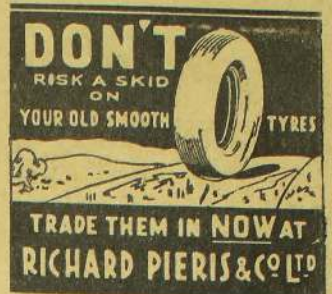


# u.n.p.



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## Colvin R. de Silva Caught In The Act Anti-Religious Policy of Marxism Exposed

WE always maintained our violent opposition to all Marxist parties because they are anti-religious. Their policy leads to the deliberate destruction of religion. Local Marxists have tried to hide this fact from the people because Ceylon is a religious country. Dr. Colvin R. de Silva himself has been trying vigorously to lie on this point. The "Ceylon Daily News" had him caught with his own words written in an article in his own name in 1932. Without comment we reproduce that article in full:

Here is Dr. Colvin in 1932:—

**L**OOMING over one of the most beautiful squares in Leningrad, the Vorovsky Square, is the great gilded dome, one hundred and two metres high, of Saint Isaac's Cathedral. Its rows of Alonetz granite columns whose pediments are decorated with bas-reliefs, the groups of statuary at the corners of its roof, its rotunds and its gilded cupola, all combine to produce a striking, if heavy, effect.

I climbed to the top of its lofty dome. Overlooking the carefully planned blocks and squares of the Saint Petersburg that was, I saw, not far away, the Cathedral of Christ the Redeemer thrusting to the sky the gaunt steel skeletons of its dome and four cupolas. They had been stripped by the Soviets of their valuable gold, bronze and lead coverings, prior to the anticipated demolition—since carried out—of the Cathedral itself. A Soviet "Palace of Culture" is to be built in its place.

One passes through the mighty, carved, bronze portals of Saint Isaac's to behold a gorgeous interior. The walls are overlaid with multi-coloured marble and covered with beautiful and costly paintings. The columns of the Ikonostas are monoliths of green Malachite and Lapis-Lazuli. Everything bears evidence of lavish expenditure.

### AN ANTI-RELIGIOUS MUSEUM

Today, Saint Isaac's is an anti-religious museum! Around its lofty passages where once the priests and congregation moved in stately solemnity jostling crowds are now conducted by State-employed lecturers, propagating animatedly against the religion of the Czars. The picture and ikons, pews and founts have been rudely replaced by cartoons and models ridiculing religion, its priests and works.

Saint Isaac's has probably been chosen for such desecration because of its obvious costliness. Thirty thousand wooden piles had to be driven into the marshes of the river Neva to make a secure foundation for the lofty superstructure. The architect is said to have made a profit of two million roubles by the re-sale of the timber which was used for the scaffolding. Inside the cathedral is a wooden model exhibiting this piece of chicanery. A piece of mosaic, about five square feet in area, is shown, marked with its cost—25,000 roubles. Beside a picture which had cost twenty-five million roubles was written in bold characters the fact that at that period a chicken cost twenty-five kopecks! Thus concretely if crudely is the cost of the cathedral brought home to the visitor.

Indeed, every means is employed to emphasize the wealth of the Church and the poverty of its flock.

For instance, a cardboard figure of a leering monk leaned down in one corner, gathering tribute with a huge fist from a semi-circle of illuminated glass cases in which were represented scenes of ill-conditioned people at work in every industry and occupation of importance in Czarist Russia.

### THE BOLSHEVIK ATTITUDE TO RELIGION

There is in Saint Isaac's a sadly beautiful statue of a drooping woman, with a child in her arms, bearing a huge cross, Christ-like, on her shoulders. It symbolises the Bolshevik attitude to, and criticism of religion—that it teaches the poor patiently to continue bearing the cross of their poverty as Christ did his of wood.

Religion, the Bolshevik holds with Lenin, is the dope of the people. The miseries of the present are made endurable by the contemplation of a happier life hereafter. Thus religion becomes the ally of capitalism and effects the perpetual subjection of the working class. Such an institution would be a standing danger to the dictatorship of a class-conscious proletariat. Hence it must be annihilated.

The chief weapon the Bolsheviks employ is ridicule. In Saint Isaac's are exhibits carefully chosen to ridicule every religion of the Russian Empire. There was a collection of totems with satirical pictures of totem worship. Exotic sects of pre-revolutionary Russia were dragged out of their obscurity to figure in pictures that ridiculed their practices and illustrated, almost obscenely, their sometimes perverted sexual beliefs and habits. The section representing Buddhism had a number of metal figures of priests grouped around a statuette. Mongolian in design of a squatting, pot-bellied, leering, drunk-looking figure whose exact significance or identity I was unable to comprehend.

### A MOSQUE AND A BUDDHIST TEMPLE

Incidentally, I was greatly interested to discover in Leningrad a mosque and a temple. The mosque which had been built by Nicholas II for political reasons, was a simple and austere building with a beautiful threshold. Inside were pillars of pale green marble, some fine carpets and a magnificent circular chandelier over three yards in radius. Services are still held regularly in this mosque.

For political reasons too was built in 1909 the Budyski Khramm, which stands in the outer environs of Leningrad. It stands in a little secluded garden surrounded by a high wall, the entrance through which is a fine wrought-iron, gold-enamelled gateway with paintings

over it in red, blue and gold. This temple is a Chinese pagoda built for the use of and to placate the Mongols of the Russian Empire who might be in Saint Petersburg. The lofty, square-pillared portico is surmounted by a gilded wheel—symbolic of the wheel of Karma—with two gold llamas facing it on either side. On the flat roof of the main building stand two gilded figures of Mongolian priests. From the narrow, flagged path that runs between the trees and grass of the little garden, one mounts a flight of wide, brown, granite steps, and enters a lofty pillared hall through a wooden doorway. The walls of the hall are decorated with designs through which run a red, blue and yellow motif. At the top end of the hall is a little shrine in which is a seated Buddha of Mongolian design. The temple, like the mosque, was deserted when I visited it, but I was told that services were regularly held

there every morning. In the falling twilight, the building was fine and impressive. How strange it seemed in this land of multitudinous contradictions!

### STRENGTH OF THE ANTI-RELIGIOUS MOVEMENT

The mosque and temple carry their own tale. It is in the more industrialized and urbanized West, and particularly in the towns, that the anti-religious movement appears to have scored its most signal successes. Amidst the backward peasantry and away in the more rigidly conservative East, in Mohammedan Turkestan and Buddhist Mongolia, the strength of the anti-religious movement appears to be small and its influence insignificant. Life continues, even under the energetic Bolshevik regime, substantially in the ages-old round.

(Continued on page 2)

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**Perfect Fool, Martyr  
or What?**

Short Story By R. O'HARA

WHO is it can understand a woman?

I know a woman of admirable qualities, such as persistence, endurance, fortitude, under adversity, loyalty, fidelity to one idea. She lived with her husband. When I say she lived with her husband I speak, of course, in terms of social usage, for her husband was seldom available to live with, and when he was, it was scarcely possible for any normal person to live with him. Even breathing with him was at times difficult, so powerful and ready were his hands, and talking with him was as agreeable as patting an infuriated bull. But she had married him and maintained a home for him and meekly endured for many years both his active and passive cruelty. This woman simply baffles analysis. Her husband lived a life, if it can be called that, that accorded solely with his own whims and fancies. Sometimes he would stay in their poor little house for four or five days at a time, and sometimes he would be away for many days. To any questions he gave only coarse interjections and orders to shut her mouth, were the replies. Her days and nights were such as to, make one wonder whether this was a replica of what hell is. They had married, on her side for something near to affection, but from the man's behaviour it appeared that he had married her as a life-long enemy upon whom he desired to work the utmost vengeance. He gave her just as much money as he thought he would and often left her for days without any. He drank and returned home with the drink within and flames around him. He cultivated the society of other women of easy virtue and spent money on them. He frequented the lowest company. He beat her, not in the intimate considered personal way, which women could stand, but with the casual ferocity of the brute, with punches and kicks and throttlings that just did not kill her.

