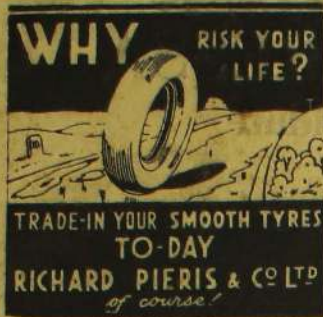


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FINANCE MINISTER INAUGURATES STUDY CLASSES

New Youth League Venture Has Good Beginning

THE Hon. Mr. J. R. Jayewardene, Minister of Finance, inaugurated the series of group discussions at the Headquarters of the U.N.P. Youth League on Monday evening, discussions calculated to give members of the Youth League the opportunity of free and frank discussion of Government policy with Ministers.

These discussions are intended to give each member a thorough understanding of why he is a member of the United National Party and be prepared to vigorously meet the intellectual challenge of Marxism.

Mr. Ananda Tissa de Alwis presided and the hall was packed with members who were inspired by real enthusiasm and made the best use of the opportunity offered of asking questions, and receiving the relevant answers given in clear, simple terms which were much appreciated. They expressed a desire to hear the Minister on the Swabasha question and the switch-over from English into Sinhalese and Tamils as the official language of administration.

Mr. Jayewardene traced the history of the movement in regard to the question of the adoption of national languages which goes back to 1936 when Mr. G. K. W. Perera

The next group discussion will be held on Monday, the 18th instant, when the Minister of Finance will speak on the Monetary Policy of Government: (1) the Budget; (2) Federal Bank; (3) Dollars; (4) Sterling; (5) Fiscal Policy; (6) Taxation; and (7) Dispersal of Revenue.

brought up a motion in the State Council that the official language should be the national languages and Mr. Philip Gunawardene was responsible for another motion requiring that the national languages should be the media in Police Court proceedings. The next step was the appointment of a Select Committee consisting of the Legal Secretary, Mr. C. W. W. Kannangara, Mr. T. B. Jayah, Mr. S. Natesan, Mr. A. Ratnayake and himself (the Speaker). The Committee received representations from several quarters and a few members proceeded to India and obtained first-hand information of the use of the national languages in some of the Indian States. The question of the implementation of the Government's decision was divided into two parts, namely, the media of instruction and the media for administration.

A Commission was eventually appointed by the Governor-General, consisting of Sir Arthur Wijewardene, retired Chief Justice, Mr. P. C. Villavarayan and Mr. Julius de Lanerolle. The fundamental recommendations of the early Committee were: (1) Ten years hence from 1st July, 1957, English shall cease to be the language of administration and Sinhalese and Tamil shall take its place; (2) A Committee of enquiry be appointed at the close of the year 1951 to renew the progress made and make recommendations for the fuller use of the national languages in the future. The recently appointed Commission had submitted two reports (interim) so far and the proposed change-over must be necessarily be gradual. It was decided that the mother-tongue should be compulsory in all schools and English should be also



Mr. J. R. Jayewardene

(Continued on page 2)

POLITICAL SCANDAL AT 'VARSITY

Trotskyite Plot Unearthed

(By Our University Corr.)

ARE you an undergraduate?

There is free liquor for you at a certain Colpetty Restaurant. Then you will be accompanied for a "feed" to a certain nearby Cafeteria, and end up in a cinema hall. This is the novel technique introduced to herald the annual University Union Society Elections. Its author is a certain presidential candidate who is a mere political pawn of the Trotskyite party bosses, who delight in having their nominee in this key post. But this indulgence cannot be justified on the revolutionary text. Perhaps he steps a bit backwards than his comrades and draws this inspiration from Czarist Russia.

Trotskyist Party bosses have proclaimed to the world that the University is all theirs. They claim that the University is their intellectual centre. I investigated the veracity of this assertion and am fully convinced that this is a diabolical lie. Except for a few, a mere handful of the intellectual inferiority complexed ones who claim they are Trotskyites, the majority have a sober political outlook with an individual point of view of their own. This was clearly obvious when sometime ago the President attempted in a dictatorial and arbitrary manner to introduce a motion regarding 'foreign traditions'. The violent opposition that

he had to face is a clear indication that the majority of undergraduates do not want to be dictated to either by a President, be he Trotskyite or otherwise or any political bosses. In the Varsity the political affinities of some Union office holders do not reflect undergraduate opinion.

The curious reader would wonder how the unpopular Trotskyite element obtained much coveted union office. The explanation is simple. Their 'Modus Operandi' is to masquerade as a person of "independent" opinion and only when they are in office it becomes evident that they are not independent political entities. This is so characteristic of any Trotskyite, they do not have the courage of their convictions.

Thus they adopt this ruse to deceive an essentially honest body of undergraduates. Once they have been elected by the unwary undergrads as their representatives their main function becomes the execution of commands of their party bosses in the Varsity and outside. This wretched state of affairs have long been endured by the undergraduates and now there is a strong popular reaction in the Varsity against the Trotskyites and their fellow travellers.

This traditional subterfuge has been resorted to once again. The Trotskyist nominee for president masquerades as an independent.

(Continued on page 4)

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PARTY SOLIDARITY IN AKURESSA

Mr. J. S. de Silva Nominated Candidate

PARTY solidarity was achieved at Akuressa last week-end when Sir John Kotelawala and Sir Ukwatte Jayasundera visited the area and had "on the spot" conference with nearly six hundred leading residents.

Sir John explained that in the past the U.N.P. had lost owing to the lack of unanimity in the choice of the Party's candidate. Many of the Leftist victories had not been straightforward victories of public opinion but had been caused by the

division of strength among the different Party men.

One of the difficulties of the Party had been that several of its distinguished members had felt that each could win and had come forward at the same time for the same seat. Obviously such division of votes and capacity to organise necessarily ended in defeat. On this occasion he impressed on the gathering that the country had changed for the better in the last few years and come to realise that Party must always be

placed over persons.

Names of three candidates were suggested and once again Sir John appealed for an agreed friendly decision. The response was immediate and two of the candidates rose amidst applause and declared their decision to stand out in favour of Mr. J. S. de Silva.

Sir John said that he would report the glad tidings from the South to the Party leaders and that Mr. J. S. de Silva would be nominated for

the Akuressa By-election.

Hopes ran high in the Southern Province of assured victory for the Party in its trial of strength with the Communist Party. It is understood that Dr. S. A. Wickremasinghe who had declared that any seat in the Southern Province was his for the asking even for a little puppy from the Wickremasinghe dispensary was put forward as a candidate is now thinking better of his bragadocio, and the solidarity at Akuressa has changed the Doctor's mind.

DEVELOPMENT OF CO-OP EDUCATION IN CEYLON

THE Report on a Co-operative Study tour of Europe in 1950 which has been published as a Sessional Paper by the Ministry of Food and Co-operative Undertakings is a comprehensive one and its interest is considered sufficiently wide and general to warrant its publication. The two officers who were sent out on this study tour were instructed to pay special attention to the systems and methods of co-operative education prevailing in European countries, and the report submitted

contains a wide range of information culled by these two officers during a period of six and a half months spent in Britain, Belgium, France, Switzerland, Italy, Denmark, Sweden, Finland and Holland. Except in the case of Britain which served as a base for their itineraries to the Continent, the officers did not stay longer than three weeks or shorter than one week in any one country. The report is in three parts. The first deals with the movement in general in each of the countries visited. The second is an outline of the educational activities carried out by the co-operatives. The third makes a few suggestions for the development of co-operative education in Ceylon.

Some Impressions

The report records some of the impressions created by what these officers had seen and heard about co-operation in Europe and they convey a general idea of the nature and strength of the movements. It is observed that co-operation being a form of economic organization, is intimately related to the economy of the country in which the societies are situated and certain notes on the economic background of each country and certain matters of co-operative interest are included. Attention is drawn to the fact that there is no rich European country with a majority of people in primary production and that there is no European agriculture which consists only of grain-growing on a few acres of land. Attention is also drawn to the density of population in the countries visited and the proportion of them occupied in primary, secondary and tertiary stages of production. The notes on the economic background convey some idea of the scale of investment per man in the countries concerned and also give an indication of the general level of technological development and the volume of purchasing power with the people.

