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VOL. I. No. 25.

FRIDAY, 29th AUGUST 1947

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BANDARANAIKE SWEEPS AWAY L. S. S. P.

U. N. P. Loses Kiriella by Division of Votes

MR. BANDARANAIKE'S VICTORY AT ATTANAGALLA WAS BREATH-TAKING. IT SWEEP AWAY THE LANKA SAMA SAMAJ PARTY FROM AN ENTIRE SECTION OF THE COUNTRY. THE L. S. S. P. CANDIDATE SAVED HIS DEPOST BY A VERY NARROW MARGIN OF VOTES.

Mr. Bandaranaike met his opposition in the last two months with a frontal assault. He held three meetings a day

for one month. At these ninety meetings he addressed from 200 to a 1000 voters each. Wherever he spoke he met the opposition squarely and routed its spearheads of lies. He went for it with vigour and clarity. On the eve of the poll he was confident that he would poll over 30 thousand votes. He did.

The Party lost the Kiriella Seat owing to the division of the votes between Messrs.

Kiriella, Chandrasekera and Kalatuwawe. These together polled more than Mrs. Senanayake, and Mr. Ramachandra together. This is what will happen when U. N. P. candidates fail to realise that the PARTY MUST WIN.

The AGALAWATTA SEAT was lost in the same way. Between the two Athulathmudalis (two cousins at that!) they polled nearly twice as much as the L.S.S.P. candidate. But both



Mr. BANDARANAIKE

lost owing to the one being unwilling to withdraw in favour of the other.

MAHA AMERASINGHA

LEADER TRIUMPHS EASILY



Mr. D. S. SENANAYAKE



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HENRY AMARASURIYA FORGES AHEAD IN GALLE

MR. HENRY AMARASURIYA, General Secretary of the United National Party, and one of the most loyal Party men, is forging ahead in Galle. Mr. W. Dahanayake, who at first appeared as an Independent candidate, suddenly turned tables on the Bolshevik Leninists and joined the Sama Samajist Party. He announced himself as an L.S.S.P. candidate. He probably miscalculated the effect of the strike fever on the General Elections. The result of his decision, however, is that he has lost blocks of votes on which he once banked his support.



HENRY AMARASURIYA

Besides, Henry Amarasuriya is an exceptionally amiable and public spirited leader. Down South they always know he can be depended on to help all those who need assistance. With him it has not been a matter of election palaver but a day to day practice. Anyone with a sense for realistic political judgment would have known that he could not be beaten.

Mr. Dahanayake is a good man. It is his misfortune that he is his own enemy. He fell among thieves. Now he must hang with them. No one can deliver him from his fate.

I know Galle, and I am certain, as I was certain of the victories in Mirigama and Kandy that the U.N.P. will win in Galle.

Wishful Thinking

THERE is a species of trousered intellectuals who have been doped with Marxist clap trap but can see no good in any form of Government beside the Marxist system. You find this kind of person in various offices both Government and Mercantile. They are becoming increasingly voluble and do not worry about facts and truth so much as about the justification of the viewpoints they are ordered to express. They have abandoned the course of reason and are distinguished by the nuisance value they provide during the leisure hours of the day. Their understanding of the art of politics and affairs of State is strictly limited by the natural limitations of their minds; but their capacity for wishful thinking has no limits. They have that degree of elasticity which is necessary to make intelligent people lose sight of reality. According to them Mr. Senanayake must lose at Mirigama (they now know that this was one of the many hallucinations which they had created for themselves). Mr. Bandaranaike must lose the Attanagalla seat, so must Col. Kotelawala at Dodangaslande, Mr. Henry Amarasuriya at Galle!

THE LIMITS OF FREEDOM

(Continued from previous issue)

SO then, amidst all the differences of opinion on the subject of liberty, the fundamental principles enunciated above are accepted, even by the most revolutionary of thinkers. Even the anarchists have their leaders. The labour movement derives all its strength from the perfection of its organisation and from the obedience of the multitude to the command of the chiefs.

