranaike's private estate, the erstwhile Minister of Local Government sought refuge behind the plea that the value of the land which he has given free, gratis and for nothing was several times more than the cost of the fencing both sides of the road and in addition the cost of putting two impressive gates leading to his own private property. That is not all. When the Village Committee Chairman called at Mr. Bandaranaike's residence in Rosmead Place on November 12th he asked him for a document to satisfy the Audit Department. Mr. Bandaranaike dictated a letter to the Chairman in which the Chairman was made to say that the Village Committee was deeply grateful to Mr. Bandaranaike for the generous gift of the very valuable land, and this letter was tabled in the House of Parliament by Mr. Bandaranaike with a great air of triumph. But true to his inconvenient habit of bursting out into print. When the Village Committee Chairman found that Mr. Bandaranaike had used the letter in the manner he had never thought possible for Mr. Bandaranaike to do, he was moved to write to the press stating the facts as he knew them. To use Mr. Seneviratna's own words "I was greatly surprised when I read in the newspapers that my statement had been read in Parliament by Mr. Bandaranaike. I felt hurt that he should use this statement for such a serious purpose."

At a public meeting Mr. Seneviratna also said that during the last elections Mr. Bandaranaike had promised the villagers that he would gift the land for a road, the road bearing the name Bandaranaike Mawatha. It was not erected by the Village Committee.

In the affair of thus using public funds to barb wire one's own private property, Mr. Bandaranaike has

certainly revealed that even the last strength that we had conceded to him has long since ebbed. It is a poor weak creature that will now squirm under public criticism.

To those of us with political memory this does not come as a surprise. The "Times of Ceylon" of April 9, 1948, published a statement by Mr. Bandaranaike in answer to certain allegations made by Senator Cyril de Zoysa, Vice-President of the Ceylon Omnibus Companies Association:—

"I think I can say with truth and a certain pardonable pride that I have always acted with integrity and my integrity is not questioned by the public. I am dismayed at the possible sinister implication in the statement made by Mr. Cyril de Zoysa."

Meanwhile Senator Cyril de Zoysa issued the following statement to the "Times of Ceylon":—

"The bus-owners for their part always believed Mr. Bandaranaike to be a convinced upholder of policy and private enterprise where public interests did not demand Socialization and that we are always willing to help him to propagate this policy."

"One occasion of which such help was sought comes fresh in my mind. This was in 1946 when he wanted the bus operators to finance his press to the tune of Rs. 20,000. This the bus operators did."

That statement of Senator Cyril de Zoysa publicly made and published in a leading newspaper would have been sufficient in a country with public traditions like Great Britain for a Cabinet Minister to resign forthwith from office and refuse to be in public life until his name was fully cleared.

This Mr. Bandaranaike who talks so glibly of his so-called personal integrity may have conveniently forgotten. But for very much less Mr. Dalton resigned from the British Cabinet when he was Chancellor of the Exchequer in the last Labour Government.

Mr. J. H. Thomas resigned forthwith when his integrity was challenged and so did a number of Members of Parliament one of whom an Under-Secretary of State when certain accusations were made in Britain of a nature likely to challenge the integrity of those politicians. Just as in the bus incident, he brushed off the seriousness of the allegations with a naive reference to his own idea of personal integrity once again he tries to brush off the private road affair with a display of naivette which will deceive no one.

Is this the kind of man who wishes to be the Prime Minister of this Island?

Is this the kind of man who talks about the highest principles of democracy and talks of cleanliness in public administration and in the political arena?

The public as we once said long ago lost all faith in him as a politician. How can they continue to have faith in him as a man?

VICTIMISING THE DEVOUT

By T. M. G. Samat

WORTHWHILE for consideration by worshippers in every temple, mosque and church is a movement for the sale of offerings on a co-operative basis. If so little notice is taken of the cult of commercial exploitation taking root in the proximity of places of worship it does not follow that any conscionable act could be allowed to victimise pilgrims who come to places of worship, as the Dawatagaha Mosque where weekly on Thursdays thousands observe a pilgrimage. A grocery store at the door-step of a place of worship in an area full of respect for religious susceptibilities might be proof of the right of an individual in a democratic state but such poor proof that we could view the person as much a delinquent as someone devising ways and means to fetch higher prices than elsewhere for selling offerings near a shrine.

