

# The SEARCHLIGHT

36th YEAR OF ESTABLISHMENT

VOL 36 NO 9

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31st May, 1957

## Co-operation, Co-Existence or Opportunism?

"Come on, Barlow, now prove to me that you are a Saint, or even a fair approach to pose as one. If you don't, I shall show that you are a Sinner. For we can't allow you to go on deceiving people."—Broadway Burlesques by Tony Dewey.

**MR. SOLOMON WEST RIDGEWAY DIAS BANDARANAIKE** returned to Ceylon after his Oxford education in 1922, if I am not mistaken. One of his first public lectures was at the Y. M. C. A., Fort. At this distance of time, I cannot think of the subject of his discourse. If I remember right, he spoke vigorously on the need for Ceylonese to follow the political ideals of the West and adopt them to Ceylonese requirements if the Ceylonese were to advance and progress as a nation.

Shortly after that Mr. Bandaranaike joined the Ceylon National Congress. The late F. R.

Senanayake taking him there. A bit later, Mr. Bandaranaike was a Joint Secretary of the Congress (the other being Mr. R. S. S. Gunawardene, the High Commissioner in the U.S.A. who is today with us). At the Congress Mr. Bandaranaike worked under the leadership and guidance of men like H. J. C. Pereira, P. Arunachalem, James Peiris, F. R. & D. S. Senanayake, Francis de Zoysa, E. J. Samarawickrema and such stalwarts. These leaders licked him into political shape.

A couple of years later, when Ceylon was attracted by the Cooperative urge for political purposes, i.e. that the various sections and communities of the country should make common cause politically. Mr. Bandaranaike, at that time, did not think Cooperation among the various sections, communities, races or religions of the people was feasible. He was strongly diffident about it and also singular in holding that view.

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## IS CEYLON HEADING FOR

SEE PAGES

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# ANARCHY?

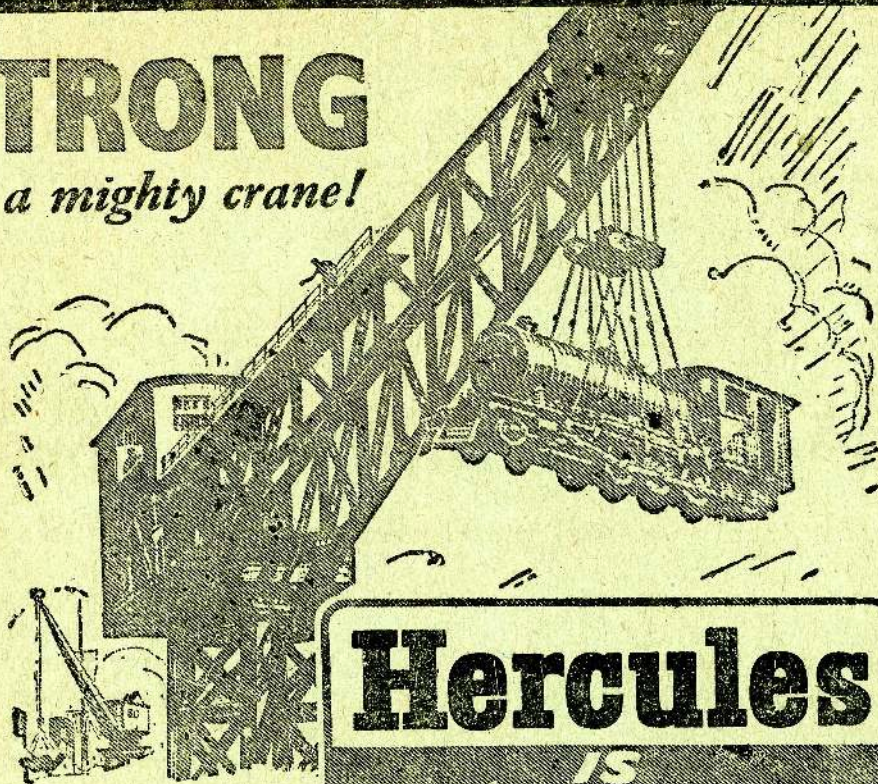
Article

No. 1

By **MR. F. RUSTOMJEE, J.P.U.M. Proctor S.C. and Notary Public of Colombo**

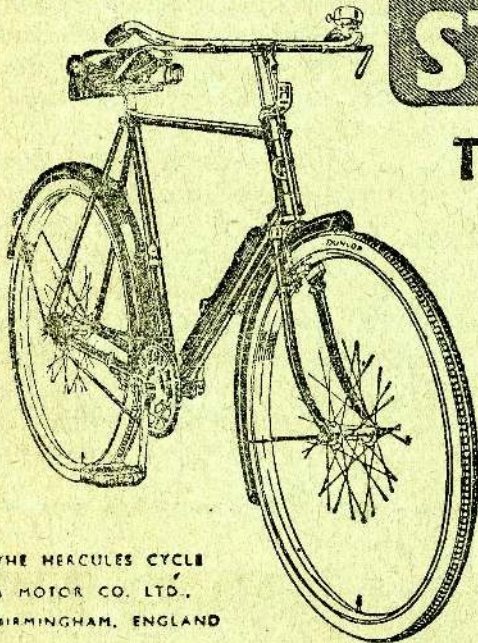


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Vol. 36 No. 9

COLOMBO

MAY 31st 1957

## CEYLON'S TOURIST TRAFFIC

### And the Forthcoming Tourist Development Board

THE public are told on the authority of Government spokesmen that there has been a steady decline in Tourist traffic since 1952, in which year 444,216 tourists visited Ceylon. Further there was a drop in the subsequent year followed by another decline in 1955, the figures for which were 314,366. This represents a drop of over a lakh of tourists. These are official figures and must be accepted as reliable.

On the face of these figures something is obviously wrong somewhere. Government must not sit with folded-arms. Since the country has been losing revenue. And it is as well to remember that the greater the volume of tourist traffic the better it is for this country.

