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## Finance Minister Inaugurates Lecture Series POLICY ON SWABASHA EXPLAINED

THE history of the movement in regard to the question of the adoption on Swabasha-national languages, was the first subject dealt with by the Hon. Mr. J. R. Jayewardene, Minister of Finance, who inaugurated the series of group discussions, the new venture of the U.N.P. Youth League at the Headquarters of the Youth League last week. These discussions are intended to give each member a thorough understanding of why he is a member of the United National Party and prepare him to vigorously meet the intellectual challenge of Marxism besides giving every member the opportunity of free and frank discussion of Government policy with Ministers.



Mr. J. R. Jayewardene

### Aims and Objects

Mr. Ananda Tissa de Alwis who presided, explained the aims and objects of this study series. In the unavoidable absence of Sir John Kotelawala owing to illness the Minister of Finance had kindly consented to inaugurate the new venture in which Youth Leaguers from all over the Island would be given the opportunity to acquire a sound knowledge of the principles of the Party and be prepared to answer any questions and thus receive the training necessary to qualify them to become the leaders of the future. The present elders had done their share in laying the foundation and obtaining independence and it was up to the youth to carry on the good work in the future. The meetings will be held every Monday evening when they would have the opportunity of meeting the Ministers or their Parliamentary Secretaries and have free talks with them and obtain all the required information.

Mr. Jayewardene thanked the audience for the invitation to address them and expressed his regret for having come late. It was due to the fact that he had to be present at the earlier meetings, of the "Sir Frank Gunasekera Memorial" Committee and also at the Colombo Plan Exhibition Committee meeting. He had made a note in his diary to meet the Youth Leaguers and spend an hour or two with them. He wished to know on what subject they desired information on that occasion. His Ministry dealt with the Budget, Public Services, Sterling talks, Swabasha, etc.

There was an unanimous request to hear the Minister on the Swabasha question.

### Swabasha As Official Language

Tracing the history of the national languages from the earliest times, Mr. Jayewardene said that the majority of the people in the maritime districts during the Portuguese and Dutch occupation had not much

opportunity of using the Sinhalese language owing to foreign domination. In the up-country where the Sinhalese settled down as a consequence of certain historical circumstances had preserved the language but there too successive waves of Indian invaders particularly the last Tamil kings, resulted in Tamil being not only spoken but adopted as the Court language and many Sinhalese leaders signed their names in Tamil. Since 1815 with the British occupation a great deal of English was spoken and it became the official language. The whole work of administration was in English. In the schools they were taught English. At the Royal College where he (the speaker) studied they were taught in English and were found fault with, if they spoke in Sinhalese. Only about 10 per cent studied English and 90 per cent came from the village vernacular schools and those who passed out became notaries, Sinhalese teachers or ayurvedic physicians. There were missionary schools where English were taught. Most of those who passed out of the English schools obtained posts under the Government. Up to the year 1911 when for the first time we got the right to vote, it was for the English educated Ceylonese only. It was from 1920 that the Sinhalese and Tamil speaking people received the right to vote.

### Question Raised in 1936

The question of the adoption of the national languages for administrative purposes was raised in 1936 by Mr. G. K. W. Perera who brought up a motion in the State Council that the national languages should be made the official language, while Mr. Philip Goonewardena moved a motion requesting the national language to be media in Police Court proceedings, in 1926 a Select Committee was appointed consisting of the Legal Secretary, Mr. C. W. W. Kannangara, Mr. T. B. Jayah, Mr. S. Nadesan, Mr. A. Ratnayake, and himself (the speaker) with Mr. D. C. R. Gunawardena as Secretary. The Committee received representations from several quarters and a few

members went to India and obtained first hand information of the use of the national languages in the Indian States like Mysore and Hyderabad. Information was sought from Ireland where the national language was adopted since the achievement of Independence. It was found that the transition could not be effected in twenty-four hours but was a gradual process and a limit of ten years was decided. Then came the question of the Tamil Provinces and Sinhalese Provinces. Today 45 lakhs of the population were Sinhalese and 30 lakhs were Tamil. In the Northern and Eastern Provinces 95 per cent was Tamil. In the Central and Uva Provinces 55 per cent was Sinhalese. There were Tamil and Malayali immigrants too. According to Mr. Chelvanaygam they will have

to have a partition of the country like Pakistan and India.

### Two Points of View

There were two ways of looking at the situation from the educational point of view and the other Government administration. The Education Department arranged that Sinhalese should be the medium of instruction at the Royal College up to the sixth standard and later to raise the standard for higher studies with English as an additional language. There were no teachers for the schools as many as three thousand being required to meet the demand of the country. Teachers had to be trained so that a period of ten years was not

(Continued on page 2)

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IT is best to illustrate that the stage of our historical and constitutional development must take precedence in this discussion and not so much the minute details. Then see, whether the whole policy taken in a general sense is applicable to the trend of public opinion or not. That is, the essence must be extracted and the residue left aside. If the fundamentals underlying the policy of the present government are proved to be in the interests of the greater majority of the people, then I have proved my case.

Our country, is today, a fully fledged independent country enjoying the Status of a Dominion. The U.N.P., before the last General Elections promised to achieve independence and it has done so. Now the slogan is 'U.N.P. obtained Fake Independence'. It is not necessary to discuss the various clauses in our New Constitution to contradict that diabolical lie. It is true that certain reciprocal agreements have been signed between U.K. and Ceylon, mainly for defence purposes, to the greater advantage of Ceylon. It is an admitted fact that our country, then, had no Army, Air Force or Navy. Under that situation, it necessitated the conclusion of such an agreement especially, when South-East Asia as now, was in a political fiasco.

A charge that has been put forward is 'What has the U.N.P. done?'

Our Government is an infant one. A gradual development like the growth of a child is what is normally expected. A Dictatorship of a clique in the name of a 'Dictatorship of the proletariat' is most detestable and unsuitable to this country with a long cherished civilization. Apart from the various inconsistencies in Marxism, the so-called Marxists are anti-Marxists in that they are utilising this theory as a means to achieve their ends—political dominance of 'parlour bourgeois clique'. Instead of Concentration Camps and forced emigration of people from one section of the country to another our government has achieved a certain stability. The fact cannot be denied that Peace and Order, denied of existence in many a South-East country, is evident here. The most dominant factor in negation or acceptance of this policy is the conditions of Ceylon.

The exact imitation of a little England or a Russian Utopia is an impossible task. A reckless financial policy to counteract the problem of unemployment in the hope of attaining full employment, would only lead to severe depression. The

## IS THE POLICY of the U.N.P. BENEFICIAL TO THE COUNTRY?

present question of unemployment is a legacy left by the British Imperialism, accentuated after the end of the 2nd World War. Today every country is faced, with general unemployment.

By Hamilton  
.. Abeywickrema

The present economic situation in relation to the Agricultural and Industrial development needs the most careful consideration, together with the International Market, on which our prosperity depends. Various avenues of employment are daily created by the Government. Due to certain stringencies in the international market, which is a little further from the goal of a worldwide depression; has caused much hardship on our plantation agriculture on which our economy is based; which in turn resulted in some degree of unemployment. Some of those avenues are, Colonization Schemes, Free Education from the childhood to Higher Studies (providing employment to many in the teaching profession), Housing Schemes for workers and middle-class, construction of irrigation works like Gal Oya Development Work, Hydro-Electric Project, establishment of various factories of industry etc.

One of the chief aims of the present Cabinet policy is to eradicate ignorance. Apart from continuing a policy of free education, the government is establishing many Central Colleges on modern lines to keep in trend with advanced countries of the West. Even the members of the Parliamentary Delegation, who visited our University at Peradeniya admitted that it will be the best in the East, when completed.

Then with regard to our agriculture, irrigation works of our ancient and medieval kings, abandoned for a long time are being gradually restored, although progress is somewhat retarded due to lack of trained personnel. Farms are being opened in all parts of Ceylon, subsidies in various forms are being granted as a

source of encouragement to the settlement of the people in the abandoned areas. By gradual stages, it is our intention to make Ceylon once again 'The Granary of the East'. When the scheme of colonization was formulated, Leftists frightened the people. They asserted that there were mosquitoes as large as owls. But, today, there are many colonists who pay income tax. It is the intention of the Leftists to keep the poor and ignorant masses in the same position so that they may utilize them to gain their ends. If their position is improved false propaganda withers away along with their slogans. The first multi-purpose irrigation scheme in this country is the work of the present government, Cotton and sugar-cane cultivation on an economic basis is attempted. The statistics indicate that there is general improvement in agriculture.