The shrine of the saint at Dawatagaha Mosque was discovered by His Holiness Hazarath Shiek Ali Jabaroot of Abyssinia and acquitted by the Muslims during the time of Governor MacCarthy in 1863. Since then this shrine has become a centre of Muslim worship and an important landmark in Cinnamon Gardens. The railroad to Kandy was planned past this mosque according to the original proposals. As if by divine intervention the plans were changed and the railroad taken elsewhere.

The saint is a direct descendant of the first Muslim Caplih Abu Bakr who migrated to Ceylon with other divines on a pilgrimage to Adam's Peak. Non-Muslims patronise the shrine in large numbers among whom the notable were patriots, C.

A. Lorensz and Sir Ponnambalam Ramanathan. Another was the philanthropist Charles de Soysa.

Still remembered with gratitude is Mr. S. Thambayah Mudliar's munificent gift to the mosque of the main entrance and the shrine buildings. Muslim benefactors built the minarets and prayer rooms.

This shrine of Saint Al Kutub Us Sallan Hazarath Seyedina Shiek Osman Siddeeq Bin Abdul Rahman had among Muslims such patronisers as Arabi Pasha the celebrated Egyptian exile in Ceylon and Maulana Shaikat Ali. Over 10,000 foregather for the anniversary celebrations which include the reading of Mowlood distribution of Niyath-food, recitals of paeans of the saint compiled by the late Sayed Mohammed Mapilla Alim and radio talks on the life of the saint beside lectures.

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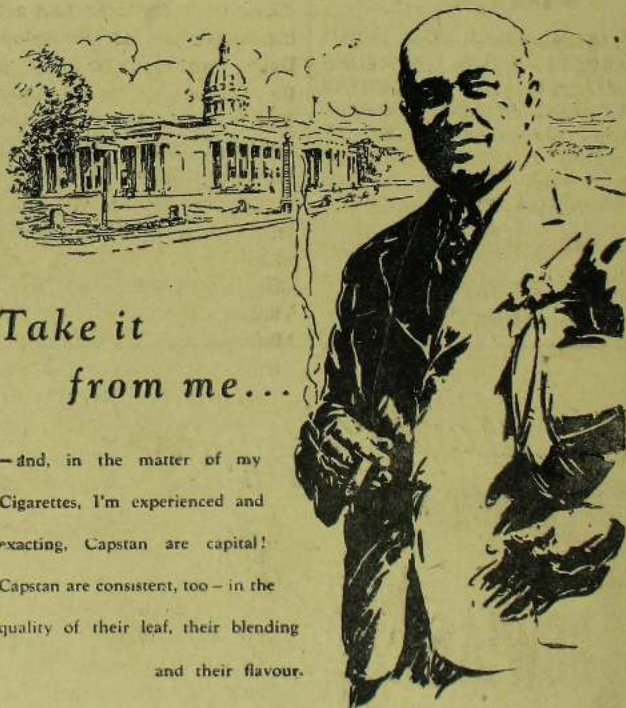
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DRY FARMING IN THE DRY ZONE

EXPERIMENTS in dry farming in the Dry Zone of Ceylon have been carried on for some years with considerable success. Following on the encouraging results of the 12-year old Kurundankulam "dry farming experiment" in the Anuradhapura District, detailed proposals were drawn up by the Department of Agriculture in co-operation with the Land Development Department for the establishment of three dry farming colonization schemes. These schemes represented a concrete effort to improve living standards and conditions of peasants, providing for the cultivation, on a co-operative basis, of food crops on unirrigable lands under a system of rotation.

Kurundankulam was selected as one. Each scheme was to be 660 acres, in extent and, on the basis of a 14 acre holding (12 acres to be under a rotation of lay and arable land and 2 acres for the homestead) was to provide sufficient land for 40 units (families). By the end of last year 175 acres had been developed and cropped at Kurundankulam and 236 at Ratapanawa, the second centre. The third unit has to be selected. A small dry farming scheme has also been started at Olukarande on a 100-acre block of land on which five landless villagers have been settled. The crops to be cultivated on these dry farming areas will be sorghum, or other dry grains, chillies, cotton, dahl and pulses. Cattle will form an integral part of the scheme. The future of the schemes will be watched with the greatest interest. A Departmental Committee on Dry Farming has been constituted to co-ordinate the work on the dry farming problems. As a result of investigations made at Maha Iluppallama a cover crop of velvet-bean has been grown and an experimental machine has been used for cutting the corn and seeding the crop without disturbing the corn. Now that mechanical

methods are employed, replacing the crude and primitive system of the chena cultivation the prospects are certainly brighter.

