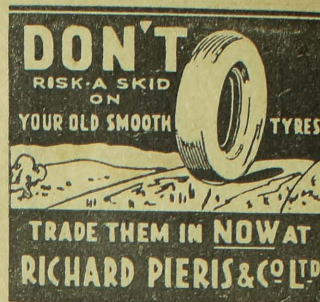
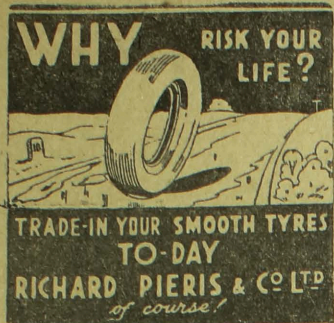


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Planned Progress of Land Utilization

PEASANT AND MIDDLECLASS SETTLEMENTS ENCOURAGED

VAST strides are being made in land development since the enactment of the Land Development Ordinance, judging from the determined efforts made by Government to provide land for the landless as well as facilities for developing land in the way of irrigation works, peasant colonies, middleclass settlements, village expansion schemes, agricultural farms, prevention of soil erosion, conservation of forests and so on. The Minister of Lands and Land Development has from time to time sponsored schemes with a view to implementing the recommendations of the Committee on the Utilization of Crown Lands, and taking appropriate action in regard to land utilization to the fullest extent.

During the present session of Parliament, Bulankulame Dissawa, the Minister has introduced a few schemes which have received the support of the House of Representatives. His Ministry had been greatly concerned at the slow rate at which mapping has been proceeding. Only 1,790 villages had been finally mapped out from the inception of the operation of the Land Development Ordinance. Once the mapping out schemes and diagrams for each area have been prepared and approved the schemes would be given the widest publicity so that all persons, particularly middleclass Ceylonese and capitalists who are seeking land for development may be aware of the areas in which such land is available.

AVAILABLE CROWN LAND

According to the Report of the Committee on Land Utilization the extent of Crown land still available for agricultural development is in the neighbourhood of 3,225,000 acres most of it being situated in the Dry Zone. Of this extent the Committee has estimated that "only 930,000 acres could be rendered irrigable with the maximum development of our irrigation potentialities." The World Bank Mission's estimate of the extent of new land which could be brought under irrigated cultivation is considerably lower than the estimate made by the Committee. It is clear, therefore, that the extent of land available for future agricultural development in Ceylon and particularly for development under irrigation is limited. Thus it will be seen that the use to which this land is put and the methods used for developing it should be carefully planned in advance in order that the land may yield the greatest possible benefit with the smallest possible cost. The view of the Land Utilization Committee, endorsed as it has been by the World Bank Mission, is that it would be distinctly advantageous if the energies of persons with more capital and with better education than the average peasant possesses, could be drawn into this operation. The present policy of the peasant basis of development of land carried on for nearly two decades has been found to be not the best way much less the quickest way—to secure the opening up of the Dry Zone, on

which so much of the future of Ceylon depends.

RESTORATION OF ABANDONED TANK

The many schemes introduced included one for the restoration of an abandoned tank, and another to augment the uses of an existing scheme. The former is in the Hambantota District. The proposal is for the immediate restoration of Badagriya, an abandoned tank situated in Magam Pattu, with a view to alleviating the problem of landlessness which is becoming more and more acute in that area, where the population is reported to be increasing at a rapid rate. It has also been urged by the Assistant Government Agent of that district that owing to non-availability of irrigable land, extensive areas have to be given out for chena cultivation, and one way of putting an end to the wasteful chena system of cultivation is to restore the land and alienate the irrigable land under it to colonists. It has, therefore, been decided to undertake the immediate restoration of this tank, which has already been fully investigated and reported upon. The proposal is to restore the tank to hold 2,600 acre-feet of water at full supply level and to provide irrigation facilities for 800 acres of Crown land in order to open a colonization scheme to settle about 255 families. The total cost of the scheme, including the headworks and provision of irrigation facilities, is estimated at Rs. 775,000 out of which a sum of Rs. 50,000 is required for the current financial year. The commencement of the work was duly authorized.

IRANAMADU AUGMENTATION SCHEME

The other scheme on which the amount needed for expenditure in the current financial year is the Iranamadu Augmentation Scheme—the provision of irrigation facilities for 5,000 acres of paddy land. With the completion of this scheme it will be possible to bring under cultivation this additional area. The land is being blocked out into allotments of three acres each for paddy. Necessary high land allotments of two acres each are also to be provided. The scheme will result in the asweddumization of the 5,000 acres of paddy land by the end of the financial year 1954-55 according to the

following approved Six-Year Development Programme:—

1952-53	... 1,140 acres
1953-54	... 2,500 "
1954-55	... 1,360 "

Total ... 5,000 "

The probable cost of the scheme is Rs. 3,750,000 and a sum of Rs. 550,000 is required for expenditure in the current financial year. This was authorized.