Then much has been attempted in the field of industry. Many factories have been established, the Hydro-Electric Scheme when completed will provide the power for the new industries to be established. It is true that some factories have not worked successfully due to severe competition from foreign countries.

Efficient Socialism is the general trend of policy envisaged. Aliena-

tion of Private Property against the doctrine of Karma is not our aim but securing of a proper standard of living. This object cannot be achieved overnight. The government is trying to nationalise the bus companies to a certain extent. Following the principle 'Lankawa lak-wasiyata pamanai', the Citizenship Act is now being operated. But those adhering to the theory of Marxism claim that Act to be a sham. Our country is a small Island, and if immigration is unrestricted a calamity, unsolvable in nature will be left to posterity. This I claim to be one of the great achievements of Our U.N.P. Government. Following this same principle, a gradual process of Ceylonisation is in force, aided by the co-operative movement, which is one of the best in Asia. Is this a anti-Nationalistic programme of work? How the leftists betrayed Ceylonization policy was clearly seen in the Knave-smire Estate incident; more, they voted against the Citizenship Act in Parliament. It is now time for the voters to weed these people from our Legislative Assemblies.

Today, literacy campaign is on the path to progress. 55 per cent of the people are literate. There is roughly 20 per cent, increase in the rate of literacy than in 1946. Nearly 500 schools have been established since the present Government was formed. Apart from Gal Oya project, Walawe, Gin Ganga and Kelani Valley projects are planned. Foreign firms are busy with their plans and estimates.

In conclusion, it may fairly be said that the government has acted most creditably. What has not the U. N. P. Government done for the benefit of this country? Is my answer to the Leftist slogans.

## SWABASHA POLICY EXPLAINED

(Continued from page 1)

too much to carry out the complete transition. Then there was the question of teaching Tamil to Sinhalese children and Sinhalese to Tamil children which had to be investigated. In the Southern Province 100 per cent was Sinhalese while in the North Tamils were 100 per cent. In the administration of Government, Parliament, Post Offices, Kachcheris, etc. there was a big question. In Parliament where only English

is spoken it would take a longer time to translate the laws and statutes into the national languages. It was Sir Francis Molamure who took the initiative in permitting speeches in Sinhalese and Tamil. Sinhalese and Tamil shorthand writers had to be trained but there was a limit placed on their length and number.

### National Languages in the Courts

As regards the use of the national languages in the lower courts, it might be possible whenever the Magistrate, the lawyers and the litigants were conversant with the language but it would not be so easy in the Appeal Court where astute lawyers would discuss for a week over the use of say the word "must" for the word "may". It would not be so in the mother-tongue were used. There would be no quibbling with words. The laws which were in English some in Latin and even Arabic had to be translated. This process would take time. In the meantime Government had appointed a Language Commission consisting of Sir Arthur Wijewardene, retired Chief Justice, as Chairman and Mr. P. C. Vilarayan, and Mr. Julius de Lanerolle to report on the manner in which the Government's decision could be implemented in regard to the media of instruction and the media of administration. The commission has submitted two interim reports so far that the proposed change-over must be necessarily gradual. A Committee to prepare a glossary of terms has also been appointed and the work was proceeding.

### Several Questions

Several questions asked by the members and relevant answers were given in clear simple terms which were much appreciated.

(Continued on page 5)

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**Amy Satturukalsingha on**

**THE EMANCIPATION OF WOMAN**

(From a Broadcast Talk)

I WOULD like to preface my talk by quoting Maxim Gorky, the famous author who, commenting on the social status of woman said: "The attitude of regarding women as beings of a lower order than men is one of the most shameful blots in the history of mankind." In the course of time man began to realize that the progress of a country depended quite a lot on the influence woman could exert. Philosophers and intellectuals protested against the degraded position of woman, and woman in turn, fought hard for her liberty! Unfortunately she didn't meet with much success. It is a historical fact that woman succeeded only when the exploitation of man by man, ceased to exist! After that she had no "special position" in the social and economic structure of the country.



Mrs. Amy Satturukalsingha

In the past century some Oriental philosophers who were in favour of the social emancipation of women wrote—I'm quoting Ibn Rashid, "Our social condition does not permit women to unfold all the resources that are in them; it seems as if they were only menat to bear children and to suckle them. And it is this state of servitude that has destroyed in them the capacity for great things. That is the reason we seldom find among us, women endowed with any great moral qualities. Their lives pass away like those of plants and they are a burden to their husbands. From this cause, arises the misery that devours our cities, since there are twice as many women as men and they are unable to procure their means of livelihood by their own industry."

The conspicuous fact about this country, is the great awakening of Asian womanhood to attain economic independence. For the first time for many centuries, the women who had hitherto been confined to their homes by orthodox opinion and outmoded convention, were released from a drab, penurious, cramped and parasitic existence. This was achieved chiefly through the liberating influence of education, which gave the mind self-confidence and a sense of independence, so essential to a working woman.

And so, with the availability of educational facilities and the scope for new jobs, woman stepped out of her home to be of service to humanity. New lines opened out for thousands of women. The teaching profession and the nursing profession were soon monopolised by women and the general public became accustomed to seeing women rendering paid public service. These women were in fact the pioneers who laid the foundation of economic freedom. In their wake followed other avenues of employment. The clerical services, both in Mercantile firms and Government service employed female hands as typists, clerks and telephonists. The legal and medical profession has many enthusiastic and conscientious members, while quite a few women are members of the Judicial Service.

The rapidity with which Asian women emerged from the darkness of past centuries, to the limelight of the 20th century seems incredible. Religious beliefs maintained the equality of the sexes. Catholics and Christians revered the 'Virgin Mary' who represented all womanhood. Hinduism looked on woman as the Shakti of Shiva, the "Power Behind the Throne", that constituted the One "Ardhinareshwara". She held an honoured place in religious literature and art. In the Mahabharata, Mahadev addressing Uma says, "Thou, O Lady knowest both the self and the not-self—Thou art skilled in every work. Thou art endured with self-restraint and with perfect same-sightedness in respect of every creature—Thy energy and power are equal to my own and Thou has not shrunk from the most serene austerities. According to Sufi mysticism, the Beloved represented by a female in "all that lives" and the lover is a dead thing. Coupled with this is the belief in rebirth which maintained that the soul would in one life take a man's and in another a woman's body.

Happily for us conditions have changed and the modern mother is able to compromise in a world of changing social values. She still retains the capacity for the old ideals of the mother—woman, with the added responsibility of extending her powers of mothering those who have been less fortunate than herself. It is certainly a mistaken notion that employment, diverted woman from her family. On the contrary an economically independent woman is more prone and appreciative of her husband's problems. She is also better equipped to bring up her children as a result of the experience she gains and the people she meets in her office or the work-house. It is quite apparent that the differences between the outlooks of the sexes and generations are fast disappearing. It is also evident that the question of equal wage is commanding the attention of those responsible for deciding this vital question. It seems illogical and certainly unreasonable to receive less pay for the same work as that performed by men and in addition be barred from the more lucrative jobs.

The welfare state and the national responsibilities of a world filled with strife, found a ready response in her heart and she, true to her sex answered that clarion call. World Wars I and II completely emancipated woman. With a shortage of manpower—while their husbands, sons and lovers were in the forefront of the struggle, women manned balloon barrages and took their places in the offices and factories. No job was found too strenuous for them.

Not content with mere economic freedom, woman ventured into the field of political activity. She clamoured to be an equal citizen in her country and a wave of enthusiasm swept over the country for political freedom. She then emerged into the sphere of legislative honour, achievement and action, which demonstrated the efficiency and fitness of woman. Apart from her natural desire to serve her people, she had the aid of religion, education and love.

