


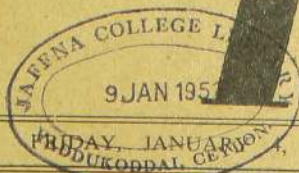
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## SIR JOHN'S NEW YEAR APPEAL

### "IN THIS YEAR OF DECISION, 1952 PLEASE DO NOT THINK OF PERSONS THINK OF THE PARTY—"

THE Editor of the U.N.P. Journal has asked me for a New Year Message.

I send the warmest New Year Greetings to all readers of the U.N.P. Journal, and in doing so I congratulate the Editor and writers who have contributed to it during the last few years on an excellent record of achievement. The reader-spread of the U.N.P. Journal doubled in 1951, and in 1952 I expect it will reach a very large audience.

I take this opportunity to appeal to all U.N.P. sympathisers to rally round the Party, and to join it. The act of joining a Party is a necessary and significant utterance of practical help and support for that Party. Our Party membership fee has been fixed at 25 cents to enable everyone to join. It is not the money that matters; it is not the mere filling up of a form: both these things are expressions of political decision and real interest in the welfare and progress of your country.

I appeal to you to join the Party now. Wherever you live there is need for your support by active membership of the local branch of the U.N.P. If there is no branch, please discuss the matter with as many others as you can and write in to the General Secretary, U.N.P. Headquarters. He will then help you to form a Branch.

There are many of us who sometimes damage the cause of our Party because we dislike some person in it. I know several areas where there are local Party enthusiasts trying to get local branches formed. Some other staunch U.N.P. sympathisers do not join them. They keep aloof. "Who is so and so?" they ask. Surely, it's not "who is so and so" that we must consider—it is our Party. Anyone who helps our Party is doing our Party a service, and through our Party doing our motherland a service. Surely, we must help such a person?

In this year of decision 1952, please do not think of persons, think only of the Party. If you hear of the activities of a probable U.N.P.

candidate, please do not adopt the old attitude of taking offence because he or she has not been to see you yet. After all, if he is ultimately nominated and he loses it is not he alone who loses. Our Party—your Party loses. It is our duty to our country and our Party to go all out to help him or anyone else, whomsoever it might be that our Party nominates.

You want Peace, Stability, Progress in this country not only for yourself, but also for your wives and children. How can you preserve it? The only way to preserve it is to help your Party to win every possible seat. Your best field for service to your country and your Party is where you live.



Sir John Kotelawala

This year is the year of decision. I appeal to you to begin work now, today. Get your friends together, write to the Party Headquarters for literature and information regarding activity in your electoral area, contact your probable candidate. It is not merely his victory or defeat that matters: it is our Party's victory or defeat.

May I conclude with the hope that we shall, together, go forward to Victory in 1952. With the combined efforts of all of us we can win.

J. L. KOTELAWALA.

## Join The Party Now Everything You Be- lieve In Is In Peril

WHEREVER you are, whatever you do, your duty now is to join the U.N.P. Why? Your very existence is in peril. All of us must make up our minds now whether we want to live as a free people or let a Communist Dictatorship rule us forever. If you do not choose now, there will be no choice left for you. The next General Election may well be the last—if the U.N.P. loses at the Poll. Mr. Bandaranaike's Party does not count for it has already capitulated to the Reds and already compromised the few "principles" it claimed to have.

The U.N.P. may not be your idea of a Perfect Party. It is not ours either for in the four years we have had we have not been able to do everything we planned to do and there are plenty of things yet to be done. But the U.N.P. has given Ceylon peace, stability, freedom, democracy. Nowhere else in all Asia are these to be found. You must save these priceless possessions and save it by joining the U.N.P.: helping the U.N.P. for in doing so you help yourself and your wives and children, to live in peace and safety in this our land.

EDITOR.

## In The New Year Subscribe To The Journal

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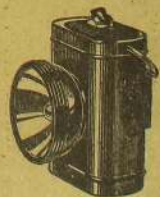


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# "THE END OF FREEDOM CAME AT THE BEGINNING"

IT was a quick end. The end of freedom came at 'the beginning. It could be argued that the dictatorship of the proletariat, as such, was not the end of freedom, since the workers and peasants were, as far as the Bolsheviks were concerned, the whole of the new society. But almost at once freedom vanished from within the new society, and workers and peasants whose last desire was to bring back the old order were subjected to strict discipline from above. We have seen in the Kronstadt rebellion how the disillusioned proletariat reacted against this development. But their resistance was in vain. Lenin had a formula for it: he could be relied upon to have a formula for everything he wanted to do, expressed in quasi-Marxist terms. When he glorified the power of theory, what he really meant was the power of jargon, of which, with the Viennese psycholo-

gists, he was the joint discoverer. The jargon phrase, by virtue of which he was able to turn on the proletariat and crush it, was 'democratic centralism.' 'Abracadabra' would have meant just as much and been quicker to say, but 'democratic' carried certain associations which were useful. 'Freedom in discussion—unity in action' was Lenin's summary of this piece of high-powered nonsense. And on 'Freedom in discussion—unity in action' the Soviet regime has been built. It meant in practice, once the Bolsheviks were in power, that it was a severe offence for anybody to criticise a line of policy which had been approved by the Party Congress. Therefore, by natural degrees, as the Central Committee centralised the Party in itself, it became a severe offence for anybody to criticise a line of policy promulgated by the Central Committee. And this had the effect of diverting all discussion throughout the hierarchy of Soviets—from the Supreme Soviet to the village soviet—from policy itself to the execution of policy, so that Socialist self-criticism, of which so much is made, has become an excellent way of find-

ing scape-goats for the blunders of the Kremlin. If, for example, the Kremlin based a plan for grain production on the assumption that industry would turn out so many thousand tractors in excess of its capacity, the plan was never criticised, could not be criticised; but the wretched department responsible for tractor production could be freely criticised, in the Press and in the Soviets. Popular anger would thus be diverted from the Kremlin; a few heads would roll; and the plan would be quietly dropped. This is a technique not unknown to some of our own politicians; but outside the Soviet Union it has not yet been exalted into a system of government and given a fancy name.

last resort, comes to the rescue of the vast majority. But Russia, as we have seen, is impatient of moderation. Discussion means discussion to infinity. In Russia there is no qualifying mercy. The choice does not lie between too much discussion and too little discussion; it lies between discussion and no discussion. We cannot blame Lenin for behaving as he did; we can only blame him for thinking that he could behave in any other way, he being a Russian and knowing Russia. It is worth remembering that the Kronstadt mutineers, those symbols of Bolshevik oppression, while they themselves cried out to Lenin for free speech were careful to demand it only for themselves and their

## CRANKSHAW Revelation Continues

'We have never rejected terror on principle, nor can we do so,' said Lenin as early as 1901. Terror was indeed rejected by the Bolsheviks purely on grounds of expediency. They regarded the assassinations of the Social Revolutionaries with contempt: isolated acts of terror could achieve nothing and would in fact strengthen the hand of the enemy, besides diverting the minds of the revolutionaries from the serious work ahead. But once the Bolsheviks had power and could make use of terror on a large and effective scale, it at once became expedient to do so. The terror let loose on active opponents of the regime, and formally inaugurated in the autumn of 1918, very soon came in useful for the repression of those who opposed not the regime as such, but also certain decisions of the government in detail—as provided for by the magic formula Democratic Centralism. And the instrument forged to kill the counter-revolution was soon turned impartially against those proletarian heroes of the revolution who found themselves differing from the central government and dared to say so—as for example the Kronstadt mutineers.