ASSISTANCE TO COLONISTS

A Supplementary Supply sum of Rs. 8,418,000 was passed by the House

of Representatives on a motion by the Minister of Land and Land Development to meet expenditure required for assistance to colonists. This amount was asked by the Land Commissioner, explained the Minister, in respect of certain commitments already made in 1951-52. The estimate was broken into several items. The first is in regard to completion of nearly 27,000 houses provision for which was made in the 1951-52 Budget. In the year 1952-53 there had been a sudden set

(Continued on page 2)

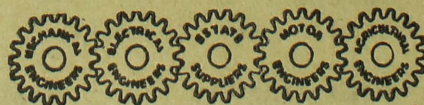
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Land Utilization

(Continued from page 1)

up in house construction to the extent of 27,667 houses being constructed this year. It was the accepted policy of Government up to October, 1952, to offer a subsidy of Rs. 600 to every allottee of land who constructs a type plan house in his allotment. In addition to the subsidy allottees were given sewn timber to the value of Rs. 200 for doors and windows or a cash grant of Rs. 200 to obtain the timber. The following are the items of expenditure:

Assistance to colonists and peasants	Rs.
Cost of living allowance	3,298,000
Special living allowance	108,000
	12,000
	3,418,000

In further explanation the Minister said that it must be realized that during the war, land work fell into arrears and the Kachcheries could not cope with the work. Various Land Kachcheries were held, land was alienated but the allottees were not put in possession of the land. It was to overcome those very difficulties that it was thought best to go slow and first see to it that in the case of alienations that have already taken place the allottees are put on the land, that the alienations are regularized and the commitments that have already been made by way of subsidies are discharged. That was the reason for the motion for a supplementary estimate. He

assured that in the next year's Budget certain proposals to continue subsidies would be included but not in the way they were used to hitherto.

SOIL CONSERVATION

The Land Utilization Committee and the World Bank Mission alike have stressed the need for protection and improving Ceylon's existing forests in order that they may serve their functions in relation to rainfall, flood control and soil conservation.

When regulations in terms of the Soil Conservation Act which are now under preparation, are passed, it will be necessary to employ trained personnel to implement the provisions of the Ordinance. The present staff of the Soil Conservation Division consists of the Soil Conservation Officer, two Research Assistants and two Agricultural Instructors. In the circumstances it is intended to train a batch of students in the School of Agriculture in Soil Conservation with special emphasis on the subject. A supplementary sum (token vote) was passed by Parliament. The token vote is for the purpose of training 30 soil conservation instructors. The ultimate scheme is to train a hundred. They will be paid at the rate of Rs. 50 a month and once trained placed on the scale of Rs. 1,200 to Rs. 1,400 per annum. These students who are to be specially trained would be considered to have the requisite knowledge and qualifications to enable them to be appointed as instructors.

THE ROYAL TITLES

By T. M. G. Samat

ON the 26th of March, the Prime Minister presented in the House of Representatives the Royal Titles Bill seeking the assent of Parliament to the adoption by the Queen of the style and title of "Elizabeth II, Queen of Ceylon and of her other Realms and Territories, Head of the Commonwealth," for use in relation to Ceylon.

Not one of the five women monarchs who ruled England before Elizabeth II was a Queen of a Commonwealth of so many nations. The last of these five women monarchs, Queen Victoria, with 63 years of glorious reign, notable for social reforms and a measure of England's leadership that could not have been conceived even by that remarkable Queen Elizabeth I., did not have 500 million people of so many different creeds and races in a Commonwealth of free nations set to achieve a code of conduct so high for human rights that may well be "the nucleus round which the world may come together in a wide Commonwealth of Man."

Under such propitious conditions is there any reason to believe that England might not achieve her highest glorious during the reign of Elizabeth II?

What brings vividly as nothing else in Sri Lanka the gulf between the gallery of the five queens of England and England's sixth woman monarch is that Elizabeth II is the chosen Queen of free Lanka.

England's first woman monarch, Mary I, reigned for five years. She was followed by Queen Elizabeth I who came to the throne when she was 25, the same age as the new queen. In the 45 years of the reign of Queen Elizabeth I, England became a powerful nation. Her ships explored the world, conquered Spain's Armada and the country

enjoyed widespread prosperity. Of this most remarkable Queen it has been said that "none of her subjects could be more Elizabethan in her enjoyment of the fullness of life in every aspect. There were few of her age, men and women, more learned and accomplished. She knew Latin and Greek, French, Italian and Spanish. She loved riding and dancing. She loved handsome men and gallant deeds. Above all she loved England..... Marriage meant a commitment from which she shrank preferring as she said to be married to England....."

Elizabeth I inspired her people with what is now known as the Elizabethan spirit. When England was threatened by invasion she told her troops, "Under God, I have placed my chiefest strength in the loyal hearts of a goodwill of my subjects. I know I have the body of a weak and feeble woman but I have the heart of a King and of a King of England, too."

Queen Mary II became queen in 1689. She reigned as sovereign for five years equally with William of Orange.