I would like to conclude this talk by quoting an extract from "The Good Earth" written as you know, by Pearl Buck. She says, "Without women in public affairs, men have made a world in which science is

overdeveloped in comparison to human relations in which force is admired rather than wise and humane controls. That he has done as much as he can alone is evident in the constant repetition of the same sort of booms, depressions and wars. Obviously, it is time for some new sort of influence to come in, the influence of women who ought to have been there all the time. Men and women, alike in so much, equal in ability, if not identical are fundamentally different in their attitude towards life. To woman life is an achievement in itself, an end to be conserved. She alone knows the cost of producing life, and consuming it with care. When it is

destroyed through bad economic conditions or through wars, her work is destroyed, her biological being is negated. Her strongest instincts are towards the preservation of life and the bettering of its conditions. "I believe" she says "that the conditions in which humanity finds itself today is due directly to lack of balance between the instincts of man and woman. Democracy has not been achieved because we have not recognised the necessity for that balance. Democracy will actually be present in a nation only when men and women together carry on all the activities of its life, and the tradition of the separation of the sexes is completely done away with."



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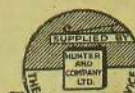
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# BEHIND THE RED CURTAIN IN CHINA

By Quintus Delilkhan

THERE is very considerable difficulty in convincing any upholder of the principles of communism, even the most intellectual, that the whole world is not in a conspiracy to give a bad name to communism merely as a means of prejudicing the mind of those who would be benefitted by Communist propaganda. This is a narrow and foolish view of the Communist to take of the case. The democracies have every right to the statement not only of their point of view but also to go upon the experience of writers who have some-

thing definite and worthwhile to say of the Communist technique in all things. What has always seemed incredible is that the Communist should be able to see so very clearly what is wrong with the system of capitalism and with the fundamentals of democracy, that he should allow himself the opportunity of exercising his judgment in all matters that attract his interest, and which he thinks is compatible with the liberty he enjoys under a democratic form of government, but that he should be unwilling to allow any kind of judgment to be valid on the other side and that he should stubbornly close his eyes to the fact that there are honest and truthful

men who cannot accept the teachings on communism because to them a dispassionate study of the case brings only one conclusion which is that democracy is worth possessing at any price and that communism is not worth possessing even under the most attractive economic conditions.

I have been taking just a cursory glance, before going over it very carefully, of the book entitled "Brain Washing in Red China" which is the first revelation of the terrifying methods which have been able to keep an entire nation under the control of a few men who have secured by an implacable purpose and methods the right to rule over millions in China. I had to feed my curiosity at a run. It must be remembered by all people who love democratic liberty, that it is necessary that they should be interested in liberty not only for their own country but in every other country of the world. In order to preserve the democratic order here, and to work for its maintenance, it is essential that we should keep our minds clear on the advantages of democracy as against the system which so insidiously seeks to take its place. This book by Edward Hunter gives you a story of what is happening behind the Red Curtain which should make it possible for us to realise the immense advantages we enjoy under the existing democratic order. I am making some preliminary observation in this article because it is impossible to say that any man, except a Communist, would deny the possibility of the ruthless process of destroying men's mind which the practice of communism has engendered. It is incredible that large masses of men can be held under an iron rule which allows no deviation from a way of thinking which is declared to be way of thinking of the State. It is not hard to enslave men's bodies when their minds are kept in constant fear. This is the terrible position which can overtake a nation which allows communism to supplant democracy.

It is good for us to know what has happened to a country like China which is a vast reservoir of human beings from which soldiers of destruction can come. We feel that we presently enjoy a great degree of

security, and that nothing can affect our position. But we do not stand in a position actually which might be called utterly secure. The tendency for communism is to take countries one by one. Whilst democracy has no chance of penetrating Communist countries, the agent of communism are doing the work of undermining the faith of the people in democracy in democratic countries. They are in possession of the freedom to corrupt the public mind by the spread of their literature freely. The theories which they propagate cannot but have the effect of making men wonder that there is not some degree of truth which communism contains and which can rid them of the ever-present troubles which they are enduring under democracy. This is what communism wishes to happen in men's minds. They wish to shake their faith in the democratic order. They take advantage of the people by blackening the face of democratic institutions. They keep on dinning their untruths or half-truths day after day and they do it also with an extraordinarily undeviating passion which is apt to mislead the unwary. We must see what has happened in a country like China which within our memory was governed under democratic ideals, and it is today being shaped under the red idiology. There can be no doubt that this fate is what is being prepared for other countries in South-East Asia.

China has come as close as possible to India, and she is in a position to effect the lives of many of the other countries of South-East Asia. Her aim is not only to keep China for the Chinese but to force her power upon every country which can be won for communism. There was a time in the history of China, and a time covering many centuries, when she honoured learning and despised the calling of the soldier. The position is now very much reversed. China desires unlimited sway, and she is in alliance with Russia to extend the sway of communism over the countries of South-East Asia. Some picture of what is happening in China is worth looking over in some detail. It will do half-hearted democrats some good to know what communism is as compared to the benevolent government under which we live.

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## TRINCOMALEE U. C. MEETS UNDER NEW AUSPICES

THE first monthly meeting for the current year of the Trincomalee Urban Council was held recently with Mr. T. Ahambaram, the Chairman, presiding.

At the outset, the Chairman sought the approval of the House to conduct the meetings of the Council hereafter in Tamil. Mr. S. M. Manikka Rajah desired that it be not made "a hard-and-fast rule."

On the proposal of the Chairman, the House unanimously agreed to invite the Rt. Hon. D. S. Senanayake, M.P., Prime Minister of Ceylon, to visit Trincomalee early and to accord him a civic reception on that occasion.

The Chairman assured the Council that the Prime Minister would give this town of ours a fair deal. (Incidentally, it may be mentioned, that the Chairman is also the Hon. General Secretary of the Trincomalee U.N.P. Electoral Association. Mr. Manikka Rajah, who has been the Chairman of this Council for the past seven years, has Leftist leanings).

The Chairman also informed the Council that a sum of Rs. 500 has

been very kindly approved by the Hon. Minister of Health and Local Government, as a very special case to be expended on the civic reception to the Konesar Images on the occasion of their return to this town for installation in the ancient temple of Swamy Rock.

In view of the report of the Consulting Engineers of the Government recommending the claims of Trincomalee for its development into a commercial port, the Chairman proposed to ask the Hon. Minister for Transport and Works to kindly give very early effect to those proposals.

Mr. V. Sivanantham proposed that the Central Government should be approached to build a wall along the Back Bay Beach to prevent sea erosion. After discussion, the Council accepted the following amendment of Mr. V. Poopalapillai: "This Council resolves to request the Hon. Minister for Transport and Works to include the eastern coast of Ceylon (with special reference to the Trincomalee District) in the survey that is to be made by the team of Dutch Engineers who are expected shortly to study the incidence of sea erosion and report thereof."



# New Townships Grow In Gal-Oya Valley

THE popularity of the Government is keenly felt by anyone visiting Gal Oya. With the Government's determination to make Lanka self-supporting in its essential need—Rice, thousands have flocked to take up employment and give a helping hand to further this cause. Those who have come here are in many ways better off than their brethren in the towns. Gal Oya has developed pretty fast and fresh towns are daily coming into the limelight. Of these Amparai and Inginiyagala are predominant while others like Uhuna where an aerodrome is to be constructed, Mandur and Dambadeniya are once more gaining popularity. The reservoir is now nearly thirty feet below the maximum and once it is full there would be water—displacing the once forest-clad area—up to Dambadeniya. To trace the Selaka Oya and the Kurulu Oya would be a difficult problem then. The Gal Oya too and its course would be hard for one other than a Surveyor to ascertain. Thus thousands of acres in the vicinity would be irrigated and brought under cultivation. What more, the growing needs of the ever-increasing population have been carefully looked into by Government. A Cattle Farm under the control of an Animal Husbandry Officer is daily increasing its supplies of milk. Moreover vegetables, maize, plantains, coconuts, etc., are being cultivated by this officer that in the near future, there would be a confident look towards Gal Oya as the abode of thousands from all parts of Ceylon.