He was not a jungle brute, for jungle brutes are clean and simple and employ their brute strength and power, only to the honest end of getting food. He was of the lowest order of this world of created things—a man who was not a man. Yet so marvellous and unsearchable is the heart of woman, this woman endured her travesty of life with him for eleven years. She complained often, cursed often, threatened often, but there was no change in her life, and although she could by applying to the Court of Law, have secured a separation from him, she did not do so. Something impelled her to endure. It may have been personal pride or an unwillingness to make public her wrongs or it may have been something else.

All that is known is that she did endure his desertions, his returns, his evil words and his cruel and wicked treatment. Perhaps she hoped that by constant submission she might tame him and make him into a man. Perhaps she was really meek, though nobody would think so. Perhaps—for all things are possible with women—perhaps she still loved him and still wished to serve him, nobody knows.

But as far as one could see she had no breaking point, and her husband took full advantage of this. He treated her as though she were a woman of the streets and used her with far less ceremony than he used in dealing with these women. But by his behaviour he came at last to a bad end, to that bad end which all moralists foresee and which every now and then is demonstrated in life. Year by year he went from base company to still baser company. In time each group of thugs he associated with wearied of his abominable ways abandoned him and at last he fell in with a notorious gang of smugglers and dope traffickers. What business he had pursued after he gave up a well established grocery store which his father had left him at his death exclusively to him,

positively ignoring the other children his wife never knew. After that what kind of ill-doing he was engaged in she did not know, for he had always refused to talk with her about his affairs or about anything else and spoke only to order her to do what he wanted done.

It was clear to her, however, that he was engaged in dark and lawless enterprises, so furtive had his manner become, so secret, so nocturnal his arrivals and departures. She was not, therefore, surprised, when one evening a Police Officer knocked at her door and on being admitted, announced to her that her husband had been arrested on a charge of smuggling dope and offering resistance to the Police and severely assaulting a Police Officer. Casually he added that her husband had been arrested at a house where he lay in the company of a woman. She heard the news quietly. Then she hurriedly dressed up and accompanied the officer to the station to visit her husband in the cell and to do what she could to comfort him. But he was ill-tempered and he waved aside her gentle words and sympathy and abruptly dismissed her, ordering the Police officers to see that he was not pestered by any damned women. None the less, she consoled with him and begged him to be of good cheer. Next morning he was charged at the Police Court with his crime and a few weeks later in a higher Court he was rewarded with a sentence of rigorous imprisonment for a period of two years.

Now the woman showed herself a very woman "when pain and anguish wring the brow a ministering angel." Once a week she was at the gates of the prison where he was serving his sentence, with a letter to be handed to the warden to be passed on to her husband. At first the warders would not accept this unusual task nor permit any communication but her persistence won them over. In her first letters which only women knew how to write, she asked his pardon if their uneasy life had been due to any fault of hers. Later letters were purely love letters. In each of them she begged him not to lose heart under the cruel sentence, but to remember that whatever happened, there was always one who would stand by him to the end, one to whom he could always return, assured of her love and of such help as she could give. When he came out perhaps they might start life again. In the time of waiting, she would get work and save what money she could and try to have a new home and a little cash awaiting him.

These letters however had no effect on him. His ferocious bravado never changed. He was guilty of a breach of all the prison rules. His vile temper made him quarrel with his fellow prisoners and even with the warders. He became intolerable and incorrigible. Eventually he was severely man-handled by his fellow lags and in the struggle he fell over some cobble stones in the yard and fractured his skull. He was taken to the prison hospital where he died three days later. Who can control fate?

**Colvin R. de Silva  
Caught In The Act**

(Continued from page 1)

Indeed, it is difficult to estimate the real influence of this anti-religious propaganda—or rather, anti-Christian propaganda, for it is against Christianity that all efforts are mostly directed—even on the Christian population of Russia proper. The Government does not expressly prohibit attendance at church, and most of the propaganda is actually carried out by a voluntary organization of enthusiastic atheists called the Anti-God League. That organization has, however, more than the mere moral support of the State. There is little doubt that many who desire to attend church do not do so

(Continued on page 3)



# Promotion & Preservation of Arts & Crafts

## ESTABLISHMENT OF ARTS COUNCIL IN CEYLON

WITH the passing of the Arts Council of Ceylon Bill there is every prospect of the revival and development of the varied forms of art and the indigenous culture of the country. The objects outlined in the Bill are

To develop a greater knowledge, understanding and practice of the fine arts;

To increase the accessibility of the works of art to the public in Ceylon;

To improve the standards of execution in the fine arts;

To preserve, promote and encourage the development of such arts and crafts as are indigenous to Ceylon.

The Bill seeks to provide a channel for State aid to arts and crafts without forging a machine for State control. A grant of Rs. 250,000 has been passed by Parliament to start with, for defraying the preliminary expenses of the organisation which would operate the Arts Council, which is modelled on the lines of the Arts Council in England.

### THE MEETING AT QUEEN'S HOUSE

The full significance of the Government proposals can be realised when the initial proceedings in connection with the proposal to create an Arts Council in Ceylon are recalled.

The Governor-General summoned a meeting in January, 1951, at Queen's House and at that meeting were present representatives of practically every Association connected with arts and crafts and whose work would be encouraged by an Arts Council if established. A Committee was appointed at that meeting consisting of Sir Ernest de Silva, Mr. E. F. C. Ludowyke, Rev. de Mel, Mr. F. C. W. Van Geyzel, Mrs. E. C. Fernando, Mr. J. Padmanabha, Mr. R. Coomaraswamy (Secretary), and Mr. A. C. M. Azeez to consider new rules and legislation for the Arts Council, and to model on the lines of the Arts Council in England. They had before them the legislation creating the Arts Council of England; they had the latest reports of that Council and they submitted a unanimous report, which was duly considered by the Government. The report was scrutinised by the Legal Draftsman and ultimately placed before the Cabinet and laid before the Parliament, the fruits of these joint labours.

### PATRONAGE OF SINHALESE KINGS

In the ancient days before the industrial era Kings were great patronizers of the varied forms of art. In Ceylon. In the records we find that the Kings and through them the temples, patronized arts, encouraged craftsmen and thus developed the indigenous culture of the country. But with the disappearance of the Kings and the gradual break up of the economic life of the village as is known in the time of the Kings, the patronage that is so necessary for the very survival of these arts ceased to exist and the craftsmen

were unable to obtain a remunerative income for the crafts for which they were famous. They began to die out. Even in a highly developed country like England these arts and crafts began to die out but the feudal lords and the money that the rich folks of England were able to amass through their Empires kept arts and crafts alive for several years, for beyond the period they were kept alive in a country like Ceylon. With the heavy taxation now prevalent in England it was found that even the rich of England were unable to help in the creation and in the preservation of the arts and an Arts Council was created, to allow of State aid in the development of the arts. Ceylon has thus followed the example of England and the Bill that has just been passed enables Ceylon to establish a similar Council with the same object in view.