Lenin himself was saved from his own logic by the diversion he created with his New Economic Policy of 1921, which he himself called 'a partial return to capitalism.' But although this gave the country as a whole a much-needed breathing space, within the Party itself the dictatorial trend continued. At the Tenth Party Congress Lenin made it quite clear that he was not prepared to tolerate 'unlimited discussion, even under the head of Democratic Centralism. In a passage, which was to prove precious, beyond rubies to his less outspoken successor, he attacked the practical application of what he himself theoretically allowed:

'Probably,' he said, 'there are not many among you who do not regard this discussion as having been an excessive luxury. Speaking for myself, I cannot but add that in my opinion this luxury was really absolutely impermissible; by permitting such a discussion we undoubtedly made a mistake and failed to see that in this discussion a question came to the forefront which, because of the objective conditions, should not have been in the forefront; we wallowed in luxury and failed to see the extent to which we were distracting attention from the urgent and menacing question of this very crisis that confronted us so closely.'

At the same Congress, a resolution was passed condemning factional groups within the Party and empowering the Central Committee to root out and destroy such groups as soon as they showed their heads.

Anyone who has listened to a debate in the House of Commons, or Congress, at a time of crisis, will sympathize with Lenin. America and Britain have, so far, just got by because compromise is in the blood and a sense of proportion, in the

kind. . . .

It would be tedious, and it is quite unnecessary in a study of this kind, to trace in detail the development of the Kremlin dictatorship as we know it today. The point to be made is that it has developed remorselessly on lines clearly laid down by Lenin: Lenin in his struggle to govern the people of Russia, who can only be governed by naked force. It would be tedious because there is nothing to record but the endless repetition of a single elementary trick; and the whole monstrous history of the seizure and retention of power by the Bolsheviks, played out over the great Russian plain at the cost of bloodshed and famine and countless millions of ruined lives, all arrayed in the pedantic panoply of a discredited German theory of history, may be rendered by a single phrase of schoolboy English:

'The Bolsheviks used ideas; they did not serve them', to quote Mr. A. J. P. Taylor. 'Take the question of "national freedom". The Bolshevik principle was very simple. National freedom was right when it operated to disintegrate bourgeois "imperialist" states; it was wrong when it threatened "the workers' state", that is, themselves. All Bolshevik morality, politics, and constitutions can be reduced to a single sentence: "Heads we win; tails we lose."

I have already quoted Stalin on one aspect of this very matter of national freedom. Here he is again:

'The proletariat should support nationalist movements which tend to weaken and subvert imperialism, not those which tend to strengthen and maintain it. In certain oppressed countries, nationalist movements may run counter to the general interests of the proletarian movement. Obviously there can be no question of our helping such movements as these. The problem of national rights does not stand alone; it is part of the general problem of the proletarian revolution, is subordinate to it, and can only be considered by the proletariat from that angle.'

This is a longer essay in jargon than 'democratic centralism'; but Stalin has always lacked Lenin's publicity agent's gift for misleading compression. 'Heads I win; tails you lose' is shorter and more honest.

But it is Leninism, not Stalinism. It was Lenin who first applied the trick to the government of Russia. He tricked the workers and peasants into giving them his support by promising them peace and land—knowing that he was going to embroil them in a series of bloody conflicts, knowing that sooner or later he would have to collectivize the land. It was Lenin who permitted the march on Warsaw 'in order to defend the power of the working-class'. It was Lenin who, with his New Economic Policy, first treated

(Continued on page 3)

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# PARTY MEN STALIN MURDERED

(Continued from page 2)

the world to the edifying spectacle of a revolutionary leader co-operating with those who most hated the revolution in order that he might more conveniently carry out the ruthless liquidation of all those revolutionary elements in the country who might spoil his own particular game.

In a word, the evolution of the Politburo into the most absolute and comprehensive dictatorship in modern history was inherent in Leninism, which supplied the technique; and it was made possible by the Russian people, who, during the years when it would still have been possible for a determined leader basing himself on a popular idea to break the Bolshevik tyranny, if only by mobilizing the people for passive resistance on a nation-wide scale, failed ignominiously to make themselves felt. There were potential leaders, at first in the open opposition, then in the underground opposition, later in the army and the Communist Party itself. But there was no popular idea for them to base themselves on; and this is the tragedy of Russia and the real cause of her backwardness. It is not a matter of machine-guns. Alexander II had no machine-guns. It is the lack of popular ideas. Popular ideas, popular beliefs in simple principles, may be silly and deluded; but at least they take those in whose breasts they burn like a flame right out of themselves and turn them into the stuff of martyrs. Russia is the country without martyrs. There was plenty of passive and even active resistance in the first decade of Bolshevik rule. But it was not a resistance of principle: it was never a national movement to overthrow a tyranny which offended all the canons of decency. Russia is a country where decency plays no part: there is no accepted code of behaviour; no lowest common denominator of permissible conduct. All conduct is permissible so that individual kindness, of which there is the greatest store in the world, is invariably opposed by organized evil. The early resistance to the Bolsheviks was foredoomed because it had no idea behind it, just as all the peasant revolts of Russian history had no idea behind them. Even the heroic Kronstadt mutineers, as we have seen, were not fighting for free speech in principle, but only for free speech in

their own favour. The flame of martyrdom is not kindled by an overriding desire for bread and a quiet life. Sometimes, when bread is more than usually scarce and the pressure from the central government more than usually harsh, anger and desperation break out into revolt. But there is no momentum in such revolt, which must, in the end, acknowledge superior force and give in. So the character of the Russian people, which enabled Lenin to seize power, because they would not ardently support a provisional government which was trying, however ineffectually, to bring to Russia a genuinely democratic idea, also enabled Stalin to consolidate his grip.

As for the potential leaders of revolt, the men of his own party whom Stalin later shot—these were so imbued with the Russian belief in the saving power of orthodoxy, that when they found they could not carry their opinions, they recanted, not to save their own skins, but in order that the community might survive as a united body. So perhaps it is not fair to say that Russia is the country without martyrs. It is the country of a million martyrs. For the martyr, in Russia, is the man who destroys his own mind rather than allow it to flaw the perfect unanimity of the communal plan. At that rate it looks as though he is a man who sets the group above truth. And, indeed, he is precisely that. For what is truth? The search for truth can end only in the broadest approximations. For the Russian, the all or nothing absolutist, this is not enough. If he cannot attain to the absolute truth he has attained to nothing. This was the mood of the nineteenth-century exemplars of futility. Then, for a time, at the opposite pole, the Russian Bolshevik took Marxism for truth. But Marxism was no more than what the Marxists said it was, which meant, in practice, what the Kremlin Marxists said it was, men who were Russian by birth and Marxist by adoption. This, it is easy to see from our own position of detachment, meant nothing else than the rebirth of the Russian idea, for which, without knowing it, Bukharin died. But Stalin knew it, seeing more clearly, perhaps, because he himself was not a Russian. —(From "Russia By Daylight" By Edward Crankshaw Michael Joseph, London).

## Oriental Dances & Dancing

THE last few years has shown that Ceylon has made progress in the sphere of oriental dancing. The oriental dancers of today deserve every encouragement. There are several talented pupils who should be trained.

Unlike Western dancing, Oriental dancing is a very difficult art to master. It needs to be carefully followed at the beginning, noting every basic step with interest. Otherwise, when later dances come along the student will find great difficulty.