Besides this a Forest Department, ably established by a foreign expert, looks into the interests of the forest areas under the Board's control. There is indeed a check-up on illicit felling of timber and with the timber found in these areas, the needs of thousands are looked into. There are many plant nurseries where many

experiments are tried and successfully maintained. What more? The Government has given a fair deal to those who lived within the areas of the Board. Hundreds of little cottages have been given over to those primitive men known as Baiyas—and one from Colombo visiting Paragahakelle would envy at those little but beautifully built houses. Schools too have been built at Paragahakelle and Baduluwewa and many children now attend quite happily.

## By Sarind

The hospitals too have up-to-date establishments. A patient is never made to feel that he is a sick person. Everywhere kindness prevails and modern towns are fast challenging the very face of Colombo and its suburbs as popular towns.

However, there is one essential need the Government hopes to remedy. It is the telegraphic system. Once this is done, it is evident that many will take up residence in fast growing towns like Amparai and Inginiyagala.

Going through many a home one would notice, that the people are a grateful lot. Their desire is to see once more a U.N.P. Government in power. Even the women of the primitive classes express their support for a U.N.P. victory. Had this area been granted a separate constituency, it would have undoubtedly voted in favour of the present Government. What more, even the pictures of patriots living and dead, have been placed with splendour, practically in every home of the Baiyas that they do respect anyone who could speak to them on these great patriots.

It is also understood that arrangements are being made by the Baiyas and some residents to organise a Branch of the U.N.P. If every encouragement is given to them, it is sure to help the cause that all should fight for—to fight Marxism.

# SWABASHA POLICY EXPLAINED

(Continued from page 2)

According to the last Census, said Mr. Jayewardene in reply to a question, 10 per cent. of the population was literate in English while the literates in Sinhalese and Tamil were 60 per cent. The Education Department was arranging to use the medium of the mother-tongue up to the sixth standard and gradually raise to a higher standard. All students had to have a knowledge of the mother-tongue and also English. To a question why the students should not be required to learn three languages it was stated that at present the learning of two languages was a problem and any attempt at another addition may create difficulties. A retort by a youth leaguer from Jaffna was that in Jaffna the children were being taught Sinhalese and would soon be trilingual. "Then our problem is solved", was the smiling rejoinder of Mr. Jayewardene. Another youth leaguer stated that the Leftists had boasted that if they were returned to power at 9 a.m. that the transition will be effected at 9.1 a.m. and the mother-tongue would be the official language almost immediately after. Even Mr. Bandaranaike had not made such a statement at the time he moved a motion in the State Council some years ago or since that such a miracle would be wrought. Even he did not expect the transition within five or ten years.

Another youth leaguer raised the question why they should trace the origin of the Sinhalese language from Vijaya instead of Ravana who ruled over Lanka long before Vijaya.

Mr. Jayewardene replied that they had only legends about Ravana. It might all be mythical. There were rock inscriptions in Sinhalese three centuries before the Christian era which was sufficient and authentic that Sinhalese was the language during the reign of King Devanampiya Tissa.

Mr. Ananda Tissa de Alwis thanked the Minister of Finance for having accepted their invitation and had spared the time to talk to the youth leaguers. He advised the members to be prepared for the future ready to work for the motherland Lanka. They were not to indulge in abuse as those in Opposition delighted in doing. They must learn to behave and shed any such pugnacious ideas which was unworthy of a loyal son of Lanka. They must gird themselves with all the knowledge available which their elder statesmen were willing to give them and be proud to be members of an organization which would before long number a hundred thousand patriotic-minded citizens, prepared to lay down their lives for the sake of their motherland and be always imbued with the spirit of sacrifice and service.

With a vote of thanks expressed in extempore verse by a youth leaguer Numao Rohana to the Minister and to the Chairman which was passed with acclamation the proceedings terminated.

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## THE COLOMBO EXHIBITION

THE Colombo Exhibition opens on Saturday and for the next month visitors to it from home and abroad will be able to see for themselves a cross-section of the economic and cultural achievements of the participating countries. Although the fates decided against a Royal opening of this Exhibition, its importance was so readily recognised that, in spite of the untimely death of our gracious King George VI, the Governments concerned resolved, in consultation with one another, to go ahead with their plans, the only departure from schedule being the deferring of the opening of the Exhibition by one week. Our new Queen has also realised the significance of the occasion and has given special permission to the Governor-General, who is her representative in Ceylon, to declare the Exhibition open although the period of Court mourning has barely begun.

Royalty apart, there is no more suitable person than His Excellency Lord Soulbury to perform this ceremony. It was he as the architect of the constitution that is associated with his name who made possible the transition of Ceylon

from the status of a Crown Colony to that of a free and independent member of the great Commonwealth of nations. It is, therefore, only fitting that the first joint undertaking, which represents the co-operative efforts of the Commonwealth and other freedom-loving peoples, should be launched with his blessing.

With a characteristic disregard of facts the Marxists and their misguided satellites have spread the mischievous report that the Exhibition is a large-scale "tamasha" which the Government is providing on the eve of the General Election as a vote-catching "stunt". How tendentious this propaganda is can be proved by the fact that, even before the Exhibition has been opened, the attendant publicity has resulted in a very large volume of trade enquiries coming in from overseas and, in several instances, business transactions being effected. Besides this, the Exhibition will help to focus world attention on our island and will attract visitors from abroad, thereby giving a fillip to the tourist industry which, when fully exploited, will prove a veritable gold mine.

On the cultural side, too, this Exhibition will be of immense value to the country in that there will not only be a free exchange of ideas but also a better appreciation of the cultural heritage of the various participating countries. This in itself will pave the way for a closer understanding between nations and speed the day when peace can be firmly established in the world.

## EFFICIENT THINKING

*By J. P. Payoe*

IN the problem of mental development two phases must be considered, viz: the acquisition of facts and the valuation of them. One cannot get along without facts, and perhaps a long array of them will be necessary to prove a statement, but it is simply a waste of many years of one's early life to become a mere collector of facts, as does happen frequently. Knowledge that one is supposed to acquire in school, is, more often than not, a synonym for acquisition of information. Most facts one learns will be forgotten, but such things as the grasping of facts, methods of reasoning about facts will remain as permanent possessions, and will never be outlined by time. It one desires to be a thinker, one cannot be a sponge. Learning is not a process of passive "soaking-in". It is a matter of vigorous efforts, concentrated attention and ceaseless activity.

It is said that the activity of the learner works in two ways. At one moment it is busy making the outer world inner, by taking material in, and at another it is occupied in making the inner world outer by expressing its influence on things without. Both processes are necessary, but expression is more important than impression, and one is not properly said to know anything unless one can express it in some form or other. Only such ideas are of worth as are active, alive and are in continual movement, in a word dynamic. Then knowledge is turned

into faculty and forthwith aids in the general function of thinking. Then truly knowledge is part of one-self and is vital. When a fact is taken in and turned into faculty then we know exactly how the fact is related to other things in the outer world and to us. Broadly speaking therefore, our knowledge is both acquisitive and constructive; in the former to a great extent it is the memory that functions and in the latter it is reason.

Now if the facts are going to be part of one's self, a judicious selection will have to be made, unless one wishes to stock useless lumber; because our brain-capacity is limited and the useless facts will prevent better ones entering in. The great point is not to be concerned with a mass of useless detail, but to get mastery over the controlling ideas. The inevitable result of trying to take in all the facts is that the meaning as a whole is blurred.

So long as facts are treated as of approximately equal worth, the learner is bound to treat them as a vast aggregation of independent bits in the level plain of knowledge. Then of course it is impossible to take strategic positions and vantage points of view. It is a question of mastering one bit at a time and it will never be finished. Whereas if one considers the question carefully it will be found that facts vary infinitely in value, some being important, and others worthless. It is said that there are some people who read a book by words, others by sentences, others again by paragraphs, others still by pages and 'Mirabile

(Continued on page 8)

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## What Youth Thinks

MANY of us feel that the ancient civilization is genuinely indigenous, but few of us realise that Ceylon was influenced to a great deal by the civilizations that came across to Ceylon from India. If however, we depended mainly on indigenous resources for progress and development then I doubt very much that Ceylon would have reached that measure of culture and development so remarkably renown even today. It is well to remember once again that this country was very largely influenced by Indian civilization and I think it is appropriate to be ever grateful in this respect. When referring to Indian civilization our allusions to the Aryan civilization becomes quite obvious.