The debateable question is not on the principal of authority itself, but as to who shall exercise the authority. Here man has been making experiments from the beginning of the world. He has tried absolute monarchy, constitutional monarchy, aristocracies, oligarchies, and democracies. But they all resolve themselves into one principle. In all cases, they result invariably in the sway of the strongest. The most seemingly popular government exhibits the one-man rule. Anyone who has served on committees knows that however large the membership practically it is a committee of one, the dominating personality. In the most absolute despotisms there is generally a power behind the throne who pulls the strings. Sovereignty under all disguises is an affair of the strongest soul. Cromwell, the farmer of Huntingdon, drawn into the thick of affairs, confronts in succession all the claimants to power, generals in the field, royalty, aristocracy and rivals in council. One after another, they succumb to him, the strong man of the hour. Bismarck, by the sheer power of his personality, works his way to the front, and rules sovereign, parliament,

Press and people, by that one prerogative. In modern times, we have a Gandhi or a Hitler or a Stalin exercising unlimited power over millions. Whatever new experiments are tried, humanity will still, for better or worse, carry on its ancient game of "follow my leader." Our deepest aspiration should be that Heaven may grant us good ones!

The breakers of law have as they often assert, great precedents behind them which it is worth while here to examine. Many who stand in that rank have been among the greatest of mankind, men and women to whom the world owes an immeasurable debt. The Christian martyrs were breakers of the law, Gandhi and his non-co-operators were breakers of the law. But about these people we observe two things. First, that their action arose not out of disobedience, but out of obedience. They took their stand against a lower law because of a higher law which had been revealed to them.

The second point is that this law-breaking of theirs was never an act of violence. They were never hanged or burned for harming their fellow creatures. They were ready to suffer, never to wound or destroy.

Next we come to the question of liberty of opinion, the liberty to think for oneself, and to express one's thoughts. Certainly there are limitations here. If a man in a civilised society should claim freedom to hold a belief in assassination as a mode of furthering his ends, and should seek to propagate his views, we must agree that society would be justified in putting him under restraint. We have no right to a freedom, which menaces the safety

and well-being of our neighbour. If a man with a revolver declares that he has purchased and paid for it, and that therefore he has a right to shoot with it up and down a crowded street, society will deny his contention and with some vigour. Its attitude is reasonable, founded as it is on the principle of the greatest happiness of the greatest number.

We have in this article, tried to reach some of the fundamental principles on the subject of freedom and its limitations. We have seen what nature and human experience have to say. And the

By
Victor C. Perera

(Proctor, S. C.)

verdict seems fairly clear. Our liberty, if it is to be a blessing, and not a curse, has to be hedged in with severe restrictions. It can never absolve us from the obligations of obedience, of discipline and of service. It is always a liberty under law. Our freedom, here, and in all worlds, is a freedom to serve the highest.

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Mr. GEORGE E. de SILVA
Victor of Kandy



Mr. A. RATNAIKE
Triumphed at Wattagama

"CAN WE LET THE BURGHERS GO?"

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

CALIPH, evidently, he is not bold enough to declare his identity, reflects and asserts wisely that the Burghers have always been among the intellectual men in the Island. I agree with him there, but go a little further than he in stating that the Burghers have come to the end of their tether.

Our boys and girls are not identifying themselves with Higher Studies, to continue to produce intellectual men and women. There are many reasons for this decline. Money and opportunity have to be provided to keep our youth at their desks, otherwise there is a tendency to look for a job at the earliest opportunity and become independent of parental control, which is more often than not, stupid and meaningless. Moreover, it takes all the strength and energy one has to convince the Burgher that infinite amount of things can be done by co-operate action. He doesn't want to be led. He must think about it, and all the others must fit into his scheme. In short each one is an originator, innovator and leader, and refuses to join up in any one common cause, except perhaps to have a picnic or a dance, to play bridge, or to go out on a shoot.

As soon as there is any chance of their agreeing together on some vital issue pertaining to their social, economic or educational affairs, there arises the inevitable and fatal question, "Are you a Burgher, if so what are your credentials?" In other words the D.B.U. will accept only a small fraction of the people who call themselves Burghers, and the B.A.C. is prepared to accommodate all those who are predominantly of European descent on the male line, and there are yet a large number who call themselves Burghers, and there is nothing to prevent them from doing so.

The fatal mistake or presumption of the average Burgher is that he thinks that he is entitled to call himself a Burgher, because he registered himself as Burgher, when Government called him to declare his nationality; and he does not realise that if he chooses to be known by that name, he must be in a position to prove his identity, otherwise to call himself by another name. But what has really happened is that when Government collects statistics, there is the number shooting up to 33,000; but when these Burghers are invited to enrol in either of the two Associations, D.B.U. or B.A.C. that claims the right to give the man or woman an identity, there are only a handful.