### AN INCORPORATED BODY

As far as the Arts Council is concerned, explained the Minister of Finance, it should be an incorporated body, because it may be that they own property; or may have to mortgage property or may have to raise funds, enter into contract for artistes, etc. So the Arts Council will have legislative sanction to carry on business to lend money, invest money and so on. The greatest fear expressed was that men who would not be fit, men who have their own private axes to grind, would be appointed. That is a charge that can be levelled against Government by anybody. The Minister of Finance was sure that the Minister of Education will give due consideration and see to it that the first members of the Arts Council will be truly representative of the interests that should be developed and preserved. "I can assure you," added the Minister of Finance, "that as one who loves the arts and crafts of the country and so with the Minister of Education, that we would certainly not be influenced by any private individual except the welfare and the development of the arts in this country."

In his message published in the Souvenir of the Fine Arts section of the Colombo Plan, Lord Soulbury said:

"It is earnestly hoped that the Arts Council of Ceylon, constituted by the Government, will help to bring to the painters and sculptors of this country some of the security and comfort without which no artist can carefully pursue his calling."

### PRESERVATION OF A HERITAGE

"Each country has its own style. It can only abandon that style at its peril," to quote Lord Soulbury who is known as a great patron and lover of arts, we have in this country something unique, something that has developed through the ages, and therefore, to preserve it for future generations is the noble responsibility of the present generation.

It is a heritage that has come down to us which we must hand down unimpaired and better preserved than when it came into our hands.

SENEX.

## Colvin R. de Silva Caught in The Act

(Continued from page 2)

for fear of losing their jobs—for every Russian is now a State-employee. Thus, I found a professor at the Moscow University who kept away merely for that reason.

But religion is certainly not persecuted. The churches are by no means all converted to secular uses. Although some have been turned into museums and lodging houses and although the roof of one of the great cathedrals is now a gaunt skeleton from which the valuable metal has been stripped to satisfy other needs, the majority of churches remain intact and well-preserved. I witnessed morning

Mass being performed in the beautiful neo-classic Kazan Cathedral where are copies of the famous black Madonna. The atmosphere was movingly devout, the service impressive and the singing beautiful. But there were only about twenty people present—the majority elderly or old.

### THE NEW RELIGION

The young are forsaking the faith of their fathers. The worship of the State appears to be replacing Christianity. The new teaching is materialistic and aims at annihilating that superstition which is the sister of ignorance—for the

(Continued on page 10)



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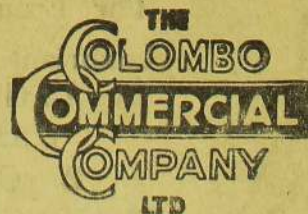
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## Paradise In Peril

# STALIN STOOGES STATE THEIR PROGRAMME

By A. S. Morrison

AT long last, after a blistering campaign of slanders against this country in Moscow, the traitors who look to Stalin to rule Ceylon through one of his marshals, have revealed their scheme for "the liberation" of this little Island in the Indian Ocean. To those who have eyes to see and ears to hear the kind of future envisaged for the Ceylonese by the local Stalinites is now no longer a matter for controversy. Their latest pronouncement clears the air of a number of cobwebs and throws into the dustbin the parliamentary theory of government to which in the past these stooges gave hypocritical assent.

It was at the Town Hall on Sunday, the 9th instant, that the Communist Party of Ceylon regaled its audience with a refreshing oratorical draught of "freedom from the Ural mountains." What does this Party promise the people of Ceylon if they will be good boys and girls and vote the Communists into power in Ceylon at the next elections? Here is what they promise: "The creation of a new State apparatus and the taking over of newspapers which gave any support to the present government." This is what the Stalinites call the "new democracy."

What do the Stalinites mean by talking of the "creation of a new State apparatus?" Except to a few deluded fools of the Sri Lanka Freedom Party, this means, to every intellectually honest man and woman, the State apparatus of Soviet Russia and Red China, the component parts of which are the dreaded secret police, the total abolition of all political parties except the Communist Party, and the substitution of rule by the Politbureau for the Cabinet system of government. In practice, this rings the death-knell of popular representation. It means that never again will the people be able to choose their rulers. It means that the people must simply carry out orders issued at the top and percolating through various layers of bureaucrats, against whom public complaints will be useless because they will go unheard. If Mr. Bandaranaike dared to leave the Communist Party if ever it had been elected to power in Ceylon as he left the U.N.P. not only will he be executed as a traitor to the Party and the State, but also his whole family would be sent to a concentration camp and all his near relatives will be treated as suspects, deprived of their jobs and sent also to concentration camps to repent of the circumstance that the good Providence had sent them into this world as first cousins of a Stalin stooge who dared to rebel.

Of course, it is not necessary to labour the point as to what the Stalinites mean when they talk of changing the State apparatus. The deluded middle classes of Red China know what this means to them and to their way of life. The small farmer and trader too knows the meaning of it, so that if people walk into the trap with their eyes open they have nobody but themselves to blame.

In Ceylon the task of leading a section of the masses into the Stalinite trap seems to be reserved for Mr. Bandaranaike and the disgruntled office-seekers who have thrown in their lot with him. Having contributed by the negligence of his duties as one-time Minister of Health, to the unpopularity of the U.N.P. among certain sections of the middle and the working classes (whom ill-health and misfortune sent to the hospitals in Mr. Bandaranaike's charge), this gentleman is now busy trying to form a common front with the Stalinites, who

openly speak of changing the present State system, to which Mr. Bandaranaike as an avowed democrat pays lip service. But, after the Stalinite plain-speaking at the Town Hall last Sunday, can Mr. Bandaranaike honestly contemplate forming a common front with them? At any rate, it is heartening to see that on this same Sunday, at Norris Road, at a meeting of the Sri Lanka Freedom Party one member of this party frankly stated that if this party had anything to do with the Communists, he would resign from it.

On Sunday, Mr. Keuneman also threw a few evil-smelling bouquets at the very party who were seeking an alliance or electoral agreement with the Communists. He made pointed reference to the Freedom Party's leader when he stated that there were others who had middle or third party theories, distinguished from the U.N.P. and the Left. However, on the whole, he emphasised that the "continuous progressive orientation of the Freedom Party could not be guaranteed." By this, he, no doubt, meant that this party could not be counted upon faithfully to follow the road to Moscow, because there were elements in it strongly opposed to such a course, despite their leaders desire to make use of the Communists to hoist himself into the Premier's seat with their aid.

But, according to Mr. Keuneman, the time is not yet ripe for doing a Benes Act in Ceylon, that is, for the Communists, having supported Mr. Bandaranaike for the premiership, to then turn round and ruthlessly displace him. Meanwhile, he is very useful to them in that, with his emphasis on religious discord and on the sectional grievances of a few disgruntled ayurvedic physicians (most of whom fortunately are not with him because they know their man), he is trying to split the electorate in the hope (the vain hope) that his tactics will bring his party into power. However, these tactics are just what the Communists like. In Eastern Europe this is how they weakened the real Democratic Front—by utilising weak-kneed but ambitious democratic politicians to throw a spanner into the democratic machinery of State, and, in the resulting confusion, to ride to power by force.

This is a species of constitutional sabotage, and the Stalinites find that in democratic countries, the freedom given to subversive parties provides full scope for this extremely clever form of sabotage. The ambition and greed for power of some democratic leaders is just the handle the Communists want, and in Ceylon Mr. Bandaranaike is that kind of handle. It is to be hoped that, before it is too late, he will find a better use for his talents than to become a tool of the Communists, who are the greatest masters of political intrigue in the world today.