Another point which needs care is the rhythm and the beat of the drums. If one step is missed, the rest is gone, unless the dancer is so clever and accomplished that he or she can get back quickly to the original rhythm. An audience is quick to note such a slip and will have it against the dancer however brilliantly he may later atone.

It is not as easy as it may seem to be an accomplished Oriental dancer. Before receiving a training one must be sure there is talent waiting to be trained. Few can ever get the basic rhythms of Oriental dancing right unless he or she is a born Oriental. Kandyan dancing is masculine, but the neo-Indian Oriental

By Gwendoline  
Weerackoon

dancing is graceful and suits a woman although it needs great vigour to successfully present a dance.

A word should be mentioned about the dancers of Ceylon. Today there are four outstanding dancers. They are Sesha Pallakkara, Chitra Sena, Shanti Kumar and Sukhenda Dutt. Of the women my favourite is Vajira who has mastered much of the genuine technique of dancing, while Sita Jayawardene has won the hearts of everyone who has seen her dancing. There is something in Sita's smile that captures an audience. Sita de Silva comes next and her hand movements are admired by all lovers of dancing. Another dancer Ceylon can be proud of is Sujatha de Silva.

The recent ballet, "Chandali" of Chitra Sena, shows how much of dancing ability he has. Sesha Pallakkara, just back from Europe Chitra Sena has his school too, and so have Shanti Kumar and Sukhendu Dutt. Together, they will all contribute to the training of dancers and the progress of Oriental dancing in Ceylon.

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# The U.S. Presidential Election in 1952

## HOW IT IS RUN AND WHO IS RUNNING

IN the choosing of the U.S.

President there are three stages of which two are preliminary while the third is the election itself. The first includes the strategy observed by the presidential candidates. Secondly, the conventions at which the Republicans and the Democrats select their candidates. The final stage is the election itself.

The Americans are already in the first stage. It is difficult to say whom the Republicans and the Democrats will support. Yet it is possible to categorise American public opinion into two great camps. The one supporting Senator Robert Taft of the Republican party, while the others support President Truman of the Democratic party. As to whether Truman will run for President is another matter but that is how American public opinion now stands. Besides these two contenders there are others in General

desirable to have forces on the continent though it may not prove sufficiently formidable to help in Communist imperialist aggression.

Nevertheless, the Republican party too is divided on the issue of supporting Taft. Some in the party view his foreign policy strategy with suspicion while others fall in line with his ideas though they may not support his candidature. Taft's harsh treatment of the Labour Unions, they say, is a potential vote-loser.

### Truman—Opposite of Taft

THE Democrats too are in a dilemma on the question of supporting Truman or nominating someone else because Truman has not made known his intentions. Truman believes that the rising of prices must be prevented and opposes the Senator's Taft-Hartley Act. He supports Federal aid to education and also advocates a civil rights program which enables citizens the right to vote without paying special poll taxes. With respect to foreign policy Truman is the direct opposite of Taft, and desires economic and military aid to other nations with the avowed intention of meeting the Communist menace. These are President Truman's be-

### By Eardley Gunasekera

Dwight Eisenhower—a predominantly military personality and Mr. Fred Vinson—Chief Justice of the American Supreme Court.

THE American presidential elections must influence world politics, since the ideals and the beliefs of the elected president are closely woven into the foreign policy America intends to adopt. This would necessarily alter the course, of world politics. Interested observers of the world's political situation today must admit that there are two vast forces which extend across the world. On the one hand we see America and her foreign policy while on the other there is Russia and her wanton Communist aggression. If the full import of this statement is understood we will now realise that America's foreign policy largely depends on the fastidiousness of her president. If however, a President conservative towards the idea of her 'liberalism' in the matter of her foreign policy is elected, then we shall see a number of countries deprived of American aid to combat the economic disaster they may be placed in Communism. Incidentally thrives on such international changes.

### What They Stand For

LET us now broadly consider the beliefs and views of the leading presidential candidates and see how they are estimated by the American public. Taft's supporters maintain that he would occupy the role of President very well. His supporters also maintain that he has served a very illustrious period of apprenticeship in the Senate, and that he has made known his views on the important questions of the day. Some of these problems are the reduction of government expenses and the possibility of saving with respect to government non-military activities. Taft is one who feels that the power of the Labour unions must be curtailed and so he with others initiated the famous Taft-Hartley Labour Act. Furthermore, Taft is of opinion that America is not conducting herself in a fitting manner in Asia and supports this view by saying that the Korean war would have been avoided by judicious planning. With regard to America's position in Europe, Taft thinks it is

liefs in outline, and it is conventional for a party to support a President intending to run for another term.

Here too the Democrats are divided but not so markedly as the Republicans. Some say that he is extremist in his national policy while others disavow his policy of giving away money to foreign nations. While still another quarter, that is the direct supporters of the President himself, are inclined to believe that he won the last election when practically no one else gave him a chance and that he is still the best the party can offer.

If the President subsequently changes his mind to stand for elections the Democratic party has a substitute in Chief Justice Vinson. Vinson support Truman's ideas and has the very valuable capability of accommodating himself to any situation. He recently healed the difference that arose between northern and southern democrats. The faculty for compromise is a supreme asset in a democracy. He unfortunately does not get unanimous support from the party on the basis that he is unknown and that he lacks a course of definite action.

### Eisenhower May Run

GENERAL EISENHOWER, the American public think, is another potential candidate. The General has not made known his policy and the party he will represent. He has had a glorious military record and is at present in command of the forces of the North Atlantic Treaty Organisation. He supports Truman's policy and advocates military and economic aid to all America's friends for the explicit purpose of exterminating the Red Peril.

WITH regard to the support he would eventually get there is much controversy. Some would extend their vote purely because he has not made known what line of action he would take and so have little or no enemies. Others feel that they will not speculate by voting for him. If Eisenhower finally decides to run he may be elected on either a Republican or a Democratic ticket. But the General, we must agree, will have a very slender time if both Taft and Truman work their campaigns with intensity.



# Ransom Blood Money for Communist China

## Extortion: Pay or Die!

WASHINGTON, DEC. 21

FOR some time now, experts on Communist affairs here have been putting together the pieces of the most amazing stories to come from the secretly-surrounded areas under Communist rule.

The pieces have now fallen into place. They make a brief story—but one more revealing of what is going on behind the Communist facade than books that could be written on the subject.

Part of the astonishing tale is on the public record, partially told in thousands of letters, telegrams, and other messages which have been sent to the United States.

The first part of the story has long been known. It deals with the constant and almost desperate need of Communist regimes in all countries for money. They need particularly American dollars because the dollar is in universal circulation. The Kremlin needs American dollars for raw materials which, despite periodic development plans, the Soviet economy does not yield. The Kremlin needs American dollars for raw materials and goods which even the exploitation of satellite countries does not yield. These goods the Soviet Union cannot buy on the world market for rubles. It must pay for them in money that is worth something.

### Need Dollars For Underground Work

And the men in the Kremlin need world-wide currencies also for financing the propaganda and underground work against the very system whose money they so desperately seek. Communist agents are neither willing nor able to do their nefarious work all over the world without the sort of cash that is readily exchangeable.

In their hunt for American dollars as well as gold and other means of exchange widely acceptable, the Communists have gone to great lengths. Even in their dealings among themselves the dollar plays its part. The so-called mutual assistance treaty concluded between Moscow and Peiping in 1949 puts on public record that a loan from the Soviet Union to China was arranged in American dollar denomination. Repayments on that loan thus are figures in American dollars—with no regard to the fact that the loan is a matter strictly between Communist countries.