I can assure you that there are no more than a thousand members in these two Associations. A thousand members

cannot be responsible for 33,000 so-called Burghers and so long as the intellectual men of the community consider this problem in all its magnitude, there arises a spirit of Defeatism which cannot be denied, for the few find it extremely hard to maintain the standard of the others, who are personally refusing to co-operate.

"Education Funds," Social Service and Security have been in existence ever since these Associations were organised, but these cannot function unless there is a common understanding that people must put into these, if they really expect to benefit or to take from them.

Under the circumstances the thinkers of the Community have realised that the time has come to get away when the going is good with whatever there is left in the form of culture, heritage, descent and to make another effort however difficult it may be to preserve our Western outlook and traditions; for there is not the slightest doubt in the words of the Editor of U.N.P.: "The time is now past when any effort however strongly backed it may be, and however well directed can bring any good to the Communalist"; and "whoever is appointed to a post, the only consideration must be his suitability for the work entrusted to him or to her."

And it must therefore occur to you, Caliph, that the Burgher cannot for a long, long period of time be found suitable to any post where he has to come into contact with the major community, unless he is in a position to be suitable. Our conviction is that it will take us as it took the indigenous people ten decades to find ourselves suitable for the future. There are a large number of these 33,000 Burghers who are prepared to remain and identify themselves with "things" to become suitable; but there are also a few of us who feel that much energy and a great deal of what we prized as grand and noble must be thrown overboard, in order to make ourselves "suitable" in Ceylon. We feel that we shall have a better chance, without much sacrifice and heart burnings to adapt ourselves in a country where the outlook is more on the lines that we have tried to maintain and have preserved in spite of several decades of associations with the East.

We do not want to flee, but we want to go decently with your blessing, co-operation and goodwill if possible and we blame nobody for this attitude of ours for it comes from within, that urge to emigrate, to follow in the steps of our forefathers, who to better themselves emigrated to this and to other lands.

Yours truly,

G. F. VAN DER HOEVEN.

No. 82, Hampden Lane,
Wellawatte, 19th Aug., 1947.

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Mr. J. R. JAYAWARDENE
(Kelaniya)



Mr. JAYAWEERA KURUPPU
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U.N.P.

Friday, August 22, 1947

VICTORY

THE victory of Mr. Senanayake at Mirigama by so large a majority as was registered last week was confidently expected by us from the beginning. We declared our confidence time after time. We were so sure of victory that on the 15th August our Political Correspondent announced after a tour of several electorates, that Mr. Samarakkody would lose his deposit. That statement was based on a recognition of the situation in the country. Obviously the Sama Samajists suffer from a disability to adopt a realistic attitude to politics. Even a boy in a Secondary School would have known that to fight Mr. Senanayake at Mirigama was to ask for certain defeat. Samarakkody got a little support on the ground that he belonged to a family which had been of considerable service to the people of the electoral district of Mirigama, more particularly the Narammala section. Young Edmund cashed in the prestige of his late brother, Siripala, who was one of the most progressive and talented young politicians brought to light by the Donoughmore Constitution. Siripala's work for the people gained recognition in his own lifetime, short as it was. The Reds in Colombo would not see this aspect of the matter at all. They persistently believed that there was some magic in the Bolshevik-Leninist creed and that all they had to do was to wave a wand before the people and the entire electorate would be mesmerised. Even fools live to learn that all the people cannot be fooled all the time.

Another factor that the Sama Samajists failed to take into account was the great sense of justice that guides the decisions of the Ceylon peasant. It was strange that Mr. Senanayake who had done so much for this country and who was known intimately to the people of Mirigama should have found an opponent. Mr. Senanayake is a natural born leader of men. Not only in Mirigama but in all parts of the country he is held in high esteem. Wherever he goes thousands gather to see him. There is only one kind of magic with him; the magic of his patriotism and love for the people.

Come, Come, Mr. Editor

THERE has been a stupid to-do about the Press procedure for the acknowledgment of contributions to the Governor's Flood Relief Fund. The "Times of Ceylon" has displayed extremely bad taste by "gunning" for the "Daily News" over the trifling detail of the acknowledgment of contributions.