AN INVESTIGATOR'S WARNING

At a recent meeting of the Ceylon Geographical Society, Mr. B. H. Farmer, a geographer who has made a study of the dry zone problems in Ceylon, delivered an interesting lecture illustrated by lantern slides, in the course of which he uttered a word of warning against large-scale dry farming that is highland cultivation in the dry zone. He said he did not deny the possibility of opening large tracts of high land in the dry zone but he said that such clearing of land must be done gradually and under expert supervision. "The application of D.D.T. has virtually conquered malaria and it is not surprising that one now meets the view that all major problems set by Nature in the dry zone are solved," he stated, but warned his audience to remember that he was no 'expert' come to advise the Government, as the views he expressed were his private opinions. He felt that the development of the Dry Zone has to be approached with caution. Although several potential sources of surface water supplies had still to be tapped, there was a limit to these supplies except in the Jaffna Peninsula and a narrow strip down the north-west coast there were absolutely no underground water sources. This had been recognised in the traditional system of cultivation in the Dry Zone peasant in that there was no tradition of digging wells in the Dry Zone!

Mr. Farmer was stationed in Ceylon during the last war and was attracted to a study of dry zone problems. His present study is to form the basis of a book to be written by him for publication by the Royal Institute of International Affairs.

OMEGA.

Claim for Equal Status for Women

(Continued from Last Week)

History also supports the case for equal status. History shows that women have guided their centuries to prosperity. Ceylon and Indian history vividly point in this direction. Russia under Catherine and England under Elizabeth maintained and improved their international status. At the present day Vijayaluxmi Pundit is considered as one of the greatest Ambassadors; Madame Chiang-Kai Shek is a figure of world recognition. There are lady Governors and Ministers of State. The fact that women owe allegiance to their husbands is in the nature of a principle of etiquette and not as a sign of inferiority, although by practice this tradition is established. Therefore why deny a few rights to them?

It is claimed by the Communists that women in U.S.S.R. enjoy equal rights with men. Therefore in the eyes of the law, all women are equal to a Madam Curie and we do not get stray instances of a few individuals. It is one thing to say that all enjoy equal rights but another thing to see different conditions existing. Even in the matter of elections, there is one and one party only, the existence of other parties on an organized basis is construed as a conspiracy and the leaders are hunted down by the Communist Gestapo. Concentration camps in cold Siberia and other parts will clearly show this equality. Therefore legal equality is quite different from that practised in day to day work. In U.S.S.R. even the elementary rights of marriage and divorce are partially denied, but abortion is allowed by law.

Due to the expediency of especially the present World War, the ability of women was shown as they bridged the gulf of inefficiency or

males to administer all departments of Government. Today in Ceylon women have entered into every walk of life including manual labour of a somewhat soft nature. Today higher studies and skilled work are becoming the monopoly of the females. Unfortunately it is due to the supposed inferiority complex that women were left in the background. With advance of civilization as an entity, conditions of women must improve. In world affairs there is no avenue that has not been encroached upon by them. Even they have swum the English Channel, crossed the Suez Canal.

The greatest moral and social influence is the dynamic doctrine of socialism. Under modern socialistic conditions and in age of democracy, tampered with the ideas of equality, liberty and fraternity, cherished and preserved from the French Revolution, it is absurd to deny equality to women, if they are also equal according to the terms of sex psychology. Admitting this as a tacit fact, though it be denied that women, if they have the time and ability should be granted the opportunities to show their worth—one that rocks the cradle rules the world, is an undoubted truth. If without bringing unpleasantness to a home, women can fruitfully employ their time, it will only add to the sum total of the economic productive capacity of the country concerned. Moreover in the case of spinsters, it is most advisable, as modern conditions show, to do something than idle and thus lose valuable time, waiting for matrimony.

