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INDIA ADOPTS POLICY OF "SWEET REASONABLENESS"

AT last, after a period of tragic misunderstanding and a befogging by the Indian Press of the real issues at stake, a spirit of "sweet reasonableness" has begun once again to hover over Indo-Ceylon relations. And for this most welcome change in the atmosphere Ceylon is indebted to Shri Nehru, who has now obviously seen through the thick fog of misrepresentations with which the whole controversy has been covered.

Most refreshing of all is the denial (in the latest Indian Government Aide Memoire of May 16th) that the Prime Minister of India had ever said "all Indians in Ceylon were entitled to voting rights." It is certainly very re-assuring to the people of Ceylon to know that Shri Nehru never uttered these words, and there is not the slightest doubt that if Shri Nehru disclaims having ever uttered these words, he can be implicitly believed, because a more honest and forthright statesman does not exist in Asia. (It is worth recalling that the words attributed to Shri Nehru by Indian Press reports were specifically referred to in the Aide Memoire of the Ceylon Government released to the Press on May 8th).

Apart from this denial the latest Aide Memoire from the Indian Government also contains the following heartening statement: "Where they still differ from the Government of Ceylon, they (the Indian Government) deem it best to agree to differ, for their purpose is to promote a friendly and just solution of this problem and not to intensify the controversy."

Here, for the first time since the Indian politicians in Ceylon began to bedevil the relations between Ceylon and India, words of genuine friendship are uttered in an official communication from the Indian Government. The way is thus paved for a final and irrevocable settlement of the Indian citizenship problem on lines fair to both countries and in a manner that would completely safeguard the interests of the genuine citizens of Ceylon. In fact, the Ceylonese as a small people look to India for a generous solution of

this problem since (to quote Shri Nehru) "Ceylon is a younger brother." After all, a younger brother cannot be justly expected to give citizenship rights to several lakhs of Indians if the latter remain genuinely attached to the elder brother, and avowedly come to Ceylon only to earn a living until they have saved enough money to buy up some property or start a business in the homeland. Very many of these Indian workers are not at all interested in citizenship rights in Ceylon and where they do display such an interest it will be found that this interest has been artificially inflamed by Indian capitalists who wish to sit in Parliament and actually have no affection whatever for the Indian worker, apart from his value to them as a voter.

Nevertheless, there does remain a certain fraction of the total Indian labour force in Ceylon who have a permanent interest in this country through being domiciled here for two or three generations. To such men and women the Ceylon Government will never refuse citizenship rights. To do so would not only be an act of folly, but would also be an insult to India. And the Ceylonese people are only too conscious of what Ceylon owes to India to indulge in gratuitous insults to the mother country. No Ceylonese wishes to see Ceylon cut off from India "with its ineffable riches of association, its heirlooms of immemorial culture, its historic monuments, ours no less than theirs, its noble gallery of ancestral portraits." Ceylon cannot

forget (unless India forgets herself) that India is not only the India of untouchability, of the assassins of Mahatma Gandhi, of rabid nationalists who wish to make war on their neighbours (as witness the hothead whom Shri Nehru recently silenced), but also the India of history, of heroes, statesmen of Periclean stature, saints and poets and artists whose names are dear, and their influence as salutary, to us as to her.

Only a mad man would imagine that Ceylon wishes to quarrel with such a nation. "If courage be the sword, yet its patience the armour of a nation" (especially a small nation). And Ceylon desires peace with her great neighbour; but in this desire for peace Ceylon will never

surrender her new-won freedom to live her own life in her own way. And in her desire for peace Ceylon looks to India to help and not to hinder her in her struggle to build a new nation. Indians who have come to love Ceylon as their own

By A. S. Morrison

home and who wish to make it the home beautiful are welcome, as they will add strength to the Ceylonese nation of the future. But Ceylon is too small a country to tolerate interlopers who come here only for what

(Continued on page 2)

LIGHTNING SHOCK FOR LEFTIST LEADER

"THE late Premier not only initiated the breaking down of the Mahiyangana Chetiya but also prevailed upon the Government to sell the bricks for the construction of latrines," said Dr. N. M. Perera at a meeting at Doranuwa in the vicinity of Ruwanwella on Friday last.

Before he could proceed further, however, the microphone he was holding was struck by lightning and he received a shock. Some others standing close-by also received shocks.

The audience were much disturbed and as it started to rain, dispersed.



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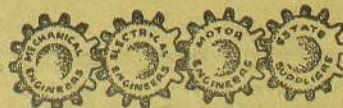
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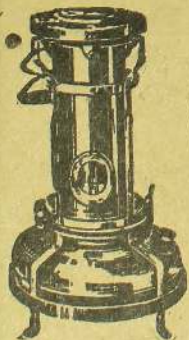
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INDIA ADOPTS POLICY OF "SWEET REASONABLENESS"

(Continued from page 1)

they can get and not for what they can give. She, however, has always had in the past and, will always have in the future, a warm heart for those who come from abroad bringing kind hearts rather than coronets.

Meanwhile, it is tragic to think to what brink of disaster the Indian political hooligans in Ceylon and the Indian Press in India nearly brought Indo-Ceylon relations by a highly emotional campaign of misrepresentation, slander and blackmail (misrepresentations which even attributed to Shri Nehru words which he never uttered and the report of which threatened to ruin all prospects of a settlement of the Indian problems). One can now understand why Shri Nehru thought fit last year to introduce a Bill in the Indian Parliament curbing the freedom of expression of the Press in India. At that time that Bill was bitterly opposed by the Indian Press. But the terrific orgy of misrepresentation and blackmail in which the Indian Press indulged over the Indian problem in Ceylon (with one or two exceptions like, for instance, the European-owned "Statesman" of Calcutta) shows that there was ample justification for the Press Bill introduced by Shri Nehru last year. It is to be hoped that this is the last time the Indian Press will indulge in so shameless an exhibition of "yellow Press" journalism and that they will now take the cue from the Indian Government's latest Aide Memoire to Ceylon and work "to promote a friendly and just solution of this problem and not to intensify the controversy."