Amiable and peace-loving men like Mr. Woods, Private Secretary to the Governor, and the as charming Herman Pieris, Deputy Financial Secretary, have been unnecessarily worried by the juvenile attitude of the "Times of Ceylon." One does not expect grown-ups to behave like schoolboys fighting over a marble. But now we know.



A READER who toured the Pettah on Indian Independence Day comments that that area has become "India Town" like the "China Town" in New York—or "a piece of India in Ceylon." That Pettah had become a "Little India" was manifest by the display of Pakistan or Free India flags, which clearly marked out the Indian shops. It was in fact as if a census of Indian shops had been called for. For even the casual observer could have driven through Pettah and taken count of the shops for himself.

Howbeit the main point of his letter is the big influx of Indian traders into the Pettah and the gradual elbowing out of Ceylonese traders.

But it is not the Indians' fault; it is ours. The Indians succeed because they deserve to succeed and if the Ceylonese assimilate the lessons taught by their successful rivals, they too will command success.

There are two reasons, at least, which I could think of as contributing to the failure of the Ceylonese. One is the lack of interest on the part of Ceylonese shop-keepers. When business expands, instead of its being regarded as a sign for better organisation and closer attention to details, the men at the top leave far too much to the discretion of men lower down, who, in their dealings with the public do not display that desire to please—the salesmen serve as if they are conferring a favour on their customers.

It is here that the Indian scores with his anxiety to please, his patience and his enterprise.

Another reason is the petty jealousy of our traders. If one shop-keeper flourishes, say in the toy trade, another will open his shop in close proximity and deal in the toy trade himself! Unless this mentality is eradicated, we have to admit defeat.

Cabaragoya Hits the Headlines

A CABARAGOYA from Ceylon has hit the headlines in Britain. It was taken some time ago aboard the City of Kimberley, along with a large number of wild animals, to the London Zoo. But three days after the ship set sail this cabaragoya escaped from its crate and set the crew on a wild chase until it was re-captured with great difficulty.

Cabaragoyas have been protected by the State since 1923—that was the last time this species made news. The Attorney-General in moving the first reading of the Ordinance gave a graphic and sad account of the toll of cabaragoyas taken by unscrupulous villagers for the sake of their skins.

But poaching has gone on since. The cabaragoya, in fact, was even more prized after the Ordinance was passed. Some folks treat its flesh as a delicacy. An old villager recently told me that unless stricter vigilance is kept, the cabaragoya, like the elephant, may be in danger of extinction.

Women and Smoking

SMOKING as a habit has caught on with European ladies in Ceylon. (In London, a newspaper revealed more women smoke than men in proportion to their numbers). But when the idea infects our local ladies, it is not a little shocking.

"There's no harm," said a married Burgher lady to me. "It's done now." I am glad she is only in a minority among the female sex.

It does not look at all feminine to hold a cigarette between the fingers and puff. But masculinity is the ideal of some of our ladies who believe sex equality must necessarily mean aping the male.

However, smoking by ladies has a precedent—over hundred years ago. European ladies in Ceylon were then smoking the hookah! Lady Nugent, wife of Sir George Nugent, Governor of Jamaica in 1815, has recorded in her "Journal" that while paying a visit to Lady Hood the latter "smoked her hookah almost the whole morning, to my great astonishment."

She says: "I have, however, set my face against young men smoking, as it is really an odious custom." Lady Nugent should have been living now—and seen our ladies smoking. She might faint "as it is really an odious custom"—even "odiouser and odiouser" as the cockney may say.

Astrologers and Floods

THE most heartening aftermath of the recent disastrous floods was that no local astrologer came out with the parrot-ery of his trade: "I told you so!" It was indeed a discredit to these "Professors of the Order of Stars" to have missed forecasting such a big national calamity.

It is not enough to crow about "true" predictions of worldly events affecting royal families in Germany, Britain and the Continent. Events at home are more important to us.

In a way, these astrologers could have saved hundreds of lives if they had only warned Ceylon of the calamity. Getambe could have been saved; villagers could have evacuated in time. Wasn't it all in the stars?

A few feeble attempts have been made by some members of these species to justify their overnight. One said: "Didn't I tell you a journey should be avoided?" The usual clichés: "Not a propitious day," "Things may not materialise as you plan," "An affliction in the family," "Avoid travel" have been marshalled to support their contention.

But the magic sentence: "A national disaster is foreseen" was never pronounced.