Educational Process

Education it is stated, was listed among the objectives of the Co-operative Movement long before the birth of the British Civil Service. The reference is to conventional education and education to manage the shop in a world where the working classes had very limited facilities for having any education at all! Co-operative education is generally recognised as distinct from publicity (to boost sales, which concerns itself with goods) or propaganda—to inspire belief and to propagate ideas and doctrines. Co-operative education aims at the deepest and in most formation, of men. In fact, co-

operative education is the making of good co-operators. The essential educational problem is above all to form men. In the words of Mr. Barber of the International Co-operative School, "the characteristic of the co-operator is that he combines individualism and altruism, a strenuous personal life and a social life full of the sense of solidarity that he likes to act independently but he knows how to bring his action into harmony with that of his neighbour. In short, it is that self-help and mutual aid are not for him incompatible terms". The suggestions made in regard to countries like Ceylon which are in the throes of a belated transition from the mediaeval to the modern in production, are to accept the choice, either to allow a disintegrating peasantry to be absorbed as labourers by an expanding and largely foreign capitalism or to reconstitute social and economic life in the villages on a co-operative basis. Progress involves the disuse of certain traditional capital instruments and skills. New technology and methods have to be introduced in order to reap a higher output for a day's output of human energy. But most of the new technology and skills can be introduced only through relatively large producing units involving an element of capital intensification. Among such units obviously Co-operative Societies and Producer Co-partnership Organizations are the most desirable. It might be argued that the workers must have a high morale for successful co-operative co-partnership production. But then, the presence of a fairly high morale is a sine qua non of any co-operative undertaking. The Producers' Co-operatives of Britain and France, the Report states, have proved that the worker can own his factory and run it democratically. Therein lies the virtue of successful co-operative education.

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(Continued from page 1)

taught, so that each child, Sinhalese or Tamil, will have to learn two languages, the mother-tongue and English. As regards the use of the national languages in the Courts, it might be possible in the minor Courts whenever the Magistrate, the lawyers and the litigants were conversant with the language but it would not be so easy in the Appellate Court, where astute lawyers would discuss for a week over the use of say "must" for "may". It would not be so if the mother-tongue were used. There would be no quibbling with words. The laws which are in English must be translated, some even from Latin and Arabic. This would take time. In the meantime the change-over will take place as the Government has definitely decided to do so. He reminded the audience that for a hundred and fifty years during the Portuguese occupation the people in the maritime districts spoke Portuguese and for a similar period the official language was Dutch, and in 1815 with the British occupation, English became the official language. In the upcountry districts during the reigns of the last four Tamil Kings the official language was Tamil and some of the leading Ministers and officials, signed their names in Tamil. There

were however people who spoke and wrote in Sinhalese, the language of the country, which has a history of several centuries before the Christian era, as could be seen in stone inscriptions in Mihintale during the reign of King Devanampiya Tissa. With the dawn of independence, Ceylon has decided to switch over from English to the national languages as the media of instruction and for administration. The process must, however, be gradual as a glossary of terms had to be prepared and much spade work in the matter of training teachers &c. Then there was the training of stenographers to record proceedings of Parliament before their aspiration could be realised. Ten years would be the period so far determined, but it may be even earlier, one could never say. Government's decision is definite. Several questions prompted by youthful exuberance and eagerness to learn were asked and duly answered.

With a vote of thanks expressed in verse set in prose by a youth leaguer Nimal Rohana, to the Minister and to the Chairman, which was passed with applause, the proceedings terminated.

A fuller report will appear in our next issue.

BIYAR JAYO.

Russia

TRUTH BEHIND DEATH OF PAPASHA

HE was born Meer Genokh Moiseevich Vallakh, the son of a Jewish bank clerk in Polish Russia. On police docket of Czarist Russia and most of the countries of Europe, he was many aliases—Ludwig Nietz, Maxim Harrison, David Mordecai, Felix. To Lenin, Stalin and the other Old Bolsheviks, he was **Papasha** (papa dear), one of the trusted inner circle. The rest of the world got to know him as Maxim Maximovich Litvinoff. For two confusing decades, he was one of Russia's two faces—the false one.

His early years fitted him for the Communist aristocracy—a poor childhood, the Czar's army at 18, underground intrigue with secret printing presses, a term in prison, escape. In exile, Litvinoff became boss of the party's international "transport", which is Communist doubletalk for the smuggling of arms, money and secret communications. "As long as **Papasha** is there", Lenin remarked admiringly one day in 1904, "we shall have transport."

The French deported **Papasha** in 1908, when they caught him passing 500-ruble notes stolen in the bloody Tiflis bank robbery engineered by Joseph Stalin. In England, as gentle, homy Mr. Harrison of Harrington Square, he erected a facade of innocuous jobs (publisher's assistant, bookkeeper, language teacher, corset salesman), took on Western airs and a Western wife. She was Ivy Low, radical daughter of an English writer. He came to admire the works of Henry James, Jane Austen, Beethoven and Bach; he took up contract bridge. But Litvinoff remained Bolshevik to the core—a blunt, opportunistic, skeptical revolutionary, with a keen, mousetrap kind of mind that was wired always to orders from home.

The Waiting Room. After the Revolution, Trotsky made Litvinoff Ambassador to Britain. The British refused to accept him, agreed only grudgingly to deal with him through a Foreign Office clerk. For a while, the two met by a kiosk behind the Foreign Office. But after a few pathetic meetings in the rain, the Foreign Office relented: it allowed Litvinoff inside as far as the waiting room.

When he came to England again, in 1936, Maxim Litvinoff got an audience with the King and all the amenities. **Papasha**—and the Soviet Union—had climbed to respectability. As Deputy Commissar for Foreign Affairs (1920-30) and then as Commissar, Litvinoff had cut through the "barbed-wire fence" which France's Clemenceau had persuaded the West to raise around Russia. He told most of the Western world on the proposition that Communism was able and willing to co-operate with the West.

He constructed a network of treaties between Russia and 14 countries. He negotiated with Roosevelt for U.S. recognition of the Soviet Union in 1933. He got Russia a seat in the League of Nations. There, in passionate, blunt speeches, delivered in an English that was both Cockney and Slavic in accent, he became the apostle of disarmament, of collective security, and of opposition to the Nazis. "Peace is indivisible" was his famous phrase. He was personally liked and respected—a far warmer person than the cunning

Vishinsky or the robot Gromyko—but only the gullible believed that there was a Litvinoff policy that differed from a Stalin policy.

Morning Coat in Mothballs. One day in 1939, the beaming face of Maxim Litvinoff was jerked suddenly from view, and Russia's other face appeared. Litvinoff was replaced as Foreign Minister by Molotov, and 34 months later, Russia and Nazi Germany signed the alliance that pressed the button for World War II. Litvinoff retired into obscurity, was stripped even of his membership on the party's Central Committee "for nonfulfilment of his obligations." But the false face was kept handy. It did reappear briefly during the war, when Russia and the West fought side by side. Litvinoff became Moscow's Ambassador to Washington, but he was not the same man. "He seemed", Harry Hopkins, noted in his diary, "like a morning coat which had been laid away in mothballs . . . [and] had now been brought out, dusted off. . . ."

In 1946 he was again consigned to the shadow. Occasionally he would be seen slouching along a Moscow street, worn and spiritless, careful to turn his face and avoid old Western diplomatic acquaintances. In cold war diplomacy, Maxim Litvinoff was out of season. One day last week, a wasted, tired old man of 75, **Papasha** attained a distinction rare among cast-aside Old Bolsheviks: he died in bed.

His death was front-page news everywhere but in Russia; **Pravda** gave him a skimpy eight inches of type, without picture, on the back page. Only Gromyko and two other underlings from the Foreign Ministry represented the government at the funeral. **Papasha's** Old Bolshevik comrades stayed home.—("Time").

Great Britain

The Flattened Aristocrats

The man who blueprinted the Welfare State, 72-year-old Lord Beveridge, last week surveyed the brave new world of womb-to-tomb security and sadly reported: there has been "too much levelling down."

Addressing himself to "My dear Posterity" in a talk over Britain's B.B.C., Beveridge complained: "The baronial hall with its troops of servants laying coal fires in every room in giving place to rows of council houses each with radiators and a television aerial. . . . It is not possible for anyone, however hard and well he works, to enjoy the kind of income or to make the savings for old age that were easy when I was a young man."