Meanwhile, it is fortunate for this country that the Communist Party do not have a good word for the Trotskyite wing of the L.S.S.P. who, at least, have the good sense not to be willing to walk into the Stalinite parlour and seem (to judge from what Mr. Keuneman has stated at the Town Hall) to place the independence of this country from the designs of the Kremlin above the experiences of their own electoral programme. The castigation which Mr. Keuneman meted out to the L.S.S.P. leaders is a healthy sign, because it would now appear that the L.S.S.P. under Dr. N. M. Perera are independent Marxists, who are determined not to be used by the Muscovites for their ends.

Now I come to one aspect of the Communist programme which shows up this party for what they are—the real enemies of civil liberty. Mr. Keuneman bluntly stated that it was their intention, if they came to

(Continued on page 8)



## EXHIBITION OF FINE ARTS

THERE are, some works on show at the Exhibition now in progress which I consider worthy of comment. The two most outstanding ones in the Ceylon Section are J.D.A. Perera's "The way of all flesh" (202) and David Paynter's "Lagoon" (201). Perera's picture reminds us that "technique" alone is not art. It is significant for the moral value of the philosophic sentiment which the artist seeks to interpret. The picture is apparently designed to draw our attention to "mutability" Paynter's "Lagoon" is a magnificent study—a unique masterpiece of artistic composition—executed in the artist's characteristic fashion.

The work of A. C. Collette greatly impressed me. He has a capacity to modify his technique to suit his subject with amazing facility. Collette's "Conversation" (42) is one of the best exhibits in the show. One of the loveliest paintings in the show is Harry Pieris' "Kay" (211), but unfortunately the sitter is affectedly postured, and this reduces its value. Ivan Pieris' best work, to my mind, is "The Beloved" (220).

George Keyt's "Gajavanama" (178) is executed with his usual mastery of line. Justin Deraniyagala's compositions are a marvellous display of balance of colour. W. J. J. Beling's "Jaffna Resthouse" (37) and "Alibizias" (33) display intense individualism. R. D. Gabriel's "Lemons" (124) is a good still life study.

Mudaliyar Amarasekera's "Invocation, Temple of the Tooth" (15) and his portrait of Mahatma Gandhi (16) are good water-colours. D.V. A. S. Amarasekera has to his credit a portrait of Rt. Hon. Bertrand Lord Russell (19) and four black and white studies (23-26)—all executed well. Mudaliyar Rajapakse's scenes of the Maduganga Lake are more interesting than his portraits. George de Niese's "My Grandson" (78) and "My Grandchildren" (77) are good portrait studies. Bertha Jansz has a settled rural theme. Her "Village Veteran" (151) and "Way-side hopper boutique" (152) are superb works. P. E. P. Deraniyagala's "Buffalo fight" (58) and his scenes from Panamure Kraal (63-66) are interesting animal studies. G. S. Fernando's "Gadaladeniya Temple" (112) is a clever work in water-colour. G. A. Amerasinghe's "Vessantara" (8), though drawn in a rough style, is a significant work.

Of the younger painters prominent are the works of Donald Ramanayaka, Alfred Ratnayake, S. Doraisamy and T. de Niese. Ramanayaka is a very promising landscape painter in oil. He has a style similar to that of Sofronoff, but he still seems to be experimenting on his technique. His "High noon" (231) is a unique landscape. Ratnayake is making a continuous effort to evolve a technique with an oriental bias (vide his exhibits 252, 253 and 254). Doraisamy is a landscape painter of considerable promise. His "Haldummulla landscape" (102) has a peculiar fascination. T. de Niese exhibits a beautiful canal scene (80) and a seascape (81).

In this Foreign Section the outstanding exhibits are:—"Grain Elevators" (4) by John Ensor, "Italian Store in the Ward, Toronto" (6) by L. S. Harris, "Lumbermen on the Gatineau River" (10) by Henri Masson, "Street in Suez" (5) by Du Gardier, "A Bengal Village" (1) by R. Chakraverty, "The flower girl" (11) by Gogendranath Tagore, "Bengal, 1943" (1) by Zainu Abedin, "From Dr. Iqbal" (7) by Chughtai Rahman, "Shah Jehan at the Taj" (11) by Hussain Mahammad Mian, "Folk Dance" (1) by Agus Djaja, "Woman" (8) by Sudarso, and "Djalan Raja" (3) and "Toilet" (4) by Abdullah Basuki. The last-named is a remarkable example of the irresistible charm and romantic beauty of the women of the Malayan race. It is, perhaps, the loveliest portrait in the whole show.

A. E. M. ABAYASEKARA



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## ATTEMPT TO SHIFT THE BLAME

We make no apology for referring once again to His Excellency Lord Soulbury's indictment of the manner in which anti-tuberculosis work has been carried out for so many years in this country. While, as His Excellency very charitably put it, those responsible for this criminal neglect should search their conscience, the public will demand more punitive action.

There is not a shadow of doubt that much of the blame for the Belsen-like conditions that obtain in all the chest institutions in Ceylon must attach to the Minister to whom the health of the country had been entrusted as a sacred charge. That Minister was Mr. S. W. R. D. Bandaranaike who crossed the floor of the House some months ago and is now going round the country seeking to shift to other shoulders than his the responsibility for the mismanagement and mal-administration of the departments which were under his charge.

As has been made abundantly clear ever since he resigned from the Cabinet, the

ex-Minister's principal obsession during his long tenure of office was his accession to the Premiership of Lanka. Casting covetous eyes on a position of leadership to which he fondly imagined he had the divine right of succession, his sole pre-occupation was the furtherance of this objective. He always had grandiose schemes for the amelioration of the masses but few of these schemes even went to the blue print stage. And this is the politician who is now endeavouring to persuade the people of this country that it was not through any fault of his own that his record of service has been so poor. He has even gone to the extent of accusing our beloved Prime Minister, to whom we owe everything, of thwarting his plans of improving Ayurveda.

No one in the country has more consistently and more steadfastly supported every measure designed to further the upliftment of indigenous medicine than Mr. Senanayake, but he is equally resolute in opposing any move aimed at converting Ayurvedic practitioners into political satellites. That is just what Mr. Bandaranaike is trying to do at the moment but except for a few misguided practitioners no one has rallied to his banner. It will be the duty of the country when it goes to the polls that it will have no truck with parties who wish to prostitute an ancient and noble profession.

## MATARA U. C. MEMBERS OF THE U. N. P.

(By a Special Correspondent)

THE U.C. members belonging to the U.N.P. had set a fine example at the last meeting of the Matara Urban Council, when they had to elect a Vice-Chairman for the current year.

At a meeting of the U.C. Advisory Board of the Matara U.N.P. Electoral Associations held prior to the U.C. meeting, it was informed by Mr. C. Justin Wijayawardene that according to a decision made two years ago, Mr. Jayasena Ranasinghe, member for Uyanwatta Ward, should be elected as the Vice-Chairman. Though there was another member who aspired for the post, yet all agreed that the original decision should be carried out.

At the meeting of the U.C., presided over by Mr. Wilfred Gunasekera, M.B.E., members stood by the Party directive, though there were last minute manoeuvres to upset it by the few opposition members, including one Communist. As they were in a minority they were unable to upset it and Mr. Jayasena Ranasinghe who was the only candidate, was elected.