Friend of Animals Too

THE late Mr. H. R. Freeman, who was referred to in a recent article in this journal as the friend of the people of the Wannu, was, I am remembered, a friend of the animals of the Wannu too.

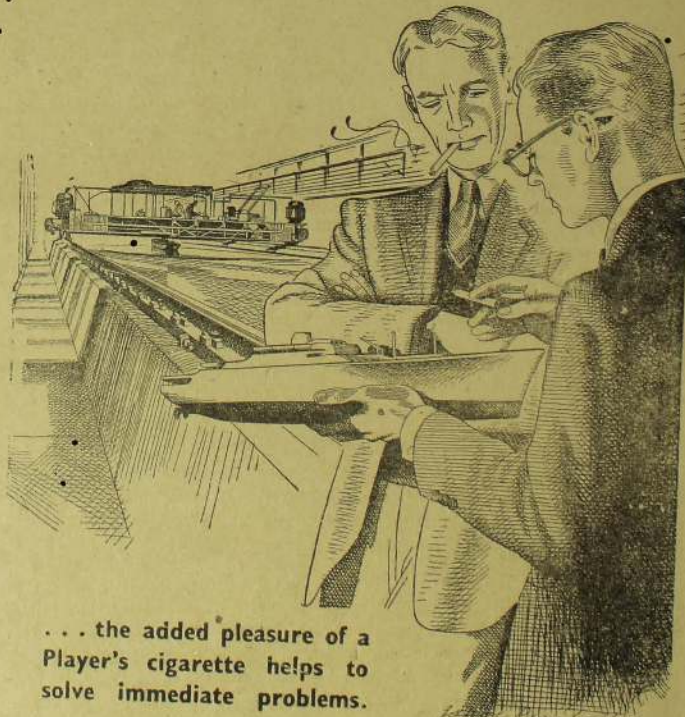
In 1930 he is reported to have commented sadly:

"Owing to motor transport many self-styled sportsmen are now able to go to the jungle country and their idea of sport is to blaze at most of the birds and beasts seen along the roads, and unless there is a change of heart or of public opinion this vicious habit will continue."

He doubted whether the appointment of a game warden in the Wannu would keep unscrupulous shooting in check; the latter could only see half a mile or so of the road at a time and "you cannot prohibit guns in cars even if you can prohibit shooting from cars."

In his own witty way he rounded up: "Of course we cannot imprison or confiscate the cars."

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RUSSIA'S AGE OF MURDER HAS LESSONS FOR LANKA

By
Col. J. L. Kotelawela

PEOPLE should know the facts about Russia. A clear understanding of what kind of society can come into existence after a so-called Marxist Revolution is necessary for all of us if we are to make up our minds about the direction in which our nation should move in its search for a satisfactory social system.

One great factor that contributed to the revolution in Russia was the extreme backwardness of the Tsarist State. No country in the world had so backward a social condition. On the other hand were people who were fabulously wealthy and on the other were millions who had to search in garbage cans and refuse dumps for a few morsels of food. The feudal system was maintained with a ruthlessness unparalleled in the history of nineteenth century civilisation.

There was no individual liberty of any kind. The Tsar and the nobility who owned every inch of land extracted a heavy toll from the peasant.

Conditions of living were the worst in the world. Russia was a living hell. No one outside the nobility knew to read or write. The entire people were in chains.

Conditions in Ceylon were never thus. For centuries we had a system of local autonomy in the villages. Our feudal stage never worked itself into the soul of the people. Whenever, under the ancient kings, there was a despotism, it was usually benevolent. We had evolved a civilization based on the modifying influences of Buddhism. The humanising power of Buddhist teaching affected every sphere of our national life. From the king down to the humblest peasant there was a realisation of the futility of worldly power and possession of wealth. The principle of giving alms to the needy, the idea that all paths of glory lead but to the grave were deeply treasured by our people. That ideal helped to subdue the savage qualities of the average human being.

The first thing that is necessary for Marxist revolutionary technique is to deceive the people from beginning to end. We have seen that deception in practice in various instances when Marxists campaign among the workers and some sections of the peasants. The only way to success that they can see is to fabricate evidence of so-called capitalist exploitation. Unlike in other countries, like America, there are no capitalists in Ceylon. There are a few individuals who may have a million rupees each in stocks, shares and property. The rest of the population is composed of a middle and lower middle-class with an average income of about Rs. 200 per month. There is a total of only twenty-thousand Income Tax-payers.