What really is the cause for this remarkable dwindling figures on account tourism? Could it be that Ceylon is becoming less attractive to tourists? If so why, when as a centre of attraction this Island has earned fame abroad? Here it must be noted that while Ceylon is losing, or has been losing during the last few years, India is scoring heavily and gathering in hundreds of millions of rupees from tourism. This steady decline so far as Ceylon is concerned, must be due to some cause or causes. What those causes are Government must investigate. It must not trifle with a potential source of revenue to the country which helps her considerably.

In this connection there are one or two matters which have come within our knowledge.

We don't feel that visiting tourists get the treatment they are entitled to as such. Our information is that the Customs authorities, both at the Jetty and at the Aerodrome at Ratmalana, subject tourists to vexatious delays by too much officiousness when it comes to the question of



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searching baggage and the asking of unnecessary questions. If this is as stated to us then we are nearer the actual truth about the cause of the trouble. However much Ceylon persists in advertising Ceylon abroad, nothing will avail unless tourists are assured that they are welcome

and the treatment awaiting them here would be of the most courteous type with all facilities thrown into enable them to see the country and that where transport and hotel accomodation are concerned there would be no room for complaint.



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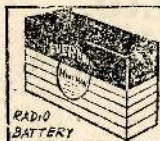


Tourists are good propagandists but when disappointed or subjected to any harassment or treated off-hand, they can become bad propagandists and prejudice those who want to visit Ceylon. Perhaps such a thing has happened.

The Customs officers, sometimes over-zealous in performing their duties it is said, are inclined to look upon tourists with suspicion and over-enthusiastic in their duties. When we indulge in such an observation, we do not mean to suggest that Customs regulations should be relaxed. But the carrying out of Customs regulations could be done in a manner that is not too officious or arrogant. Civil and courteous treatment would do good. Of course, there is nothing a tourist dislikes more than unnecessary delay in the inspection of baggage and questions that are irksome and unnecessary.

We are, however, happy to hear that the Minister for Trade and Commerce within whose ministry tourism comes, is giving the matter of dwindling tourist traffic his careful attention just now and that he is reported to have a 'cure all' which he wants to try out. He proposes to set up a Tourist Development Board with autonomous powers. This seems a progressive move no doubt, but whether the proposed Board will be another like the Motor Transport Board, to which a set of misfits and nincompoops are going to be appointed to warm their seats and let the Director or Commissioner or Chairmen, whatever his designation be, is what we fear. For that is what has happened since Independence and consequently public confidence in such Boards and Commissions have been much shaken owing to the wrong type of men being selected for appointment to them.

Already various rumours are in circulation that the Tourist Development Board idea had been conceived more with the object of finding a cushy post for a favourite than of making tourism a regular source of revenue to the public exchequer. We have no particular objection to anybody's darling being sought to be pushed up, but the man selected and appointed to the chief executive office of such a Board must be one who is capable and have a complete knowledge of the work expected of him. He must be a man who can bring grist to the tourist-mill and run the Tourist Department efficiently.



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According to our information the blueprints of the Tourist Development Board, along with an elaborate scheme and organization to work the Board, are before Government. The whole thing is going to cost several million rupees, if our information is correct. In view of this, Government should act with great caution and see that if the Tourist Development Board is to be sanctioned and set up that those who are going to work it are men of outstanding ability and know their job. In the present chief of the Tourist Bureau, as the public are aware, is an exceptionally brilliant man. The work he has put in already points to the fact of his having the knowledge and can be depended on to give a splendid account of himself. But the trouble is that he has not the power to put his plans into execution owing to his being hemmed in by official red-tape. He is a man of many parts endowed with ideas and full of resource. We should like to see such a person as he given every encouragement as Head of the Tourist Development Board. He can perform wonders.

We shall return to the subject again as pressure of space prevents are writing anything more in this issue.



# Englishism Versus Chaos

**A**S a harassed assistant in a Colombo aided-school, when the language change was new, foiled by power, influence chicanery, craft and prejudice above in the task of conscientiously educating and imparting instruction, I found that the only aims of the authorities were to amass money for buildings, to further schemes of political propaganda, to rob the pupils of their work-time and pocket-money, and to make pretence of work. I could see no way to make head against the barriers placed in the way of teaching the most hated subjects, English and History. Complaints made to the school authorities were vain: they were parties to the trouble, and representations to the Director of Education and to His Excellency the Governor only brought the reply that either my petition "was referred to...for disposal" or that the authorities were "unable to intervene." A lesson in English and History had almost invariably to contend against these difficulties: either I found my class sandwiched between one chanting Kavi aloud and another with an absent teacher, or I had simultaneously to attend to three classes, my own and those two adjacent, without teachers.

In such circumstances, I was on the point of throwing up the sponge when it struck me to seek to enlist the sympathy of a great benefactor of the school, the late lamented Sir Ernest de Silva. He had, shortly before, presided at the prize-distribution of the School and, spoke in no mistakable terms of such "militant Buddhism."

You may say what you like about your Englishisms and endemic chaos but when I entered Sir Ernest's mansion, the poor unwanted assistant was in the presence of order, peace, perfect, hospitality and unstrained courtesy. Into his ample sumptuous library entered Sir Ernest, straight as an arrow smiling and genial, clad in sarong, banyan, pyjama-coat and slippers, and looking fresh as a daisy. Simultaneously the words were upon his lips as he proffered his hand, "do be seated," in a tone of peace-giving assurance.

I did not need to say much. He already knew the conditions generally obtaining which he had ruled out of his own private schools. Then seated there in Sir Ernest's library, I

had from the lips of Sir Ernest, who was the while leisurely pacing his library floor, one of the most fascinatingly informal talks on, the history of our own times, its economics its government policies, his own reactions to them and to the attitudes of Britishers and foreigners and our own people, and to the undignified political jostling of the times. To my expression of the genuine surprise I felt at his not being nominated Governor General or at least a Senator, his only reaction was no more than clear and clean contempt.

When with regret I passed through his hallowed doors again, he persuaded me to accept the price of a book I had carried to him, as a gift, its cost, as he called it!