Queen Anne reigned for twelve years and then at the age of 18 in the year 1837 came Victoria to the throne of England. Dissension and poverty dominated England then but it was in Queen Victoria's time that England achieved much material gain and notable social reforms beside leading the world in many fields. Albert whom Victoria married gave the monarchy back its dignity and made it the symbol not only of public honour but also of family virtue.

Hospitals, "Homes," "Jubilee Halls," the present 58-year old Victoria Bridge, the statue of Queen Victoria in Gordon Gardens are among the landmarks that commemorate in the Island Queen Victoria's reign. The Jubilee of Queen Victoria's reign was locally celebrated by feeding the poor, processions and celebrations on Galle Face in which Egyptians exiled by the British for anti-British activities in Egypt participated. London celebrations had Ceylon representatives.

Rapid Progress of Andawela School

PITIGALA, Monday

THE 13th Anniversary Celebration of the Andawela Government School was held today with Mr. M. D. Banda, Minister of Education, in the Chair. Mr. Banda who arrived with Dr. C. W. W. Kannangara, Minister of Local Government, was received by Mr. D. C. Kulasekera, Head Teacher of the School.

In his report, Mr. Kulasekera outlined the history of the School and said that their activities were not confined to the education of children in school alone, but they were busily engaged in the upliftment of the conditions of the villagers. Rural Sanitation, Adult Education, Food Production were some of the activities in which they were busily engaged. The report further said that started as a small school, the school has now grown to a model in the District and has over 300 children in the roll. The old boys of the School included some 7 Government Teachers.

Rev. Pinnagoda Dhammasena attributed the cause of the presence of Mr. Banda, Dr. Kannangara and other Govt. Officials to the Democratic Government, we have in Ceylon. Under any other form of Government, said Rev. Dhammasena, the leaders would not mix up with the common man like our leaders. Thanking Mr. Kulasekera and his staff for bringing the school to that level Rev. Dhammasena appealed to the Government to provide the school with more buildings which have been a long felt necessity.

Commenting on the efficient set-up of the School, Rev. Induruwe Pannatissa (M.A.), said that though there are more than 1000 odd Sinhalese Govt. Schools he has yet to see any school so developed and well kept as the Andawela School. That was possible due to the untiring efforts of its Head Teacher Mr. Kulasekera. Praising Dr. Kannangara for introducing Free Education, Rev. Pannatissa said that there are more than 500 students in the University who but for Free Education would not have dreamt of a Varsity education. Comparing his own days at the Varsity to the present days, Rev. Pannatissa said that when he went to the Varsity on a scholarship granted by Dr. Kannangara the then Minister of Education, he (Rev. Pannatissa) had to pay Rs. 60 as boarding fees, but today a student joining the Varsity on a scholarship instead of paying from his pocket would get Rs. 60 as a bursary. Due to Free Education the discrimination between the English educated and the vernacular educated is being eliminated.

Mr. G. de Z. Gunasekera, Divisional Revenue Officer, Pasdun Korale West deplored the craze among the present day youngsters to seek white collar jobs. That was due to laziness. Due to this greed for cushy jobs, the standard of paddy farming in our country remains in the same low level. Talent comes from education, and if our youngsters, at least those in the villages take to agriculture and thus help their parents and elders instead of applying for cushy jobs, food will cease to be a problem, because they will be able to increase the yield by introducing modern methods, said Mr. Gunasekera.

Dr. C. W. W. Kannangara, Minister of Local Government, speaking

next, said that 14 years ago the place where the school stood now was a thick bush and it was due to the public-spiritedness of the Head Teacher's father, Mr. Kulasekera, the retired Village Headman, that they have been able to see a school there today. He not only donated the land but put up the school at his expense and handed over to the Government.

Mr. U. G. P. de Silva, Principal of the Government Training College, Katukurunda, next spoke.

Mr. M. D. Banda, Minister of Education, speaking from the chair, complimented the Head Teacher, Mr. Kulasekera, and his staff on the good work done. Prior to Free Education era the poor students had to encounter lot of difficulties, but with the introduction of Free Education by Dr. Kannangara, all those difficulties have been removed, and as a result the number of school-going children has risen from 2 lakhs in 1942 to 15 lakhs today. Though the Education Ministry has been in charge of Mr. E. A. Nugawela and himself, he said all that they were doing was to implement the scheme of Dr. Kannangara who had to face opposition and bitter criticism before he could introduce his Free Education Scheme. With the introduction of Free Scheme they were faced with the problem of providing jobs to thousands of students leaving school annually. It was impossible to fix up each and every student who leaves school in a job, but the intelligent students would be given the chance of being employed in responsible posts. But whether all educated people get a job or not, they could still serve the country by being connected with the local bodies, co-operative societies, rural development societies, because due to lack of honest people in these institutions they heard of malpractices, mismanagement these days. All those institutions were meant for the welfare of the public and if the educated people took to them, they could be run very smoothly. Unlike in the past, education today was not to simply prepare students for examinations, but to get themselves trained in industries, agriculture and cottage industries.