And once this Indian citizenship problem has been solved and settled, it is fervently to be hoped that India and all her neighbours in South and South-East Asia will devote their attention to the building of a Commonwealth led (but not dominated) by India and Pakistan. This can constitute a Commonwealth within the larger Commonwealth to which Ceylon, India and Pakistan already belong. India and Pakistan, the senior partners in such a Commonwealth, can contribute their superior sources and growing skill to

the economic upliftment of the whole region. Perhaps Australia and New Zealand may find it profitable to join this Commonwealth later (as being themselves more or less geographically nearer to the East than the West).

One overwhelming advantage of such a South, South-East Asia and Antipodean Commonwealth is that it will be a great barrier against war and imperialism in the East, since, by reason of its huge population and resources, no predatory power would wish to have such an aggregation of races and resources arraigned against it. Such a Commonwealth would effectively check the imperialist design of Red Russia and Red China in the whole of the East. From the point of view of the economic and cultural progress of this region, too, a Commonwealth on these lines will prove a far more workable proposition than the Colombo Plan, which depends so much upon aid from Britain and the U.S.A. In fact their assistance can be far more efficiently integrated towards a Commonwealth than towards the loose collection of countries which now adhere to the Colombo Plan.

Since now the petty quarrel between Ceylon and India (promoted by petty-minded Indians on both sides of the Palk Straits) is as good as ended through the intervention of Shri Nehru, I can conceive of no greater task for this great and pacific statesman than to set out, with the willing co-operation of all the countries of South and South-East Asia, to build a peaceful and prosperous Asian Commonwealth, which will be a lodestar both to the East and the West and a complete barrier to the creeping horror of Russian Imperialism. The mere endeavour to create a Commonwealth of this kind will bring hope and courage to the impoverished populations of South and South-East Asia and will be an encouragement to Western Nations to assist the East on a more generous scale with their capital and industrial resources. It is, in fact, an enterprise from which the West can derive direct profit and benefit for at least a hundred years. It is an enterprise which will lift up the hearts of all Asians outside the Red orbit and lay the spectre of Communism in Asia once and for all.

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THE INFILTRATION OF INDIANS

IT is understood that there are about seven lakhs of Indian labourers in Ceylon and saturation point has been reached so far as the requirements of estate labour go. The trek of immigrants from South India began during the early period of British occupation, in search of employment on the coffee and tea estates in the hill country of the Central and Uva Provinces. The Indian Tamils who came here certainly had no idea of making Ceylon their home and settle down permanently here. They were a floating population who, driven to such desperate straits in their own homeland, decided to cross over to Ceylon and get a living. The infiltration then begun paved the way for others who discovered a fine field for commercial activities and trade. The Natukottai Chettiyars came out as money-lenders and later blossomed into rice importers in addition to their original purpose. The Parawars (now called Barathas) from Tuticorin, Manapad and other South Indian towns and villages came out as textile dealers, replacing most of the Ceylon Moors who were the sole shop-keepers in Main Street, Pettah. They were reinforced by the advent of Scindi and Memon merchants who entered the textile trade. The Borahs came out and established themselves as traders in rice, cereals, pulses and currys. The infiltration continued. Malayalis sought and found employment in factories, workshops in the Railway and commercial establishments. Then there are Coast Moors who own boutiques in rural and urban areas. The Nadars, those known as bottal men, started a trade in empty bottles and gunny bags, making it a most lucrative business. Another section of this class became cultivators and vendors of greens (keera) utilising available patches of marshland on the outskirts of the city. There are others who are occupied in less pleasant lines such as conservancy and scavenging labourers, those ill-fated folks who are designated "depressed classes" in their homeland. All these elements found peaceful and profitable occupation in Ceylon which proved to be a veritable El Dorado to them. The infiltration which began in the old coffee days has resulted in an addition of about seven lakhs of Indians to the population of nearly seven million in Ceylon.

By **Biyar Jayo**

During the past few months in spite of strict measures adopted and the vigilance on the part of the Police, a large number of illicit immigrants, nearly 80,000 a year from India, still continue to arrive in the Island. Not only does this illicit intrusion add to an already difficult population and employment problems, there is the grave danger of infectious diseases like small-pox and cholera spreading.

The area of Ceylon is 25,000 square miles or about 16 million acres. Of these 16 million acres, leaving out one million as unsuited for utility purposes, there remain only about 15 million available for the whole population, which is rapidly increasing, while the land available is constant. Therefore the problem of accommodating even the existing permanent population is a very serious and difficult one and has to be carefully considered in connection with the granting of citizenship rights in Ceylon.

It is interesting to note that the vernacular Press in Rangoon concur with the Ceylon Government's action in regard to this franchise question and deplores the Indian Government's attitude in trying to terrify a small and neighbourly nation. They apprehend similar movements among the large number of Indians in Burma.

Mohammadans Sports Club Supports U. N. P.

At a special General Meeting of the Slave Island Mohammadans Sports Club held on Wednesday, the 7th May, 1952, presided by the President, Mr. Z. D. Musafer, Proctor, it was unanimously decided that the members of the Club should support the candidature of the U.N.P. nominee for the Colombo Central seat at the forthcoming General Election and that all possible help should be rendered in that behalf.

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Opposition on the Opposition

By C. E. Mackenzie Pereira

LEFTIST leaders are daily giving proof of their incapacity to combine together to form a government. The so-called pact, between the Sama Samajists and the Freedom Party, the details of which the public have not been informed, is designed to defeat the U.N.P. on this, the parties seemed to agree but the public would like to know what alternative government these parties offer, they propose a coalition government which we all know is an exception to the normal rule of party government, a coalition takes place in a state of war or national emergency, on the principle

that parties sink their differences to enable government to concentrate attention on the supremely total issue which affect the very existence of State, neither of these conditions exist in our country today, but the ground on which a coalition is sought is that neither party has put forward a sufficient number of candidates to capture the requisite number of seats to form a government, the U.N.P. on the other hand is the only political party which has put forward the largest number of candidates and so have very good reasons to believe that they will obtain a majority to form the government. This fact ought to inspire confidence in the various electorates, apart from the many reasons, already urged to support the U.N.P. especially, because they seek no alliance, nor have they entered into pacts, secretly or otherwise with other political groups, whose ideologies differ from theirs.