Now contrast all this with the watchdogs before the doors and screens of Bureaucracy, the brass-boot faces and surly ways of those in the seats of power, and we see how far we have to go, to the true democracy where courtesy and consideration erases all social barriers and barriers between poverty and wealth. Such attitudes as of the late Sir Ernest are aptly described by the Italian word *Bonarietà* (Kind-heartedness).

H. LUDOWYK

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# IS CEYLON HEADING FOR ANARCHY ?

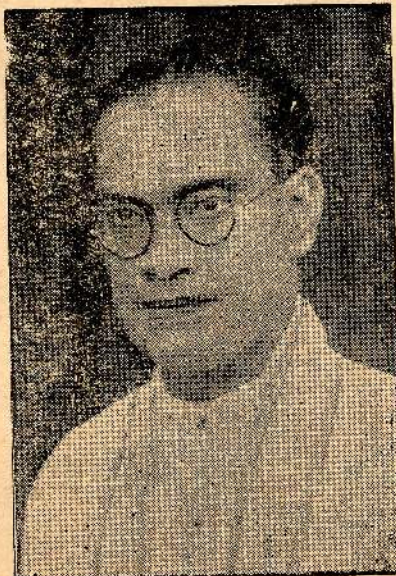
Article  
No. 1

By MR. F. RUSTOMJEE, J.P.UM. Proctor S.C. and Notary Public of Colombo

**A**S a law-abiding citizen, not participating in the activities of any party in Ceylon, I feel that the time has come when every right-minded individual should begin to reflect on the chaotic conditions, sought to be brought about in this beautiful land of ours by the indiscreet unleashing of forces over which the elements responsible for their acts can hardly have any control, whatsoever.

These harmful forces can result in untold hardship, ruin, violence and bloodshed. Are we all ready to face in all parts of this Island an orgy of hatred and blood-baths when feelings run high on both sides to a conflict. Are we to lure ourselves into what seems to me a false sense of security that the Police and the Army —the custodians of law and order— will be able to restore calm and guarantee human safety and liberty, when pandemonium reigns supreme in an unbridled manner.

The last Elections, which were termed a 'land slide,' put into power men and women of the country who were thought fit to govern the country wisely and well; bringing in an era of peace and contentment to all citizens and residents of our fair Isle. The Government is ruled not by any particular autocrat, but by a Cabinet to whom is entrusted the functions of governing the country. The final decision of the Cabinet on



The Prime Minister

any matter must bind the Prime Minister as it does each of the individuals comprising the Cabinet,

It is absolutely necessary therefore for any party, body of men or individuals to understand that the Cabinet's final decision cannot be overridden by any one, except in accordance with established law and order. It is, however, within the undoubted right of any citizen to express his views against the decisions of the Cabinet and to canvass public opinion on any subject, where apparent injustice or wrong is manifest.

## MOB AND CHAOS

But it is never justifiable for any community to wage a type of warfare of the nature of "satyagraha" with all its attendant misery, chaos, violence and crime, in a small peaceful country like ours. From recent incidents which have taken shape, we are able to see and to judge for our-



P. Arunachalam  
who founded the Reform League

selves that however pacific the movement, contemplated to be launched, may be, the Federal Party will never be able to control violence either sporadic or on a wide scale with intensity when it occurs.

Why do I say this? It is not because the leaders at the helm of affairs in the Federal





the late D. S. Senanayake

Party are themselves incapable of controlling their own personal emotions in moments even of deepest humiliations or when violence takes place, but because the leaders of the Federal Party can never either, by thoughts words or actions check the emotional frenzy of a mob. Mob mentality has to be studied in all its aspects not merely from books but by seeing how the mob in any particular part of a country responds to the call of 'Satyagraha.'

Mahatma Gandhi whose principles are sought to be practised in Ceylon did not launch

an all India, Satyagraha Movement in the way our leaders of the Federal Party, have thought fit to do. Mahatma Gandhi was a redoubtable thinker and one who had 'soul-force' of a nature which no one in Ceylon or in any part of India, or for a matter of that in the whole world, can boast of. At any given moment, when Mahatma Gandhi discovered that the mob lost control of themselves and retaliated by violence the blows and buffets of the opposing faction or forces, he unhesitatingly and uncompromisingly stayed the Satyagraha Movement instantaneously. He then resorted to the most powerful weapon of 'Fasting' by way of penance for a period of time during which he permeated the vast sources of the "soul-force" within him into the being of the people of his country.

Mahatma Gandhi was not merely "primus inter pares," but the one and only leader possessed of a "soul force" of such magnitude, that he condescended to be referred to as a "Maha Atma" or "Mahatma." He lived by the Divine Force that he cultivated in himself by life of rigid dedication to the service of God along the path of service to humanity. The voice of India rent asunder the clouds of gloom, despond-

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ancy and subjugation, and the soul of all India resoundingly proclaimed the "Mahatma," as a Deliverer. The Mahatma thus rose to the occasion and his movement triumphed against the might of the British Empire. Find me such a man in the Federal Party or in the whole of this Island and I shall fall down and worship him as a Mahatma.

On the other hand, what do the undeterred leaders of the Federal Party launching a gigantic and utterly dangerous movement of flagrant warfare against established law and order, seek to do for the good of their own party primarily, for the good of the entire Tamil community secondarily and lastly for the good of the peace-abiding of other communities of this Island? For the benefit of my readers I quote the headlines of a news paragraph or article on the front page of a daily paper of the 2nd instant. Read it, digest it and meditate on it. It will reveal a frightful mentality steeped in evil, hatred, violence and mob-rule calculated in cold blood to disintegrate the very fabric of social life in Ceylon, which our law and order are expected to protect inviolate. Here is that headline:-

**"FEAR OF VIOLENCE WON'T STOP US"**

Who says this? The leader of the Federal Party. Why does he say this? Because it is the final ultimatum of the hierarchy constituting his party, to launch a movement which is styled "Satyagraha." Thus we see that whatever may be the underlying causes for the proposed action on the part of the leaders of the Federal

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Party, they will march on to achieve the ultimate purpose of their goal. Their plans are secret and confidential. They will put these into execution on D day.