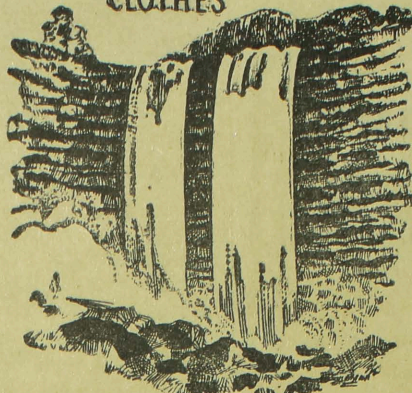
Referring to the behaviour of some Sinhalese School Teachers, Mr. Banda said that it has been his unfortunate experience as Minister of Education, to receive petitions from the villagers accusing them of bad behaviour and in some cases these allegations have found to be true and in others not true. But whatever it may be the teachers must try to live harmoniously and peacefully with the villagers, otherwise the unity of the village will be split. But he was glad, said Mr. Banda, that in this school its Head Teacher, Mr. Kulasekera, and his staff are an example to others. Even though the Government is faced with a financial crisis, he would do his best to comply with the request made by previous speakers regarding the need for buildings to the school.

Dr. Kannangara and Mr. U. G. P. de Silva distributed the prizes.

Rev. T. Pawarakeerthi of the All-Ceylon Literary Association, Mr. D. S. Hettiarachchi of the Government School, Ittapana, and Mr. I. G. Edirisinghe also spoke.

A Variety Entertainment consisting of Kandyan dancers brought the day's proceedings to a close.

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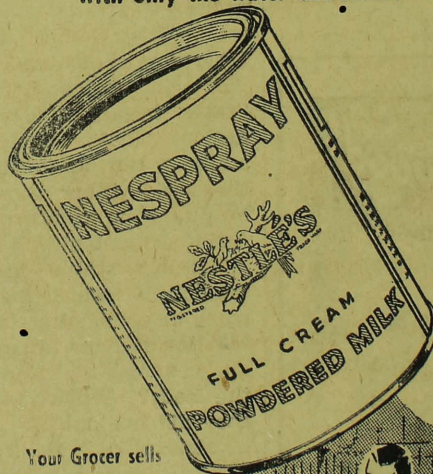
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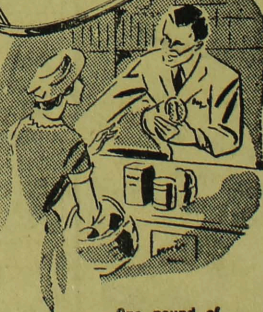
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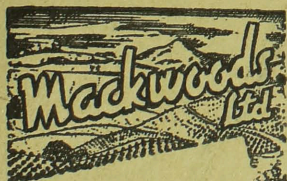
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STATUE TO THE LEADER

IN an effort to oppose the setting up of a statue of Mr. D. S. Senanayake a weekly critic argues that a permanent memorial to the dead should be such as would serve the living. Apart from the epigrammatic ring about this statement there is nothing in the argument itself. In coming to a conclusion about a Statue to Mr. Senanayake let us logically sum up the situation.

Everyone agrees that there should be a memorial. There is no opposition from any quarter to this except from the Communists, who would, on the other hand give their full support to a move to establish a statue to Stalin, their lord and Master. The argument rages over the form this memorial should take.

What is the artistic and cultural tradition of the ages in regard to the building of a memorial to an idea, a triumph, or a man? The entire weight of such evidence as we can glean from history is on the side of those who wish to set up a Statue of Mr. Senanayake, and is against the materialistic and narrow concept of those who want to build a hospital or some such thing. The ancient Sinhalese cut a statue in granite in memory of the greatest agriculturist of all time in Ceylon—Parakrama Bahu the Great. The French built the Arc de Triomphe to commemorate their greatest military feats. The Americans set up their famed Statue of Liberty to symbolise the high ideals on which the United States began its career as a nation. That statue and the statue of Lincoln mean more to the world than the colossal hospitals and sanatoria modern America has built.

Nelson's statue in London symbolises something much more inspiring than the Chelsea Hospital for Britishers of all generations. And what of the Reds? When Lenin died they did not put up a hospital in Moscow or a Health resort! The lawgivers of marxism met and built a mausoleum—the famed Lenin tomb, at which all comrades respectfully pay obeisance. There is, therefore, classical tradition behind the proposal to erect a statue. From the time of the ancient

Greeks and the Sinhalese down to the present day, all great civilizations have given a statue a place of honour among its more enduring works.

The question that next arises is the dress that the sculptor must put on the statue. Should Mr. Senanayake be dressed in sarong, which he wore for one third of his life? Should he be dressed in trousers and coat and shirt as he was for two thirds of his life? Which of these two would satisfy everyone? This is the next vital question. Here again let us go back to tradition—to classical and artistic tradition, and remember always that the statue is not being built for contemporary inspiration, but for the inspiration of the generations to come. Nelson is not depicted in his bathrobe or his pyjamas. He is dressed in the ceremonial garb of his highest office—Admiral of the Fleet and a member of the House of Lords. Lenin and Stalin are not pictured in whatever dress they wore in the privacy of their bedrooms or their homes, but in the dress they wore at their highest levels of command. In the case of Mr. Senanayake he achieved the highest eminence any Ceylonese had achieved after the fall of the Kandyan Kingdom—that of a Privy Counsellor of the King. Surely then, he should be depicted in the ceremonial garb of his highest office, as have been the great men of the past with whom he takes his rightful place in history.