Obviously too few dollars are actually exchanged between Communist countries. The dollar is chosen by the Communists in recognition of its reliability as universal standard.

But it is equally obvious that dollar dealings among Communist countries serve another purpose also. And that purpose is to press debtors of Moscow, such as China, into paying what they owe in goods which the Soviet Union needs and can only get for dollar payment. This arrangement puts pressure on satellite countries—but it enables the Kremlin to save its own dollars.

### Chinese Deeply in Debt

It is at this point that more recent reports begin to assume an amazing significance. Deliveries from the Soviet Union to Chinese armies in Korea come obviously under the mutual assistance pact and are therefore payable in dollar values. The magnitude of these deliveries has put Peiping deep into the red. The need for dollars has suddenly increased—because they must pay for Soviet aid in Korea and they have to pay in dollars.

A report on exactly that situation was printed on November 4th by the "Sunday Standard", in Singapore. It came from the paper's Hong Kong correspondent, and it is supported by reliable information available in Washington.

In recent months world economists have been astonished by the vast amounts of raw materials Peiping managed to buy in South-East Asia. The quantities go well be-

yond China's capacity of using them in its own industries. Part of the outsized purchases that have gone to Soviet Russia—in payment on the basis of dollar billing. By these purchases, Peiping virtually exhausted whatever reserves in dollars and gold, after currency regulation had siphoned all such means out of the hands of the public. This means that Peiping, under strong pressure to pay American dollars of its equivalent to Moscow, had to find new sources of dollars. And here the second part of the story begins.

### Ransom Racket Started

It started early in October when Chinese Americans in scattered cities received messages from relatives still in China who had to pay ransom to agents of the People's Court in China to escape severe punishment and torture by the hand of the Communists, or by execution.

By November, there were several thousands of letters available here. All are addressed to Chinese-Americans; all come from relatives in China. All tell of confiscation of property, jail sentences, cruel tortures and executions.

Up to this point—sordid, inhuman and cruel as it is—it might be said that it is nothing extraordinary, as Communist practices go. But there are facts which coldly reveal that the plan was organized, by the Communists, because they need American dollars for themselves and for payment to Moscow.

The recent flood of letters, cablegrams and even transoceanic telephone calls from Hong Kong—all these messages followed the same pattern; they were dated between mid-October and mid-November; almost all came from Kwantung province—the area from which most Chinese-Americans emigrated. And they have gone to Chinese in other Communist countries.

At first Chinese-Americans paid silently, but demands kept coming. By now, many Chinese-Americans realize that to keep on paying will neither save their relatives from the clutches of the Communist tortures in China, nor end the blackmailing. They begin to realize that the despicable extortion scheme is to the Peiping Communists merely a means of laying their hands on American dollars—mainly to pay off Moscow, and to finance the war in Korea.

However, millions of American dollars have found their way into Communist China. Reliable estimates have shown that these sums amount to no more than a few per cent.—at best perhaps five per cent. of Peiping's total budget.

But apparently no amount of money—especially if it is in dollars—is small enough to make the Communists heed even the most primitive standards of civilized countries and to prevent them from torturing men and women who can beg dollars from their relatives in the United States. The evidence available here puts the blame for this inhuman scheme not only on Peiping. It points a finger of guilt directly at the Kremlin where apparently nobody cares about the suffering, and killing of Chinese as long as the money keeps coming in from satellite debtors.

### LETTER

Dear Sir,

I hope you will be good enough to register my name as a Member of the United National Party.

I am a youth of 20 years residing at Nittambuwa.

P. WITHARANA.

Address:—

P. Witharana.

C/o J. Ranasinghe.

Nittambuwa.

Editor's Note: Youth Leagues are being formed all over the Island. If there is no League in Nittambuwa, please write to Mr. K. V. D. Sumanasingha, Jt. Secretary, All-Ceylon Youth League, 238, Galle Road, Kollupitiya, and arrange to organize one. You can be of great help in that way.

Editor.



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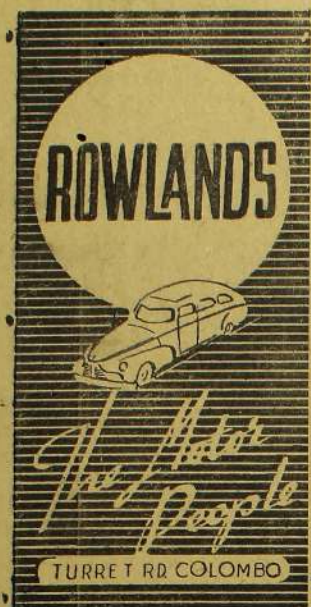


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Friday, January 4, 1952

### GOAL OF INCREASED PRODUCTION

THERE is a growing tendency, which is the more reprehensible now that we are the masters of our own fate, for the majority of Ceylonese to adopt the role of armchair critics and be content with picking holes with the policy of the Government. When the administration of the country was based on a colonialism which sought, in the main, to exploit the people for the benefit of our foreign rulers. This negative attitude was, possibly, excusable. But we have now advanced from that stage of serfdom and are politically free. It, therefore, behoves every citizen of Lanka to make his or her contribution to the well-being of our motherland. This point was emphasised in a New Year message which Sir Oliver Goonetilleke issued to the press last week in his dual capacity of Minister of Home Affairs and Chairman of the Cabinet Sub-Committee on the problem of the cost of living. It is in the context of his latter role that his remarks are most applicable. To combat the rising spiral of prices of imported goods it is imperative that we in Ceylon should do everything we possibly can to increase home production. This contribution towards the goal of maximum production need not be confined to primary products such as paddy. There are several subsidiary but essential foodstuffs which

we are now compelled to import and for which we have to pay inflated prices. If an honest endeavour is made by each one of us to add our little mite to meeting even a fraction of our essential needs, we will have advanced not a little way towards the goal of economic independence. Sir Oliver has categorically stated that the prospects for the new year are not too bad so far as living costs are concerned—but only if everyone in the country lent a hand. His theme has been expanded by the Food Minister who underlined the need of a Grow-More-Food campaign if the external factors which play so big a part in the soaring cost of living are to be neutralised. He has expressed the conviction—and we endorse it fully—that if the Maximum utilisation is made of the home gardens of the five million odd house-holders in this country, our independence on imports will be reduced so largely that items which figured very prominently in computing the cost of living index will recede into the background. In the world in which we live, complete self-sufficiency is neither practicable nor expedient in a small country like Ceylon. For such self-sufficiency is any one form of production can be obtained only by the sacrifice of other and equally important development of the national resources of the country. But that does not mean that the country can afford to let up as its production drive whether it be in the agricultural or industrial spheres. Sir Oliver said in the cause of his message that there was no room for complacency. We go further and assert that we must firmly resolve, one and all, to make a positive contribution to the economic freedom of Ceylon.

## Why This COMMUNIST SILENCE?

WHAT is Communism? Is it a teaching like that of Confucius, or is it a form of Government? are the simple questions left unanswered. Well—why are they not answered—aren't there any answers for them or are those answers disproved. All this is not known.

We have obtained multifarious information regarding countries such as America and Great Britain, but there's nothing, absolutely nothing, regarding Russia nor anything comes to us direct from Russia. Nothing about Communism is said in Russian magazines or by representatives. All the possible information regarding Russia and Russian Communism whether true or false comes to us through the Americans, these magazines and the films. Now! What does the Communists in Ceylon say—they say its all American propaganda. Well if its American propaganda why not disprove it, where are the Communist leaders in Ceylon for example, Dr. S. A. Wickremasinghe who says that they have visited Russia answering this question, why are they silent—Let them at least now disprove this so-called American propaganda. They are also silent because of the insufficient information regarding Russia.