To my modest way of thinking, this is a shortsighted policy of maniacs. We meet with such individuals in different parts of the world. They muster courage to attain a goal which they religiously consider, is bound to bring about an era of prosperity to all concerned. These leaders of men have wealth, position, pomp, power, glory and the wherewithals of life to make them feel happy and prosperous, but they have not yet reached the stage of contentment. They wish to reach the goal they aim at not merely for themselves but for all around them, who believe in their goal. "Did not Hitler do the same?" Did he not have pomp, power, glory and all that he held dear to make him feel happy and prosperous? Why then did he aspire to run riot in the way he did as a demoniac, a psychopath, ruining every inch of his

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country, producing massacres on a gigantic and unprecedented scale, out-Heroding Herod, in the way he launched the Second Great War?

### CAN BLOODSHED BE AVERTED?

The Federal Party may well characterise Hitler as the Apostle of Violence, but let each and every single man of the party in charge of all the underground activities of the same party realise and remember, that where the mighty "Soul-force" required to launch a supposed peaceful movement like "Satyagraha" is wanting, where men trained in Ahimsa like the leaders of our Federal Party and their apostles of nonviolence can never, never, generate even a fragment of that vast storage of "soul force" required of leaders for this purpose, the movement in question is bound to unleash the forces of brutal violence, turning this peaceful country, in which we live into despicable bloodshed, where hatred shall abide in the hearts of men, and wrongs perpetrated and done in the name of "Satyagraha" will for ever stink and leave behind for posterity the trails of hatred.

Lord Buddha, the Prince of Peace and Charity, proclaimed to a world torn by woes and suffering the mightiest truth of all times, that Hatred ceases not by Hatred, by non-Hatred does Hatred cease."

The Sinhalese man even in the remotest wilds of this Island can be characterised as a noble gentleman at heart. Though beset by superstitions of the ages, the greatest fortify

ing element of his life has always been his Buddhist Religion. The voice of Lord Buddha pervades not only in Ceylon but in every part of this terrestrial orb. However among the Sinhalese, Buddhism has yet to obliterate the blot and stigma of a highly strung emotional nature of those who claim to belong to the Lion-Race.

No not even the words of Mahinda to Devanampiyatissa have proved helpful to eradicate this deep seated emotional upbringing of the Sinhalese man, which today results in most serious crimes throughout this country. Until this scourge is removed by the people by all the means at their command and emotions are brought under control, even the incidence of crime in this country has to continue afflicting the minds of the Government in power. It does so now, it did so in the past, it is bound to do so in the future.

Throughout the length and breadth of Ceylon in every village in every home, the Sinhalese man will live in peace and amity with his fellowmen, until his temper is ruffled, until his mind is disturbed until indissoluble conflicts wage within him. He then turns wild, and becomes an unreasoning, unthinking being; yet withal he is too human. After the perpetration of a crime he will feel the remorse of his act, though a spirit of bravado may make him appear a hardened criminal.

It is such a country as this in which our Tamil friends have made their home side

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by side their Sinhalese bretheren in perfect harmony. No Tamil has ever thought of hatred towards the Sinhalese brother anywhere. In the early days of this Century, one could have terrorised a Tamil man in a jiffy. It did not mean that he was a weakling. Beneath that apparent weak spirit in him there lay a powerful indwelling force of venerability for his opponent as a human being. In his mind a dominant spiritual force was at work.

It was the force taught to the world by Ramakrishna Paramhansa, that "Every Jiva is a Shiva and every Jivatma is a Paramatma." Any Sinhalese opponent who threatened a Tamil always lacked that force. The Tamils eternally stooped to conquer. They were loth to retaliate with violence. Since then the



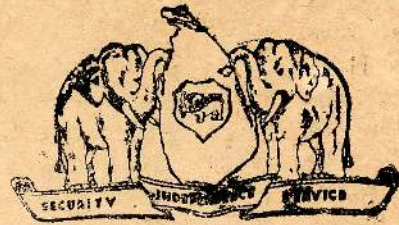
C. Suntheralingam, M.P.  
the bitterest critic of the  
"Sinhala Only Bill"

vastly intelligent race of Tamils far eclipsed our good Sinhalese friends in almost every domain of important activities and departments. We had most brilliant Sinhalese too, and they did great good by all communities, living in a spirit of eternal friendliness, peace and harmony. The Tamil man never cared to have open warfare against his Sinhalese friends. All disputes and quarrels got settled, between themselves most amicably, judiciously wisely and well. There never was an outcry like 'Fear of Violence won't stop

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us." There was hardly any violence to speak of. In fact an era of peace came over this fair Isle of ours when the greatest Tamil of all times, the silver-tongued orator and master of rhetoric, Sir (then Mr.) Ponnambalam Ramanathan fought the Sinhalese cause in the then Legislative Council of Ceylon.

The Sinhalese appear to have forgotten the valiant Ramanathan and his services to this Country and to all communities, and to the Sinhalese community in particular, though his statue stands outside the House of Representatives. Even Ramanathan's persuasive eloquence, always made in flowery language, with a voice now silenced for ever, with occasional fiery and trenchant thrusts at the then English rulers, whose misdirected zeal in the 1915 riots, had produced incalculable havoc among the Sinhalese leaders, failed to stem the tide at a time when he demanded the recall of the Martial Law. Ramanathan then rose triumphant to the occasion, left our shores to place the Sinhalese cause before the British public. He published his memorable book on the 100 days of Martial Law Rule. His masterly eloquence, unbounded store of intelligence, sheer intrepidity and grim determination



to succeed in his just cause and mission won the hearts of his listeners in Great Britain. The representatives in Ceylon of the mighty British Empire began to totter. Ramanathan succeeded where no Singhalese was able to turn the scale.



Ramanathan thought and did what was just and proper for the honour of the Singhalese race in Ceylon and he succeeded. The Governor was recalled, calm and peace reigned, justice triumphed. Banners and pan-

G. G. Ponnambalam, Q.C.

whose attitude towards the Non Co-operation Movement is lukewarm

dals went up with the words 'Honour to whom Honour is due' through out the City of Colombo, when Ramanathan arrived in Colombo from England. A mammoth procession of Sinhalese and Tamils lined up to draw the carriage of the mighty man Ramanathan, the uncrowned King of Ceylon as he was then considered by all communities, a Mahatma indeed. He lived and died a patriot, honoured, yet withal remembering the lines of Gray:-

"The boast of heraldry The pomp of power and all that beauty and all that wealth ever gave, Awaits alike the inevitable hour, The path of glory lead but to the grave."