A SAVAGE SENTENCE

THE sentence on Jomo Kenyatta is a sad reflection on the entire administration of the British Raj in Africa. We are moved to wonder when the Colonial Office will learn from history. Surely the pattern is just the same wherever the British Government has listened to the voice of the local European commercial man or planter in preference to the voice of the people. We remember this kind of get tough administration in Ceylon, which jailed the late Mr. Senanayake and other contemporary Ceylonese leaders; in India where its Present Prime Minister was compelled to spend one third of his life in prison. Where did that policy lead the British in the end? It took a Labour Government and very high qualities of forbearance and statesmanship on the part of these two countries' leaders to produce the present extremely cordial relations between Great Britain and themselves. Things could very well have been otherwise.

A Public Relations Officer

THE Information Officer, Mr. H. A. J. Hulugalle, in his Administration Report for 1952, states that a general strengthening of the Information Department staff is contemplated. He states that in Ceylon up to the present, no Department, not even the Department of External Affairs has had its own information service or a Public Relations Officer. For reasons of economy Ceylon mis-

sions abroad too have no special officer dealing with information and publicity. Continuing, he observes:

"Even with such strengthening of staff it will not be possible to attend to the requirements of the Ministries, unless they are themselves alive to the importance of keeping the public informed of Government activities which are ripe for publicity and until they make full use of the facilities of the Information Department."

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RELIGION & THE RACIAL PROBLEM

THE inclination to generalize is one of the obvious human weaknesses. So is the tendency of the individual to express in one way or another the belief in some kind of "superiority" of the members of the group to which he belongs. Conquerors have said it to explain their warfare and the oppressed used the thought to lighten their burden. History is full of examples. The Greeks and the Romans pronounced such teaching in ancient times and the Germans made it the foundation of incredible barbarism in our generation. Neither have the Jews always been free of such self-centered, flattering thought.

It is not surprising therefore that in the turmoil of our time the belief in some group-superiority and the disrespect for other groups as being inferior is growing again in many parts of the world. As narrow nationalism is forced to recede in a world in which national borders are slowly becoming relics of the past and supernational conventions on a global scale are everywhere entered into, the racial problem is made an important issue for group consideration.

No one can deny that at the present stage of the history of mankind tremendous differences in the development of various groups of human beings exist. Only a few months ago the United Nations Educational, Scientific and Cultural Organisation (Unesco) published in its series "The Race Question in Modern Science", a work by the well-known anthropologist Professor Juan Comas in which he categorically states that "there is no scientific basis whatsoever for a general classification of races according to a scale of relative superiority". And it can be taken for granted that the development of the under-developed territories, the spread of education in to the groups of the uneducated, and the general progress in transport, communication and the exchange of goods will decisively alter the relation between black and white peoples, the "uncivilised" and the "civilised", between tribesman and worldman.

U.N.I.C.E.F. AID PROGRAMMES FOR CEYLON

UNITED NATIONS (UNIS).

TWO programs calling for allocation of 21,000 dollars to Ceylon have been included in the 5,300,000-dollar welfare plan adopted by the executive board of the United Nations International Children's Emergency Fund (U.N.I.C.E.F.) to help children in the countries of the Near East, Asia, Africa, Latin America and Europe.

Ceylon will receive 6,000 dollars for milk distribution through maternal and child welfare centres and children's hospitals, and 15,000 dollars for nurse and mid-wife training and improvement of maternal and child welfare services.

Adoption of the big program leaves U.N.I.C.E.F. with less than three thousand dollars in its treasury. Continuation of the fund will depend on future contributions from individual governments.

WHO, FAO ASSIST

Most of the money allocated will be used in child-aid programs carried out in partnership with governments and two other U.N. specialized agencies — the World Health Organization, when health projects are involved, and the Food and Agriculture Organization when milk conservation programs are included.

The largest share of the allocations — more than 2 million dollars, will go to Asian countries. Projects to be supported by U.N.I.C.E.F. funds in other countries of South Asia include: Afghanistan, Pakistan, and India.

No utilitarian political view will hinder such change.

But what has religion to say to the racial problem?

True religion creates a spiritual relation between God and man; making it the duty of the individual to strive for the way to perfection, believing in his capacity to choose by his own free will the acceptance or the refusal of the challenge. True religion considers human beings as "Children of God" and teaches as a result of that belief the "Brotherhood of Man". Religion can therefore not accept any racism which tries to see the human personality as formed by a biological process in accordance with certain laws of heredity. Each human being is seen by religion as a unique personality, blessed with spiritual power of his own. It is typical for this conviction that the Bible commences with the legend of Adam who is regarded as the father not of a group but of all mankind. The Rabbinic story says of Adam that he was gathered from clods of the four corners of the earth to symbolise the equality of all men and the universality of all human beings in the eyes of the Creator of life.