Dr. N. M. Perera, referring to the Communists, asks, whether they are human beings, and points out that in a country with a great culture, the Communists cannot go on. This observation sounds excellent but Dr. Perera overlooks the fact that religion and culture are closely linked, that one cannot exist without the other, but Dr. Perera is the leader of a party which does not recognise religion in any form. On the contrary, according to his party principles, religion is the opium of the people and therefore ought to be destroyed and annihilated, but you cannot annihilate religion and retain culture. Therefore, accepting Dr. Perera's theses, in his own words, his party also cannot go on, this statement is obviously made in the hope of getting the Communists out of the way. Dr. Perera's comments on the Sri Lanka Freedom Party are equally illuminating; he observes that there is no organisation called the Sri Lanka Freedom Party, but that it is a collection of "sticks in the mud." Mr. S. W. R. D. Bandaranaike, he observes, "is a man, who is not sure of what he thinks, talks or does." Dr. Perera further observed that "the Freedom Party has no organisation, discipline, or a leader, in the true sense of the word leader."

Dr. Perera further enlightened his hearers when he says that the N.L.S.S.P. has put forward over forty-five candidates for the elections and are working with the support of Mr. Bandaranaike's party, the S.L.F.P., but that he would not, however, say that a complete understanding had been reached with that party. We are unfortunately not told what the understanding is to enable us to judge to what extent it is incomplete. It is further interesting to note that this same Dr. Perera, in the course of an election address, pointed out that if his party won thirty seats at the coming elections, they would form a coalition government with the Sri Lanka Freedom Party. It would appear from these comments that Dr. Perera has betrayed the technique of Marxist-totalitarianism: which aims at liquidating all other political parties; this is the very antithesis of democracy. The Freedom Party Leader will soon discover that discreditable demagogue is calculating ways and means of capturing more seats for his party, in the hope of telling Mr. Bandaranaike that he has more men on his side, and therefore his claims to be Prime Minister of Ceylon are superior but the ideas of a coalition, with such a party is even more fantastic if we take the Freedom Party

Manifesto seriously when it claims to encourage and revive all religions in Ceylon. How does the Freedom Party hope to get over this deadlock? When Dr. N. M. Perera starts destroying all religions, on the one hand, while Mr. Bandaranaike's party will start reviving them on the other. Both leaders will find themselves in the anomalous position. Where, when one is constructing the other is destroying, this is bound to produce chaos and disorder, but the anomaly does not end here.

The Freedom Party is endeavouring to establish in Ceylon a Social-Democratic State which recognises a system of Parliamentary government, whereas the N.L.S.S.P. and the L.S.S.P. aim at establishing a Marxist totalitarian form of government, which does not recognise a parliamentary system, it is a one-party rule which permits, neither an opposition nor a right to criticise the party running the Government. Where are the prospects of a coalition? The N.L.S.S.P. policy is to concede unrestricted rights of citizenship to all foreigners who wish to settle down permanently in Ceylon, whether Indians, Russians or Chinese. The voters would like to know the views of these parties on this vital issue, but find themselves in the horns of a dilemma. If the Freedom Party supports the Citizenship Act openly they will incur the displeasure of the Indians. If Dr. Colvin R. de Silva parades his key by which he promised to open the door for the free ingress of the Indian population the N.L.S.S.P. will lose the Ceylon vote. These are all vital issues on which the electorate has a right to be enlightened. Their silence gives rise to only one conclusion and that is that they are seeking to obtain the support of the electorate on false pretences; the U.N.P. is indeed a study in contrast, they stand by the Citizenship Act. Here is consistency and stability not only in their words, but in their actions. It will indeed be a sad day for the future of our country if the voters, even by chance, were to make the wrong choice.

Dr. Colvin R. de Silva claims most vehemently the upliftment of the working classes, and boldly asserts that it will restore full employment within twenty-four hours if his party gets power. He is fully aware of our growing population, the difficulties which face the government to obtain food supplies for the existing population. In the same breath he advocates granting unrestricted rights of citizenship and free ingress to millions of Indians. His utterances cannot be reconciled with the policy of his party. One of the greatest dangers of democracy is that it affords scope for discreditable demagogues to sway the electorate, especially when their greater numbers are the uninformed masses, to a wrong choice.

The elements of religion, morality and spiritual values fortunately still survive in this country despite the disruptive forces which are working their way through Marxist and Communist leaders. Enough has been said to show that Marxism and Communism are against all religions. They go further, their policy is to destroy religions and with the destruction of religion, morality and spiritual values will also disappear. Therefore no Buddhist, Christian, Muslim nor a Hindu, with a conscience, can support a Marxist or a

(Continued on page 5)

CEYLON ARCHIVES AMONG WORLD'S BEST

"FEW people in Ceylon, I think, know what a very fine collection of archives we possess—they are continuous from the middle of the 17th century, three hundred years ago," said Prof. S. A. Pakeman, Chairman of the Historical Manuscripts Commission, in welcoming Mr. L. J. de S. Seneviratne, Permanent Secretary, Ministry of Education, who declared open last weekend the exhibition of Historical Manuscripts at the Art Gallery.

Continuing, he said: "Few countries, I think none in Asia, have anything approaching a collection so complete. The Government Archives are temporarily housed in Nuwara Eliya but we hope that before very long they will come back to their natural and proper home, the administrative capital of the Island, and will be housed in a building with special air conditioning and plenty of room for expansion. I believe all unpublished documents in private hands have been recovered, though there still remained some Vihare libraries as yet unexplored. There may still be some family papers which have not yet come to light. I appeal to the members of the public of Ceylon to give the Commission any information in their power.

"I would like to see some scholarly person some day, with a good knowledge of the Portuguese language, to spend some time in the Lisbon

Archives and add to the research done in the past by Dr. Paul Pieris; in these days with photostats and microfilms, copies of documents can be obtained easily and without very great expense.