These considerations, although most of the intricate details have been omitted only vindicate the case for equal status for claimed by women. Perhaps a lady may more lucidly present the case.

HAMILTON ABEYWICKREME.

MEMORIES OF ANTI-MOSLEM RIOTS OF 1915

Mr. Victor Corea's Poem on Sir Solomon's Role

(With apologies to T. B. M.)

(The following was published in "The Ceylon Independent" of 5th October, 1915).

ATTEND all ye who list to hear of Lanka's dire disgrace;
I tell of the thrice shameful deeds here wrought in recent days;
When in our great Metropolis th' Habituals led the way
To rob and slay the Osmanlis with none to say them nay.
With laugh and song the rowdy gangs approached each Muslim store.
And 'gan to break or loot the goods of th' unresisting Moor.
Right joyously they set to work, nor thought they did aught wrong;
For 'twas the year of "Kultur"—when the right is with the strong!
Moreo'er, the mob reflected: "Tis clear we're doing right;
Why else do the Authorities look smiling at this sight?"—
"Come smash this door, Babanis; why dost thou tarry, friend?
To dig these Turkish vipers out is, sure, a noble end!
Hast thou not heard, their "Porte Sublime" has joined the German
hordes
And that our Raja's stalwart sons have fall'n by Moorish swords?
Where's now thy vaunted loyalty, Oh son of Punchiraal?
When there is work like this to do, why dost thou shrink and quail?
—Here's to avenge our Ruler—Ha! Paynim, art thou sped?
It was a sturdy stroke, I ween, that split thy shaven head!
Come, friends; come all; here's goodly store of silks and precious things.
Why here be goods that will not shame the palaces of kings!
Come, throw them out; let each take home whate'er he fancies most.
Or, better still; a bonfire make of all these bales of cost."
Thus spoke gigantic Sardiell (in Welikade well known)
A dozen men his dirk had felt, he did not shame to own.
His fellows' lives he lightly held; his own he held as cheap;
He scorned to steal; what others sowed he would not stoop to reap!
With Stentor cries and many a yell he sped from door to door;
And when he ceased his work that day, that street saw ne'er a Moor!

As spread all Evil things, so fast the wild contagion spread
All o'er the land, still gath'ring force by wildest rumours fed.
It was a holy State Crusade, the villagers were told;
To fight for king and Fatherland, who would his arm withhold?

The soldiers and policemen all looked on with keen delight;
And wished they each could have a hand in this one-sided fight.
But presently from Government House a wondrous rumour went
That all who harmed the Mussulman were marked for punishment!
But who could well believe this word?—"Why only yesterday
Some folk who were arrested here were freed and sent away.
This is some silly story, friends; it were a goodly jest
If we were to accept this tale, and all go home to rest!"
But to the Chief Commander soon came from the Hills afar
The Ruler's solemn mandate clear: "Let loose the dogs of war;
The Civil Powers are helpless here; I do entrust the State
Entirely to your keeping. Strike quick; be stern as Fate!"
Then Eastward soon and Westward ho, far to the South and North
With rifles and with bayonets stalked the fierce Punjabis forth.
There's weeping and there's wailing; for there's many a thrust and shot
It is the voice of Rachel; because her young are not!