When the Communists come into

power they put in all these party men as heads of departments, as the Czechoslovians did. In 1946 when the Czechoslovakian Communists came into power it had 38% of the votes and it was the largest single party, the Premier Klement Gothwald, installed Communists for Public Security and Police functions, moreover they wanted a Ministry of Interior to control the Police. And later on 80% of the Police command posts were in the hands of the Communists. When this new Cabinet was left for the sanction of the President Benes, for fear of it being rejected, organised a group of 10,000 workers with blood-letting instruments in hand to loiter in the streets for hours. As a result of which the President had to or in other words was forced to legalize to new Communist Cabinet. This point alone answers the first question. Hence, Communism as far as we understand it, is a form of governing by thuggery and threat.

All of us are aware of the fact that the people in Russia are not given the minimum freedom of speech. If there isn't the freedom of speech, and are prohibited from talking against their great Dictator, and there's none to point out what is right and what is not right. How can this be a Democratic state. This is Dictatorship! much worse than the Dictatorship of Hitler.

Why are these people in Russia not given freedom of speech to express their moral opinions? Is it

(on page 11)

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# IRISHMAN IN CEYLON OVERTHREW BRITISH CABINET

## Began With Affidavit About A Dog

**I**F, following present trends we change Eliot Road into an indigenous street name would there be anything in Ceylon to perpetuate the name of the Irishman who fought so vigorously against "iniquities" on the inhabitants of this Island and was looked down on as a "mischievous agitator"?

The troubles of just over 100 years ago in Borella have no time to give Dr. Eliot his just place in history books. And in Colombo probably the only thing that serves to recall the name of this doughty fighter of the democratic rights of the citizen in Ceylon is this roadway in Borella called Eliot Road insignificant and not sufficiently interesting to materially add to the dignified appearance of a residential area.

On 21st July, 1841, little did Dr. Eliot think when he swore an affidavit about his dog that he would be soon bringing out Governor Lord Torrington at the head of the troops to tackle a disorderly crowd at Borella.

The District Judge of Colombo before whom the affidavit was sworn learnt that Dr. Eliot anticipated the destruction of the dog (a valuable one) at the hands of the Superintendent of Police Mr. Dalziel. The deponent therefore prayed that Mr. Dalziel "be required to enter into recognizance of the peace".

The Judge refused to allow Dr. Eliot's application. Shortly after the enactment of an ordinance, empowered the authorities to destroy stray dogs in any place "as a measure against the checking of the rabies menace". Later a dog tax, along with several other taxes were imposed "for the purpose of increasing revenue".

Stung, as one might suppose, by every note of that dog tax (is on each dog) Dr. Eliot led a vigorous opposition to the new taxes. There was the cry that the taxes were "iniquitous" and they were resented in most parts of the Island. A rumour going the rounds about this time had it that women were to be taxed according to the girth of their breasts!

Dr. Eliot took a prominent part in arranging a mammoth meeting to be held on July 28th, 1848 at Borella. Plans were made to draw up a monster petition to collect signatures and then forward the petition to the Governor Lord Torrington. By circulating Sinhalese translations of a letter purporting to have been written by an Englishman against the injustice of the taxes Dr. Eliot incurred much displeasure from officials.

These elaborate preparations to register public protest to the new taxes were not without effect on the authorities. William MacCartney, Superintendent of Police Colombo "took all necessary measures for the preservation of peace" (incidentally the office of Inspector General of Police had not yet come into existence).

On the day of the Borella meeting the Police were to permit no one without lawful business to enter the Fort, then the European residential area. At Kelaniya the bridge of

boats was to be watched by a body of Policemen in plain clothes for large mobs coming into Colombo and to meet other contingencies there was a "stand by" of all available Police with Pettah as headquarters. All orders underlined that any petition "properly presented" would be received by His Excellency but H.E. would not allow a mob to enter the town under any circumstances.

For the time being the official view was to go no further than taking measures against a breach of peace.

The excitement started quite early on July 26th, the day of the public meeting. By 6 o'clock in the morning MacCartney, 2 Inspectors and 40 men were out at Borella to meet an assembly of several hundreds proceeding towards the neighbourhood of Borella. The crowd was coming via Cotta on which route Police precautions were not as elaborate as at the Kelaniya Bridge of Boats.

By mid-day when Dr. Eliot came to Borella a crowd of over 700 could be counted most of them drunk and disorderly. The Police detachment had been overwhelmed and scattered them. MacCartney, the Superintendent, had taken a severe blow on the face. The constables were engaged in fighting to retake some of their numbers carried away by the mob, while Mr. Morris the Assistant Colonial Secretary, Mr. Gibson the Government Agent Western Province, assisted by the Civil Engineer and some headmen beside some members of the public were doing their best to spare the Police from further severe handling.

MacCartney described thus Dr. Eliot's presence and its effect on the mob:—"Dr. Eliot arrived and immediately on his raising his hand and calling on the people all became still and the mob from using the most fearful imprecations and yelling flocked round him and were perfectly silent. He then addressed them at considerable length and they listened with much attention".

By this time the Governor heard about the commotion and arrived at the scene with troops. The crowd sometime later dispersed. Next day posters exhibited in prominent places in Colombo prohibited further demonstrations and exhorted the public to present their complaints in the "proper manner" to His Excellency who was prepared to receive them. Round about Borella the Military and extra Police kept a watchful eye on the situation. Borella was quiet again but more serious developments had begun to set in.

A day before the commotion at Borella the Magistrate at Matale was busily engaged in bottling a cask of beer when the crowd entered the town. The Magistrate left his "bottling" to find the bazaar on fire, the Courts looted and that the few Police had run away. He was soon following the policemen's example. The rioters had caused damage to some estate bungalows and proclaimed a pretender as King!

There were demonstrations at Kurunegala and Dambulla. At Kandy on July 6th an unruly crowd with most of its members drunk and armed with branches of trees re-

fuse to hear Mr. Buller, the Government Agent who addressed from the Octagon (then used as a Military prison). In the chaos the Superintendent of Police, Dunville Loku Banda (the first Sinhalese to hold this office) was knocked off his horse and his force of policemen were outnumbered and assaulted. Not until the military arrived was order restored. Two days later Sir Emerson Tennant, the Colonial

Rebels were seized, property confiscated, men shot without ceremony after a drum head court martial. Some of these measures were hasty and severe and far beyond the steps warranted by the situation. Dr. Eliot was soon on his way touring the Kandyan country.

The aftermath of these troubles brought about the recall of Lord Torrington the dismissal of two Civil Servants (one was Sir Emerson

By T. M. G. Samat

Secretary, addressed a deputation of Chiefs and their headmen on the subject of the taxes after which the people engaged in demonstrations dispersed.

Government now took severe measures to put down the disturbances. Aid from Madras was called for and the whole of Matale, Kandy Dambulla and Kurunegala placed under martial law. Dr. Eliot got the hint from Lord Torrington not to show himself within the martial law area.

Tennant) since the evidence disclosed that their future co-operation in Ceylon was "impossible" owing to "extreme animosity". Investigations followed by a Royal Commission of the conduct of Military officers at Matale. This resulted in the trial by Court martial of Colonel Watson by order of the Duke of Wellington. Lord Torrington was a cousin of the Prime Minister Lord Russel and an effort to save him resulted in the downfall of the British Cabinet.