The Exhibition displays 113 historical documents, 70 of which were obtained from the Government Archives and 43 from the Historical Manuscripts Commission whose aims, Prof. Pakeman said, were (a) to seek out unpublished documents in private hands and give advice about their care, maintenance and if necessary repair; (b) to make recommendations as to the housing and preserving of public records, their accessibility and availability for researchers; and (c) to undertake the translation and publication of unpublished documents.

One of the rare exhibits is the French Edition of Robert Percival's "Ceylon" which belonged to Napoleon Bonaparte. The Court of Arms of Napoleon is imprinted on the cover of the volumes. Examples of Dutch book production can be seen in the two "Pirith" books on exhibition. The lettering in these books which has been done by brushes of cats' fur is remarkably fine and beautiful.

The seal of Sinhalese Royalty can be seen for the first time at the exhibition. The seal consists of the Sinhalese letter "Sri," written large. Below it is written in Portuguese Raja Sinha Raju Potiss Emperador de Ceilao, 1649.

Opposition on the Opposition

(Continued from page 4)

Communist candidate at the General Elections. The Ceylon labels attached to these parties such as Nava Lanka and Lanka Sama Samajist cannot disguise the Marxist elements of their political ideologies. Even those who uphold moral and spiritual values cannot vote for candidates who belong to such parties, and retain their loyalty to moral and spiritual values. The only way to show that we in Ceylon do not tolerate such doctrines is to vote against them and deny them a place in our legislature. Unless we are prepared to take this course we can never hope to remove the evils of Communism and Marxism from this country. There are two errors to which even intelligent observers are victims. One is based on the intellectual attainments and the debating capacity of some of the Marxists and Communist leaders. They argue that a strong opposition is necessary and therefore these leaders ought to be returned to Parliament. Their argument is based on the wrong perries that if these do not find a place in opposition, Parliament will have to carry on without one. When the U.N.P. forms a Government there will be a sufficient number left to form the opposition. We will then have paved the way for a democratic opposition, which all

right-thinking people desire. His Majesty's Opposition must criticise the Government and detect errors and corruption in the administration. It is not its function to overthrow the Constitution and attempt to destroy the Parliamentary system. When these leaders enter Parliament with these aims, it is not surprising that they fail to do anything for their constituencies. The second point is that considerations of friendship, relationship, influence and other ties condition the choice, however strong such ties might be, the intelligent voter's consideration must be his own conscience. He must realise that by voting for a Communist or Marxist he takes responsibility for all their evil measures in Parliament. So long as we allow such irrelevant considerations to determine the choice of our representatives we can never hope to progress. There is only one answer to the Marxist and Communist and that is "political ostracism." The duty of producing this result rests mostly on those who do not go to the polls. They must realise that by keeping away they are doing the country the greatest disservice. If the informed and enlightened of our people think thus, how can we expect anything better from the uneducated masses. There is the further important duty which we owe to our country and that is to advise the uninformed to act correctly and warn them against the evils of Marxism. Dr. Colvin R. de Silva now says that his party is not against religion. This is preposterous. The voters must not be misled.

U. N. P. JOURNAL

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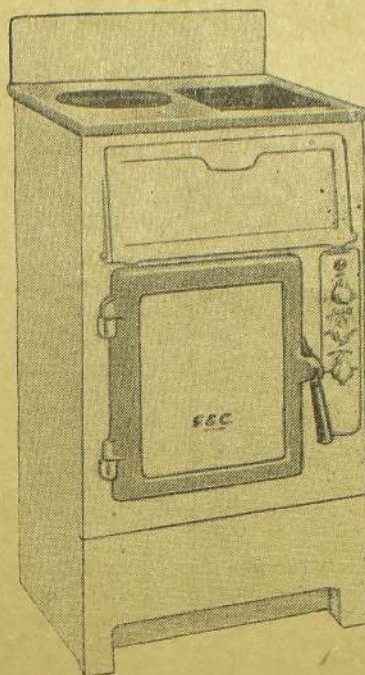
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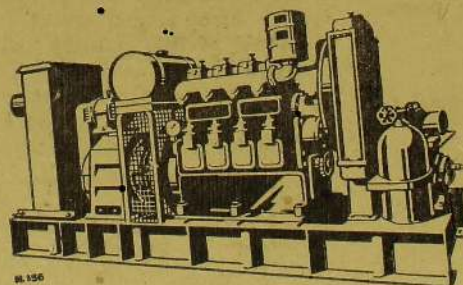
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Friday, May 23, 1952

MOST FATEFUL WEEK IN HISTORY

We are on the eve of the most fateful week in the Island's history. From the time that the first twenty electorates go to the poll on Saturday till the curtain is rung down on the General Election on May 30, the future of Ceylon hangs in the balance.

On the voters of the country there rests a very heavy responsibility. They will have to decide whether our fair Island home is to remain the bastion of democracy that it has been for so many centuries or whether it is to be handed over to the clutches of a Marxist regime. There is no half-way house in this election. It is a straight issue between our Party and the rest of the totalitarian parties combined with the professedly non-Marxist groups who masquerade as the defenders of democracy but are in reality so many Judas Iscariots who are prepared to sell the country to satisfy their personal ambition.

The United National Party alone stands for the preservation of those freedoms and cherished human rights for which men and women have willingly given their lives. In a land where the Dhamma has prevailed for so many centuries it is inconceivable that political ideologies which are committed to the annihilation of religion can make any headway. It is only the godless that can support parties whose creed makes it obligatory on them to destroy religion, however vehemently they may now protest that they are not opposed to religion. However literate or illiterate the voter may be, we venture to suggest that it will be only a very small percentage of the people of this country whose sense of civic responsibility is so perverted that they will bring themselves to cast their vote for a way of life that is

repugnant to our ancient traditions.