In about 500 B.C. the Aryans came to Ceylon but from where they came we are not in a position to state. But their dialect closely resembled that found on the Eastern and Western coasts of India which suggests that their source of origin may have been those regions. During that time it is very deplorable to note that Ceylon was extremely backward and that there is no evidence of a Copper or Bronze Age in Ceylon. The peoples of Ceylon at that time must have been in the Neolithic Age. The Aryans on the

other hand, were comparatively well developed and used weapons made of iron. Thus once they had arrived in Ceylon they drove away the peoples of Ceylon to the interior and occupied the North-Eastern and South-Eastern parts of the island.

The fertility of Ceylon soil and the suitability of climate gave the Aryans an incentive to come and settle here. This was mainly due to the fact that the Aryans had advanced tremendously in the Art of Agriculture. The introduction of the Art of Agriculture to Ceylon was of significant importance especially to a people who had practically no knowledge of agriculture.

This gave them an opportunity of leading an organised, systematic and settled type of life. This afforded the native people of Ceylon sufficient time to devote for more thought in matters relating to dress, improvement of their homes and the growth of culture.

The early inhabitants of Ceylon were backward and primitive leading a nomadic life. They used weapons made of stone which were later replaced by weapons made of iron. This was due to the introduction of the use of iron. It is a vital fact as it catapulted Ceylon through the ladder of progress by centuries. If however the Aryans never made their appearance here we may have seen the History of Ceylon take a different course. This introduction

# ARYAN CONTRIBUTION TO CEYLON'S CIVILIZATION

By Ronny Goonetilleke

of the use of iron advanced the normal progress of Ceylon by years.

With the coming of the Aryans to Ceylon they brought with them a language. This language was the basis of our own Sinhalese language. The Sinhalese was elaborated on the foundation of the Aryan dialect. Sufficient emphasis must be given to this fact as the culture of a civilization finds expression in a language.

In the matter of religion it is commonly thought that they brought Brahminism to Ceylon. Interesting anecdotes are found in the Mahavamsa and are often cited in support of their statement. There is some difficulty in accepting this fact as Aryans, such as the Vratyas and Nishadas did not observe Brahminism. In the light of these arguments it is not possible to come to a definite conclusion on the subject of

the religion they brought into Ceylon. We shall have to accept this inference till more light is thrown on the subject.

Finally, the Aryans made a very valuable contribution when they gave us the system of village government. The present village councils or gansabhas owe their origin to the Aryan system of government. They have performed a valuable worth in the villages as settling of disputes and all that pertains to the administration of the village. Even today the village councils are serving the people and had not the Aryans given us the system of village government we may have witnessed a greater strain brought to bear on the Central Government.

Taking all these facts into consideration it will not be an overstatement to state that the Aryans were founders of the Sinhalese race. We may now be in a position to estimate our worth in the context of history. A more important consideration is the inestimable contribution the Aryans made towards the building up of a Sinhalese civilization which may have lapsed into decadence but for their arrival.

## BOY SCOUTS

SCOUTING is a great game.

What fun it is to hike into the woods! A scout tells North from South by the stars and East from West by the shadows. He talks to a brother Scout over distances by signalling.

He knows about the trees, birds and animals that he meets. If matches are forgotten, he laughs and proceeds to kindle a fire by rubbing sticks together. He keeps himself physically strong, mentally awake and morally straight. His good turns to someone each day makes him many friends. He can help anyone who is injured. He always tries to be an useful citizen.

To Lord Baden Powell, goes the honour of being the founder of the movement. It was during his adventures in the South African Boer War that the idea of formulating a method of training boys, grew in his mind. He ran a camp at Brownsea Island in 1907 to see if his ideas would work. It was a success and since then, the movement quickly spread and is now steadily progressing.

There are three grades of progressive training as applied in Wolf Cubs, Scouts and Rovers.

Wolf Cubs training was started with the idea of meeting the smaller boys enthusiasm for scouting and to give him a good grounding in Scout ideas before sending him up to the Scout Troop. Moreover it is kept as dissimilar as possible from the training of Scouts in order that the Pack will look forward to a new atmosphere when they attain the age and the necessary qualifications. The entire training is based on the romance of the jungle.

Akela, the great grey Lone Wolf, leads the Pack. Baboo, the bear, teaches the Wolf Cubs the law of the jungle. Baghera, the great black panther, teaches hunting and jungle work.

In the training of Boy Scouts is embodied the work of explorers and frontier-men. Scouting puts boys into gangs—then natural organisations for games, mischief and loafing—gives them a smart dress and equipment, appeals to their imagination and romance and engages them in active open-air life. At the same time the boy gets physical health, resourcefulness and a knowledge of handicrafts. It instils pluck, chivalry, patriotism and discipline. The

Scout Oath points the way to be good citizens. The beginning of good citizenship is in the Scout Good Turn. It shows one's devotion to one's country by doing for her or her people.

The term "Tenderfoot" is applied to the new-comer. His feet are tender until he learns. The next advancement in rank is Second Class and First Class.

Every Scout who attained 1st Class standard is well on his way in the fundamental of safe, efficient and enjoyable out-door living. Camp is what a boy looks forward to. It grips the boy with its out-door life and taste of the wild. The improvised cooking methods, wide games, tracking, path-finding and the jolly camp-fire songs provide big thrills. Above all, camping brings a boy face to face with nature. He would begin to notice the calls and customs of birds and animals, the beauty of the flowers, of the hills and of the sunsets.

An ideal troop consists of thirty-two lads. They are divided into groups of eight each. Each patrol is treated as a separate unit with a Patrol Leader. Responsibility is cast on an individual and this is an invaluable step in character training. The Patrol Leader develops the qualities of each boy in his patrol. Through healthy rivalry between patrols a higher standard of efficiency is developed.

The Patrol Leaders form a "Court of Honour" which manages the internal affairs of a troop. The success of a troop depends on the "Court of Honour". It also helps to relieve the Scout Master of much of his minor routine work.

In order to develop in each lad a taste for hobbies or handicrafts, proficiency badges are established.

The completion of the sequence of the training from boyhood to manhood is in Rovering. The training of Cubs and Scouts is largely a preparation for rendering service which is consummated in practice by the Rover. Such service in most cases takes the form of helping in the administration and training of the group. Thus the progressive cycle becomes complete from Cub to Scout Master.

The Girl Guide Movement is a sister organisation precisely similar lines and principles.

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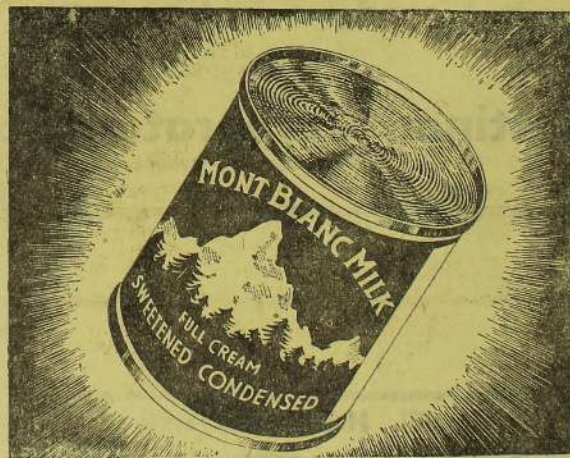
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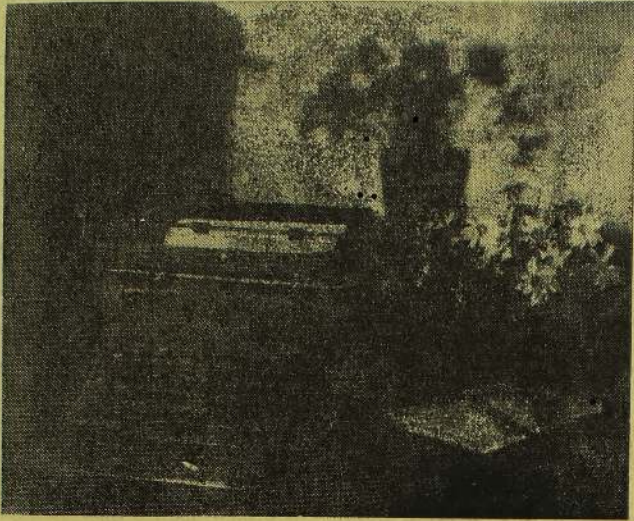


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# DEATH COMES EVEN TO ROYALTY

By Eardley Gunsekera

**DEATH.** Cold Death. It pays its visit to everyone of us irrespective of our position in life. To most of us life is but an empty cockle shell, to others it is like a beautiful poem. Whatever theory we accept the final blow that afflicts us remains unchanged. Death to some is a fountain of cruelty which inflicts on us the fatal blow without the slightest premonition. Close to others it hovers around with dark unconfined wings like the impending danger we associate with the sword of Democles. To others it is like a fabulous reptile creeping surreptitiously sapping all human energy with every grasp. It does so slowly but surely. Whatever interpretation we may give Death it reduces powerful human activity to impotence. It is the be all and end all of human fragance.