Ramanathan was not only considered the uncrowned King of the Tamils then, but he was proclaimed a great Leader by each and every community.

"We are assembled here today as an united people, we have forgotten our petty differences of race and religion nay we have burried them once for all. We now stand as an United Ceylon"—P. Arunachalem at the Ceylon National Congress.

## JOHN CITIZEN DISCOVERS WHY beer is best

**CITIZEN** My doctor tells me to drink beer. May I ask you a few questions?

**EXPERT** Certainly, anything you like.

**CITIZEN** Well, you are an expert brewer. You ought to know what beer is made of and why it should do me good.

**EXPERT** I certainly do.

**CITIZEN** I see they advertise that beer is brewed from the finest malt, hops, and yeast. is that true?

**EXPERT** Yes. For hundreds of years pure barley-malt has been recognized as one of the purest and most digestible forms of nourishment.

**CITIZEN** And why are hops used?

**EXPERT** Hops not only give a delightful flavour but act as an appetizer and a magnificent antiseptic.

**CITIZEN** Antiseptic?

**EXPERT** Yes. Many medical testimonies endorse this, and during certain epidemics in by gone years beer was made compulsory on account of its nutritive and antiseptic qualities.

**CITIZEN** That's Interesting—and why is yeast good?

**EXPERT** Surely you don't need an expert to tell you that yeast is now known as one of the greatest rejuvenators and restoratives.

**CITIZEN** Yes, I've heard that.

**EXPERT** Well, there you've got it. In British beer you get the perfect combination of the finest food value possible. It is a body-builder and restorative, an antiseptic against most common ailments, and full of nourishment in the most digestive form. Our country has thrived on it from time immemorial. So will you. Your doctor is right.

**CITIZEN** Why has beer become so popular of late?

**EXPERT** Medical science and the knowledge of food values has increased enormously. Our ancestors drank beer by instinct and tradition. Now dietetic research has proved that their instinct and the tradition were sound. While other drinks come and go, beer remains and is by far the most wholesome drink in the world.

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# What People Say?

THAT both sides are preparing for the fun in August

THAT two Ceylon Dailies are causing more trouble than anybody.

THAT 'R.S.S.' had a right royal Welcome Home after his 5½ years stay abroad.

He began well at the Motor Transport Office.

HE did better as Ambassador to Italy.

HIS best stunt was in America and now he is Top Dog in the U.N. Assembly. More power to his elbow!

PEOPLE in Ceylon have a peculiar way of rewarding public men

PUBLIC Dinners were got up for two V.I.P's.

SIR Richard, the U.N.P man, who did a "Karanan" and went to India for the M.E.P

THE other a Doctor who did well to collect about 4 lacs from his patients not minding his fees.

WHEN is "R.G." giving up the Naram-mala seat? He should decide quickly.

JOHN Bass has gone to England

NOW that the "Prince of Kandawala" is going and Ukwatte wants to go have they seen the Writing on the wall?

WHAT happened to the men who were found guilty of bringing Dope to Ceylon and fined Rs 800,000?

LET us hope they too are sacked

WHO can explain how the Dope passed detection at the Aerodrome and got to a house in Nugegoda

COULD one believe it with six Customs Officers examining Bag & Baggage?

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WHY does not the Chairman of the Prisoners Welfare Society & his Committee dip their hands into their pockets and get other V. I. P. Ceylonese to do the same and contribute towards the work of the Society?

Instead of doling out the lump sum received from the Government and money begged from the Tea & Rubber Companies.

DR SPITTEL made a graceful exit from the Hospital

THE New Committee is sweeping very hard

WHEN is Marikkar going to Japan?

THE Mayor of Colombo should take a drive along Flower Road, Guildford Crescent and Alexandra Place and see the beautiful heaps of rubbish on the pavements not to mention the grass growing on the sidewalks

WHAT has happened to the money lost by the Hospital Sweep Board has any action been taken?

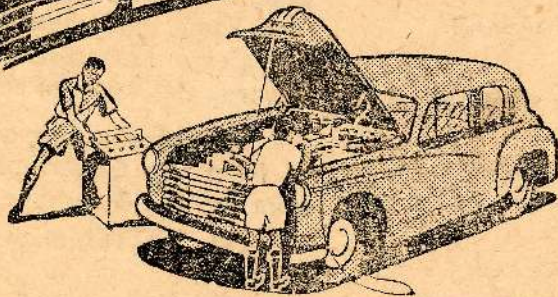
THAT Albert & Gilbert are no longer on the rocks. Thank to their Minister friend!



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*The Motor People*



BY ARTHUR BECKETT

# MOSCOW'S YOUTH FESTIVAL

**C**OMMUNIST parties and fronts throughout the world are now trying to bring 30,000 young people to Moscow this summer. The occasion is the Sixth Festival of Youth and Students for Peace and friendship, a biennial Communist charivari which has taken place in Iron Curtain cities since 1947. It will be held in the Soviet capital from July 28 to August 11. During those two weeks, the Kremlin will undertake to prove to thousands of young people from the free world, and particularly from colonial and underdeveloped countries, that—notwithstanding Hungary—the future belongs to Soviet Communism.

A recent Moscow dispatch in the *Daily Worker* described preparations for the youth festival: Flower beds are being planted now to turn Moscow

into a garden. Along the Moscow River, a stadium has been completed with a seating capacity of 103,000 and another smaller arena with a capacity of 16,000. There is a new swimming pool for 13,000 swimmers (*sic!*) and a sports center for 11,000. The Moscow University skyscraper with 6,000 rooms, will house the sports competitors.

Food, lodging and transportation will be free to the delegates. The *Daily Worker* says that "food to suit all tastes will be prepared by cooks brought from all over the world." A fleet of 2,300 buses and cars will be available for leaders of delegations and sports officials. Eighty special trains will run from the Soviet borders to Moscow. There will be 400 festival offices opened at 400 entry points along the Soviet borders "so that not a single participant has any difficulty in getting a visa."