Meanwhile the rulers of the land in solemn conclave sat.
One Councillor suggested this; another counselled that.
To trace the 'fons et origo' of this outrageous riot
Did tax the oldest, wisest heads in our Colonial Diet.
At length out spake the President, in tones deliberate;
"Mine honourable, trusty friends; grave Signors of the State,
Ye see we are divided; yet the most of you decline
To take too grave a view of these disturbances. In fine,
We are agreed that Politics have been no motive power
In setting up the Sinhalese against the turbaned Moor.
What other cause could there be then? Perhaps it was their trade;
Or else that tiresome "Temple case"—These people (else so staid)
Have other grievances perhaps connected with religion.
These are the reasons why we see the Moor a "Clean-plucked pigeon"—
In Sinhalese hands today. So now, my friends, what's your advice?
To deal too harshly with these fools methinks would not be wise."
Then up jumped wise Sir Solomon—from Kataluwa he hailed.
He called himself a Sinhalese; yet at them all he railed;
"I know my people well", said he, "they are a wicked race!
With men like these, Your Excellence, all mercy's out of place.
Cut down the traitors root and branch. My family only spare.
Ours is a prolific tribe; a new Nation we'll soon rear."
At this spake out Sir Hercules—(Or Hector, is it?—well,
A rose whatever name 'tis given, will still perfume exhale)
"Whate'er my fellow-knight may say, I know a thing or two.
Our Muslim friends have had great wrong from Sin'glese hands, 'tis true,
But 'twere not fair to sweep them all into one bloody grave.
The people in the villages are honest, mild and suave.
Indeed I have met many a man, and woman too, I ween,
Among them who is leal and true, in whom no guile is seen.
But of the educated few I would not trust a man.
They are a most seditious crew. With them, no doubt, began
These troubles all. My counsel then is, seize them every one.
These form the canker 'ring "Core of Rot" which Clifford's eye alone
Had timely seen; this fest'ring sore must now be cut away.
Ere it corrupts the body whole, endangering British sway."
Thus spoke the doughty Burgher knight; and, smiling, took his seat,
As smiles a man who knows he has a conscience clean and sweet.
The Councillors applauded all Sir Hector's counsel sage,
And with one heart and voice agreed remorseless war to wage
Against the Patriot Party—'gainst all who dared proclaim
"We'll have a Briton's franchise, since we share the British name!"
Chilaw, 5th October, 1915.

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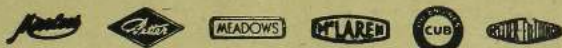
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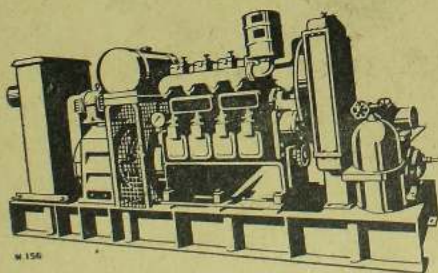
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ALUVIHARE—THE ANCIENT ALOKA LENE

ALUVIHARE, the ancient rock temple, situated in the cleft of a mighty primeval landslide is an extremely picturesque spot with which considerable literary interest is attached. It is a pretty little town enclosed by mountains, two miles past the town of Matale on the road to Anuradhapura, to the left following a jungle path till a flight of stone steps is reached which lead to what appears to have been a cleft in the rock. On the left side runs a verandah, a modern tiled structure which conceals the entrance to a cavern, sacred as the scene of King Walagambahu's convention of monks in the first century B.C. at which were transcribed the sayings of the Buddha, hitherto preserved only by tradition. The object of the convention was however, not confined to the writing of the Master's words but had in view also the provision of means of combating the heresy of the Abhayagiri fraternity, which was then causing serious trouble in Anuradhapura. To the enlightened Buddhists this secluded and comparatively unpretentious cavern must be of infinitely greater interest than the temple. The paintings on the verandah walls are frescoes, rather rude mediaeval illustrations, depicting the punishments awaiting the impious in a future state. Such representations are found in most Buddhist temples.

MOST ANCIENT TEMPLE

LAURIE'S Gazetteer of the Central Province, contains a description of Aluvihare, a village in Gampahasaya pattuwa, Matale South, situated on the north road. The old name of the Buddhist temple there was known as Alokale or Alokavihare. It is one of the most ancient temples in the Island. On the rocks there are inscriptions in the Asoka characters which according to Muller, were indecipherable but which seemed to him to have been of the first four centuries and to be cave inscriptions. There is a tradition that about the year B.C. 88 the Tripitaka were for the first time written by a numerous assembly of priests at Aluvihare. There is records in the Mahavamsa, a translation of which was published by Upham in 1833 which reads as follows:—

"Now the three precepts of the doctrines—the Tripitaka—which from the time of King Devanampiya Tissa until this King (Walagambahu), had been delivered down from age to age verbally for want of the Pali books which contained them, those great priests such as Capallista and others who were advanced in age, and who bore them in their minds, knew that it might be difficult to preserve them in purity by the memory only of those ignorant priests, for a future age. Therefore the King, during his reign, got them written in books by 500 Arahants, who were then in the rock den Aloo, at the village of Matula, under the care of a certain principal man of the country."