What worried His Lordship most was how to find the "right natural leaders" in what he called an "economically flattened" society. "In the old days," he said, "when individual wealth could pass on to one's children, much of the leadership of the country was determined automatically. Just from where, in our classless collection of men and women, leadership will come. . . . I do not know."

"Somehow", sighed Lord Beveridge (himself the son of an untitled Indian civil servant), "we have to carry on the aristocratic tradition. . . without the aristocrats."—"Time".

NOTICE

MR. M. R. RUPASINGHE, the Hon. Joint Secretary, Wellawatta North U.N.P. Youth League, and the Nominee of the Working Committee of the U.N.P. Youth League, is under treatment by a private doctor at his Colombo residence. As he has been advised a long rest by the doctor he regrets his inability to attend the meetings of the U.N.P. till May, 1952.

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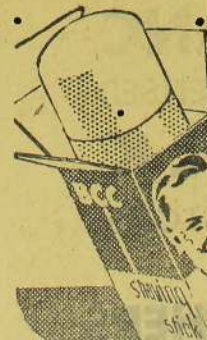
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A NEW SCHOOL OPENED
AT KETAWALA IN
MATALE

A PLEASANT ceremony was performed today by Mr. V. T. Nanayakkara, Member of Parliament, Matale, when he read the Sinhalese Alphabet to 40 odd children who have never gone to a school and whose ages ranged from 4 to 12 years in a corner of his Electorate. Mr. P. B. Ratnayake, Inspector of Schools, Matale, has been very helpful in getting the furniture and a teacher appointed to this school which is just now housed in a small building loaned for the purpose by Mr. U. S. S. Hamid, the owner of Hatamunagala Estate.

There will be over 100 pupils when the school functions. Mr. J. E. Gunasena of Matale promised to give free the books necessary for the first batch of children.

Mr. V. T. Nanayakkara, Member of Parliament, Matale, explained to the parents the difficulties of the Government in giving up-to-date schools to every area. In spite of the fact that one-fifth of the re-

venue is spent on education there are several lakhs of children who are not attending any school. It is the duty of the Government to see the education of these children before they give expensive buildings to places like Kotawala for the reason there is a school though four or five miles away. Therefore he expected the Parent-Teacher Association to put up a semi-permanent building in the Crown land close by and said that he understood that the Department of Education will pay to the Rural Development Society or the Parent-Teacher Association the full cost of such a building after being assessed by the Engineer, School Works.

Hitherto the Rural Development Department paid half the cost of such a building and this step by the Education Department shows the anxiety of the Government to catch up every possible area in the matter of providing education.

The parents and the Head Teacher assured that a building would be put up very soon.

Matale, 23rd January, 1952.

The Nations
TREMORS IN ASIA

THE important jogs and wiggles on the international seismograph last week all indicated new stirrings in Asia.

In Paris, Soviet Foreign Minister Andrei Vishinsky accused the U.S. of preparing "new acts of aggression" against Red China. The U.S., he said, is transporting Chinese Nationalist troops from Formosa to the southern borders of China, and preparing to use its Seventh Fleet for aggression against the Chinese Reds. "These flagrantly illegal acts", cried Vishinsky, "will be declared to be defensive measures against China's aggression whenever events begin to take their course on the southern borders of China, in Siam, Burma and Yunnan Province....."

Vishinsky's words sounded uncomfortably like the noises the Communists made 18 months ago to mask their aggression against South Korea: the Reds characteristically accuse the other side of a crime they themselves are about to commit.

Floundering Truce. Vishinsky's outburst came in the midst of his latest bellicose attempt to show himself a man of peace. He proposed a full-dress meeting of the U.N. Security Council, with Foreign Ministers sitting as delegates, to lessen world tension. First item: the Korean truce, which, he said, is now deadlocked, and "floundering" at Panmunjom.

The other stirrings were closer to the trouble scene. Premier Stalin sent personal greetings to the people of Japan. "The Soviet people," he said, "deeply sympathize with the Japanese people, who are trapped in a serious situation under foreign occupation." There were other tremors in Japan: members of a Soviet trade mission busily conferred with Japanese Parliament members; a Stalin Peace Prize went to a non-Communist Japanese; ten Japanese economists were invited to the forthcoming Communist economic conference in Moscow.

The Grimace. From Communist China came fresh reports of a Red Chinese buildup in the south. The southern city of Nanning is now, thanks to Soviet aid, a big Chinese army base. The Peking government announced that it had completed a rail line south from Nanning to within ten miles of the Indo-Chinese border. Reports from Formosa, not always reliable, said Communist leaders from all Southeast Asia had been summoned to a conference on "the early liberation" of Southeast Asia.

But the sound which jiggled the seismograph most was the voice of Vishinsky. Since a Communist's word can neither be trusted nor disregarded, the West took note of his warnings. Western intelligence recognizes that a full-scale Chinese attack on Indo-China would undo all the success General de Lattre de Tassigny has had there, but it still has no solid evidence that a Chinese invasion is imminent.—"Time".

POLITICAL SCANDAL
AT 'VARSITY

(Continued from page 1)

well-nigh a bourgeoisie. What is characteristic of this Trotskyist is that he is using a 'bourgeoisie capitalist' method in his bid for power. Perhaps for them the end justifies the means. It is very unfortunate that this individual has to resort to the very methods denounced by his political demi-god, Trotsky. Perhaps this is a minor sequence of the usual series of Trotskyite contradictions. Or may be he is trying to counter-balance other shortcomings by a liberal expenditure of 'dough'! But whatever it is any masquerader should realise that the University consists of persons with certain intellectual attainments. They possess brains even if he does not. Though he is presumably attempting to play his deceptive role than ever a Muni did with "an angel on my shoulder". I am certain he has a devil in his heart.

Therefore dear undergrad, if an incongruous specimen with a Trotskyite heart a "petty-bourgeoisie" outlook and "Capitalist" attire offers an 'Ardath' and flourishes a 'Ronson's' you know your man. If you are immediately invited for a "feed" and "hooch", don't get alarmed. This is the new technique of Bribery and Corruption perfected by the Trotskyite political bosses to degenerate the people into surrendering their "birth-right for a mess of pottage". This is their last expedient to buttress their crumbling popularity; the last straw to which the sinking political traitor clings at the hour of crisis after his betrayal of the people! The University has been selected to test this principle. But I can emphatically affirm that the Trotskyite "Filthy Lucre" will not purchase the political independence of the undergrads. The cream of our intelligentsia will not tolerate an enforced political domination in their affairs be it Trotskyite or otherwise.

Wilfred M. Gunasekera on

MAHIYANGANA—THE COURTYARD OF THE WORLD

TO reach Mahiyangana now in process of restoration, thanks to our much-venerated Premier, the Rt. Hon'ble D. S. Senanayake, we must take "the long long trail awinding" through hills and dales of Central Lanka. We leave historic Kandy and speed either along the Hanguanketa Road, or along the Teldeniya Road. Either route is replete with spots of religious as well as of historical interest. Taking the Teldeniya highway, we traverse delightful country, plantations of tea, rubber, cocoa and coconut fly past in quick succession. Interspersed, and soothing to the eyes, are the patches of light-green or golden-yellow fields of waving paddy. These terraced fields are a feature in the Kandyan land. Occasionally we hear the strains of sowing or reaping song; the splash of water as the ploughman works his lonely furrow punctuated by his kind or harsh orders to his lazy buffaloes. Brahmini kites fly overhead, volplaning, banking, etc., the chatter of the bulbul (*Konda-kurulla*) the laughter in unison of the Seven Sister (*Demalichcha*) the golden voice of the Golden Oriole (*Kaha-kurulla*), mimicking cats and birds, as it sallies to and from leafless branches. Reaching Teldeniya you see men, women and children bathing in its placid waters of the Mahaveli Ganga. There is an excellent Rest House here, where you can rest awhile, have short-eats and cool drinks, before you resume your journey to the domains of Lanka's original (now called aboriginal) inhabitants. Teldeniya has lost its terrors. No longer does malaria take such a heavy toll of human life, as it did in years gone by. This town has its quota of Government building, Officers and traders, who are helpful to wayfarers.