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### Colombo Literary Union

**A**N inaugural meeting of the Colombo Literary Union was held at The London Correspondence College, No. 207, Hultsdorf Street, Colombo, on the 16th day of December, 1951, presided over by Mr. H. G. W. de Silva.

The following office-bearers were elected for the current year:—

**Patrons:** Messrs. J. D. P. Perera and S. Saravanamuttu, B.A. (Lond.), Advocate; **President:** Mr. S. D. S. Somaratne, Proctor S.C.; **Vice-Presidents:** Messrs. T. Ariyanayagam, H. G. W. de Silva, K. G. Amaradasa and R. Senanayake; **Joint-Secretaries:** Messrs. A. Senaratne, K. G. Stephen and U. D. P. Goonasinghe; **Treasurer:** Mr. K. Jayatilake; and a committee was elected.



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## This Race Between Production and Reproduction

THE problem of ensuring an adequate food supply for the increasing population is engaging the attention of Government. It is a race between production and reproduction. The problem of a rapidly increasing population is not peculiar to Ceylon. It is a worldwide problem but very acute in the regions of South and South-East Asia. This problem is now receiving the attention of the United Nations' Organization. From simple arithmetic it is obvious that a reduction in the death-rate without the lowering of the birth-rate must result in a rapid growth of population. This is what has happened in Ceylon. Public health programmes have a real bearing on the whole subject of population trends. The achievements of science in the sphere of public health have resulted in the prolongation of the span of man's life which has been made possible through the benefits of medical science. The world population is said to be increasing now by nearly 20 million each year. The substantial rate of natural increase in Ceylon has carried the population up from 2.4 million in 1871 to 7.1 million in 1948. If the present trends of increase continue uninterrupted Ceylon's population would have doubled itself in three decades. While the annual rate of increase of population in India is 1.2 per cent, Ceylon's rate stands at present at 3.2 per cent, which shows the gravity of the situation.

### The Food Problem

While the extension of the benefits of medical science has prolonged the span of man's life, these advances have increased the population of the world by 56,000 per day, so that 56,000 more mouths every day have to be fed and sustained on a tolerable standard of living. According to geographers the world has four billion acres of arable land for two and a quarter billion people. Experts declare that for man to feed and clothe himself he needs two and a half acres of land per person.

It will be found from the above figures that there are only 1.77 acres per person available. In Ceylon the acreage of cultivable land per head of population has been estimated at about .75 of an acre. Thus it appears there is a deficiency of land. Ceylon dietary surveys have shown that a large proportion of the population lacks enough of the right kinds of foods to eat. Sir John Boyd Orr, Head of the United Nations' Food Committee, has stated "that even before the last war, two-thirds of the people of the world were under-nourished all the time. But the prospect is not so gloomy as more land could be brought under cultivation. And in all countries the yield from existing crop acres could be increased by the use of better fertilizers, intensive farming and by the use of high-yielding strains. We all know that yields could be increased by modern scientific farming. Thus if the numbers to feed do not increase so rapidly as now, the possibilities of

getting an adequate diet for everyone are certainly promising... with the enormous yearly rate of increase we need to bring several thousands of extra acres under cultivation. Even if we had the means to do this how long could such a state of affairs go on?"

### Family Limitation

The only way out of the difficulty, say the experts, is family limitation. The rational way seems to be reduction of the birth-rate, which should be achieved through education of the masses on public health problems of this nature to act in the right direction. In spite of the strenuous efforts made by Government to step up food production the Minister of Agriculture and Lands has stated that the birth-rate is "well ahead of the food production drive." In the initiation of a novel measure like family limitation in this country there is bound to be resentment and even opposition and even incredulity as regards the success of such a measure due to traditional prejudices and superstitious fears. Surprising as it may seem, there has been no serious objection or religious grounds, raised in India. Dr. Abraham Stone, W.H.O. family planning expert who has spent two months advising the

### By Jurgen

Government of India in its nationwide programme for family planning, who has been invited by the Ceylon Government to carry out a survey of the population in the Island, has stated that he had had no opposition to his suggestions. There were various methods of family control, which would have to be employed to meet the requirements of individual areas. India has courageously adopted a definite policy in the matter. On the report that Dr. Stone makes after his investigation, would depend the formulation of a clear-cut policy applicable to Ceylon.

### A New Vision

The following extract from an address by Professor O. E. R. Abeyaratne, Head of the Department of Public Health, Faculty of Medicine, University of Ceylon, delivered at the 19th All-Ceylon Sanitary Inspectors' Conference on the subject "Health and our Growing Population", is appropriate and interesting.

"You are the people who should educate the masses on public health problems of this nature (reduction of birth-rate) and this should be achieved through educational work carried out by you. You must stir people up and make them think and act in the right direction. Therefore let us dedicate ourselves to a new vision of the world of the future—a world in which man will be wise enough to limit his propagation to the potential fertility of the earth—a world in which he can provide for himself and his family a peaceful place in the sun with adequate food and shelter—a world in which he and all his kind can live, work and walk with the dignity of a civilized animal in full physical, mental and moral health."

JURGEN.

## SNAKE WORSHIP IN INDIA

By Stanley D. Jeévaratne

FROM time immemorial it has been the religious custom of Hindus in India to worship snakes. It was the belief of some that snakes are guardian deities; and among some that they were saints. I remember a prominent Hindu describing the significance of snake worship sometime back. Iswara, he said, was a Hindu saint

and this saint is always depicted with a snake coiled round his neck, its head held high in his right hand. My friend, therefore, concluded that the snake must be an object of veneration. Even in ancient Hindu scriptures it is stated that snakes are a religious sect that protected human beings. This idea is illustrated by images in Hindu Temples where one sees snakes covering the earth with their open hoods.

(Continued on page 9)



# Matara Gave Us "Gangarohana" & A Great Literary Controversy

MATARA had given shelter to King Rajasingha when he was at war with the Portuguese and wanted to spy on their military dispositions in Matara which they were in occupation of at that time.

Discussing some ancient poetry of Matara, a famous Sinhalese gentleman of erudition has written as follows, quoting a rendering from a poetical composition which came into great prominence as will be seen presently:—"There is a great town called Matara like unto a heavenly city—having rows of shops and bazaars, and numbers of tradesmen and artisans, and habitations of white men, who are in the enjoyment of happiness and prosperity and peopled by great armies, which have subdued the pride of powerful enemies. And in this town there was a chieftain like unto a banner in renown, who courted the priesthood, the Scriptures and Buddha x x x x, a chieftain, too, whose name answers to the first middle, and last letters respectively of the three first feet of this stanza:—

සර සරණ සරසන් දම  
දමාවෙන් සතොස්සම  
සම පමෙ සැරන් දුන් දම  
රදුන් දම පිළුන් සෙම  
පෙර මැදම වැඩින් මෙ තුන්  
සෙතේ මුල් සෙවෙත් නම  
පතම මැති සදෙක් පි මෙ  
පුරේ කිත් පදෙක් වෙ

By E. T. Goonewardene

"Sasara Sarana Sawsath dam  
amaven Sathoswa

Saga pawaga Sepathdun Damra-  
dun Dam Sangun sevu

Pera medaga wanimmay thun-  
gency mul Kemen nam

Pathala Methisandek vee may-  
puray Kith dedek wan".