There will be 60 daily concerts and performances, song and dance festivals, drama and ballet, and 63 daily film shows. There will be a regatta on the Moscow River, sports on an artificial ice rink, aerial displays, horsemanship, art and photography exhibitions. The climax will be a Kremlin ball given by the youth of Moscow and a grand carnival at the Central Park of Culture and Rest.

There will be special rates for the young travelers. A London youth on this two-



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week junket will pay \$150 for travel, board and lodging. The ordinary traveler, going from London to Moscow and back, would pay \$450 for the same deal. The difference will be met by the Soviet Government operating through two youth fronts—the World Federation of Democratic Youth and the International Union of Students. An International Solidarity Fund, according to *Komsomolskaya Pravda*, has been established to pay the expenses of young people who haven't enough money to go to Moscow.

In the United States, a special festival office to screen applications has been set up under the name of the United

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States Youth Festival Committee, Post Office Box 5893, Main Post Office, Chicago, with a Miss Barbara Petty listed as chairman. Earlier, the headquarters address was Room 403, 189 West Madison Street Chicago. A recent committee release bears the message, "No aid or application will be accepted from any leftwing or Communist person or organization." The office, however, would seem to have some relationship to the Chicago Council of American-Soviet Friendship.

Judging by Soviet sources, there is no major drive to bring thousands of American boys and girls to Moscow. The focus is on Asia, Africa and Latin America, the have-not lands where the physical achievements to be seen by the youthful tourists must make a durable impression. One of the special events at the festival will be a conclave of youth from rural areas on the site of the All Union Agricultural Exhibition in Moscow; the purpose will be to extol the achievements of collectivization.

Although there is great emphasis by Soviet spokesmen that the festival will be just a good-will gathering. (Tass said last August the "no political, ideological or other tendencies will prevail at the festival") the sponsorship demonstrates the contrary. Last summer, A. Rapokhin, a secretary of the Soviet *Komsomol*, wrote in *Melodoi Kommunist*:

"[These festivals] are a big contribution by young people to the universal fight for peace national independence and a better future. They are an effective means of uniting young people of different political trends and convictions, and of establishing collaboration between national and international youth organizations . . . The preparations for the festi-

val are proceeding under conditions of a new and might upsurge of the movement of the people for the prevention of a new war and for the peaceful settlement of all international problems."

The festival, which coincides with worldwide Communist celebrations of the 40th anniversary of the Bolshevik Revolution this year, is directed at rebuilding the Kremlin's two youth fronts—the World Federation of Democratic Youth headquartered in Budapest, and the International Union of Students headquartered in Prague. The two organizations have an organic relationship, with the WFDY the dominant partner. Both have long reflected Kremlin policy. (Example: In 1950, the WFDY and IUS expelled their Yugoslav member organizations; in 1955, both sought a reconciliation with Yugoslav youth and student organizations.)

Early in their organizational careers—the WFDY was organized in London in November 1945 and the IUS in Prague in August 1946—there had been a rather substantial non-Communist membership. But, as the cold war deepened, there was a great splitting off. By 1949, the non-Communists had formed the World Assembly of Youth in opposition to the WFDY, and the International Student Conference in opposition to the IUS. Today, the

Continued on page 20



# THE SEARCHLIGHT

( Established 1921 )

For the wrongs that need resistance  
 For the cause that needs assistance  
 For the future in the distance  
 For the good that we can do

MAY 31st 1957

## Clean Elections in Sight

### IDENTITY CARDS FOR VOTERS

At long last, the elections in the near future, whether Parliamentary, Municipal, Urban Council or V.C., are going to be a perfectly straight affair with no hanky-panky about the business at all. In order to avoid the hundred and one devices electors have recourse to impersonate or vote more than once. Government has devised a system that will completely eliminate fraudulent practices adopted by candidates to increase the votes cast in their favour.

### A REVISION OF ELECTORAL REGISTERS

At the next General Election, the entire system and procedure for voting will be much simplified. The Electoral Lists will be as now. They will be carefully revised and Enumerators, visiting each and every house, will see to it that a name of a voter (male or female) does not occur more than once. Officers of the Department will take all precaution in the addition of new names and deletion of those who are dead. Headmen in every village will furnish the Commissioner of Elections the names of those who died up to a fortnight before the day of election. Such lists certified by the Commissioner will be furnished to the presiding officers at every Polling Station and also made available to the Candidates.

### NO ILLEGAL PRACTICES

Once the Voters Registers are printed and certified an Identity Card setting out the number, name, address, village, town or district will be issued to each voter. This card will answer many other purposes apart from establishing a voter's identity. Thus simplifying matters considerably and helping to ex-

pedite polling as well as facilitating an election and putting a dead stop to personations and illegal practices. Another innovation to be introduced is that there will be no transport provided by candidates. Every person entitled to vote will have to find his or her way to the polling station and vote for whomsoever he or she chooses to. The provision of cars for the transport of voters will be declared illegal. The voters being expected to fulfil their citizenship right. Voting, however, will not be made compulsory. Thus clean elections will be ensured and candidates themselves will save unnecessary expense.

### FLAGS, POSTERS OR TRANSPORT ILLEGAL

The issues of polling tickets by candidates, the publication of any election literature such as hand bills, posters, photographs, flags etc. will be totally banned. Candidates will have to work their electorates personally by addressing meetings got up for them or by them and at such gatherings outline their policy or the policy of their party. In this manner clean elections are aimed at and voters enabled to pronounce their verdict unhampered and uninfluenced. Furthermore this new method proposed will prevent bribery and corruption practised at elections. It is understood a special Elections Ordinance will shortly be put before Parliament.

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## CO-OPERATION, CO-EXISTENCE OR OPPORTUNISM?

(Continued from cover page)

Accordingly the Editor of THE SEARCHLIGHT invited Mr. Bandaranaike to write an article to THE SEARCHLIGHT Christmas Number. This was in 1925. And he responded to that invitation. He wrote an article entitled 'Cooperation' which was published in this paper. The same is reproduced elsewhere at the end of this article.