Not long ago we heard of the dismal tidings that George VI, King of England had fallen prey to this vile and wicked thing called Death. The world at large grieved deeply at the shocking news. To most it had come as a thunderbolt from the skies charring everything along its course. To me it was different, I imagined his long, long rest and with a pang of intense sorrow that bit unceasingly at the most sensitive chambers of my heart I turned and walked slowly away. . . . When we recall to our memories the impartial role he occupied in this responsible office of King of England and of the Commonwealth it reminds us how we have lost a valuable symbol of unity. He was a King no doubt, but it is the more human aspects of his personality that we must appreciate. His ability to understand the common man and the keen interest he took in the welfare of his peoples was cherished closely by all. To a man of such a calibre Death came once and for all and put an end to the royal but human career.

Perhaps it is not wrong to say that Death has no sense of values and is unable to estimate the things we do in our normal life. I always feel that inability to appreciate, discriminate and place values is largely due to a lack of education. Is it not possible to educate this barbarous thing? Will we not see the day when it will be less ruthless in its

decisions? I cannot answer them but perhaps some time we will see the dawn of an era when Death will be more sparing in its destruction of animate creatures.

Time and again I have wondered as to who casts this peculiar thing on us or whether it is an entity capable of regulating its own movement and suppressing its enthusiasm to annihilate others. When it could make decisions to visit people at various intervals irrespective of age and prestige and notwithstanding the service one may make to humanity, its inability to pay homage and respect to the contributions an individual makes to society confounds many people. Death came to the King of England—an individual held in high esteem by British people and all his loyal subjects, not so much for the royal blood that ran through his veins as to his admirable human qualities. It is no wonder then that some day, some time, somewhere it will make its bow before you and before me.

On further contemplation of whatever material I have so far made available I begin to wonder whether this curious thing called Death makes its dramatic performance on the stage of life as an animate creature or in the capacity of a grotesque, formless, abstract phenomena. Perhaps it is because it's a phenomena that its nature remains a perfect mystery. Science may explain the mystery but I suppose an interpretation consonant with the behaviour of an Amoeba whose protoplasm constantly changes from the sol to the gel condition depending on external stimuli may be given. If Death, then, behaves in this fashion we have at last discovered its intrinsic nature. If now we kill their qualities in Death that are appropriate with the sol and the gel condition of the Amoeba then we have conquered it and in time to come we can regulate or kill it as a whole!

It is natural to mourn the loss of an individual whether one belongs to royalty or to the common clay. We mourn and grieve not so much for results Death brings along as to the loss of a human life from this earth. And when our Government conveyed their profound sympathy to others of the Royal Family, our local Marxist leaders refrained from associating themselves with this message of condolence for flippant reasons. It was a gesture so typical of Marxist imperviousness and insensitivity.

## Efficient Thinking

(Continued from page 6)

dictu' still others by chapters. It is said of Carlyle that he read on an average, a dozen books a day. The efficient thinker is not the man to be pottering about with words, he gets at once the gist of the passage almost at a glance, he knows the art of skipping over needless words and sentences, he can by turning over a few leaves pluck out the heart of a book's mystery. This is the great art of mastering books. Bacon spoke wisely when he said that "Some books are to be tasted, others to be swallowed, and some few books are to be read in part; and some few to be read wholly and with diligence and attention." If he had said that some books were not to be read at all he would have covered the field.

But you will retort "What about thoroughness?" Is there not a well-known saying that "Trifles make perfection, and perfect is no trifle". Does not genius insist in paying great attention to details? We are told that the German scientists are distinguished by the infinite care they bestow on minute things. To

the German scientists the details were not mere details. Thoroughness is good in the larger issues, but thoroughness in the minutest detail means killing oneself with overwork. Thoroughness is a qualitative rather than a quantitative matter. It does not mean completeness. The reading of a book from cover to cover, sentence after sentence, may be thoroughness, but will not necessarily mean mastery of the book. In schools the fault is that there is too much attention paid to small details. Many details are unworthy of a second thought.

Good judgment is one of the prominent factors of successful living and efficient thinking. In order to do this one must cultivate the habit of asking oneself, "Is that true?" whenever he meets any statements and thus maintain an attitude of mental activity. Whenever opportunity is given "size up" people and situations. Whenever a book is read do it with some purpose, as for example to verify some statement, to corroborate some opinion of yours, to know what the author has to say on some particular point. Then the reading will be quick, the grasp of subject matter will be thorough, and thinking will become efficient.



## Mrs. A. E. B. Kiriella Writes on SOME ASPECTS OF AGRICULTURE AND TOWN PLANNING IN THE INDUS VALLEY

THE history of the civilization of India has been considerably pushed backwards by the chance discovery of what is today called the 'Indus Valley Civilization'. The two most important sites discovered are Harrappa in Montgomery district of Punjab and Mohenjo Daro, 25 miles south of Larkana, in Sind. Although neolithic material is absent, yet stone implements indicate, perhaps a chalcolithic period. Thus considering its age, the authors of this civilization (who appear to be heterogeneous in character) are famous for their engineering skill in building, architecture, town planning and other allied subjects.

The most striking feature of their buildings is the stark utilitarian point of view and absence of decoration as in later Indian Architecture. This uniformity in its character might have been due to a definite authority which exercised supervision, corresponding to a modern Municipal administrative system. Crude bricks may not have been used as in Mesopotamia, except for purpose of terracing.

Walls were built of burnt brick and in mud or mud gypsum with mortar combined. The rare occurrence of lime is seen in construction of water channels where it is mixed with gypsum. The bricks used were of definite dimensions, usually twice as long as they are wide and half as thick... Wedge shaped bricks were used for lining walls. This was done to obtain correct shape. Corbel arch was known but not true arch as in Mesopotamia. L shaped bricks were used for corners to achieve the round character. This simplicity in architecture is in contrast to the contemporary buildings of Sumer. There is no definite evidence of stone except large stone rings, which may have been threaded on peels to form columns... Yet there is the possibility of their been considered as phallic emblems.

Massiveness of the walls of these buildings were proportioned to their height and weight and their solid construction is an illustration of their skill to combat the constant danger of floods... The level of the city was frequently raised by the accumulation of debris and provision might have been made to raise the walls. In smaller structures, the exterior walls had a vertical outer face. In larger buildings a battering one. Clay plaster was used for inner faces.

The foundation of these buildings were solidly constructed depending on the size of the building. For floors bricks either flat or edge shaped were used. The ground floor of a small house averaged 27 x 30 feet measured outside and a large one was double this size. The house walls were separated by at least a foot of space and this space was covered by bricks to prevent cat burglars and accumulation of dirt. Thus even the minute details of construction were taken into consideration. Upon the beams laid across to form the upper floors and reed matting was spread and covered with a thick coating of mud. There are definite evidence of the existence of staircases. The roofs might have been flat and surrounded with a parapet. On roofs, were projected gutters made of pottery, grills of pottery and alabaster have been discovered.

The ground floor chamber of houses might have received their light through doorways and through interior windows as in Great Bath. As they were perhaps constructed of wood, doors have disappeared. Pottery jars were used as cupboards, or deep recesses in walls as storage rooms. Each house had its own bath room and latrine, the spillway of the channels was done at varying

angles to prevent splashing of water. Bath rooms were well paved and connected with street drainage. Horizontal drains were constructed of brick, in upper storey vertical ones, where terra cotta pipes with closely fitting spigot and faucet joints were used. This is an indication of the excellent sanitary conditions.