To the working classes that constitute the backbone of every electorate we would like to give a timely warning. Do not be misled by the specious promises of the Marxists and their stooges. Even at this very moment when there is so much unemployment in the country, the Leftists and their worthless allies would gladly throw the door open to the unrestricted immigration of Indians. It is their declared policy that every man, woman or child of whatever nationality, whose services are utilised in the economy of the country, must be given full citizenship rights. It matters not to them that the "invaders" from India are taking the bread off the mouths of the indigenous worker. Thousands of Sinhalese and Tamils are thrown out of work because half-starved Indians whose standard of living is immeasurably lower than ours volunteer for work for wages which are less than half the minimum of the indigenous labourer. The present ill-starred satyagraha movement of the Ceylon Indian Congress has the blessings of the Leftists who for their own ends seek to introduce into the country a body of men and women with no loyalty to Lanka who will be prepared, in return, to support the revolutionary schemes of their sponsors. It has been estimated that if the present rate of illicit immigration is maintained there will be in about ten years' time a million or more sneak-door Indians whom this country will have to support. Our own population is rising so rapidly that the limited resources of our country are barely sufficient to meet our needs. If we are to give asylum to countless thousand Indians, who leave their homeland in which they have to starve, the time is not far distant when the sons and daughters of our soil will face the same hunger and famine that is stalking through India. While Ceylon is willing at all times to give relief to any country that is in distress; she will always remember that charity begins at home and that her people cannot be thrown to the wolves.

Praise be to Thee U: N. P.

"Sri Lanka"! oh pleasant isle of mine,
Thou art a heaven and a paradise.
The "U.N.P." thy government fine
Is the cause of thy glorious rise.

The election din is re-echoing,
It brings us news that is fair and free.
For another five years we are advancing,
The Government again is the "U.N.P."

May the mighty "U.N.P." live long,
To shield Sri Lanka from ignoble things.
Its praises are an everlasting song
That every man in Sri Lanka sings.

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Sarath Hewagama.

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The Kotte Electorate Mammoth Meeting at Nugegoda

"THE only party in my opinion which has worked and could work for the progress of the nation is the United National Party, and the only nominee that Party has put forward to contest the Kotte Seat is Mr. Anandatissa de Alwis", said Mr. Dudley Senanayake addressing a meeting at the Nugegoda Esplanade in support of the candidature of Mr. de Alwis, who represented a Party which stood for fairplay in all matters of the nation.

Undeterred by the inclemency of the weather it having rained the whole day, there was an unprecedentedly large gathering of people from nearly every village in the Electoral area who gave a rousing welcome to the Prime Minister as he arrived. Cries of jayawewa greeted him and representatives from the youth leagues and other organizations of the area garlanded the Prime Minister as well as Mr. de Alwis. Among the speakers were two Bhikkhus who declared that they had come to the meeting to deliver a message to the voters namely to save the "Sasana" from the vandals who were seeking to destroy their religion and their civilization. The only party they could place their confidence in was the United National Party. They exhorted the voters to exercise their vote with wisdom and great care, to ensure the return of that Party to power and thus help to maintain the good work done by the Party during the past four years and secure the freedom they had won. Vote for the Leftists would be vote for barbarism.

Mr. Dudley Senanayake continuing said he had addressed meetings at various centres and was just returning from Moratuwa where he noticed that the Leftist groups were quarrelling among themselves. He had to attend a meeting in support of the U. N. P. Candidate for Colombo Central that same evening. He, however spoke for nearly three quarters of an hour before leaving Nugegoda. He stressed the need for a United Party which could form a stable government. He had no doubt that the country will return to power the United National Party stronger than ever before. The nominees of that party numbered eighty odd. They must win at least fifty one to be in the majority and be able to form a government. The L.S.S.P. had 35 and the Bandaranaike Party as many or less. He referred to an allegation made by Dr. N. M. Perera that the bricks taken from the ruins of the Mahiyangana Vihara were used in the construction of latrines. That was the type of charges made against the U.N.P.—foul libels. Before Dr. Perera could proceed further, the microphone he was holding was struck by lightning and he received a shock. The audience was much disturbed. It was perhaps retaliation for vilifying the memory of the late Prime Minister who as everyone was aware was responsible for appointing a Committee to collect funds for the restoration of the ancient Shrine to its former glory.

While the L. S. S. P. leader was in favour of unrestricted flow of Indian immigration, the Freedom Party Leader Mr. Bandaranaike has repeatedly announced that he could not sleep in peace until the last Indian has left the Island. While the former Party's ideology was against religion, Mr. Bandaranaike insisted on Buddhism being made the State religion. How could these two parties form a coalition government when they hold such divergent policies. It was the U. N. P. and no other party that could form a stable government. The policy pursued by the U. N. P. has enabled the permanent people of Ceylon to raise their heads once more. "It shall be my endeavour to continue that policy in the interests of the Ceylonese. I have no doubt you will return the United National Party to power and cast your vote in favour of Mr. Anandatissa de Alwis, the Party Candidate, as the most suitable to represent Kotte," he said in conclusion.

Mr. Bodhipala Waidyasekera one time Secretary of the Sama Samaj Party spoke in support of the U. N. P. and in the course of his address referred to the leaders of the L.S.S.P. who were amassing wealth and trying to make the party a family concern. Mr. Robert Gunawardene who was estranged from his brother Philip was nominating his close relatives for various constituencies with a view to defeating the U. N. P. But he assured the audience that eventually the U. N. P. would return to power as the results on the 10th June would reveal. Let them not be misled by the hypocrites the Leftists who would sell their motherland to Russia. Let them not yield to the blandishments of the Leftists whose sole aim was to enter Parliament at any cost regardless of the great harm that would follow. At a recent meeting while the leader of the N.L. S. S. P. was speaking the microphone was struck by lightning.

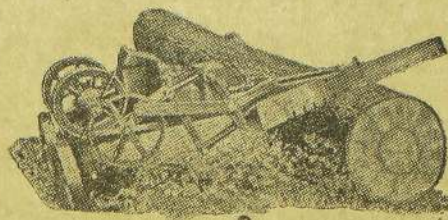
That would be the fate of that Party which misled the people and was trying to bring about chaos in the country.

Mr. Anandatissa de Alwis in the course of his address said he was fighting for democracy against totalitarianism. He was not as rich as Mr. Robert Gunawardene nor as physically strong, but he was prepared to fight for the freedom of the motherland. He may be poor, and conversant with the candidates of the poor and middle class but his keen patriotism and spirit of service to the country was very rich. His love for his motherland was unquenchable and was prepared to offer his life. The late Prime Minister was aware of his intense desire to serve and had nominated him. He was young in years but old in political knowledge. He was prepared to serve. He appealed to the voters of Kotte to vote for the Party which he represented and which stood for peace stability and tolerance.