FOUR CENTURIES AFTER PARINIRVANA

FOUR centuries had passed since according to his disciples Buddha had attained Nirvana. Some error might have crept into the teaching in the long interval. In order to have his words of wisdom for ever in writing, the sutras or sayings of the Great Teacher were written down for the first time. It was a joy to his faithful followers. No wonder they regarded the cave in which the work was carried out by monks chosen by the King for their learning and piety, with some awe. From the tiny vihare built on a pinnacle of one of the rocks it is possible to look down over the titanic boulders past the mysterious caves that are tucked in them out of sight, to the path that seems lost in the abyss far below. It is a wild and romantic spot.

By B. R. J. O.

THE RAJA RATNAKARI VERSION

UPHAM'S translation of the Raja Ratnakari version supports the Mahavamsa:

"From the time of King Devanampiyatissa till the time of Walagambahu, the religion of the Buddha was only transmitted by oral tradition and preached extempore, but at this time there were thirty-six well-trained priests who took counsel together and being of opinion that in after ages, there might arise priests of weak capacity, by the authority of the King and Chief Adigar, they collected 500 sanctified priests and having assembled at the place named Matula, began to write the books."

DESTROYED BY TROOPS— RESTORED BY GOVT.

IT is said that of old there were eight temples in these rocks and that eight families claimed the right to appoint the Incumbents. Part of the vihare lands were taken either by the Queen Mother or by Pillima Talawe Adigar in 1801, and were dedicated to the Asgiriya Vihare in Kandy. The vihare was destroyed by the English troops in 1803. It was repaired in 1820 by Government at a cost of 500 Rix dollars. There are now two temples, the Palle and the Uda Vihare left.

Forbes in his book of travel in Ceylon, endorses the statement that the British troops destroyed the temples in 1803 and only two out of eight, were restored. The Aluvihare rocks which look as if a portion detached from the great mountain above had been precipitated into the plain and riven by the shock into those pinnacles and rude masses which are heaped together in so extraordinary manner. Amongst the recesses of these crags, the doctrines of Gautama Buddha were reduced to writing and under their huge masses many temples were formed at a very early period. Through the middle of the Aluvihare rocks there is a broad natural street; to reach this one must ascend a flight of rude steps, then pass through a crevice and again ascend until one comes upon a flat rock which is pointed out as the spot where the King Walagambahu assembled the priests.

Serial Story

THE NEW MACHIAVELLI:
OR THE MEGALOMANIAC
POWER-SEEKER

THE STORY SO FAR: The descendant of a long line of opportunists who had enriched themselves by serving the foreign conquerors of his country, Dompesinghe, an ambitious young man, newly returned from England after completing his education there, realises that the path pursued by his forebears no longer offers a satisfactory career for his talents since the era of empires was coming to an end and the scope for native stooges of the foreigner was severely limited in the new context of things. He, therefore, embarked upon a political career. After a long apprenticeship, he began to feel that he was more fitted to be Premier than anyone else in his country. On his country gaining independence, his ambitions received a fresh fillip. For a brief period he consented to serve as the second-in-command to a real national leader who became Premier after the formation of a party which represented all nationalities. But the aristocrat soon resented the subordinate position in which he was placed and seceded from the Government after having first struck a bargain with the Opposition leaders. At the elections which followed his party was betrayed by the other Opposition parties (who really had good reasons for distrusting him) and the man who hoped to become Premier was left with only fourteen electoral followers, five of whom soon afterwards abandoned him to join the ruling party, which thus secured an overall majority of sixteen. The elections were scarcely over when the rubber crisis deepened into a ruinous depression.

The U.S. Congress refused to support the President's action in reducing the output of synthetic rubber as a form of aid to the natural rubber industry and Ceylon accepted an offer from China and Russia to purchase half the total annual output of rubber at double the then market price. The U.S. Congress then moved for sanctions against Ceylon. Ceylon's Premier, Diya Sena, stood firm. Britain and the whole Commonwealth came to Ceylon's rescue and the U.S. Congress receded from its reactionary attitude and finally consented to the President's measures for the relief of the natural rubber industry.

One result of the great triumph of the Premier, Diya Sena, over the designs of that powerful business minority in the U.S.A., who had endeavoured to corner the natural rubber output at ruinous prices, was that more of the adherents of Dompesinghe made overtures to the U.N.P. But Diya Sena refused to entertain them, saying that he was not going to encourage traitors to Dompesinghe although the latter was now his political opponent.