The goal of religion is a complete and universal harmony, humanity becoming godlike. No group of human beings is excluded from that hope, nor can the members of any group achieve that aim only to a lesser degree or in an inferior capacity.

It must be acknowledged that even those who hold the view that certain group characteristics are perpetuated according to the laws of biological inheritance allow for a margin of individual variation. Surely, no man of sound judgment and with eyes could say otherwise. But religion knows of the central, overall importance of this "individual variation" and does not attach decisive significance to the biological or social origin of man. Religion has its own scale of values. It judges

the individual by his desire "to do good and to avoid evil", to achieve perfection, and it objects to teachings of innate biological characteristics which decide also the place of man as a spiritual being in human society.

Such a faith is not only of a theoretical nature, it forms a clear guide for important problems which have to be dealt with in our time, not the least of which is the racial question. Where the spirit of religion is planted in the heart of man there is no reason why white and black people should not be able to live together amicably as fellow citizens and human beings who mutually respect each other and work together in harmony. The simple and profound rule for life given by Rabbi Hillel two thousand years ago has also to be applied in our time: "Do not unto others what you would they should not do unto you". This maxim should never be forgotten by Jews, whenever and wherever they are dealing with the status of or with rules for any of their fellow human beings, may they have black, yellow, brown or white skin. If the educated negro is excluded from social facilities open to every white man, even to the uneducated one and to a white man of a very doubtful culture, if in other places the principle of "apartheid" is enforced in a way which every human being would feel as a humiliation if it were applied against him, then the religious thought of the brotherhood of man is degraded to a slogan of truthless words. And documents like the Universal Declaration of Human Rights are becoming mere scraps of paper. But more than that; the coloured people represent approximately three-fifths of the world's total population. If we agree with the assumption that they all cannot achieve the standard of life which we envisage as the goal of all civilisation then the vision not only of Judaism but of any universal religion is completely destroyed.

We cannot be silent. That is why leaders of Progressive Jewry have repeatedly made their voice heard in places where racial discrimination is practised and why the representatives of the World Union For Progressive Judaism at United Nations Sessions have been instructed to take a clear stand whenever the question is under discussion. Only early this year the Commission on Justice and Peace of the Central Conference of American Rabbis issued a message for a specially introduced "Race Relations Sabbath" which deals in detail with race discrimination in

By Bruno Woyda

various fields of American life and begins with the following sentences:

"We have reached that juncture in American history when our moral imperatives in the field of race relations require immediate implementation in practical action. On empirical as well as ethical grounds, we must extend the full benefits of liberty and equality to our coloured brothers. Only in this way can the challenge to the democratic way of life now made manifest on many fronts be met vigorously and resolutely. Only in this way can we meet the ethical challenge of our Jewish faith which has taught through the ages that even as God is one so must men—created in His image—live as one."

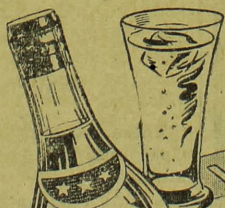
In an interview published in Johannesburg early this year in the South African paper *Forward*, Rabbi Dr. C. M. Weiler, who heads the Jewish Reform Movement in South Africa, pointed to the need for a strong movement for goodwill in his country. "It is the task of organised religion," he said, "to become aggressive—not for strife and division between man and his neighbour—but in order to promote love, tolerance and fellowship." And the Jewish Reform Movement in South Africa has given practical expression of its belief by its special continual educational work for natives.

Perhaps a small incident, reported only a few weeks ago in a report of the National Federation of Temple Brotherhoods in the United States, might illustrate the way of true religion. A Reform Rabbi visited in connection with the interfaith work of the Temple Brotherhoods a Methodist Summer Church Camp to participate in the campaign to "dispel prejudice through education". One of his room-mates there was a native African student studying sociology in the United States. "He was fascinated by the presence of a Rabbi," the report by Rabbi Levinson of Pittsburgh continues. "Could I tell him anything about the Jews? Did they believe in God? He had never seen a Synagogue. I gave him a copy of the Union Prayerbook. Before I left, Edward, my African room-mate told me he was going to translate the prayer 'Grant Us Peace' into his native Bantu language and distribute it among his people."

This is our way. The more others separate man from man, the harder have we to work for the unification of humanity. The more others talk about innate biological characteristics, the stronger have we to pronounce our eternal faith in the unlimited uniqueness of all God's children.

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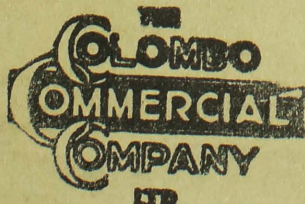
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IN HIS NINETIETH YEAR

MR. J. P. DE S. WICKREMARATNE of Siduwa is one of the oldest Methodists living today. He completed his 89th year in February this year. During the war he was A.R.P. Controller and Chief Adviser for the area to the Civil Defence Commissioner. He was a member of the Public Assistance Committee, President of the Rural Development Society and of the Anti-Crime Society.