This beautiful poem, of which the above are four lines, from a book of one hundred stanzas composed by a celebrated poet called Thomis Muhandiram "describes a religious festival which was celebrated in the town of Matara in the year 1806, undertaken by a very zealous Buddhist in the person of the Modliar of the Gangabodapattu whose name answered to the first, middle, and last letters respectively, of the three first feet of the stanza." "(Sa) sara Sa (ra) na, Sawsathda (m)=Saram."

This festival which the poem described was known as "Gangarohana", (the Descent into the River). Some other pundits of the day criticised the fourth line quoted above and argued that the first, middle, and last letters respectively, of the line spelt not "Saram" but "Saradam" which meant Derision. The point in the criticism was that the last letter M could not be taken by itself and pronounced, but should be taken with the immediately preceding letter da. This argument developed into a terrific and protracted controversy known as "Sawsathdam Waadaya" in which all the Sinhalese scholars of the day took part. But no definite decision was reached.

## SNAKE WORSHIP IN INDIA

(Continued from page 8)

### "Naga Pancha" Festival

The "Naga Pancha" festival begins in India with the blowing of the monsoon winds. This is the healthiest period of the year and it is during this season that leaves grow in trees and grass in the fields. During this time the serpents lay their eggs and fill the jungle in plenty. To the Hindus it is the time to offer their prayers to the Snake God and, in return implore him to bring prosperity and happiness to mankind. Pilgrims come from afar to the temples to worship the snake god. After worship they go round the "kovil" five times with their hands clasped together as a mark of respect. Up to this day the custom is observed.

### The Origin

The origin of this worship is attributed by some to Ariyans who migrated from the plains of Pamir and settled in India. Whether it is true or not it certainly is a religious custom that appear in the sacred books of the Hindus. Even before the discovery of plane lands near the river Ganges the Hindus believed in the worship of serpents.

During the beginning of the rainy season when the farmers cultivate their fields they often come across

venomous serpents; they sometimes die of snake bites but, still they dare not kill because of their unshaken belief that killing a snake is a mortal sin. It is taught in their scriptures that to take away the life of a snake is to destroy one's own god. Thus it so happens owing to the abundance of snakes that inhabit the fields farmers do not reap the harvest for fear of being bitten by them. Consequently many a poor farmer has to face great loss.

### The Festive Season

Still when the festive season comes around it is celebrated on grand scale. One of the special items in the itineracy being the offering of milk, fruits and flowers to the snakes. These offerings are generally kept near holes where snakes are supposed to dwell in the early hours of the morning. At mid-night the older people approach the place to ascertain whether the snakes have accepted the offerings by eating them. If so it is their belief that the year will be a happy and prosperous one. But, alas, if the offerings remain unaccepted some wrong has been done to the Snake God!



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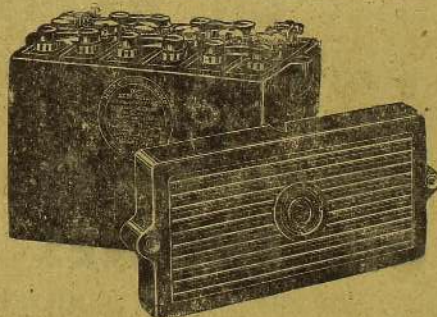
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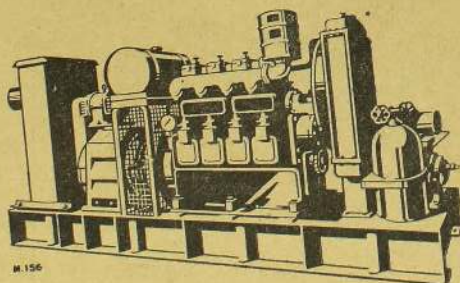
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# A SINHALESE KING'S QUAINT FAD White Man's Tree At Cottiyar

A PECULIAR fascination to capture white men and expose them to the gaze of the public happened to exercise the minds of some of the Sinhalese kings of old. Prompted by a thorough dislike to all foreigners, particularly Europeans whether they be Portuguese, Dutch or English, King Raja Sinha captured a Captain and crew of an ill-fated vessel which arrived in Cottiyar in the Eastern Province. Robert Knox, his son, and a crew of sixteen were the victims of this monarch's fascination. They remained in captivity for twenty years during which period Robert Knox died. The prisoners were permitted to go about the country, acquire land and build houses, but a strict watch was kept against any attempt at escape. The maritime provinces were however under the control of the Dutch at the time, and it was through the Dutch Governor Ricklof Van Goens, that Knox (Junior) escaped and published an interesting narrative of his life in Ceylon.

To the south of Trincomalee harbour there is a very large bay almost as landlocked as the harbour itself. In the days of sailing ships and especially in early times when Ceylon was the great emporium of the Eastern world Cottiyar bay as this neighbour of Trincomalee is called was a place of great commercial activity and of immense importance. At the present time the attraction to visitors to this bay is the spot where Robert Knox was captured and kept a prisoner for twenty years! The spot where the capture took place is marked by a stone slab erected against the gnarled trunk of a magnificent old tamarind tree which bears the following inscription:—

This is the White Man's Tree  
under which Robert Knox was  
captured A.D. 1659.

The capture of Englishmen who entered this bay in their ships to trade appears to have had a fascination for King Raja Sinha who had at one time no fewer than twenty, whom he allowed to live in and around Kandy under strict guard. Robert Knox arrived in the ship "Ann" of which his father was the Captain with a crew of sixteen. The ship sailed from England on 21st July, 1659, on that fatal voyage the first port of destination being Gumbroom (Bandarabass in the Persian Gulf). The next port was Mausallapatam which was reached on 19th November, and when the "Ann" was dismantled in a severe cyclone in the Indian Ocean in order to get a new mast she proceeded to Cottiyar, as South India is a treeless country. Arrived at Cottiyar the Captain and crew were captured and held in bondage for twenty years, during which period, the Captain died at the age of 55. These Englishmen were not ill-treated. They bore their exile courageously. There was no impudence to account for their falling into the hands of the Sinhalese. The causes of their detention are detailed by an Englishman of that period as follows:—

- (1) A quaint whim of King Raja Sinha to make a sort of menagerie of European captives;
- (2) the jealousy of the Dutch at the possibility of English intervention;
- (3) the disinclination of the captives themselves to make a determined effort to escape.

## Knox at Eladetta

From Cottiyar the captives were taken to Kandy, the exact spot where they built houses to live in was Eladetta a village quite near the Embekke Devale. Most of the cap-

tives resigned themselves and found wives amongst the Sinhalese women and settled down to native life and customs and never left the Island, and took a remarkably interest in all the events of life around them, but Knox never lost hope of escape. He acquired a piece of land and built a small cottage which he shared with three others Roger Gold, Ralph Knight and Stephen Rutland. The land around the cottage was planted up. In the book in which he wrote his life and adventures "An historical relation of the Island of Ceylon" he says:

By B. R. J. O.

"All grew and prospered and yielded me great plenty and good increase, sufficient both for me and those that dwelt with me." Referring to the situation of the land he says:

"The place also liked me wondrous well, it being a point of land standing in a corn field so that the corn fields were on three sides of it and just before my door a little corn ground belonging thereto and very well watered. In the ground besides eight coker-nut trees there were all sorts of fruit trees the country afforded."

There is now no trace of the humble dwelling but the site is still as described in his narrative. The plot of land adjoins the present residence of the Diwa Nilame, within a few yards of which is the historic spot where Knox's cottage stood.