Immediately after this, in way of contrast, a humorous incident is said to have occurred. When the new Vice-Chairman was elected, the Chairman had complimented him and wished him success. To the surprise of all the outgoing Vice-Chairman, Mr. K. K. D. Silva, suddenly got up and having blamed the

Chairman for not mentioning about the services rendered by Mr. Silva, announced that as a protest against it, he would quit the Chairman's Party which meant the U.N.P.

No sooner was the resignation tendered than Mr. Mahanama Samaranayake, the Communist candidate who was the bitterest enemy of Mr. K. K. D. Silva, had offered his hand to Mr. Silva in a way of congratulating him for leaving the U.N.P. even so late.

About this incident, when I questioned the Hony. Joint Secretaries of the Matara U.N.P., I was told that Mr. K. K. D. Silva had ceased to be a member about eight months ago, as he had been acting against the constitution and thereby forfeited his membership.

It was because of the U.N.P. that he had become the Vice-Chairman of the U.C. during the last year; but since he assumed duties he had been indifferent to the Party activities and gradually he had turned out to be a critic and eventually lost his membership. I was told that Mr. Silva who expected that disciplinary action was to be taken against him, had utilised that opportunity to play the part of a hero.

The Chairman whom I questioned referred to it as a ridiculous incident and said that before he could say anything about the outgoing Vice-Chairman at the appropriate time, Mr. Silva who was impatient, had got up and made the announcement. He greatly regretted that such an incident had occurred, in spite of the fact that in all his dealings he had at all times tried to be impartial and fair to all.

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# WORLD'S LARGEST ISLAND GROUP-INDONESIA

## Opening of Legation in Ceylon

Independent at Djakarta, which still maintains its distinct Indonesian air. Its streets are tree-lined and shady, there are gardens around the Gov-

(Continued on page 8)

AN interval of nearly two years there has been between the establishment by the Ceylon Government of a Consulate-General at Djakarta, Indonesia, that important newly-independent country in South-East Asia, and the decision of the Government of Indonesia to open a Legation in Ceylon. There is at present an Information Officer in Colombo for propaganda purposes. It is stated that the Legation, at the beginning, will be in charge of Mr. Maiman Hab Sgan who held the post of First Secretary to the Indonesian Embassy in Pakistan. He will be designated Charge d'Affaires and will continue in his new office until the appointment of a permanent Minister Plenipotentiary for Indonesia in Ceylon.

### CEYLON'S FOREIGN RELATIONS

In pursuance of the Government's policy of appointing representatives in foreign countries either as Ambassadors, High Commissioners, Ministers Plenipotentiary or Trade Commissioners, Dr. C. W. W. Kannangara was appointed in 1950 as Consul-General at Djakarta. At the moment, Ceylon has very little political relations in question. There are friendly relations but no questions affecting political relations are pending with Indonesia, a country about four thousand miles away from Ceylon. The Government of Ceylon had agreed to receive if and when they can nominate a suitable person from Indonesia to represent that country in Ceylon. The present decision of the Indonesian Government, though somewhat belated, is a realization of the need to establish reciprocal diplomatic representation.

### PARTICIPATION IN EXHIBITION

Indonesia, which is one of the countries participating in the Colombo Exhibition, has erected a pavilion novel and attractive, disclosing a new pattern in pavilion design. The technique of display of the variety of exhibits, murals prints and models breaks new ground and is most impressive while the lofty structure compels attention and admiration. Dr. Tjokrohadisoemartono is in the Island as Minister Plenipotentiary for Indonesia for the period of the Exhibition. It is expected that Indonesia will join the

Colombo Plan Co-operative Development Scheme of which all its neighbouring countries are now members.

### INDONESIAN CO-OPERATION

"Both Ceylon and Indonesia have one culture—Buddhist culture," said Mr. D. S. Senanayake, Prime Minister, last Friday evening at the Indonesian Pavilion when a tea party was given by the Minister Plenipotentiary of Indonesia, to the Prime Minister, Cabinet Ministers, heads of Foreign Embassies and officials. Mr. Senanayake thanked the Minister Plenipotentiary for the magnificent co-operation extended by Indonesia in the common endeavour to make the Exhibition a success. "Under foreign domination we were kept apart," he added, "but now we can come together and work for our common good."

The Minister Plenipotentiary replying said: "In its decision to participate in the Colombo Exhibition, my government has been motivated by factors of common interest in our two countries. Apart from all this Ceylon and Indonesia had been the common inheritors of the broad stream of culture which irrigated South-East Asia in the centuries gone by."

### INDONESIA TODAY

The Netherland, East Indies under Dutch rule and occupation for three hundred and fifty years, now known as the Republic of Indonesia, include from West to East. Sumatra, Java, Borneo (now called Kalimantan), Bali, Lombok, Sumba, Sulawesi (the Celebes), Flores, Timor, the Moluccas the Halmaheras, Irian (Part of New Guinea), and a number of smaller islands and islets in between. Geographically this is the largest island group in the world. It is situated across the Equator, extending for well over 3,000 miles between Asia and Australia. The transfer of sovereignty from Netherlands to Indonesian hands was formally concluded on December 27th, 1949, at Djakarta, the capital, where the Proclamation was read to the political leaders, students and the people assembled, and witnessed its signature by Soekarno and Hatta.

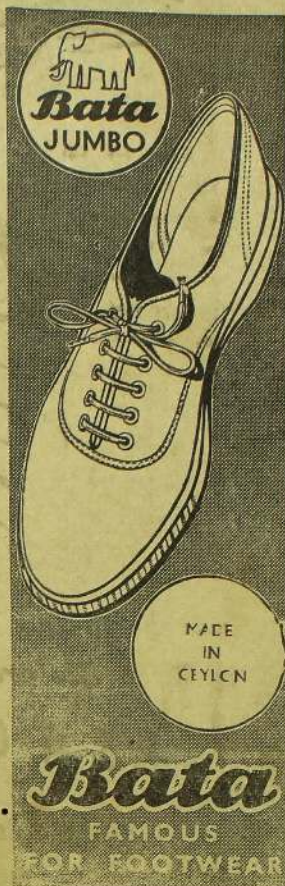
### EXPORT PRODUCTS

Of the export products, rubber, quinine and tobacco are not exactly indigenous but imported from other lands. It was spices which first brought Indonesia to the notice of

Western traders and the same spices were the lure which brought the Portuguese, the Dutch and the British. The products of Indonesia consist roughly of spices, rubber, petroleum, tin, tea, tobacco, coffee, cocoa, sugar, copra, pepper, palm oil, sago, tapioca, rice, timbers, kapok, cordage fibres and quinine. Indonesia supplies about 60 per cent. of the whole world's requirements of kapok, 90 per cent. of cinchona bark from which quinine is extracted, 80 per cent. of the world's pepper, and 29 per cent. of the world's copra. The total land area of the islands is about one quarter that of Australia, but the population numbers about ten times the population of Australia. Java which covers an area about one-fiftieth that of Australia, has a population seven times as much.

### DJAKARTA, THE CAPITAL

The city of Djakarta is the capital in the Island of Java, which is about half the size of England, Scotland and Wales together. No country has a more densely settled population than Java. The average is about 850 persons per square mile for the whole island, while the really thickly-populated parts are inhabited by more than an almost unbelievable 1,000 persons to the square mile! Djakarta has played an important part in the history of Indonesia's struggle for independence. The headquarters of the independence movement was in Djakarta. The news of the surrender of the Japanese was first announced and immediately published there. Two days after the Japanese surrender, August 17th, 1945, Indonesia was proclaimed



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## MATARA U.N.P. AGREES WITH ARCHBISHOP

AT a meeting of the Matara U.N.P. Electoral Association held at its office on last Wednesday with Mr. T. C. D. Abeygunawardene in the Chair, it was resolved to give every possible support to the Party candidate at the forthcoming by-election at Akuressa.