According to this article of his it is definite that Mr. Bandaranaike did not believe that political cooperation among the various sections and communities of the people, was possible. He, however, upheld the ideals of the U.N.O. or the League of Nations (which was, in fact, International cooperation). And he favoured the Federal System of Government in the same country for any people who wanted to remain apart. He instanced Switzerland and extolled her political system of government where three different peoples lived in peace and amity using three different languages.

Mr. Bandaranaike has recently started enunciating the principle and policy of peaceful useful co-existence among peoples (or cor-

poration in a wider sense) But when nearly 2 million Tamil-speaking people disappointed and dismayed by the Government of their country refusing to grant them parity with the Sinhalese language, and threatens to non-corporate with the Government, Mr. Bandaranaike as the Prime Minister calls the action threatened by the Tamil speaking people as TREASON AGAINST THE STATE.

Here I wish to point out that it is not a very extraordinary phenomena for one to change any particular belief or political creed one confesses to. That happens everywhere among politicians and non-politicians alike and that when new light or fresh convictions dawn on one. But Mr. Bandaranaike is differently constituted, be he politician or Prime Minister. He does not recant or explain any change of view or belief. He ignores, simply ignores them Of course, in politics there is such a thing as OPPORTUNISM. Now by Mr. Bandaranaike's own showing, he comes well within the definition of an OPPORTUNIST. Does he not? What have the readers of THE SEARCHLIGHT got to say on the matter?

MARMADUKE

The following is the article referred to above:—

## CO-OPERATION

By S. W. R. D. Bandaranaike

IT is a well known fact medically that at different times epidemics of such diseases as measles, influenza chicken-pox etc. assail us, unaccountably inexplicably. For the time being it becomes a fashionable disease; few are able to resist its attack

So in the political world At the moment the fashionable ailment is co-operation Congress politicians preach it from the platform, the newspapers echo it in their editorials, the Governor makes it his watch word. In fact, it has become the fashion foreveryone to talk of co-operation.

Now, co-operation of the proper sort is really a very good thing Society could not exist without it in some form or other According to some thinkers, such as Rosseau society owed its very origin to compact (contract so-ciate) or agreement to co-operate.

It is a pity, therefore, that in this sea of talk there is very little co-operation in practice



'Water, water everywhere.

'Nor any drop to drink.'

Besides, it is no use of talking of co-operation without understanding exactly what form that co-operation is to take or whether co-operation is even practicable at all.

For instance, there is no use talking (as we said some time ago) of the lion co-operating with the lamb. The lion may indeed lie down with the lamb, but it will only be when the lamb is inside him!

That may be an epigram; but it is an epigram that those of us who are smitten with 'co-operitis' would do well to ponder.

The word co-operation means working together. There are certain conditions necessary before people can work together.

In the first place they must have a common end towards which to work, and secondly their interests must not clash in the pursuit of that common goal. These are elementary facts that are only too often lost sight of by our would be co-operators. However much you may, try, you cannot mix water and oil.

There is co-operation in two spheres to which Ceylonese politicians have to turn their attention—external and internal; which we will proceed to consider briefly.

### 1—EXTERNAL CO OPERATION

This means our co-operation as a nation with other nations.

There are those, and their number is legion, who would have us co-operate with the other members of the British Empire,

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satisfied with asking for some form of Self-government within the Empire.

This is a very laudable desire if such co-operation were possible in practise. But when we realise the impossible attitude adopted by the Dominions, an attitude which it is difficult to see how they can ever modify—South Africa has only recently passed a law which in effect prevents Asiatics from holding positions other than those of menials—when we realise that even England herself in one of her Crown Colonies, Kenya, in which, she has full control, is unable or unwilling to grant to her Eastern subjects the elementary rights to which their common citizenship entitles them—it was only the other day that it was reported in the papers that Indians who wished to honour the memory of Queen Alexandra by attending a church service in Kenya were pushed and hustled out of the church; when we realise all this we may justifiably wonder whether co-operation within the Empire is possible.

However, as we have already indicated co-operation of the right sort is a very desirable thing. We are tempted to wonder whether the solution of the problem of our national



co-operation does not lie in taking part in such a national co operative movement as is exemplified by the League of Nations. A discussion of that however, is not within the scope of this article.

### 11.—INTERNAL CO OPERATION

Next comes the question of co operation between the different sections and communities at home.

Here too we find politicians who say that the solution is to be found in wakening down communal barriers we must forget the very word "communal" that we belong to different communities. We must consider ourselves merely as Ceylonese, **as one people working for one end.**

Again, a very laudable ideal. But is it possible, can it ever be possible, in practise?

When we have communities with different customs, institutions, religious, languages. Is it possible to beat them into one homogeneous mass? History tells us no. Even the attempt is fruitless, nay worse, because often in the attempt those very differences that we would abolish, only become more marked and apparent.

Surely the solution is this, while allowing the various communities to preserve their separate existences, only to co-operate in those things in which their interests are common, such a result is obtained in a federal system of government. Those who

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would study the federal Government of Switzerland, will see how admirably three different races, French, German, Italian can live together as a homogeneous whole under such a system.

The question of how the Federal System would work in Ceylon is also beyond the scope of this article, it requires an article to itself. Co-operation certainly, by all means co-operation, but let us see that we co-operate in the right way and not run the risk incurred by the lamb in its innocence?



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# Panadura Court Cruelty Case

**S**INCE our Front Page article on the above we have had several letters of commendation. We truly feel that something has gone wrong somewhere. This is a case of cruelty to some girls in an orphanage at Lunawa. The facts were proved by the Police who charged the Warden and the Matrons of the Home. It was also said that all the girls were tied hand and foot for many hours. In fact the Police found them in that helpless state at 1.30 in the morning. It was also said by the accused that it was a piece of "necessary cruelty" to prevent the girls running away and trying to commit suicide! Nobody seems to have cared to find out what brought these young girls to such a state of desperation if the conditions in the Home were a sort of paradise as stated by the Chief Probation Officer in a gratuitous letter praising the Warden in such superlative terms as compelled the Crown Proctor, Mr. Lyn S. Fernando, to say that it was a "Bouquet of Carnations, white Carnations."