From these considerations, three classes of buildings can be seen. (a) Dwelling houses (b) buildings, the purpose of which has not been yet determined (c) Public baths which may have either a religious or secular character.

The principle of open Court, encompassed by chambers was fundamental to the house planning at Mohenjo Daro.

A town planning scheme is undoubtedly seen. Brick lined channels flowed down every street and lane and they were so constructed as to be water tight. Sometimes street drains discharged into soak pits. Wide channels were spanned with roughly hewn limestone blocks or with large bricks. This was so done as to facilitate inspection and clearance.

Rubbish chutes were constructed. Another feature was the large brick culverts with corbelled roofs which were constructed on the outskirts of the city to carry away storm water. The only striking defect of their town planning is the closeness of the wells to latrines but the disadvantage of such a system is minimised by a good drainage system. The streets were straight and were intersected by others at right angles and width of the roads varied from over 30 feet to a couple of feet. An examination of a few striking buildings would be now appropriate. There is a large structure of the dimensions 168 feet by 134 feet at Harrappa, which might have been a store house or an administrative office. Here there are 12 parallel walls each 52 feet long and arranged in pairs at 17 feet intervals with about 5 feet distance between each pair. At several street corners at Mohenjo Daro, there are buildings with large rooms of paved floors with shallow depressions. It might have been a restaurant.

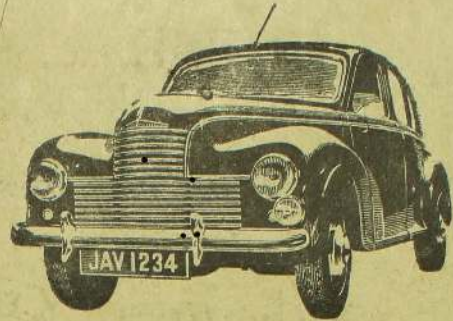
South of the stupa mound is a large building, 85 feet square with a roof supported by 20 rectangular brick piers in four rows of five piers each. Sir John Marshal thinks it was used for religious purposes or as a market place, as there is evidence of sitting accommodation.

The great bath is a vast hydro-pathic establishment. In the centre is an open quadrangle with verandahs in its four sides and at the back of three of them were various galleries and rooms. On the East a single range of small rangers including one with a well, on the North a group of several halls and fair-sized rooms. In the midst of the open quadrangle was the large swimming bath 39 feet by 23 feet and 8 feet deep. The bath may have had an upper storey. From North to South its overall measurement is 180 feet, from East to West 108 feet, outer walls were 7 or 8 feet thick. The first instance of the use of bitumen is witnessed here, this was so done to prevent water logging and sometimes puddle clay lay between the two brick walls. The intricate nature of the two different systems of pipes attached to this bath speaks well of their engineering skill. North of this bath, there is a group of bath rooms of perhaps a secular character, but the purpose of which has not definitely been established.

Mazumdar has excavated a massive stone fortification at Ali Murad which shows that the peaceful life of the people were disturbed by warlike tribes. If sufficient funds are available for the Dominion of Pakistan, then excavation work might give a clue to the extent of this grandeur of civilization, perhaps unrivalled in the history of mankind.

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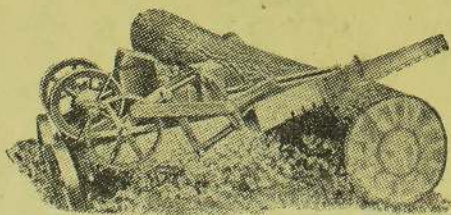
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## Letter to the Editor

# THE PROFESSOR AND POLITICS

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

Sir,

I SHOULD like the favour of a few lines in your paper to draw the attention of the leaders of your party to what is a growing menace to your party and to the freedom of all Ceylon.

The "Ceylon Daily News" of today reports the following public statement made by Dr. G. P. Malalasekera at Maggona: "The principle of democracy was a government designed to work for the majority's needs." A few days earlier he had taken a prominent part in another meeting at which a policeman carrying out his duties was unmercifully assaulted by a mob of hooligans in the name of Buddhism!

When your Party Leaders are silent, or very very rarely heard, about the mischief that is being done in the name of democracy and Buddhism, what are the minorities to make of your apathy? May we not infer that you secretly share the views of Dr. Malalasekera, but want our votes too all the same. That, of course, is the only conclusion anyone can take when this Professor who is paid by the public purse might be so easily taken to task when he exceeds his privileges and incites people to anti-democratic action, when he steps into politics. Why don't you?

But it would seem your Leaders are too cowardly to be as outspoken on this matter as our enemies are. I am writing this to bring to your attention what would be the result of such timidity. Today, there is hardly any Sinhalese who would espouse the cause of the Federalists. But if the U.N.P. or any other Government attempts to placate these extremist Buddhists (who are no Buddhists really) at the expense of the minorities, the time will come when Hindus, Mohammedans and Christians—smarting under these injustices and having no truck with those Buddhists who are so often heard on Radio Ceylon sneering at a First Cause—will have no choice but to ask for Federation with India. We would in such circumstances prefer Nehru to any Sinhalese politician who is under the control of extremist

Buddhists of the Malalasekera-Bandaranaika school.

This step would seem to you as very improbable and remote, but it was also very improbable and remote that Pakistan and India should be at war with each other while being members of the British Commonwealth. It was also improbable and remote that Britain could not handle the bandits in Malaya or that Burma, which proclaimed her Independence at a most auspicious hour named by her cabinet of astrologers, should within a few minutes of that Independence have her greatest sons assassinated and her country plunged into civil war which years have failed to bring to an end. Yes, all that seems remote and improbable are matters for the serious attention of statesmen who can use their reason and understand that men do not act according to plan when confronted with religious intolerance and dictatorship. Buddhists may submit; but not the Hindus, the Mohammedans and the Christians. They will fight for their rights and will do so even at the greatest odds.

There is also a tendency to think of Buddhists as the dominating majority. Is that true? Of the less than 6 million, how many are adults? How many are literate? How many care a rap for Buddhist schools and other institutions? If they had to support their institutions as the Christians do, how many would call themselves Buddhists? Very few! So do not be misled by census figures. If 600,000 Christians are able to manage their schools and churches by themselves, it does mean that they are more zealous and outnumber the practising Buddhists who cannot run their schools, etc. without Government control. If it does come to majority-rule, you will find there is really no majority at all. People may vote Buddhist—that's easy; but will they team up and carry on the Government when the others are sabotaging or non-co-operating with a tyrannical government?

JOHN RAJAPAKSA.

Negombo.

Ed. Note.—Dr. Malalasekera expresses his own views. The University is an autonomous body of which he is a Professor.

## PRESCRIPTION FOR A RED REVOLUTION

THE following prescription for a Marxist revolution is based upon the actual conduct of Marxist bandits of revolutionaries in Malaya and India (before Sri Nehru put the kybesh on them):—

Threw hand grenades into shops crowded with shoppers without regard to the fact that there are children in the shop (this happened in Malaya a year ago and some children were killed and badly injured).

Threw hand grenades into fun fairs in order to create panic among innocent men, women and children in the hope that some outrageous anti-Communists or police informers might be killed.

If you (a Marxist) suspect that someone has been informing against you, try to kill him (the informer), and if you fail to get him, slit the throats of his wife and children (as was done recently in Penang in broad daylight).

Derail trains, injuring and killing innocent women and children, so that the workers of the world might unite against "capitalist oppressors".

Slit the throats of labourers if they do not subsidise your party with subscriptions wrung from their wages (wages which according to Marxist standards are starvation wages, but which provide a surplus for contributions to revolutionary funds).

Slit rubber trees and ruin estates which provide work for the workers (members of the proletariat must starve and die in order that a Red revolution may succeed).

Join and, in other ways, encourage religious fanatics to stir up religious strife, so that in the ensuing disorders the Marxists might ride to power on rivers of blood.

By A. S. M.

Fight for a privileged position for the bureaucracy while, in the same breath, lamenting the poverty of the poorer sections of the community.