Spot Where Sri Wickrema Rajasinha Was Betrayed

We negotiate dangerous hair-pin bends, skirting dangerously—close to yawning precipices. Lorries laden with estates and country produce honk, and rumble past us. Omni-

buses packed with human freight raise clouds of dust and pollute the air with petrol fumes. We pass Urugala, another town that had an Emergency Assistant Government Agent during the War. Hard by is Medamaha Nuvara, the scene of the most poignant and shameful chapter in Lanka's history. Ponder for a while as you pass Medamaha Nuvara on your left. The pillar erected by the late Mr. J. P. Lewis of the Ceylon Civil Service, Government Agent, Kandy, and well-known Antiquarian, is clearly visible from the road. It marks the spot where Lanka lost its independence of over 2,000 years duration. Here it was that the last King of Kandy, one of the best monarchs that ever graced the Sinhala Throne, was shamefully betrayed, reviled, spat upon, tied and delivered to the British by his Nobles, who were the real tyrants of Lanka. He has hitherto been depicted to us as a bloodthirsty monster, which he was not. In human history all the world over, if a king showed sympathy for the common people, the nobles and 'high-ups' always conspired and secured his downfall, by fair means or foul. Sri Wickrema's case was one of those, not a solitary instance. Sri Wickrema was an Aryan Prince, a lover of the Fine Arts, a musician, and expert gardener, an architect, and one who fought for the common man against the tyrannical Chiefs.

Cradle of Lanka's Civilization?

Leaving Urugala, we speed on to Madugoda through the semi-wet zone. We cross the Mahaveli Ganga with ease, and enter Bintenna, the haunt of the original inhabitants of Lanka, who fled to the wilderness before Aryan Sinhala invaders. In the days of the mighty Pharaohs of Misara Desa (Egypt). The cradle of Lanka's civilization may be said to be here. In place of the old city there has arisen an Alut-Nuvara (New City). Recorded history, and ancient tale together combine in making Bintenna (Earth's raised spot), one of the ultra-fascinating places in Lanka. An inexplicable air of mystery broods over this arid country, this forest waste. Here broods the soul of a people, the soul

of a long dead race, the soul of a long lost civilization, the living soul of Buddhism.

Mahayangana or Mahiyangana means "The Courtyard of the World", a totally appropriate appellation. Here stood the oldest known city next to Sri Lankapura. The Sun and Moon have seen its grandeur and decline. Those two celestial orbs saw Lord Buddha at the Full Moon of the constellation "Phussa". The Mahavamsa says that the Lord:

"Himself set forth for the Isle of Lanka to win Lanka for the Faith. . . . In the midst of Lanka on the fair river bank, in the delightful Mahanaga Garden, three yojanas long and a yojana wide, the meeting-place of the Yakkhas, there was a great gathering of the Yakkhas dwelling in the Island. To this great gathering of the Yakkhas went the Blessed One, and there, in the midst of this assembly, hovering in the air over their heads, at the place of the Mahiyangana Thupa, He struck terror to their hearts by rain, storm, darkness, and so forth. . . ."

So, Lord Buddha's visit was heralded by supernatural celestial manifestations, just as His death, and the death of Christ, and more recently, the death of Mahatma Gandhi; cast a gloom over the heavens, the thunder rolled, and the heavens wept. The deaths of Lord Buddha and Jesus saw comets, earthquakes, darkening of the sun, etc.

"When beggars die, there are no comets seen,

The Heavens themselves blaze forth the death of Princes."

A twin-headed comet adorned our Western sky a few weeks before Gandhiji was assassinated in 1948. There are many things in Heaven and Earth which we are yet unable to unravel.

Here at Mahiyangana, at the very spot sanctified by the Lord (where he sat), was erected by Maha Sumanas, the Chief of the Devas of the Sumanakitta (*Samanta Kuta*) mountain, the first Mahiyangana Dagaba. In the fourth century Before Christ; Prince Uddachulabhaya,

who was the younger brother of King Devanampiya Tissa, "discovering this Dagaba, constructed another encasing it, 30 cubits in height." In the 2nd century B.C. and about the middle of it, King Dutugemunu resided here during his wars with the Tamils. That valiant King "constructed a Dagaba, encasing that one (i.e. Prince Uddha Chulabhaya's), 80 cubits in height."

In the third century of the Christian era King Voralissa repaired "the Chatta" (parasol or umbrella over the dagaba's pinnacle). Eleven years after the birth of Christ, King Vijaya Bahu I. repaired this Stupa. When the Portuguese vandals were devastating the Western seaboard in the 15th century, King Parakrama Bahu VI of Kotte, put a new coat of plaster on this bell-shaped edifice. In the year 1602 the famous Dutch Admiral Jori van Spilbergen en route to the Court of King Vimala Dharma Surya at Kandy, halted at Mahiyangana. In his diary the Admiral says:

"This town of Vitana is situated on the river Trinquamala, where are made fine galleys, and champans for the King of Kandy's service; it is situated 9 miles from the sea, and by land from Mahacalo (i.e. Batticaloa), one and twenty miles Sinhalese, which is 2 German miles, and 9 miles from Kandy. In the town of Vitana there is a great Pagoda; the base in circumference a 130 paces (it is) very handsome and high, all white and gilt above in the manner of a pyramid; but from below ascending oval-wise up to a four-cornered point (i.e. Hatares Kotuva)."

In the 17th century King Senarat took the sacred Tooth Relic and His Majesty's treasures to Mahiyangana. It was during his sojourn that his Queen gave birth to the great King Raja Sinha II (whose death in 1687 was heralded by a flaming comet). Tradition identifies this place with the modern hamlet of Villopitiya (Velalipitiya).

In A.D. 1747 the Priest-Elder Upali and the Royal Messenger sent by King Dhain of Siam, accompanied by King Kirti Sri Rajasinha's envoys visited Mahiyangana. Besides the Dagaba, there is a temple, the Maha Saman Devale, also many ruins of edifices that once reared their heads proudly to the sky. Four miles from Mahiyangana is the large inland lake Sorabora Weva immortalised by the Vedda verse:—


"On that shore of Sorabora weva the Veddahs be;
On this shore of Sorabora weva the Veddahs be;
On both shores of sorabora weva the Veddahs be;
Will they grant lotus pods to thee and me?
At Sorabora weva the lotus blossoms blow,
To gather them pass women to and fro;
All blackened and whitened the rice they bestow,
But, alas, where's the meat that with it should go?"

Mahiyangana is said to be one of the most Sacred of the sixteen Sacred Places of Ceylon."

Period of Decline

The decline of Mahiyangana started with the arrival of the Portuguese vandal, who had no respect whatsoever for the religious edifices other than those of his own Faith. Joao Rodrigues de Saa Menezes calls Mahiyangana the Maritime Fortress of the King of Kandy. The British completed the destruction of this Sacred edifice after the Uva Rebellion of Keppitipola Maha Disava, when the British soldiery spared neither temple, nor dagaba villages, cattle and their owners. European invaders was directly and indirectly responsible for Mahiyangana's falling on evil days. Apart from wilful damage by iconoclastic Europeans our King's primary concern was how to repel the Parangi (foreigners), or keep them at bay. Naturally, with this preoccupation, neither sovereign, nor ministers could devote any time to the maintenance of religious buildings and Sacred Topes.

(Continued on page 8)



Ministers to Comfort.

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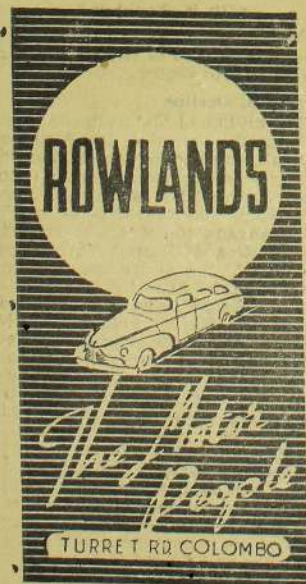
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Friday, February 15, 1952

THE PASSING OF A GOOD KING

THE free world today mourns the passing of a good and courageous King. The news of the death of his late Majesty King George VI last week was received in Colombo on Wednesday evening just after this journal had gone to press with an editorial in which we offered a hearty welcome to the Princess and her husband on their first visit to our Island home. A cruel fate has made it necessary for us to change our greetings to condolences. To the young Queen, called on so suddenly and in such tragic circumstances to shoulder the heavy responsibilities of her exalted office, we tender our humble duty, sincere sympathy and all good wishes for a long and happy reign. She has been groomed to play her part as a constitutional monarch and, as she herself declared in a memorable broadcast on her 21st birthday, she has already dedicated herself to the service of her peoples.