Other aspects of this case call for an immediate enquiry viz (1) How did the Attorney General get interested in this case? (2) Who sought his services? Was it the Police, the injured girls or any one personally interested? (3) On which side did the Crown Counsel appear? Did not the Crown Proctor observe at the trial that the "Crown Counsel held a brief for the accused" Is this true?

The Crown Counsel declared at the very start that he appeared in the "interest of Justice." Did he really fear that Justice would not have been done without his interference? Is not that an implied contempt of court? We sincerely hope that a public-spirited man like Dr.

Colvin R. de Silva or Dr. N. M. Perera or some one else will take the matter up in the Parliament.

We request the Department of Probation and Child Care to hold an inquiry as to the conflict of evidence between the C. P. O. and

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the P.O.'s. In our view we have not the slightest doubt that the lady probation officers spoke exactly the truth, but we cannot for the world understand the extraordinary interest the Chief Probation Officer evinced in this case. We do hope the Minister or his Permanent Secretary or Mr. Cyril Hamlyn will hold an enquiry soon. We hear some startling things were alleged to have been said by this C. P. O. which we trust will transpire at the enquiry.

At the time of going to Press we have received a circular issued to all the members of the Probation Officers Association of Ceylon. This circular completes our suspicions. The Head of the Department must know all the ugly facts that tend to bring the Department to public discredit.

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# Rotary

I AM a Rotarian and one of the earliest to join the happy band. The ideals of Rotary are excellent and helpful to everybody if one can conform to them. I know quite a large number of those who have joined are of the same view as myself and always keep before them the ideals of Rotary. But I fear, this is not the way of all who seek admission into its fold nor are they motivated by anything like respect for its high ideals.

Of late we have seen all sorts and conditions of people seeking membership not because they are enamoured of Rotary ideals but for diverse other reasons; not all of them in harmony with what Rotary stands for. Today the Rotary Club has much degenerated. It is becoming a sort of 'snob club.' Selfishness and personal aggrandisement actuates many of its members; while others seek happy company and with the insuperable object of hobnobbing or a desire to say 'I am a Rotarian' but exhibiting conduct altogether foreign to the principles and spirit of Rotary.

I know of Rotarians who look upon their membership as a stepping stone for worldly betterment or seeking to enlarge their social circle, and still others with their eyes on the main chance. I hope I am not misjudging. Of one thing however I am certain, and that is we have Rotarians who are "whitewashed sepulchres,

full of dead men's bones." Against such, I am happy in the thought and belief we have noble minded men who are a credit to Rotary.

Is'nt there a way to eliminate such people? How would the 'blackball' system, if adopted, do? Can that be done I wonder.

Colombo 7

JACK OF DIAMONDS

## TOBY



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## MOSCOW'S YOUTH FESTIVAL

Continued from page 14

WFDY, claims a membership of 70 million, but at least 80 per cent is behind the Iron Curtain, including China. The IUS claims 6 million students in 72 countries, but this is clearly fictitious. No more than 21 countries are represented, 11 of them in the Soviet orbit. And that was before the Hungarian uprising.

With the Khrushchev "united front" policy under way, the WFDY and IUS began "liberalizing" themselves. Future decisions of the IUS

will be "permissive," and the WFDY is considering "more independence for national organizations." The two non-Communist youth organizations—the World Assembly of Youth and the International Student Conference—have been approached to form united fronts, but thus far without success.

Unquestionably, thousands of young people from India, the Sudan, Egypt, Indonesia and Latin America who see no

hope for themselves in their own countries will see in Moscow something they will never forget, a country which in 40 years was able to produce television sets, jet planes and a mighty military force. They will return home having had a memorable time. The few million dollars which the Kremlin and its satellite countries are raising for this festival will probably be one of their cheapest investments in terms of potential dividends.

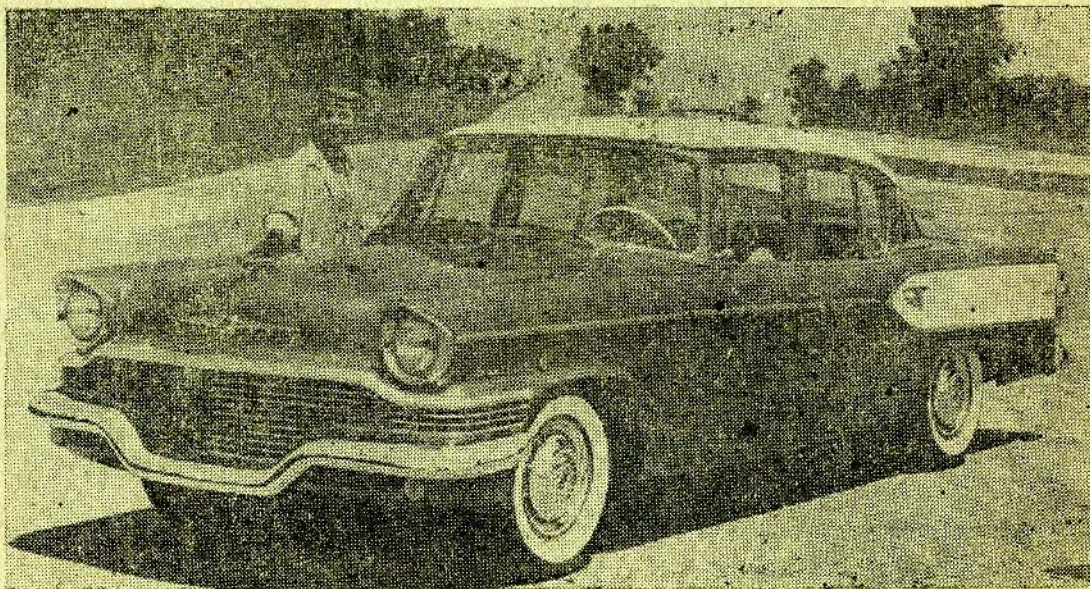
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