IN order to destroy the chief religion of the country the Marxists have begun their campaign with specially selected Sama Samajist Bhikkhus. They know that any assault on religion will be met sternly by the people and they are, therefore, planning to destroy religion from within.

As everyone knows whenever a Ceylon villager sees a Bhikkhu he reverently places his palms together and worships him. If a Bhikkhu stands at someone's door he is offered the best foods that are available in that household. If a Bhikkhu enters a house the cleanest linen is spread over the chair that is offered to him and no one sits until he has left. Even little children are trained to observe these guiding rules. That degree of reverence for the Clergy is probably never rendered in any other part of the world.

What happens when the Bhikkhus leave their legitimate sphere of work and enter the political arena? They become politicians and political propagandists and as such have to face hostile people who will increasingly begin to show their disapproval. It may be that at first this disapproval might take the form of harking at public meetings, in which event nothing very serious may result. But progressively the worshipper will begin to lose that old degree of reverence. His faith in the impartiality of the Sangha will be shaken and we shall have a chaotic state in the country when one would not be able to distinguish between the genuine Buddhist priest and his faked counterpart.

I say "faked counterpart" because it is a fact that in their anxiety to increase the number of Sama Samajist Bhikkhus in Ceylon the local Reds used even a Muslim ex-convict, named Muthaaliboo dressed in the robes of a priest and instructed him to incite workers into downing tools. This man was arrested by the Wellawatte Police as he appeared to have hidden dangerous weapons on his person. He was closely examined at the Police Station and it was discovered that he was a Muslim who had recently been released after a term of imprisonment.

When such things are possible, and such things are done, my contention that in the result we shall have chaos among the Sangha is not to be dismissed as a vain fear.

It is the duty of all who have some respect for so great a teaching as Buddhism and so important an order like the Sangha without which Buddhism must perish to take note of the trends of the day. We shall otherwise have to face a situation which would be dangerous to the entire nation. When the sobering and humanising effect of Buddhism is destroyed by the mad power-lust of Marxists we shall have a state of society in which no other religion will be safe. I would earnestly ask all religionists to remember that the end of Buddhism in Lanka will mean the beginning of the end of all other religions in this country.

THERE are those who may say that the will of God is paramount and that he will know to work out our destiny. I do not presume to challenge their faith. I approach the subject with all humility, and I would like to point to the experience of history; that experience shows us that the indecisiveness of those qualified to interpret the changing course of events has often resulted in the transformation of society bringing with it untold misery and travail to large masses of the human race.

The weakness of a day has often cost a nation a whole age of achievement.

If, for instance, the arbiters of destiny after the Paris Revolution had foreseen the events that were to follow their own internal jealousies the mad career of Napoleonic conquests might never have brought thousands in Europe to their grave.

THE democratic elements in pre-Nazi Germany wavered and faltered before the onslaught of the Hitlerites. There were many among them who did not regard the problem of the Nazis as of great moment. There were others who were mildly amused by the antics of Hess and Goering. Yet more people thought that the obvious lying of Dr. Goebbels would be found out. We know the consequences of that attitude of indifference, weakness and indecision. Not only did Hitler seize

power but he subjected the German nation to a system of Government as thorough in its ruthless extermination of its opposition as the Communist state in the Soviet Union.

That is why we must not regard the problem of our country as one that concerns only those who have political ambitions or those who have the time and the inclination for political work. It is the duty of every person in the country to survey the situation at home and abroad and to take heed of the warnings that are given from time to time.

At the moment there is internal disension among the Marxists of this country. They have split into several little groups, one violently opposed to the other, but yet bound together by slender threads of convenience and tactical unity. On occasion they pool their resources and campaign from a common platform. A time may come when one or the other of these groups will secure victory in its bid for unquestioned leadership and will exterminate the other little groups that are now working separately. The time may come also when under a free Government of Lanka a few hundred terrorists drawn from the ranks of professional criminals (for example Muthaaliboo) may seize power by murder (as was attempted in Burma) until law and order will cease to exist. If we are to avert that tragic result we shall have to organise now.

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SPORTS

Commentary

COVER-POINT

WE are still so much within the orbit of August Week that racing naturally takes precedence in the week's sports review.