To us in Ceylon her accession as Sovereign has a deeper significance than before. For she is today our Queen by virtue of a Proclamation signed by the elected representatives of the people. No Instrument under the Great Seal, no fiat from Whitehall made the "High and Mighty Princess Elizabeth" the Queen of Lanka. As a free self-governing unit of the Commonwealth of which she is the titular head, Ceylon salutes the new Queen.

It is symptomatic of the mentality of those who believe in the Marxist creed that the representatives of their faction who have sworn allegiance to Her Majesty should have chosen to strike the only discordant note when our Prime Minister moved the Address of sympathy in the House in a speech which will long be remembered for its touching simplicity. The Opposition Leader thought it fit even on that solemn occasion to dissociate himself and his followers from the sentiments which, we make bold to say, represents the views of 99 per cent. of the people of this country. In town and village, in factories and the fields every citizen of Lanka bowed his or her head in sorrow when they heard of the death of the King. Their hearts went out in sympathy for the widowed Queen, for the Princess who had succeeded to the Throne and to the other members of the family who had suffered a grievous and irreparable loss. They thought of them not as a remote group whose station in life put them beyond the reach of the Common Man but rather as fellow human beings who had lost one who was very near and dear to them. But the Marxists chose to ignore all this and, on the score of not being consulted with regard to the wording of the Address, refrained from associating themselves with the expression of sympathy which the House on behalf of the whole country, tendered the new Queen and her bereaved mother. Those who put them into the seats of office would do well to remember the disservice their representatives have done them by this action which every right-thinking man and woman of Ceylon will condemn in unmistakable terms.

Paradise In Peril The Fight of Capital

By A. S. Morrison

WHILE unscrupulous politicians wrangle and attempt to rise to power by rousing religious fanaticism and bamboozing the masses with promises of prosperity and plenty which they cannot possibly fulfil, foreign capital, which has been poured into this country for the past 150 years to the benefit of its whole population, has, during the past two years, begun to fly away to fertilise the economies of other countries. In the two years, 1950 and 1951, the colossal sum of Rs. 115 millions has left these shores—and the steady drift of wealth away from this country continues unabated. This is a dreadful portent which all real lovers of this country must sit up and take notice of.

Who is responsible for the fact that foreign capital is losing confidence in this country? It would be foolish to blame the Leftists alone for this flight of capital in the past two years. There is not the slightest doubt that the British investors withdrew their capital from Ceylon for two reasons: (1) they were afraid that the dividend-earning capacity

of their investments would be adversely affected by increased taxation and labour legislation, and (2) they were tempted to sell out their holdings here by the unprecedentedly attractive prices they received for them. Therefore, it was not merely fear of the extreme political parties in Ceylon which drove this capital out, though at the back of their minds there is that fear.

But what of the future? Are conditions today attractive to foreign capital? Perhaps not. The defection of Mr. S. W. R. D. Bandaranaike from the U.N.P. and the weird and vacillating course he has followed since then, coupled with the Confiscatory Programmes of the Leftists, are not conducive to the attraction of capital from abroad, while there is grave danger lest the foreign capital still remaining in this country should take fright and fly away.

What is one to think of the mad doctrinaires who glibly talk of confiscating all landed property over 250 acres in extent, thus throwing out of gear the great plantation economy carefully built up over the past one hundred years? Do those gentlemen care a tinker's damn if, as the consequence of their threat, the precipitate flight of foreign capital from

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BEWARE OF WOLVES IN SHEEP'S CLOTHING

By **Hamilton Abeywickrama**

It was the great Statesman Abraham Lincoln who said 'All the people cannot be deceived all the time'. This stage has been reached. Therefore the game of politics in clever hands amounts to deceit. An examination of the real facts reveal vividly the naked construction of the various Arabian Night stories, invented by a few brains to mislead the people of this country and bring disaster to the social, economic and religious atmosphere. A vital change as some envisage would break the traditional social structure, and bring untold harm to the Peace and Order which prevail in this country today.

To begin with, there is the outdated theory of Marxism, which has brought a magnetic influence on those who are ambitious to climb to the top of the political ladder, failing to do so, in the correct ethical-political manner. The evolutionary structure of this theory is evident from history. It was an inevitable conclusion and hence the credit is shared by many and not by Marx alone as is depicted by writers. Feurbach stated 'That man is the creature of his appetite and not of his mind.' Marx developed this further and presented the materialistic conception of history, which involve the psychic and materialistic factors. As a process of natural history an economic society is envisaged. He compares nature and man to a tool and says that each is the tool of the other. Finally a proletariat offers the solution to all economic evils. Working of this principle is seen in the U.S.S.R. today.

A few intellectuals, seeing that a Dictatorship of their clique can be established in this country, on the pretext of establishing a Dictatorship of the Proletariat, have in vain tried for many years to capture

power. Such absolute power corrupts absolutely. Today in 'Russian Utopia' there is a Dictatorship not of the toiling masses but of the 'Stalin's Junta'. Therefore the economic advantages are for that clique and not for the proletariat, the economic advantages for the majority of the proletariat lie in Emigration to Cold Siberia or in the concentration camps. Thus there is economic and political enslavement of the masses. This is what our intellectuals want, to gain power, and maintain that stranglehold at any cost. Is it for this end that a bloody revolution is necessary? A wrong means to achieve a dictatorship worse than that of Nazism or Fascism under the misnomer 'Dictatorship of the proletariat' is what this clique clamours for. Dr. S. A. Wickramasingha, Dr. N. M. Perera, Dr. Colvin R. de Silva, Mr. Phillip Gunawardena and Mr. Robert Gunawardena are the pioneers of this movement. Today there are many others following their footsteps.

This is an impossible task. According to their Guru 'Religion is the opium of the people', therefore the first step is to disestablish the established religion of this country. Will the people succumb to this? Certainly not. They have enunciated another story to counteract this central idea. 'We are not against any religious beliefs and we strongly advocate religious toleration'. Is this not hypocrisy of first grade? Is this not against the principles of Marxism itself? It is our duty to protect our religions at any cost, against false propaganda. This reminds me of the fox that got the piece of cheese that was in the mouth of a crow by praising the

sweet voice of the crow, by trying to sing the latter dropped the piece of cheese.

When this movement had gathered some strength, it split into the various Sects or Nikayas. Why? Obviously due to the choice of a leader. Today there are nearly half a dozen such groups eg. Nava L.S.S.P., L.S.S.P., B.S.P. (now amalgamated with Nava L.S.S.P.) C.P. etc. More, they are fighting among themselves. It was only the other day that Mr. Phillip Gunawardena, in an address delivered at Law College accused Dr. N. M. Perera, Dr. Colvin R. de Silva, Doric de Zousa, etc. Recently Mr. W. Dahanayaka, a leftist member or more properly a member of the Opposition issued a leaflet in his name against Mr. S. W. R. D. Bandaranaike. He says 'Therefore, I warn

the progressive elements in the country not to be misled by this Glib-Tongued Careerist.' Now this Mr. Bandaranaike, claims to be the upholder of religion and language, and has openly said that he would align his party, S. L. F. P. with any other that was opposed to the U.N.P. How can he fight for religion and Marxism at the same time except for personal glorification? There is thus some contradiction in his policy.

What I can't understand is why there be some hero worship by the ignorant masses for these so called leaders? It is true that they are intelligent, otherwise, how can they deceive the people. But why consider them to be Masters in every field of intellect. Therefore the time has come to challenge their intellect by the educated classes, and not allow them to spread mischievous propaganda in this country.

(Continued on Page 8).

Paradise In Peril

(Continued from page 6)

Ceylon were to gravely affect the capacity of this country to pay its way, to find the money to purchase its food requirements from abroad, and to find the surplus cash with which to buy the capital equipment for new industries, without which its rapidly increasing population must be reduced to utter poverty and despair. No doubt, these are conditions favourable to the outbreak of a bloody revolution—so dear to the hearts of the humanitarians who constitute the leadership of the Leftist parties. They, of course, look forward to Mr. Bandaranaike fanning the flames of revolution with the bellows of religious fanaticism. The great midwife of the Russian revolution was also a great orator and a weak-minded, vacillator. His name was Kerensky. The local Kerensky is also a dithyrambic vacillator, with a similar genius for taking the wrong turning. But here in Ceylon—conditions are not propitious for the emergence of a Kerensky. The moderate political elements are as strong as ever and the masses, especially the rural masses, are sane enough to continue to place their trust in Mr. D. S. Senanayake, whose regime, despite all criticism, has been an undoubtedly progressive one. Can anyone deny that in the past four years Mr. Senanayake has done more for the amelioration of poverty in this country than the Congress Government of India has achieved with much greater resources? Of course, a great deal more remains to be done. But in four years the foundation for a better social order have definitely been laid.