## Escape of Knox

Eladetta is a village in Medapattu, Uda Nuwara. The land Knox purchased and on which he built his cottage, cost him the equivalent of five rix dollars. The transaction being on terms written of palm leaf and witnessed by seven or eight men. In the year 1672 his companions were reduced to two (himself and another). They bred goats, hogs and poultry and continued to live there for six years at the end of which period Knox tired of captivity made his escape.

According to his narrative on the 2nd September, 1678, "furnished with such as we could carry with safety and secrecy—knives and small axes—and several sets of wares to sell, they contrived to travel, the moon being 27 days old, leaving an old man at home, whom I had hired to look after my house and goats. We went down the hill which had no watcher."

And so Knox left Eladetta forever. After a perilous journey Robert Knox and his companion walked through uninhabited woods and eventually reached Colombo where resided the Dutch Governor Ricklof Van Goens who welcomed him and helped him to sail home to England, his companion having died before reaching Colombo.

In his diary the following entries are noted:—

1670, October 24, John Loveland my companion died.

1679, Sept. 22, I set out of my house in order to make escape.

12th Oct. I entered the uninhabited woods and on the 18th ditto I arrived at Arippe (Arippe) where the Dutch were.

19th Oct. I came to Mannar and 2nd Nov. I departed thence by sea to Colombo and on 4th Nov. I arrived there and on 24th Nov. I sailed thence to Batavia, in the ship "Middlebug" and arrived there 5th January.

On 4th February, I came from Batavia to Bantan and on 24th February, 1680, I sailed for England, the first place I landed was Erith. In conclusion Knox adds "The 'Ann' sailed on 21st January, 1658. On that fatal voyage I lost my father and myself and the prime of my time for business and preferment for 23 years till A.D. 1680."



## Books &amp; Authors

# SHORT STORIES OF O'HENRY

I HAVE never been able to resist reading any story by O. Henry which is the name under which this author desired to hide his identity. The real name has very little significance, and it is his work that is a mine of incalculable delight. O. Henry was a man who had seen the worst side of life. He was an adventurer with a conscience. He worked for some time in a bank. It was not an honest bank. There were any number of men in it at the top who were swindlers and cheats. They were not above the most detectable practices, but what is much worse they were quite prepared to allow the smaller men to suffer for their delinquencies. This is the incredible position and one which makes difficult reading. For it was known that these men were utterly unscrupulous. On one occasion there was a shortage of 200 dollars. O. Henry worked at the figures in his books and the money could not be traced. The books were all correct. When the situation was becoming common talk in the office one of the bosses quite coolly remarked that he had taken the money from the petty cash.

This callous confession must have made it quite clear to O. Henry that he was in a situation of great risk. But when a man is dependent on his salary, he goes on in the expectation that things will turn out well. In his case, the most untoward turn of events took place. The bank could not run on these frauds forever. Investigations were made. O. Henry was able to show his innocence, and he came over from the provinces to New York to set up as a writer, and take his chance of becoming a celebrity.

It was then that fate struck its very hardest blow. He was summoned to appear before the law and account for several sums of money in the provincial court of the town where the frauds were alleged to have been committed. One of the items consisted of a fraud which occurred long after he had left the service of the bank. He was believed subsequently to be innocent by one of the judges who sentenced him but he also said that he did not have sufficient facts to exonerate O. Henry. The unfortunate aspirant to literary fame was convicted. He was then thirty-six. He served a sentence of four years' imprisonment. It was a time of terrible suffering. He did not refer to this unmerited suffering because he had grown into a taciturn man who longed to have his own company, and was only absorbed in his work.

One can understand this sensitiveness. When he met people he was kind and genial but no one was allowed to talk of his past. O. Henry neither asked questions of any man, nor did he answer any query about himself. He was allowed to keep his seal of silence unbroken. But independent investigation, when he had

become famous, made people fully aware that he was an utterly innocent man suffering for the sins of others. It was a tragedy too deep for tears.

What has all this to do with his genius? I think it had a direct bearing upon his writing. No one can read a short story by O. Henry without feeling his love for down-and-out humanity. In a few queer words sometimes, O. Henry brings out extraordinary traits in human beings who are regarded as the waifs and strays and the flotsam and jetsam of humanity. He loved to speak of those to whom life had been a trail, and to whom was awarded not the flowers and bouquets but only the mud and the brickbats. There is a great difference in the writing of those authors who go to characters in the world of the submerged men and women merely because they find in that level of humanity something more picturesque and vivid than in the drawing-room types of humanity. There is an element of unreality and artificiality in the treatment of such characters. But in O. Henry one feels that here is the type of human being about whom his heart was deeply engaged. He felt their own isolation, the crushing sense of wrong, the injustices they had to put up with from day to day, the need for them to sharpen their wits for it was their one means of living, and they were to him also people with generous traits of character in spite of their terrible experience of life. The characters of O. Henry are themselves alive with a queer love of humanity. They are interested in each other. One feels that one would like to meet these men who are not lovely any ordinary standard but who have a quality nevertheless which makes them companionable.

The stories have all queer twists at the end. Nothing can make O. Henry refrain from these amazing finales. For example, there is the hobo who prefers petty pilfering to having to do an honest day's work. The winter has come and whatever he earns dishonestly will not be enough to keep him in comfort at least as regards warmth to his body. He thinks it is time for him to commit some felony and go to prison where in the winter he can take a long rest. He tries every ruse in order to be taken before a magistrate for some forlorn act. He breaks a window but no one will believe that he has done it. He accosts a lady who he thinks will complain about his conduct. But she merely smiles back. Having failed everywhere he decides to go straight. He hears the playing of the organ and the singing of hymns in a church, outside which he loiters. Tears stream down his eyes as he remembers his happy childhood. One thinks that he is going to change. But this does not happen. A heavy hand is laid upon his shoulders. It is the hand of the law. He is a dangerous type in the eyes of the policeman. He is carried away protesting to be charged and sent to jail. This is typically O. Henryesque in its ending. Who would not like to read such stories?

Literary Article

By Quintus Delilkhan

## THIS WAY COMMUNIST SILENCE ?

(Continued from page 6)

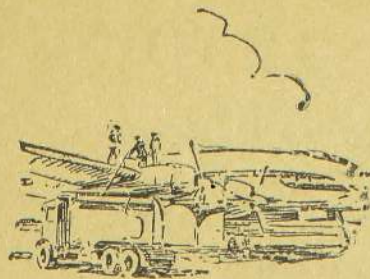
because no one cares to express their opinions. No—it's not that, if these people are given a chance to express their ideas they will have to face the mysterious problem of its Government being overthrown. It is merely slavery where the critics are rendered speechless under Dictatorship.

The workers of Russia today look upon machines not as a cause of unemployment but as the liberator of mankind. Political freedom in our sense of the word is unknown to the

Russians. Children are educated by the State until they are 17, and on passing the 17th year they are forced to serve in public life.

As long as the Dictatorship of the Proletariat employs terroristic and tyrannical methods we shall continue to deplore the fact and denounce the methods. Nevertheless the fact remains that Russia is presenting to the world the greatest social experiment in history. She believes that her way is right and she has a tremendous determination to prove it.

Gamani Jayawardena,  
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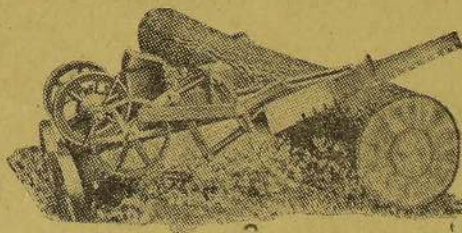
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