It was as Manager (and later as Secretary) of the Christian Literature Society that he made his mark. The work was so congenial to his temperament and natural abilities that he made it his life's choice and applied himself wholeheartedly to it.

Mr. Wickremaratne was the first Ceylonese to be appointed to the post of Secretary of the Christian Literature Society. On retirement in 1928 he settled down in Siduwa, his ancestral home town, and at once became the leader in every enterprise for promoting the welfare of the people.

UTILITY MEASURE

The bridge across Dandugan Oya connecting Siduwa with Raddoluwa, Minuwangoda and other outlying villages had been washed away in the big flood of 1872 and from then onwards the people who lived on either side of this river suffered great inconvenience. Mr. Wickremaratne's first effort was to get this bridge restored. With this end in view he mustered a strong Committee of leading people on both sides of the river and submitted to the Legislative Council a petition signed by 400 persons. It was, however, during the time of the State Council that he was able with the support of the then Member for Negombo (the late Gate Mudir. A. E. Rajapakse, who was a class-mate of his at Wesley College) to get the Minister of Communications and Works (Sir John Kotelawala) interested in this project. Their efforts met with success. The bridge was constructed and was declared open by Sir John himself before a record gathering. This bridge has proved a boon to the large population of the area and has enabled the opening up of direct traffic between Negombo and Gampaha via Siduwa.

VILLAGE LEADER

Mr. Wickremaratne is looked upon as the leader of the village and the late Prime Minister never failed to consult him when necessary as he is truly regarded as the G. O. M. of Siduwa.

He spared no pains to start a Co-operative Stores Society at Siduwa in order to help the people against the "Black Market", and was its President for several years. He was responsible for starting a Weekly Fair at Siduwa. He was the President of the Taxpayers' Association when Siduwa was a Sanitary Board Town. He was appointed A. R. P. Adviser for the Alutkuru Korale North "A" Area during the war. At present he is President of the Rural Development Society and a Member of the Public Assistance Committee as well as the National Savings Committee. He is also a member of the Divisional Committee of Rural Development Societies.

He has a daughter and two sons. His daughter is married to Mr. Sam C. de Silva who is retiring next month after 38 years of service under Govt., during which period he was President of the Govt. Apothecaries' Association for a period of 10 years continuously. His elder son is a First-Class Trained Graduate on the Staff of St. John's College, Panadura, while the younger son is a Senior Hansard Writer on the staff of the House of Representatives.

METHODIST RECORD

The Ceylon Methodist Church Record has the following reference, in a recent number.

Coming from a family of ardent Methodists, which has made invaluable contributions to the Methodist Church, he played a prominent part in the activities of the Church and was a familiar figure at the Annual Synod until a few years back, when, due to advancing years, he had to give up this work as well as the Managership of the Methodist schools in the Siduwa area. His two elder brothers (the late Rev. C. W. de Silva and the late Rev. H. de S. Wickremaratne) were ministers of the Church who served in various parts of the Island, while he is himself a lay preacher. A number of hymns found in the Methodist Sinhalese Hymn Book is the translations of the three brothers.

U.S.I.S. Films In Ceylon Villages

FAMILIAR sights in Ceylon are the United States Information Service's two big red-white-blue film vans which have roamed from one end of the island to the other in bringing education and entertainment to hundreds of thousands of villagers.

Those two film vans are the principal units through which the International Motion Pictures section U.S.I.S. brings the story of the free world and the democratic way of life to Ceylon. Each month they present dozens of free cinema shows in areas where few Ceylonese otherwise would have the opportunity to see such entertainment.

Through its film units, U.S.I.S. tries to carry to its audiences a variety of information and instructions. Subjects of cinema showings are widely varied, ranging from simple cartoon comedies to educational pictures on agriculture, soil conservation or waterpower development.

Hundreds of films, in English, Sinhalese and Tamil, are in the

U.S.I.S. film library in Colombo, supplying the stock carried by each of the vans on its trip inland.

Cinema showings are arranged through the co-operation of local groups, such as Rural Development Societies, Community Centres, Lanka Mahila Samithi, and similar organizations. Officials of such groups schedule showings by writing to the Films Officer, American Embassy, Colombo. For many months, requests for film showings have far exceeded the ability of the film units to supply them.

In addition the two vans, the films section loans films to certain groups and individuals as part of its helpful service. A comprehensive catalogue of available films enables borrowers to specify the pictures they wish.

As a supplementary service, the films section conducts a film-strip lecture service, under which film strips of an educational nature are sent out to various schools and libraries where projectors are maintained.—("Chronicle.")