However, the two greatest blots on the record of the U.N.P. are Housing and the Hospital services. But for four years these were in the charge of Mr. Bandaranaike, who left the U.N.P. because, as he said, he was dissatisfied with what the U.N.P. was doing for the masses!

I often hear people, particularly middle-class folks, say that they will vote against the U.N.P. because it had completely neglected the middle-class housing problem. And every time I have to remind these

unthinking critics that the man responsible for the chaotic housing conditions of the middle-classes is Mr. S. W. R. D. Bandaranaike, whose special responsibility this was, for the past four years—and that therefore, instead of voting against the U.N.P., they should really cast all their votes against Mr. Bandaranaike's party candidates.

I have often to point out to these gentlemen of the middle-class that it was Mr. Bandaranaike who bedevilled the housing conditions of the middle-class by exempting all houses of a rental of over Rs. 250 from the operation of the Rent Restriction Act, thus encouraging landlords to build houses for the well-to-do classes.

As to the appalling neglect of the hospital services by Mr. Bandaranaike, that would require a volume to itself.

Now to come back to where I started, namely, the flight of foreign capital, the tremendous digression I indulged in was with a purpose. The purpose was to show what would happen to this country if people failed to put the U.N.P. back in power at the next elections. Can the owner of foreign capital be expected to have confidence in the mad confiscatory schemes of the Leftists and in an ex-Minister who was a dismal failure during the four years he was in charge of housing and hospitals in Independent Ceylon? Without the free flow of capital into this poor country from outside our existing industries will wilt away and it will be impossible to create new industries to provide work for Ceylon's rapidly growing population and to raise the national income. Dollars are being poured into India, a far wealthier country than Ceylon. If Sri Nehru, one of the most fearlessly independent statesmen in Asia, is willing to encourage foreign capital to enter India, would it not be the height of folly for little Ceylon to elect a government of religious fanatics and unscrupulous doctrinaires whose insane schemes can have only one effect—to scare away all foreign investors and reduce this, the most advanced country in Asia, to the condition of a primitive Pacific island.



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Ceylon's Own Sugar Factories Soon

ACCORDING to Dr. C. Van Dillewign, sugar-cane expert of the Food and Agricultural Organisation, one of the specialised agencies of the United Nations Organisation, whose technical assistance was secured by the Minister of Agriculture and Lands, the prospects of establishing a sugar industry in Ceylon are bright. Ceylon has the climate, says the expert, being located within the belt of the earth's surface stretching between 40 degrees N. and 40 degrees S. latitude, right in the centre of the cane-producing countries of the world. It has been found that the soil is just suited for the purpose.

Proposals based on the findings of the expert and the careful surveys and experiments carried on by the Agricultural Department, have been submitted to the Cabinet for the establishment of a Sugar Factory at Polonnaruwa, and have received the approval of the Cabinet. The growing of sugar-cane has been carried out in Ceylon for many centuries but only on a very limited scale, not as a commercial venture. Sugar-cane plantations are found in small patches and gardens in the rural districts. However in a few areas like Baddegama and Nagoda in the Southern Province a European planter did cultivate the cane on a considerable acreage and produced brown sugar, jaggery and molasses. There are said to be still about two or three hundred acres under cane in Nagoda where a few small brown sugar manufacturing plants are in operation. For several years the Department of Agriculture carried out experiments with promising varieties imported from Java and India. The experiments were carried out at Allal and Polonnaruwa and other places. The greatest development however, occurred at Polonnaruwa where about 350 acres are under cultivation. It has been proved that sugar-cane can be grown on a commercial scale in the Dry Zone.

Corporation to Run Factory

The factory it is understood, will be run by a Corporation which will be controlled by the Government. The area to be reserved for the cultivation of cane and the construction of the factory and ancillary buildings is 6,900 acres in the Giritala augmentation scheme, which is about twenty miles from Polonnaruwa. Of this area 4,500 acres in fifty-acre blocks will be allotted by the Ministry of Agriculture and Lands, to suitable private individuals for the purpose of cultivating sugar-cane. The produce of these holdings will be purchased by the factory from the cultivators at prices which will be determined periodically. It is stated that the price of a ton of sugar-cane will vary from Rs. 20 to Rs. 25 and that the average output per acre is expected to be about 30 tons as shown by results obtained at the Agricultural Department Experimental Stations. According to the plan of the Ministry of Industries there will be about 12 other factories established in other places as well. Vayanikulam, Paranthan and Kantalai are some of the centres where new factories will be constructed. Work in the factory near Polonnaruwa is expected to commence shortly and be completed two years hence. The new factories will give employment to over a thousand people. Other byproducts will be power alcohol, jaggery, molasses, food yeast and filter cake.

Dependence on Imports

In pre-war days Java (Indonesia) was the chief supplier followed by

Portuguese East Africa, and Belgium. With the Japanese invasion of Indonesia, the supply ceased and imports came from Mauritius, United Kingdom, Cuba and Peru. In 1948 Ceylon imported from Mauritius 1.4 million cwt. valued at Rs. 30.5 million. In 1949 the quantity was much the same. Thus Ceylon was dependent largely on Mauritius for the supply of sugar, in the post-war years. Apart from these imports large quantities of unrefined sugar consisting mostly of cane jaggery, brown sugar and molasses and corn syrup or liquid glucose were imported. The former two varieties are consumed largely by estate labourers and peasants and for medical purposes of native physicians, while the latter two products are used to a large extent on the brewery and confectionary industries.

The scheme for production of sugar has been initiated, the factories will soon be constructed. It is now left to those entrusted with this management to translate the results of the experiment into field practice and thus save millions of rupees which flow out of the island, and register another notable achievement of the Government.

OMEGA.

BEWARE OF WOLVES IN SHEEP'S CLOTHING

(Continued from page 7)

They speak of distribution of wealth, nationalization, etc. It was disclosed to the public through the "Daily News" that there was a strike in the Estate of Dr. N. M. Perera, Oakfield Estate, Koslande, more than 1,000 acres. Now, there is a persistent rumour that it has been sold at a considerable profit. If so, I hope that that money will be distributed among the tolling masses. Regarding wealth, only Mr. W. Dahanayake is truly following the precepts of Marxism. At Gampaha Parliamentary Bye-Election, and at the U.C. Elections of Dehiwela-Mt. Lavinia, Comrades were contesting each other.

Gradually, people who were ignorant of their covered guilt of innocence have now placed them in their true perspective. It is now time to eradicate this country of the prevalent disease-Marxism. More, the time has come to contradict the false propaganda of those intellectuals. If not not only the present generation but generations to come will suffer.

MAHIYANGANA—COURT- YARD OF THE WORLD

(Continued from page 5)

Restoration Work

It has indeed a very happy thought that prompted the Rt. Hon'ble D. S. Senanayake, to launch the restoration campaign of Mahiyangana in the second year of Lanka's Independence regained. His cutting the first sod at the head of an army of Buddhist devotees, each armed with nothing more than a spade (mamoty) augurs well for Lanka. Mahiyangana saw the birth of Lanka's History. It was its comatose state when the foreigner larded it over man and beast. It covered its face and wept when 15,000 Bintenna inhabitants were slaughtered (most of them valorous Veddah archers) by the British when Kappitipola struck the first blow for Lanka's FREEDOM. Vengeance was wreaked on the guilty and the innocent, children, women, and old men were put to death, rice fields were destroyed, coconut, arecanut, and other trees were cut down, villages were set on fire. With the re-birth of Mahiyangana before the 2,500th Anniversary of Buddhism comes round six years hence, Uva will rise again, and so will Bintenna that fought gallantly under Kappitipola's Lion Standard for Lanka's Freedom in 1818.