Mr. D. D. S. Ramanayake congratulated Messrs. Wilfred Gunasekera and D. J. Kumaraage for being honoured with M.B.E. by the King and said that the Matara U.N.P. had won the unique distinction of having two of its vice-Presidents honoured during the same year.

The question of a Party candidate for the Matara seat was discussed and on a request made by Mr. M. Panditasekera and others, Mr. C. Justin Wijayawardena, Hony. Joint Secretary, announced the results arrived at the last meeting of the Nomination Board. He said that in a secret ballot taken Messrs. Wilfred Gunasekera, D. J. Kumaraage and himself had got the 1st, 2nd and 3rd places respectively for nomination, but as the first two declined to accept nomination his name remained. He informed that he too had decided to renounce claims for nominations; but he said he would support any candidate nominated by

the Party. It was decided to discuss the matter with the High Command and arrive at a formal decision.

Regarding the objectionable picture that was published in the "Catholic Digest" Mr. D. J. Kumaraage said that at a recent protest meeting held at Donora, as he happened to be in the vicinity, he heard speakers denouncing the present Government. He said that mischief makers were exploiting a situation and it was regrettable that Buddhist monks were associated with such propaganda. Mr. D. D. S. Ramanayake said that matters were represented to the Archbishop of Colombo on behalf of the Association and a prompt reply was received. The reply was read wherein it was stated that "there is not the least doubt that the Catholics of Ceylon dissociate from the publication." The reply was considered to be very satisfactory.

Among the U.C. matters discussed were the supply of free books to poor needy children in the town, extension and improvement to electric lights system and the new building of the U.C. Mr. Wilfred Gunasekera, Chairman, U.C., promised to inquire into all matters but he said that some of the complaints made were not peculiar to Matara as they existed elsewhere also.



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## WHAT YOUTH THINKS

### EFFECTS OF EXERCISE ON HEALTH

A GOOD many readers may not understand the effects of exercise on health. Some individuals may declare: "I am quite healthy, and always been, although I have never exercised," while still another may say: "You can't fool me into going through a program of ridiculous movements with my limbs to keep my heart, lungs and digestive organs in sound condition. Dear friend, the fact is they have a great deal to do to keep you alive. Exercise is essential to health. It stimulates the action of the heart, accelerates and deepens breathing which action promotes the purification of a large quantity of blood which is vital for the maintenance of an untainted stream of strength and vigour throughout the body.

We meet the person whose work is of a sedentary nature. As in most mercantile and government departments—who crosses his legs and slouch over a table, goes through half a dozen files and feel that a day's work is done—"I don't enjoy exercise, my work consumes my energy and vitality for I feel I am done at the end of a day. That is the very case for exercise for it is the one thing that will build the energy he needs. Then we come to the heavy manual worker who feels that he gets sufficient exercise to keep his entire physical organism in first-class condition. Even to these scientific exercise is the best test. If you have never exercised regularly, you are voluntarily depriving yourself of super health which I feel in time should be made a cause for punishment under the Health Act.

Exercise is a tonic and a wonderful one for it greatly aids digestion and assimilation, thereby improving the structural quality of all organs including the brain. Further a good condition of muscular fitness brings about refreshing sleep and a well-balanced nervous system, combined with a greater capacity for work. Finally it contributes to the calm self-possession that well balanced air of strength and gentleness, which is so attractive and desired by all.

D. KAMAL WIJESINGHE,  
U.N.P. Youth League.

### AN AMERICAN BLUNDER

WE in free Ceylon are at perfect liberty to export rubber to Red China. We are fortunate in having a government that does not believe in restricting such measures, even under the pressure of one of the most powerful countries in the world.

The legitimate due of Ceylon under Point Four aid was cut off on the assumption that it was wrong for Ceylon to export rubber to Red China. It is difficult to understand the action of the United States of America especially when Britain, one of her greatest friends, exported rubber to Russia. Was it right for Britain in spite of her membership of the United Nations to export rubber to Russia, and was it wrong for Ceylon, who after four centuries of foreign domination, determined to raise her standard of living exporting rubber to Red China.

The idea of Ceylon selling rubber at a high price to Red China is a bit similar to what the U.S.A. is doing in providing armaments and money to Yugoslavia and Spain. There these dictatorial governments are being supported to withstand any possible onslaughts of the Soviet Union. Thus the United States is doing something in the military field to check Communism, while Ceylon even though in a very small way is attempting to achieve some strength in the economic sphere. Ceylon's export of rubber to Red China was not one that was carried out of love for Communism but one for her own economic advancement. It was her continuation of the policy of selling rubber to the highest bidder in the open market. Thus if the U.S.A. is concerned about Ceylon's rubber finding its way to Red China, the only alternative open would be for her to buy Ceylon's output, especially when considering the vast amount needed by her at present.

ASHLEY JAYASEKERA,  
St. Joseph's College, Colombo.

## Paradise In Peril

(Continued from page 4)

power, to take over newspapers which gave any support to the present government. It is, therefore, a crime for any newspaper to support a democratic government. Nobody really need be shocked by this assertion of Mr. Keuneman because this is the Soviet way. However, this is the first time that a Communist Party spokesman has stated the seizure of pro-government newspapers to one of their objectives in Ceylon. Since this is what they mean by freedom, it will be strange if the so-called Freedom Party of which Mr. Bandaranaike is the leader still persists in seeking an alliance with the Communists.

Ironically, Mr. Keuneman invites the "sections that have decided to break away from the U.N.P. to co-operate with the Communist Party to achieve the common task of the reconstruction of the country." What do these Communists mean by reconstruction? Reconstruction means to them the creation of a new State system and the taking over of any newspapers which have given support to the present govern-

ment." In the face of this threat, is it not the duty of the present Government as a measure of self-defence to ban all publications of the Communist Party in Ceylon and thus to give them a dose of the medicine which they openly state they are prepared to dispense to others if ever they come to power. If a party which bluntly states that they will seize pro-government papers if they become the ruling party entitled to the privileges of the freedom of the Press? Would this Government not be failing in its duty if it permits the freedom of publication to the organs of a party which holds and publishes the view that it does not believe in the freedom of the Press?

If the Communists or "Keunemanists" of Ceylon do not believe in the freedom of the Press, can they squeal if they are deprived of this liberty? One might as well allow an avowed burglar to enter one's house as an honoured guest on the explicit understanding that after one has given him his dinner, he is entitled to burgle one's house. This is what it means to give democratic liberties to a Communist.

## WORLD'S LARGEST ISLAND GROUP-INDONESIA

(Continued from page 7)

ernment offices; people live where they work when they can; and there are many marks of Indonesian custom and tradition to be found in the behaviour of the people. On this island lives some 70 per cent. of Indonesia's population amounting to something like 50 million people.

### THREE LANGUAGES SPOKEN

These people speak three languages, Javanese, Sundanese and Madurese, which express the different cultural patterns of the three groups. Java

is probably the home of one of the earliest races of mankind, whose 40,000 odd year old remains have been found. But it is not contended that these primitive men are the ancestors of modern Indonesians, who have originated in South-East Asia, and in Southern China and spread over the Archipelago in successive waves of immigration. Later came the Hindus and later still the Muslims. This gives one a glimpse of Indonesia today, the world's largest island group.