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PROGRESS OF RURAL DEVELOPMENT**How Democracy Works at Its Best**

WITH the attainment of independence a new department was set up by Government to organise rural development on a co-ordinated and "self-help" basis. The functions of the department are primarily twofold. The first aim is to seek the active co-operation of the rural folk to form themselves into Rural Development Societies through which the department could introduce the new ways of betterment that lead to happier living. The second aim is to harness the development services that flow to rural areas through different Government departments.

The department has created about 6,000 Rural Societies throughout the Island. These societies have been grouped into Group Societies and Divisional Unions. At the close of last year there were 396 Group Societies and 117 Divisional Unions. Among the many activities of these Development Societies, the training of Village Leaders and Village Headmen loom largely in their programs and up to the end of 1951 as many as 2,911 Headmen and 15,654 Leaders have passed through a course of training the periods lasting four to eight weeks when instructions are given both practical and theoretical.

IMPROVING LIVING CONDITIONS

The primary concern of the Rural Societies is in regard to the economic and social betterment of the rural population. These societies also have a hand in rural sanitation work, such as Health Drives, Clear-up Campaigns, planned construction of latrines, wells and common bathing places. The agricultural pursuits they engage in are opening up model plots, highland paddy cultivation, transplanting competitions, preparing nurseries for seed multiplication, ploughing demonstrations and introducing new techniques in animal husbandry. These Societies have set up machinery for settling village disputes without recourse to Law Courts. Up to the end of last year 19,368 cases have been settled. They are also actively interested in the promotion of thrift through Co-op. Societies, Savings Schemes, Milk Marketing Schemes, Milk Feeding Centres. In addition they are engaged in promoting industrial activities such as starting textile centres, coir centres, pottery centres, etc. These Societies have also recognised the value of recreational and cultural activities such as providing indoor and outdoor games, music, drama and folk dances and setting up reading rooms.

SPECTACULAR PROGRESS

The rate of progress of the department's activities has been spectacular in that during the three financial years 1948-49, 1949-50 and 1950-51, the budgetary programme has increased from Rs 532,812 to Rs 641,719 and Rs 1,431,025 respectively. The budgetary provision for 1950-51 included a new item of Rs 500,000 towards assisting Rural Development Societies to complete the works undertaken by them. Direct financial assistance has hitherto been very limited and the provision of the vote is an indication of the Government's concern in the progress of these Societies. It would thus be seen that rural development work as such is entirely done by the rural folk acting through their Societies. They have re-shaped their lives through their own efforts and have demonstrated how democracy works at its best. Their future is assured. Here is democracy at work. The entire Rural Development movement is symbolic of democracy and its progress is evident throughout the length and breadth of Ceylon.

DO YOU KNOW

That at the end of 1951 in the field of construction work the Societies are responsible for 5,781 latrines and 1,750 wells through co-operative effort and the value of self-help has been estimated at Rs. 391,000.

That the Government had to give only Rs. 262,596 as financial assistance to complete the work. That at the end of 1951 the Societies built 915 meeting halls, 467 school buildings and 300 industrial centres and the value of self-help is estimated at Rs. 509,000, Rs. 328,000 and Rs. 115,000 respectively while the Government's financial aid for all these works was only Rs. 18,500.

That at the end of last year 1,870 miles of new roads have been made and improvements have been made to 610 miles of existing roads.

That the value of self-help in each of these cases is Rs. 694,000 and Rs. 151,000 respectively and the total Government grant for both was only Rs. 50,543.

That the Societies actively co-operate with the Police in the work of crime prevention and crime detection.

That at the end of 1951, there were 3,239 Rural Volunteer Squads consisting of 24,911 Rural Volunteers and the number of cases of crime detected totalled as much as 2,771.

JURGEN.**WHAT WOULD COMMUNISM MEAN TO YOU?**

AN illustrated brochure bearing the above title, published by the Servants of Lanka in English and Sinhalese is now in circulation. It is a timely publication, containing valuable information which should be read, marked, learnt and inwardly digested by every single voter in Ceylon today. The evil forces of Communism are already here trying to disrupt our peace, disorganize our family life and ruin our country. The question on the title page is answered in one word—**SLAVERY**. A few excerpts from the publication which is issued free are worth reproduction:

Under Communism the State is all that matters. The individual means nothing.

Living in a democracy you as an individual are of supreme importance. The people make the State.

Under Communism you would be

forced to cast your votes for Communists in power with no other choice.

As a free Ceylonese your vote is sacred. The law guarantees you the right to vote for the person of your own free choice.

Under Communism the Police become a means of terrorising the masses.

Your Policeman has only one job: law enforcement for public protection.

Democracy can only punish after a man has been found guilty by the Courts when the accused is given a fair trial. The punishment if given is designed to redeem and reform but not to destroy the individual.

Communism believes in no religion. You will not be permitted to worship your religion in your own way.

As a free Ceylonese you may follow your own religion in your own way.

OMEGA.

RETURN THE U.N.P. TO POWER

Here is a student's view of the General Election. He deals with the important aspects of the subject and eventually advises you to support the U.N.P. and gives his reasons therefor.

YOUR life is at a stake—

Ceylon! You are being given an opportunity of choosing a way of spending the rest of your life's glorious career in happiness. You—an isle of serene beauty, a Paradise of the foreigners; an isle envied by most of the countries in the world; are you going to commit suicide? You are now called upon as Free People to choose between Democratic Freedom and Totalitarian Slavery.

To the Voters, I say, you are called upon to exercise your noblest right, namely to vote! The U.N.P. to whom we had entrusted our country, has raised it to the proud position it holds today. So why change the certain old for a doubtful new? The work done during the last four years is stupendous. One cannot but help reiterating some of the important aspects of the many things the U.N.P. has done to Ceylon and its masses during the past four years of freedom we happily enjoyed.