If the capitalist mayor of a city shows real and practical sympathy for the poor and endeavours to provide them with decent housing conditions and other amenities, then seek to oust him, because he is attempting to eliminate a state of distress which provides a talking point for the revolutionaries when they appeal for support to the masses.

If you (the Marxists) are unable to obtain power unaided, then ally yourselves with any charlatan or scoundrel (be he even a capitalist) in order to attain your ends.

If you find an ambitious opportunist in the ranks of the ruling party, seduce him with promises of support, but once he has burned his boats and abandoned the ruling party, make things difficult for him, try to make him toe the line you have drawn for yourselves, and if he fails to do so, cut his throat metaphorically or literally, according as circumstances dictate.

Of all things, be utterly unscrupulous. Be like a Trojan, be all

(Continued on page 11)



# Paradise in Peril

## THE PEREGRINATIONS OF MR. BANDARANAIKE

By A. S. Morrison

SUFFICIENT time has now elapsed for the public to make up their minds as to what Mr. S. W. R. D. Bandaranaike stands for. The dramatic manner in which he quitted the ruling party thrilled a section of the people. His excuse for leaving the Government Benches—that he was thoroughly dissatisfied with what the Government was doing for the common man and that he yearned to do more for him—this excuse has now failed to flatter the feelings of the common man, who, on the other hand, is perturbed by the kind of religious revival a mere politician is attempting to bring about.

However, one thing is now clear. The voters of Ceylon now know beyond doubt what Mr. Bandaranaike stands for. He stands for HIMSELF. Of course, the better informed political pundits knew this long ago. But a section of the people took him on trust and gave him credit for sincerity when he solemnly stated in Parliament that he was leaving the Government because he was convinced that it was neglecting the interests of the masses. Since his histrionic departure from the U.N.P., however, Mr. Bandaranaike has been at great pains to rub out the impression he then created in the minds of gullible folk. As a peripatetic politician stumping the country in an effort to win mass support for his party, he has failed to draw attention to the steps needed to be taken to raise the national income and to elevate the general standard of living (matters which receive more attention from the Government which he so precipitately left than he has seen fit to give). On the other hand, the electioneering programme to which Mr. Bandaranaike addresses himself is concerned with religion, the mother tongue vague references to the poorer classes, and an utter absence of constructive proposals for dealing with the grave economic problems which face the country as the result of a rapidly increasing population and a dangerously static economy founded on three staple industries, utterly at the mercy of world market fluctuations.

What does Mr. Bandaranaike care about these bread-and-butter problems? According to him, these are not the things that matter. What matters first and last and always is that Mr. S. W. R. D. Bandaranaike should become Prime Minister, with or without the aid of the Marxists. Once that happens all our economic problems will be automatically solved. And in order to become Prime Minister no stone should be left unthrown at the government to which for four years he was content to belong in the hope that accident or good fortune would place him at its head.

Last week he devoted his political attention to a Muslim audience—the Muslim League Senate. He told them some amazing things. Some of the things he told them had a thoroughly Fascist flavour, and I was reminded of the charge of Fascist levelled against him not long ago by Mr. Dahanayake. Mr. Bandaranaike actually told the Muslims: "If you back one party and that goes down, just imagine what your position will be. Surely on the grounds of expediency, on the grounds of wisdom, members of a minority party—whether Muslims or Roman Catholics—should be free to choose a party, provided it is not a party which fundamentally militates against the basis of, for instance, Islam."

In other words, what Mr. Bandaranaike told the Muslims in a nutshell is: "Woe be unto you if you continue to support the U.N.P. and the U.N.P. is defeated. If, under these circumstances, my party (the Freedom Party, mind you) wins, just imagine what your position is going to be. I shall grind you and your benighted leaders to powder." The minatory character of the speech he made to this Muslim audience is not a matter of doubt. This great

democrat warns the leaders of a great community that if they back a particular political party and that party is defeated in the elections, the fate of the Muslim community would be a sad one. This is the talk of a cheap Fascist, whose lack of both moral and physical courage is manifested in a speech full of bluster and empty threats. It is to be hoped that the virile Muslim community will give Mr. Bandaranaike an effective answer at the forthcoming elections.

And, lest I forget it, may I draw attention to Mr. Bandaranaike's characterisation of the Roman Catholics in his speech to the Muslims as a minority community. When did the Catholics become a minority community, considering that the great majority of Catholics are Sinhalese? This particular slip of Mr. Bandaranaike's is much more important than it seems. It shows how his mind works. As the self-appointed leader of a religious revival, he obviously regards the Catholic Sinhalese as being a minority community outside the pale of the Sinhalese Buddhist community. Thus, this great national leader has signalled his leadership of the Freedom Party by creating a new minority community—that section of his own Sinhalese race who call themselves Roman Catholics. He may rest assured that the powerful Catholic Sinhalese are wide awake enough to appreciate the threat to their interests which is implied in Mr. Bandaranaike dubbing them a minority community.

But, of course, people are by now used to the twists and turns of that delicate but queer mechanism which Mr. Bandaranaike is pleased to exhibit to the public gaze. What is one to make of a politician who promises the Kandyan peasant the return of his ancestral lands while he, at the same time, is willing to ally himself with the Marxists, who have repeatedly promised Indian estate labourers that the Up-country estates will be nationalised and handed over to them to be worked for their own personal profit? Who will trust this man?

I cannot do better than conclude with a quotation from that very great statesman, Sri Nehru on the subject of religion and politics. At an election meeting at Rampur in January, Sri Nehru said: "The alliance of religion with politics is dangerous, and unless the people wiped out the communal poison from the body-politics of India, the country would go to pieces."

This—the elimination of communal poison—is precisely what Mr. D. S. Senanayake has been endeavouring to do during the past four years. But a former member of his Cabinet, who had hitherto acquiesced in the wisdom of this policy, is now busy trying to undo the good work by stirring up a spirit of religious hysteria and warning the Muslims and Roman Catholics of the great dangers that would beset them if they failed to support his party. IT IS TO BE HOPED THAT EVEN AT THIS LATE DATE THE WARNING WORDS OF SRI NEHRU WILL HAVE SOME EFFECT UPON THIS OPPORTUNIST POLITICIAN.

### PRESCRIPTION FOR A RED REVOLUTION

(Continued from page 10)

things to all men, attach no importance whatever to your word, treat religion as a mere matter of convenience, and have no mercy on those whom you dislike.

In conclusion, remember this at all times, if you are a Marxist: that there is no such thing as a conscience, that moral and spiritual qualities are an utter fiction, and that all the noble doctrines of Christ, Buddha, Confucius and the great Hindu sages are only "opium for the masses."

Those who are prepared to take the above prescription to the nearest Marxist dispensary and swallow the medicine they will be given, bottle and all, are on the way to becoming genuine Marxist revolutionaries.



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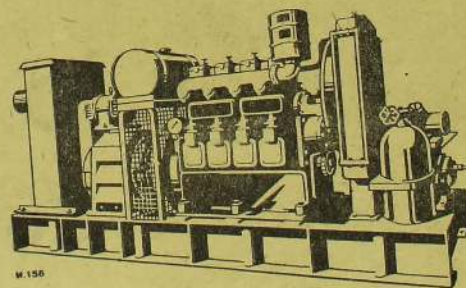
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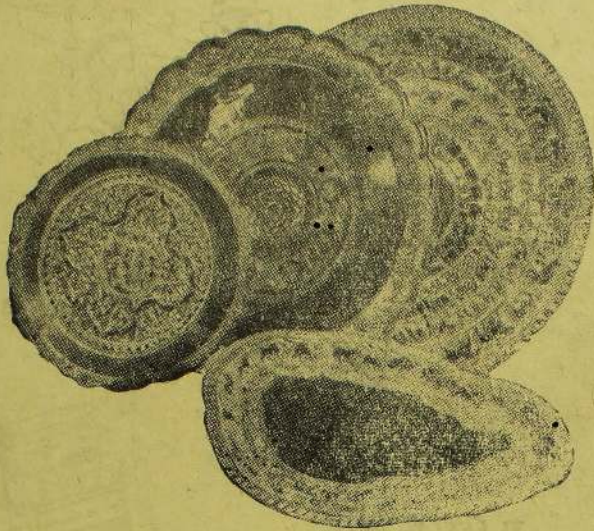
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