BIYARJAYO.



# Position of Woman in the World Today

By Amy Satturukalsingha

(From a broadcast talk)

THE status of woman in the world today has been determined by many forces, other than her own efforts to be a useful unit in the economic, political and cultural structure of society. She has, with the passing of time proved to be an indispensable factor towards the progress of good Government.

Many centuries ago, man deified her as, for instance, in Greece and India, where Divinity was symbolised by the female figure, particularly in Hindu and Buddhist art. Then came a phase when, man, afraid of the power and influence she wielded made her his slave. In that decrepit age, she was bought and sold in the open market as a chattel, fit only to fulfil the numerous tasks of a household. Woman had absolutely no place in society. It was not considered proper that she should perform any, even private business, but that she should be ever under the control of parents, brothers or husbands. She had no legal claim even to her own children or her own property. Martin Luther referring to his female counterpart said: "If a woman becomes weary and at least dead from bearing, that matters not. Let her only die from bearing, she is there to do it." "She must neither begin nor complete anything without the man, where he is there she must be, and bend before him as before her master, whom she shall fear and to whom she shall be subject and obedient." This Western materialism of Luther was greatly responsible for the degradation of woman during the Reformation. But the attitude of the orientals towards their women was not quite so harsh.

In the Ramayana, Rama taking leave of his people before he renounced the world said "Sita will occupy Rama's seat. Of all that marry, the wife is the soul. Sita will govern the earth, as she is Rama's self." And again in the great law books of Manu we read: "Where women are honoured, there

the gods are pleased, but where they are not honoured, no sacred rite yields rewards."

Unhappily for us, even the women of the East were hurled down from their pedestals and for a period of time they were as servile as the domestic employees in their homes.

Then man realizing his folly, invited her to be "part and parcel of himself." From that time onwards woman held an honoured place in every sphere of activity. She became an enriching influence on the Literature and Arts of the time. Poets sang her praises—they ecstatically wrote of a mere face "that launched a thousand ships, and burnt the topless towers of Iblem."

Homer, Vergil, Dante, Tennyson, yes, and a hundred others immortalized her in their lyrics. Man not merely evolved, but progressed and this is evident in the place he accorded to woman. The Mahabharata, famed Gospel of the Indians, is full of noble deeds of their heroic women, Draupadi, Damayanti, Savitri and a host of others, inasmuch as our Mahavansa chronicled the deeds of Vihara Maha Devi, Sangamitta and many other women.

Then, gradually the social pattern of living began to take new forms and new shapes. The history of woman's emancipation was the history of her conquest of the night of entry into the field of employment in all its branches—it was really the major change of the century. This change was due to the rise in living standards and the great increase in the number and variety of ways in which wives, as well as husbands, were able to spend their money. Besides, the family had certain essential needs, which were interdependent on the other. For instance, the cultural demands which society has increasingly imposed on parents in child upbringing have outpaced, first, the capacity of many parents to meet these demands and secondly the willingness and the capacity of society to help parents to discharge their heavier responsibilities. Together with this the serious social opportunities went to the women.

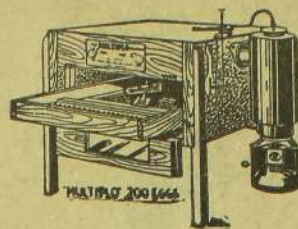
World War I gave an enormous impetus to the cause of women. The male heads in the munition factories were replaced by women and with that almost every barrier that prevented her progress was broken and the so-called fragile constitution of woman was proved a myth. The Second World War came and thousands of women left their homes to work side by side with men in heavy artillery, batteries, manning barrage balloons, driving heavy lorries and attending to similar tasks. They became conscious of their national responsibilities and lived up to them splendidly. There was then no dispute as to the capability of women in manual labour or intellectual enterprise. Woman was sure of herself and of what she had to give to the world. She should not parity but partnership with man. As a guardian of moral values, woman's role in society was recognized as the tract or corrupted by the irrelevances of sex.

Today woman stands as an indispensable counterpart of man—to work together, think, discuss problems together without being distracted or corrupted by the irrelevances of sex.

Her home and her family will always remain her primary and exclusive province but in addition she will help to plan the social structure of the world outside her. No one sex can govern alone—civilization has fallen so lamentably because it had a hitherto one-sided Government. Civilization can progress if the two sexes combine together and go forward depending on each other for the welfare of their common State, based on religion, not force. To this end woman will always strive to give her best, for did not an Indian poet say:

"Woman is a ray of God, not a mere mistress  
The Creator's self as it were, not a mere creature."

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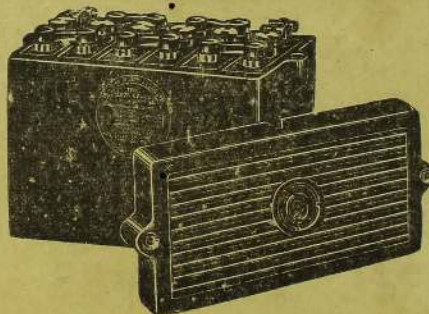
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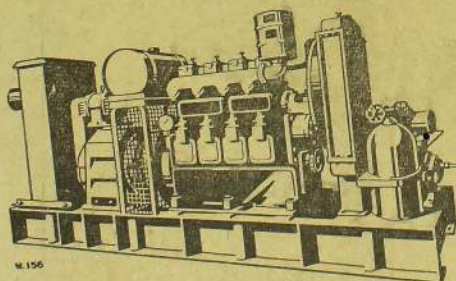
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By Quintus Delilkhian

# Business Man Who Wrote Masterpieces of Romance

IF you tire of the psychological novel for an interval, and wish to get back to something of simple vigour and of romantic charm in an uncomplicated form, there is one neglected master to whom you might turn. It is a very complex world in which we live. There is everywhere the trail of Freud and Jung. We cannot rest in a quiet and strong simplicity. The machine age in which we live is also an age which loves complex processes. In literature much of this is reflected in our poetry which however shows some signs of becoming tired of its own obscurity, and returning in some measure to the old traditional forms. In moods which cry for release from complexity in romance, we can always go back to a master of forgotten sane romance — Henry Seton Merriman. I do not know whether his books are being brought out in some of these cheap editions which are so pleasant to possess at their price. I do hope this happens.

After all, romance need not always be connected with an uncertain, hazy and unreal glamour. We are never sure of what think of the heroes and heroines of some modern romances. Our sympathies are not deeply engaged. We can sympathise with those who make their mistakes and have to pay the price. No one can however waste sympathy over the blunders of those who are merely perverse, and who do not know what they want out of life, and who having got its best prizes are not sure that they are going to be happy ever afterwards. It does not seem in most of these characters that there is any depth or human feeling. They are heroes and heroines in whom there is something of the movement of automatons. It is not surprising that they end by creating a feeling of depression in the reader. They are like diseases in the wandering mind of a sick civilization.