Meanwhile, Dompesinghe raged inwardly at the parlous plight to which his inordinate ambition had reduced him. Half shunned by the Marxists, distrusted by the Buddhists, looked upon with grave suspicion by the Sinhalese Christian and now wooed only by the Tamil Anarcho-Federalists, Dompesinghe began to lose his nerve. He was at a loss to know how to retrieve his political fortunes. He toyed with the idea of proclaiming himself a Marxist. For a start he made an open confession of his capitalist sins in a weekly paper through which he was now enunciating his views. He hoped thereby to receive absolution for his sins from the leaders of the Marxist parties. But nothing came of this manoeuvre. The Marxist leaders ignored his corybantic.

By A. S. Morrison

At this juncture, the international situation took for the worse. The Atlantic Powers were unmistakably confronted with evidence of Russian intrigues in the Middle East. A military coup in Iraq, the third in six months, resulted in the emergence of a pro-Soviet regime in this vital strategic area on the eastern borders of Turkey. The Atlantic Powers openly warned Russia that if she carried out her intention of sending a military and economic mission into Iraq they would then consider themselves obliged to intervene by a military occupation of Iraq—which, of course, would mean war. The Kremlin proclaimed that it would treat the warning with contempt, but nevertheless did not send their promised mission to Iraq. The Atlantic Powers, however, were not to be caught napping and made vast preparations for safeguarding the Middle East against Russian encroachments.

In Ceylon and throughout the Commonwealth the respective Governments took the precaution of demanding from the Leftist parties what their policy would be in the event of war breaking out between Russia and the Atlantic Powers. Their reply was an ambiguous one. They stated that their policy depended on who was the aggressor. Dompesinghe volunteered the information that his policy would be identical with that of the Leftist parties.

It now dawned on Dompesinghe that the risk of a third world war was a real one. He regretted his bravado in announcing a common front with the Marxists in their attitude to Russia, and lost no time in proclaiming that in the event of a third world war breaking out he would be on the side of the Democracies. The Marxist parties were not at all surprised at this volte face on the part of their mercurial ally. They knew him only too well. And, of course, the Atlantic Powers now felt that with Dompesinghe as one of their allies, they could face Russia with every assurance of victory.

But the third world war did not arrive. A revolutionary temper began to spread throughout the Red Empire. Stalin knew the game was up for him and his bloody regime unless he stopped the impending war—and he stopped it. He withdrew the economic mission from Iraq. The Atlantic Powers thereupon presented the Kremlin with an ultimatum, calling upon its denizens immediately to consent to a Disarmament Conference. The Kremlin's consent was readily given. Thus, world peace was ensured, not by the action of the various governments concerned, but by the will of the dragooned masses of Russia, who threw off their chains and placed their trust in the great Western Democracies and their Asian allies, India, Pakistan and Ceylon.

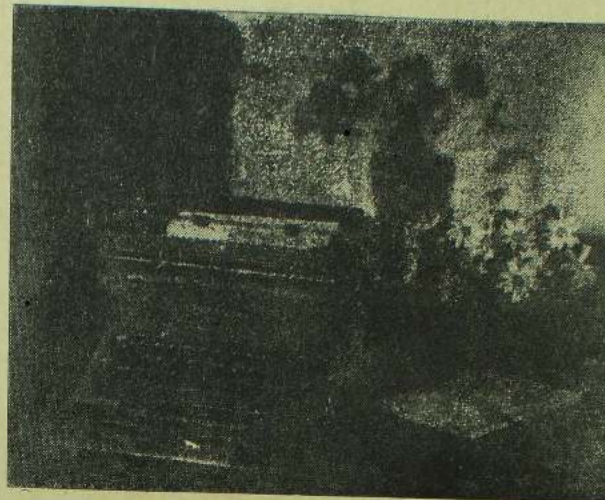
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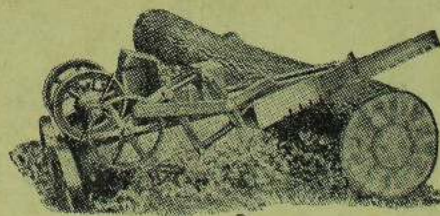
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