Education—which forms the nucleus of a country's cultural development, is now equally within the reach of both the rich and the poor, free for all, from the Kindergarten right up to the University! Agriculture has developed by vast strides and the massive Gal Oya Project, which was but a "dream" yesterday, is a "dream come true" today. The establishment of a Central Bank saved us from an otherwise financial crisis. The Cement Factory at Kan-kesanturai now produces cement in no way inferior to that imported.

Says Parakrama de Silva

The Ceramic Factory is already established. We were well represented at all International and Commonwealth Conferences; and especially at the Japanese Peace Treaty Conference. The heroic way in which our Finance Minister, the Hon'ble Mr. J. R. Jayewardene, silenced the Russian Gromyko, at that Conference at San Francisco, is still fresh in our minds. These are achievements of a very short period of four years. And yet the Leftists say that the U.N.P. has not done anything and mind you, the Leftists—they are all "honourable men." To the U.N.P. which has done so much valuable work, why should we not entrust the destiny of our country's political future again? Are not the majority of world's politically advanced countries like America and Britain, democratic in the true sense of the word? Did we not enjoy the rich benefits of democracy all these years? If a thing is good why change it to another which may perhaps be good or bad; the change may sometimes prove disastrous.

Considering the election on the whole, the U.N.P. quite categorically deals with work it has already done for the country, in its election manifesto; but the election manifestoes issued by the other parties deal only with the work they are hoping to do; obviously it means an admission that they have not done anything as yet. What a contrast? The U.N.P. has quite confidently nominated 81 candidates. The other parties fight with each other while opposing the U.N.P. By the sudden dissolution of Parliament, the Prime Minister openly challenged the Leftists, in the political arena, but even to take up the challenge they could not unite. A Political Fantasy!

As I ponder, it strikes me how Mr. Dahanayake, just a few days ago, presided over a S.L.F.P. (that New S.E.L.F. Party) meeting at Matara and strongly denounced their one-time comrades—the Communists, saying that the C.P. is a party with

no policies! There he supported the S.L.F.P. Well then, was it not the same Mr. Dahanayake who, just a few weeks ago, attacked the S.L.F.P. and its leader at one of his lectures at the Colombo Y.M.C.A.? To use his own words, he referred to Mr. Bandaranaike in the doggerel—

"I do not love thee Banda dear
The reason is quite clear

I do not love thee Banda dear

Because you change from year
to year....."

Well, Mr. Dahanayake, why are you now very chummy with him whom you do not love. Are these your tactics? As it is now, your saying aptly fits you yourself, but wait a minute. Here is a retort to you in your own coin:—

"I do not love thee W. Dahan,

On you how I like to apply tar!

Because your policies and your way,

Changes from day to day and
day by day."

On the very day Mr. Dahanayake supported the S.L.F.P. meeting at Matara, his colleague and Party member, Mr. Henry Peiris, attacked the S.L.F.P. and called it an "empty bamboo"—that was at a N.L.S.S.P. meeting at Panadura. Are these the highlights of Leftist policies that they speak of? Just a few days after this, they gave us a repeat performance. Dr. N. M. Perera presided over one of his election meetings and asserted that they had come to an agreement with the S.L.F.P. (Is this the truth, Dr. Perera?) and that supporting the S.L.F.P. was like supporting the N.L.S.S.P. The very same day Dr. Colvin R. de Silva presided over another meeting of the N.L.S.S.P. at Wellawatta and said that the S.L.F.P. was a mushroom party—a party that has just sprung up, and hence should not be supported; "mushroom parties" are really dangerous, he further added (refer "Ceylon Daily News", 6-5-52). I repeat once again, is not this a poli-

tical fantasy? Are we going to hand over our country to people with these variable tendencies? Or on the other hand, to the U.N.P. whose principles and policies are constant as the Northern Star.

When the U.N.P. Government chose as their new leader and our Premier the Hon'ble Mr. Dudley Senanayake, it was that most eloquent speaker of the Opposition, Mr. W. Dahanayake, who referred to Mr. Dudley Senanayake as "the great son of a great father; the right man in the right place." Well then, if the Government's nominee for the Premiership is acclaimed so highly even by the Opposition, to the voters I say, "Why worry? Here is a popular choice. Return the U.N.P. to power and he will once again be our Premier."

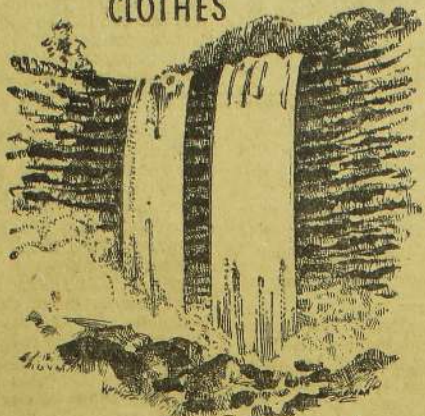
The issue is in your hands, Honourable Voters, to decide whether you are to have revolutionary totalitarianism—which brings with it bloodshed and an iron curtain surrounding and binding us like slaves, or the U.N.P.'s Democracy—which brings peace and contentment, happiness to all and political stability to the country. Did you not, one and all, pay your humble tribute to our dead leader and refer to him as the "Father of the Nation?" He is no more but his policies and principles are still with us and safeguarded by the U.N.P., who are now fighting in the political field in the form of a General Election to safeguard them; so that if you vote against the U.N.P., are you not betraying him? He is our revered leader. Do not betray his dead soul and be a traitor to your country. To conclude, let me remind you that even for a few years we have had the U.N.P. Government but never in our long history did we ever have a Leftist Government. Was it not said by a famous writer that "the known devil is thousand times better and safer than the Unknown Angel?" Vote for the U.N.P. and choose Democratic Freedom. It is the one thing that would help you and yours and generations yet unborn?

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THE CHOICE BEFORE THE COUNTRY

By Quintus Delilkhan

THIS country is about to make a decision which will have the most momentous effect on the future and which will change the whole character of our institutions, customs, practices and beliefs, or, if a right decision is made, ensure to us for generations to come, and even for all time, the continuance and strengthening of the democratic way of life.