But in Henry Seton Merriman's romances there is a quality of clean sane courage. His heroes are by no means the supermen in crime or fantastic achievement. They are mostly plain and ordinary men, not particularly striking in any respect, but who at the call of danger show that in the ordinary man there is a limitless possibility of cool and unperturbed courage. This makes for very bracing reading. You feel that you are in the presence of types of people who have actually inhabited the common world and have done well in circumstances which would have reduced to quiescence the more dashing type of hero who is determined from the first page of his appearance to do something spectacular and astounding. There is no courage so spectacular as that which arises from an unobtrusive strength nursed under a commonplace exterior, and which arises also from a sheer sense of duty and responsibility as a human being to whom hazard comes as naturally as breathing and who accordingly strikes

no poses and does all that men can do in meeting circumstance bravely. I confess to liking this kind of book. Exaggeration of any kind can be carried out artistically only by very great writers in whom imagination rises to very great heights creating an atmosphere of intensity beyond ordinary achieving.

Henry Seton Merriman was born in 1862, and not very much is known of his life. He has not been the object of any eager curiosity by the biographers who are always looking for picturesque characters who lend themselves to sharp and telling portraits. He is supposed to have been some period of life, a businessman, and the businessman who turns author must have looked very much like a phillistine who had by some chance strayed into literature by a slim chance. In the modern world, he is not one of those who has caught the fancy of writers looking for new subjects on which to lavish their talent for analytic study. A man must have something queer in his mental make-up to attract attention. He must have done something very striking to make one go back to an almost faded past. And then Stevenson has loomed so large on the horizon that it would seem almost a waste of time and talent to write of Henry Seton Merriman. His actual name was Hugh Stowell Scott, and perhaps so great a giant as Sir Walter Scott must have made biographers feel that they could ignore a romantic of the same name and of a much smaller stature.

Amongst his books are "Prisoners and Captives", "The Phantom Future", "Young Mistley", a novel called "Suspense" which Joseph Conrad took as the title of his longest book. "The slave of the Lamp" "From One Generation to another". "With Edged Tools and ... "The Sowers". With this last book brought out in the last years of the century he reached the stage of being accepted as a popular writer, the bulk of whose work was acknowledged to be good and satisfying. It is however his later publication "In Kedar's Tents", by which he is most read at the present time. It keeps turning up in libraries and in booksellers' lists.

"The Velvet Glove" is also likely to remain popular. In all his writings one can trace a cool and collected courage which is most refreshing. The modern age needs such invigorating writing which can tell a story with a robust and yet unemphatic energy, and make us realise that the heart of the matter in life is to rise to all its demands without fuss and fret and with an unswerving fidelity to an instinctive truth and courage which enable humanity. It is good to be brought into an atmosphere in which one sees the clean and whole some side of life, and in which romance is a vigorous, spontaneous and natural growth, under the magical touch of a master-spirit in this kind of popular writing.

## COLVIN R. DE SILVA CAUGHT IN THE ACT

(Continued from page 3)

Russian peasant was superstitions-ridden rather than religious. For instance the priests taught the people that the sun went round the earth. Now, there hangs from the lofty dome of Saint Isaac's a pendulum which ocularily demonstrates, on the lines of Foucault's experiment that the earth is a rotating body. Numerous cartoons and plans of the Five-Year Plan and of all that the Soviet State is doing for the working class are displayed as a demonstration that science, working through the Communist State, is bringing to the people a material comfort more real than anything that religion ever gave.

So that the actual result of the Russian anti-religious movement has been curiously and appropriately paradoxical. On the one hand the church is purifying itself in the face of such active criticism and

opposition. Congregations are smaller, but they are certainly more devout. For only genuine believers would risk their all in such circumstances. Accordingly, the Russian Orthodox Church is to day probably much stronger in a spiritual sense than it has been for a long time.

On the other hand, the anti-religious movement, when analysed, proves really to be a crusade for a new religion. A popular cartoon in Russia depicts an old hag attempting to drag by the hair to a toppling church a young girl who is struggling with eager face to go to the new Communist headquarters. The cartoon is singularly apt. While destroying the traditional religion of Russia, the Bolsheviks have erected a new religion to take its place. That religion, which is the religion of every Russian youth, is no other than Communism!



# Rural Uplift Through Education

VISITORS to the Colombo Plan Exhibition have a very good opportunity of seeing what an adult education centre is like and how it works. They will see in the education stall how Government is tackling the problem. It is proposed to start fifty model adult education centres. Visual aid counts a good deal in the scheme. There is this one in Colombo which is attended by hundreds, even thousands, and in which visual aid plays a very important part.

If the opposition members in Parliament take the trouble to pay a visit they will certainly learn a good deal about the scheme. However, they never cease from asking for explanations and detailed information of the scheme, every time a vote for a supplementary supply is moved by the Minister of Education. Recently when a supplementary supply vote for Rs. 78,040 was moved a fusillade of questions was maintained.

"What is the policy with regard to education as a whole?"

"How is the experiment that is being carried out in Minneriya by the U.N.E.S.C.O. faring?"

"Are a series of classes for adults being held?"

## FUNDAMENTAL EDUCATION AND RURAL UPLIFT

Explaining the fundamental educational project which is now being carried out at Minneriya, the Minister referred to the extremely important connection between that project under the direction of Dr. Spencer Hatch and the various schemes of rural uplift, now being given effect to by many of the Government Departments and Ministries. For instance, the Ministry of Home Affairs has a programme of rural uplift, there is the health extension service undertaken by the Director of Medical and Sanitary Services; the agricultural extension service is under the Director of Agriculture; and there is the educational service of the Director of Education. All these activities subserve one end, the end being the expanding, developing and intensifying the outlook and general knowledge both spiritual, cultural and educational, of the average villager in this country. That is the aim of all the uplift work that has been carried on by these Ministries.

## THE U.N.E.S.C.O. DEFINITION

The term "fundamental education" as used by the U.N.E.S.C.O.

Secretariat is to all intents and purposes meant to carry out the same purpose which the adult education scheme is intended to carry out, with this difference; that the fundamental education also includes education of the children of the school-going age. It has been made quite clear to Dr. Hatch that the education of children was definitely the function of the Department of Education and that aspect of the project has been left to the Department, namely the training of the child in the school. A survey of 39 villages in the Minneriya-Giritale areas has been undertaken and if in that area, it is found necessary to establish a school, the Director of Education will take the necessary steps therefore.

## DR. HATCH'S WORK AND ADULT EDUCATION

What then is the difference between Dr. Hatch's work and the adult education work now going on under the Department of Education? The difference is this. Adult education is a new subject all over the world today, more or less. It is not a very well developed subject, and in this country it is quite new. There had not been any co-ordinated experience of adult education. As a scheme the department started this movement in 1949. Before that the practice was for the Director of Education to give an overtime allowance to a school teacher to give literacy education in the school itself outside school hours to anyone who came along; the allowance being Rs. 2-50 for a woman and Rs. 4.50 for a man. But not much headway was made by this method of educating the adult. Thereupon a specific request was made to the U.N.E.S.C.O. to start a project of this nature at Minneriya, more or less as a research project. Dr. Hatch is there with a team of experts appointed by U.N.E.S.C.O. Some more experts would be coming shortly. Quarters have been put up for all of them at Minneriya and the work of the various branches is being carried out. It is interesting to repeat the definition given by Dr. Hatch of this scheme:—

"The purpose of fundamental education is to bring people to the knowledge which they have missed and which they need in order to live satisfactory lives in their own communities."

JURGEN.

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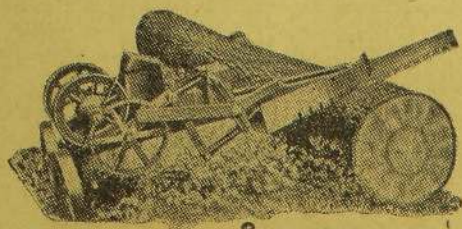


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