Trotskyism—Born of Frustration

Says Our Varsity Correspondent

WHAT Fenner Brockway said of the Mau Mau is equally true of the Trotskyite movement in the Varsity—it is born of frustration in every aspect of life. For some undergraduates it has become an escapism from the realities they have to face. Trotskyism in the University is fast warming as a political force and is taking the complexion of a social force. Residential life at Peradeniya calls for individuality of the undergraduate though corporate life is the essential feature. This the Varsity Trotskyites glaringly lack. Knowing the ineluctable fact that they cannot assert themselves as individuals they have formed themselves into a sect. This sectarianism is found in every hall of residence—even in Hilda Obeysekera! They dine together, go for evening walks together and hardly mix with undergraduates of other political ideologies. Their most significant characteristic is inelegance. Their table-manners or the lack of them is appalling. If you hear somebody saying "Give the poor doag a born" or pronouncing "Sojourn" as if it is Sir John you can rest assured that you are listening to a Trotskyite speaking.

THE James Peiris Hall Society rejected a motion sponsored by its committee to toast the "health of the hall and the glory of the yale" with wine to be called the "Scarlet Yale" to celebrate sports and academic successes of members of the Hall.

A MOTION to make provision for speeches in Swabasha had to be withdrawn when the President of the Jayatilke Hall Society, Mr. Mervyn D. de Silva, gave a ruling that he would have no objection to such speeches. Incidentally this is the only Hall Society in which

speeches in Swabasha have been allowed on the ruling of the President. In the other Halls it took the form of motions.

THE budget of the Peradeniya Union Society for the final term of the 1952-53 session was passed this week. It reads: Estimated Income—Balance from second term, Rs. 922.00. University Grant, Rs. 2,125.00. Total, Rs. 3,047.00. Estimated Expenditure. Vice-President, Rs. 350.00. Editor, Rs. 700.00. Librarian, Rs. 209.00. General Secretary, Rs. 343.00. Tennis, Rs. 658.00. Badminton, Rs. 207.00. Cricket, Rs. 112.00. Hockey, Rs. 83.00. Table tennis, Rs. 56.00. Netball, Rs. 32.00. Athletics, Rs. 188.00. Reserve Fund, Rs. 100.00. Total, Rs. 3,040.00.

SPORT

CRICKET: James Peiris Hall trounced Jayatilke Hall on the Varsity Oval on Sunday. James Peiris Hall 133 (M. D. Fernando 59 retired, R. Wickremasooriya 20, B. Dias 30). Jayatilke Hall 33 (S. Sulaiman 4 for 22, R. Wickremasooriya 6 for 9).

Arunachalam Hall beat Marrs Hall. Marrs Hall 81 (M. Abeysekera 31), Arunachalam Hall 120 (M. Abeysekera 5 for 34).

Jayatilke Hall beat Marrs Hall. Jayatilke Hall 112 (Wijesekera 22, Mack 19, M. Abeysekera 4 for 41). Marrs Hall 82.

HOCKEY: The Marrs Hall Hockey Team having two Varsity players and five Peradeniya players, was beaten by Arunachalam Hall who flustered their opponents with speed.

DR. C. S. WEERATUNGA, the University Medical Officer, has extended the University Health Centre by the establishment of an Isolation ward at Upper Hantane. This was necessitated by the outbreak of chicken-pox in Hilda Obeysekera Hall.

The International Scene

By O. N. Fernando

PERHAPS, never was the world in its entire history in a greater state of disturbance than it is today. War and Peace loom up grotesquely in the misty world of doubt of today. Glaring headlines of the daily newspapers show us how when, one part of the world is peacefully preparing for the glamour and beauty of the coronation, another refers to the battlefield and scenes of conflict.

The eyes of the whole world were cast upon us in this lovely paradise of Ceylon recently when we agreed on a trade pact with Red China. For more than the buying of rice it was the sale of strategic material—rubber, to a Communist country that caused the world to put on its thinking cap. Signs of resentment were visible but the pact was signed, and the Long-term Pact accepted on principle.

Further East, Red China was brought into the glaring spotlight a few weeks ago. Aggression between the Communists and the Nationalists was the cause of all the trouble. This led to the strengthening of the Nationalist Troops of Chiang Kai-shek in Formosa. Attacks on ships by Red ships was also reported. The concoction is brewing.

Turning to Korea, which is really an old problem which appears to be turning new each day, we still see that an amicable settlement has

not been arrived at yet. The Truce Talks did not yield much benefit, other than fighting being stopped temporarily. The Indian Plan which attempted to remove the obstacles in the way of a final solution of the Truce Talks did not succeed or rather was not acceptable to all parties.

In the Middle East we have witnessed many a storm. The fantastic rise of a mere General to Dictator-Prime Minister Naguib causes us to open our eyes wide, in this so-called democratic age. Mossadeq appears to be harder to deal with, than the Communists who have a notoriety in this line.

In that dark, wild land of Africa, problems peculiar to the Africans continue to rise. Dr. Malan has receded from the spotlight to give way to the fearfully exciting Mau Mau. The solution to all African problems lies in complete freedom of all peoples of the country.

America in general is the main actor in the scene. The world had seen many surprises but the sudden death of Stalin was the greatest.

It is hoped that his death would usher in a future of Peace. Today, signs of instability and weakness are visible in the satellites of Russia. There can be no smoke without fire and the chances of fire are greater today than ever before.

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