It is a struggle which will enable us to preserve everything that is valuable and worthwhile in the democratic spirit of true living, of true liberty, of true progress or go back to the jungle with the pseudo-democrats who would in all their plans and programmes have to habitually and systematically make way for the Communists who are determined that everything in this country should be subordinated to their mad and irresponsible ideology.

It requires a strong Party like the one now in power to withstand the congregated and massed evil of the varying forms of fanaticism which Communism and its allied creeds stand for in the way of changing the established way of living and thinking in this country.

It is incredible that where men have enjoyed, in such large and ample measure, the blessings of liberty, there could be any person who still clings to the belief that Communism can do more for the genuine upliftment of the masses than democracy can. Such a position one would quite naturally believe, could not exist anywhere in any country in which men have been able to see for themselves and enjoy for years the benefits of real democracy.

But it is not surprising that there should be some misguided elements in even the most democratic countries. In every democracy there will always be persons who find it most convenient to mask their ambitions under forms of democratic service until the time is ripe for them, having attained to some measure of power, to throw off the mask and demand that they be given what they demand or they would take their own course, even if this erratic course of action should lead them to unholy alliances with the open and declared enemies of the people.

This country does not want leaders who put their individual interests before the interests of the country, even when such interests are obviously dangerous to the maintenance of the national liberty. It has become abundantly clear to all people of goodwill and to all those who are capable of a genuine feeling of patriotism that there can be no security for the future if such half-hearted patriots are allowed to succeed.

It is presumption for such leaders to imagine that their incredible claims for the transformation of the country overnight can be performed. We do not want magicians on platforms to entertain the people with glib patter and unreal promises. An ordinary magician can take a rabbit out of a hat because he has had the rabbit to put into his hat. Some of our new leaders wish us to believe that they can produce rabbits out of their hats, even without the rabbits. They do not have the rough and sensible attitude of common magicians who, though they would undertake to produce rabbits from the hats in which they are skilfully hidden, would not offer to produce elephants, hippopotami or the extinct dinosaurs from ridiculously small headgear. This kind of extravagant promise can come only from the breed of political magicians who are making a desperate bid for power, and are not too careful of preventing their own immediate exposure by offering much too much.

Probably they themselves believe that they will not be called upon to redeem their promises as they are quite uncertain of victory though they put up a bold front for the

time being hoping that the unexpected might happen. If they come into power even as a part of the opposition, they could carry on a campaign of vilification of the government by saying that the country was suffering only because it did not have the sense to put the fantastic promise-makers into the saddle and let them gallop to their goal. Most of them know that if they are returned to power as a government, they would ignominiously fail to achieve a fraction of the promises they have made. Their position is one which the country could easily detect. The falsehood of their claims to be able to live up to their promises is palpable. They are prepared to go to any length in order to be able to defeat the U.N.P. Then they can divide power among themselves at the expense of the people. The people would be foolish indeed to place such power in the hands of those who would soon create chaos over their division of the spoils of office, over the overbearing and insolent use of power, and over their rash experiments with the wellbeing of the people.

The officious nationalism of these disruptive forces is not by any means deserving of this name. A false nationalism can become a terrible scourge to a country in which it thrives. Good government is an orderly and regulated government. No one can take the life of a nation with its many complicated elements and change it by an impatient prescription into a bursting robustness. The health of the State can be secured only by a process involving a great deal of time. Leaders who claim to perform too much are guilty of deceiving the people by a generally obvious ruse by which only the very credulous are taken in. It is in the interests of the general security of the State that such leaders should be rejected out of hand. It is a blatant effort on their part to fool the people, and their advances should be treated as a cheap and meretricious attempt to blind the intelligence of the community, and lead the country along a path of foolhardy political adventure which can result only in overwhelming disaster.

In the face of this clear statement by Laski in his book on "Communism," it is a vain pretence that the allegedly democratic leaders outside the United National Party would be treated any more considerately in Ceylon than has been possible in England. The distrust of this "dubious sincerity" has expressed itself in the very tangible form of a total rejection of the Communists as representatives of the English people in Parliament. This is an indictment of our local pseudo-democrats who, whilst masquerading as the saviours of this country from the unsatisfactory conditions of the U.N.P. Government, have no hesitation in invoking the support of such allies as Communists who are in open hostility to the present government.

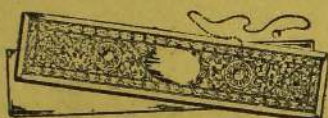
It is therefore the duty of every voter in this country to see that his vote is cast for the United National Party which alone can save the people from the hazards, danger and confusions which threaten it through every other party. If he votes for the United National Party he votes for security for himself, for his family, for all the people. He votes for an unequivocal defence and preservation of true democracy, for justice to all men, for the maintenance of religious rights, for economic independence and national prosperity and for everything which makes the life of free men worth living. If he does not, he imperils all these essential and fundamental advantages. Every honest man must strike a blow for his own freedom and for the liberty of his country. No honest man would invite slavery by his own folly, by envenomed bitterness or perverse ambition. We want a free and happy Ceylon. Let every voter see that he votes for the one Party which has already given us irrefragable and utterly convincing proof that it alone can give us the fullest assurance of our continued existence as a free people.



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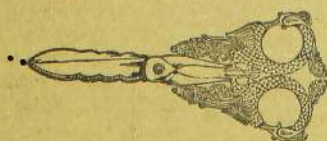


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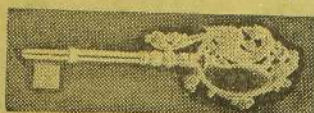
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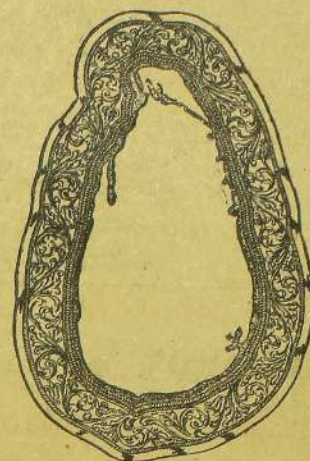
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