C-PLAN INTERNATIONAL EXHIBITION

CONTEMPORARY paintings of many countries will be represented at the C-Plan International Exhibition. The paintings will be on view at the Colombo Art Gallery. This important section—the Cultural Section of the Exhibition has provided a unique opportunity for the first time to view original work from Britain, Canada, India, Pakistan and Indonesia, besides the best work of our local artists. Few people have had the opportunity of visiting the Art Galleries of other countries and to whom this collection from the national collections of the Capitals of Europe and elsewhere will provide not only rare aesthetic experience but will go a long way to benefit students and teachers besides the art connoisseur.

The Exhibition aims at being representative of the various art movements of contemporary times. Some notable exhibits from India include work of the poet Rabindranath Tagore and his brothers, Abanindranath and Gogendra Nath besides his son Rabindra Nath. Pakistan contributes an interesting collection which include characteristic Mogul style from the most prominent painters like Chughlal, well-known Lahore painters, Mohamed Hussein, Z. Abidin, Sapiedina Ahamed representing Muslim art and culture.

Indonesia whose art has not been so familiar to us in Ceylon, provides some extremely interesting and vital collection done by the members of the Indonesian Art Association and the Student Art Movement. Their work is experimental and is greatly influenced by Western technique with leanings towards old Dutch masters. The morals in their National Pavilion also indicates the same trend.

Canada contributes some 15 canvases from the National collec-

tion, Ottawa. This is the first time Canada sent out an original collection to the East.

The United Kingdom's collection reveals a course of contemporary paintings as found in Britain today. They are from the British Council's permanent collection. Although Augustus John is not represented, men like Sickert, and others of the modern group convey the vital progress of British paintings.

Ceylon Section

Ceylon's section is perhaps unique because all groups comprising the Ceylon Society of Art, the '43 Group and the Jatika Kala Peramuna (National Art Front) are fully represented. Most notable among these are the work of Geo. Keyt, Justin Deraniyagala, Harry Peries, J. D. A. Perera, Ivan Peries, Geoff Delany, R. D. Gabriel, Mrs. M. W. M. de Silva, Mrs. Edith Ludowyke, Miss Bertha Jansz, Stanley Abeysinghe, Aubrey Collette, Mudaliyar A. C. G. S. Amarasekera, P. E. P. Deraniyagala, Geo. de Neise.

Some outstanding portraits in the Ceylon Section are those of Mrs. D. S. Senanayake by Mudaliyar Amarasekera, Mrs. Alice Kotelawala and Sir John Kotelawala, by Mrs. M. W. M. de Silva, Rt. Rev. Lakdasa de Mel by Harry Peries, Lord Bertrand Russell by Douglas Amarasekera, Gate-Mudaliyar A. G. Rajapakse by Gate-Mudaliyar Tudor Rajapakse, and Mr. Ralph Deraniyagala by Harry Peries.

This valuable collection would not have been suitably housed but for the completion of the Art Gallery through a generous donation by a well-known philanthropist who shuns publicity. This Cultural Section of the Exhibition has been organised by a Committee appointed by the Commissioner, of some of the best-known artists in this country and the dynamic Secretary Mr. L. F. Goonetilleke, who spared no pains to make this section the best ever shown in any Exhibitions before. It is understood that the historic stone slab with an Arabic inscription which was found in the Naval Yard, Trincomalee, will be included in the collection of archaeological exhibits at the Exhibition.

SENEX.

Dancers of Ceylon

Sesha Palihakkara

By Gwendoline Weerackone

"ORIENTAL dancing, the real artistic culture of mortal and immortal emotion has charmed me since I was a little child", said Sesha Palihakkara, when I had an interview with him to testify his dancing career. Young Palihakkara is no doubt an outstanding and a notable dancer of Ceylon. He has made his way to the hearts of all dance-lovers. Incidentally he has planned a ballet which would take some time to be in progress. He is, I hear, getting ready in connection for the "Colombo Plan Exhibition."

Palihakkara, who portrayed himself as the fair and handsome Rama in "Pageant of Lanka" gave all dance-lovers the model which still lingers among all who saw him.

His eyes steal the show from the moment he steps on stage.

He is also amazingly supple. Someone in an audience once remarked in my hearing, "This dancer can bend any part of his body."

Expression, expression, expression—this is the slogan on which Palihakkara works.

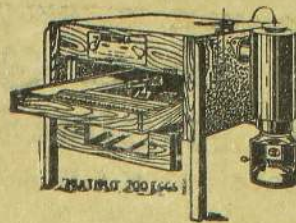
The dances performed by him when he was abroad gave all the opportunities of representing his refreshing and delicate presence to all who were attracted by his emotions, who admired his simplicity against the contrasting colours of his costumes.



Miss Gwendoline Weerackone

Unlike many dancers in Ceylon, young Palihakkara who has just reached his twenties with his gifted and well-featured face who someday would follow the popularity of the "great" Ram Gopal, thinks that the modified costumes and the interpretation of the technique and the real art has changed according to the modern stage, faithfully follows the oriental and the traditional system. There is no doubt that Palihakkara is a well-grounded oriental dancer among the younger set of real techniques who has evoked my admiration to describe him as an "Ajantha fresco of delicate charm who has risen from slow music of the temples to the drum-beats of the still life and out to the wide world."

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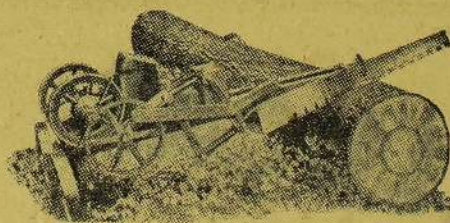
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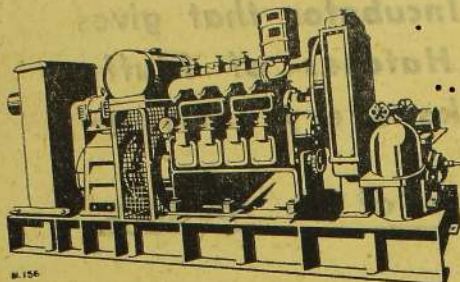
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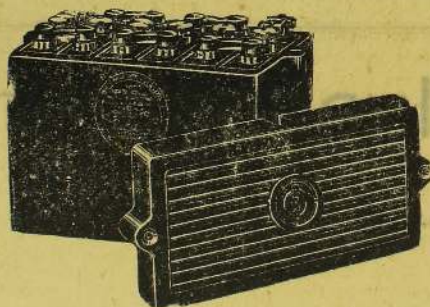
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WHY THE U. N. P. POLICY IS CONSTRUCTIVE

THE general elections are around the corner. The public of Ceylon will soon go to the polls and on the eve of this great event therefore it is very important that we should decide who is to guide the destinies of this country. We should decide now to which party we are to give the mandate in order that they may lead and govern us. It is necessary to weigh in our minds what the various parties in this country stand for, what their political convictions are and what they will do once they gain power. It is not my intention in this effort to analyse the policies of the various parties that prevail in Ceylon, but it is my aim to gauge their beliefs wholly against the background of the policy of the United National Party. It is true that parties like the Communist Party and the L.S.S.P. were born long before the U.N.P. but it is here that we must remember that the duration of existence is not an adequate indication that the people of Ceylon must place in them their confidence and their trust. The problem before us then is whether we are to vote right or whether we are to vote left.

The solution to this simple. We must consider which policy of all these policies will render the maximum benefit to the people of Ceylon. Recently Mr. Anandatisa de Alwis set out through the columns of this journal to outline the policy and the programme of the U.N.P. It is this exposition of the U.N.P. faith that we must spread and place against the traditions, customs, beliefs and hopes of this country. If the overall picture that will result from it is going to be an unintelligible jig-saw puzzle then we are assured that the U.N.P. policy is a qualified failure. But from the four years of experience of parliamentary democracy it is obvious that this country has progressed in practically every sphere of activity. Armchair critics and revolutionaries will scorn this observation and put forward that hackneyed cliché question of the type "What is this fake independence?" and so on. To them I would reply that the mere mention of this question is a unique revelation of the gross ignorance of the progress Constitutional Reform has made in Ceylon. Is not the progress we have made when the government of Ceylon was conducted by a Governor and an advisory council, when the Governor had the powers of certification and ratification, to the state when we conduct our own affairs by a legislature, executive and judiciary owing allegiance to no foreign power sufficient evidence?

The U.N.P. lives in this condition and the people of Ceylon have placed in them their mutual trust because they realised that what the Soulbury Constitution gave them must be carefully guarded. The party's political convictions and their beliefs are so designed to maintain and to improve further the social, political and economic conditions in this country.

The U.N.P. believes that equality should be maintained for all communities alike. However there is one reservation which controls this factor. It metes out this consideration only to those who call this country their home. This is natural, for it is the citizens of this country whose interests must be safeguarded. It is their welfare which deserve priority. We cannot expect the government to regard this country as a lucrative resort for those who wish to make Ceylon their temporary home, for purposes of economic or political benefit which will accrue only to them. The government is the government of this country and it is the citizens of Ceylon they must first

cater for.

Equality is a creed that has absorbed the unanimous approval of every person who holds individuality sacred. We live in a world when ancient conceptions of lord-serf relations have vanished. It is to execute the coup-de-grace to this conception of life that the U.N.P. has included this clause in its policy.

The attitude of the U.N.P. with reference to religion is also noteworthy. Every human being has an unquenchable passion for religion which is his by birthright, and every person is entitled to follow whatever religious faith he considers right. That it is purely a personal matter the U.N.P. realises. They know that to trespass on the religious province of an individual is inhuman. It is not the wish of the U.N.P. to impose on a person any dogma of faith. The democratic instinct of the party prompts them to abstain from such a course for they know that religion and freedom of conscience is a matter of ones own choosing. The party has not discriminated on this issue during the course of their political administration. This therefore is the reason why the U.N.P. veers through a path of impartiality.

It is the essence of democracy to have varied interests whether it be in the matter of religion or whether it be with reference to political, social or economic interests. It is this variation of thought that facilitates the condensation of the democratic ideal. The U.N.P. on the contrary recognises this and remain impartial. They understand that to pursue a definite line of religious action would injure the feelings of this sect or that. To prevent any such ill-feeling therefore the U.N.P. follows a course of impartiality in the matter of religion.

It is the aim of the party to bring about peace and harmony among all communities in Ceylon. It will be accepted that to show fissures and cleavages within the nation is the surest way of inviting a foreign power to rule over us once again. We have just succeeded in throwing off a foreign yoke with the arrogant assurance that we could wield the award of administration efficiently. It is upto us now to do so in the same spirit as we took over the government. The U.N.P. consequently aims at healing the gap that exists between communities. It is not as Sinhalese, Tamils, Burghers, Muslims or any other community but as Ceylonese that we should work for the common good. This is the era when national solidarity must be given pride of place. The U.N.P. realises this and their faculty for compromise compels them to heal the differences that exist between the various communities in Ceylon. Communal barriers are impediments to the achievement of complete independence and social progress in Ceylon.

It is in a soil of social turmoil, economic poverty and discontent that Communism creeps in stealthily. The U.N.P. aims at eradicating these evils. Communism has no place in modern society for it is a doctrine that should germinate and die in the Kremlin. It is a doctrine not meant to improve but to exploit. National prosperity is anathema to Communism and the healing of communal differences is one way of achieving this prosperity. Hence the reason why the U.N.P. fosters communal unity.

All I have set before is in relation to citizens of Ceylon. This gives rise to the interesting question as to whom we should normally consider as citizens of Ceylon. It will be remembered that when the U.N.P. took over the Government of Ceylon they were confronted with the problem of nearly 700,000 Indians who lived chiefly on the plantations. On this hypothesis it is beyond doubt that these Indians came out to Ceylon to

(Continued on page 11)

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Books & Authors

By Quintus Delilkhan

NEW LETTERS OF ROBERT BROWNING

THERE is no doubt that the letters of great men usually make good reading. There is no dearth of such literature in English letters. But there is also no doubt that the letters of other people great or small, must contain some very outstanding quality before they can delight the large mass of readers who are used to the excitement of reading good novels. Public taste has weaned itself away from heavy literature. In the last century there was not the same abundance of exciting literature to read as there is in our day. For one thing, we publish on an immense and almost a foolhardy scale. There appears to be no topic that cannot lend itself to bookmaking. There is nothing that the public is interested in deeply or other. Publishers specialize in some types of books, and whilst there is a great variety of books to choose from, it is unfortunate that some classes of literature cannot be read only because the zest for them has gone out of the public mind.

One wonders what reception the new letters of Browning, which have been just published, will receive from this reading public. The old letters of Browning have been before the public for a long time now, but there is ever a veil drawn between Browning and his public. He was more or less a reticent man. He did not like mixing in a large company, and had an immense capacity for minding his own business as a poet. He was pre-eminently happy in love. There is no indication anywhere that Browning went through the ordinary troubles that afflict the lives of most poets. He apparently had enough to live on in comfort or even in meagre comfort which is after all not so bad for poet.

Browning did not perhaps feel the deeps broken up in his soul. He had the vision of the great poet, but his life as a man was touched with an almost oppressive quality of respectability. One could not imagine Browning under any condition as a Bohemian. He would have scorned to let his conduct go out into a threadbare condition. He did not like people who did not possess a supreme discipline. Browning was certainly not by any means a good mixer. He had very little to say about himself because his work was his only interest, and he did not love the adventures of life. It was enough for him that in his quiet and retirement there could be many adventures of the mind. The one great episode of his life was that he married Elizabeth Barrett, and the great sorrow of his life that she died so long before him. It was unique that two such great poets should have linked their lives together, that there should have no mutual jealousy over their achievements. And that they should have had such respect for the talent of each other.

This is especially so, as in their day it was evident that the public thought Elizabeth Barrett Browning a greater poet than her husband. This is no longer the judgment of those entitled to state their opinion authoritatively. But then Browning had the humiliation of knowing that he received much smaller royalties than his wife. To a man of his proud temperament this must have been a situation in actual life not easy to endure. When Kenyon left the large fortune of £11,000/- to the Brownings their position was lifted to a high degree of economic security. But then, the habit of Brown-

ings, that he should let the world very much alone had already grown upon him. He was not a gregarious person, and there is no colour or vivid life in his letters. He was sober, respectable, a man of iron discipline, a great lover but a man who did not in personal contact answer to the world's idea of what a poet should be. His circle of friends thought him very conventional. Browning could not unbend. One other devastating reason for this state of affairs was, I think, that Browning did not have any marked sense of humour. There was passion and vision, but there was no capacity for quaking laughter.

This is the reason why the letters of Browning do not make good reading, as far as the public is concerned. The specialist in Browning literature will welcome every scrap they could find of the poetry of the poet. But the circle of those who would welcome these new letters is small. Browning was very finicky about the small matters of life. He has mostly to write to his publishers and they had business dealings which do not enter deeply into the substance of a poet's life but only of his financial affairs. Browning could be bitter, but he could not unbend. And so there is every possibility that these letters will be for the delight of only a charmed circle which can be pleased with anything which bears the name of Browning. There is nothing which can suggest an enduring type of literature in these letters of the poet.

WHY THE U. N. P.

(Continued from page 10)

earn their livelihood and it is for this explicit purpose that they came out here. They arrived in Ceylon for no altruistic motive and it was hardly fair by those who were authentic citizens of Ceylon to "invade" this place in order that they may tide over some difficulty which was peculiarly their own.

While the U.N.P. was willing to appreciate the services they rendered, they were unwilling to get accustomed to the idea of their inability to contribute wholeheartedly on the same pattern as they would serve the country of their birth. The party was fully justified to view it from this angle, as they had the interests of the country at heart. The party believes that the genuine citizens of Ceylon must have their interests protected. These interests therefore must not be undermined by those who come out here for the purpose of tiding over some difficulty or for the accomplishment of some personal motive.

The party cannot expect to obtain the same measure of allegiance that will be given to the country of their birth. Thus the Indian Citizenship Bill which was introduced laid down specifically whom according to its clauses would be considered as a citizen of Ceylon. The policy of the party in this matter was with the avowed intention of, as I said before, protecting the interests of the genuine citizens of Ceylon. We cannot expect the U.N.P. to help those who have come out here for some little reason. The party on the other hand is always willing to help those individuals who wish to make this country their home thus partaking in times of prosperity and adversity alike.

This is the basic policy of the United National Party and we have seen what benefits will be derived from its application to Ceylon. It will be acknowledged that no government is absolutely perfect and that every government has some degree of imperfection. But if it is from the point of view of imperfection that a party is to be judged, then I think that the U.N.P. has the least.



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