All the honours in Saturday's racing were taken by KUNJ LATA who made history by winning the Clements Commemoration Plate hard held by seven lengths. There have been Governor's Cup winners in the past who added the Clements Plate to their bag but no horse has ever won the Lawyers' Cup as well in the same Meet. We have still not seen the best of Kunj Lata as she has never been extended. I understand that she will now take a well earned rest and, if the Indian ban on the importation of horses is removed, she will be sent to Calcutta where, I make bold to say, she should expose the limitations of all her rivals.

The Galle Cup gave VENDETTA an opportunity of showing his paces over a distance but he was given a fright by the very consistent SUN TAN, who has, I think, earned promotion and, with it, eligibility to run in the Turf Club Plate next Saturday. When Vendetta was rushed into the lead 6 furlongs from home, there were many on the course who seemed to think that the move was ill-advised but his trainer must have known the capabilities of his charge when he gave his instructions to Jockey ROOK.

The third Cup race on the card was the Colombo Cup in which SAHARA had the market call in spite of a bad draw. The winner, however, turned up in the stable-mate ZAMAN SHAMMAR on whom Jockey SAWYER, seizing a heaven-sept opening on the rails, rode a vigorous finish, to hold off a late challenge by KABSUM BAGDAD.

As on the first two days of the Meet, an objection was lodged against a winner and this time it was PACTOLIAN who had to win his race afresh in the Stewards' room. The objection was for alleged interference with the favourite, NIGHT TIME, out in the country but the Stewards did not take long in overruling it. Though beaten into third place, LYNDHAVEN is one for your note book. He cut out a terrific pace along the back stretch and had he not been nearly run off his feet by FIELD GLIDE, might have come home on his own.

The first three races on the card were all for Arabs. CANDY kicked off with a mild surprise when he beat the ungenerous KIYAN MUSHIB. RANJIT came along in the next race to put paid to the chances of the hot favourite KHALAF JANET and then GOLD FLAKE showed that he is a cut above even the best we have in the top class by winning more or less on the bit after making his own pace. SCARLET emphasised her versatility by finishing a good second and was not disgraced.

It was a field day for the Selvaratnam Stable which saddled four winners and seven placed horses.

The starting in the sprint races again left much to be desired. I do hope there will be an improvement next Saturday when there will be two 5-furlong races on the card.

★

PRE-OCCUPATION with other duties prevented me watching very much of the cricket that went into the making of the S.S.C. vs Rest match last week-end. What little I saw of it, however, made me almost certain that we can place on the field against the Indians in September a team fully capable of testing the visitors. Our batting strength is beyond question and we even have an embarrassment of riches. In F. C. de Saram, S. S. Jayawickreme, B. R. Heyn and M. Sathasivam we have four first-class batsmen. Ryle de Soysa is staging a come-back and, as he is an exceptionally brilliant fielder, he may displace Makin Salih as the left-hander. G. M. Spittel is always a man for a big occasion and should find a place. Ben Navaratne is a certainty behind the stumps and this leaves us with four places to be filled by bowlers. Bertie Wijesinghe, the old Thomian Captain, staked a claim which cannot be denied for one of these places by his fine batting and bowling performance last week. L. E. de Soysa and R. L. de Kretser also look like certainties. The last place seems a toss-up between Selvadurai, Coomaraswamy and Packir Ally.

A second test trial is to be played next week-end and further light will be thrown by the form of the participants.

★

THE final Test at the Oval would have ended in a dramatic fashion in a victory for South Africa had



ABRAHAM GARDINER
Owner of Kunj Lata

not time come to England's rescue. South Africa was left with the well nigh impossible task of scoring over 450 odd runs on the last day but they came so near achieving it that they were short of only 28 runs with 3 wickets still in hand. To BRUCE MITCHELL, who scored twin centuries, must go all the credit for South Africa's grand showing. Mitchell and MELVILLE have been the backbone of South Africa's batting on this tour.

In the absence of EDRICH, COMPTON took the batting honours of the match for England, while COPSON and HOWORTH justified their selection by finishing well among the wickets. Neither of them, however, appear to be of the calibre likely to give Australia anything like a fright and, consequently, England's search for bowling talent must be unremitting.

COMMUNALISM MUST DIE

Says

"Caliph"

"COMMUNALISM" is a hackneyed word. It is a hated word. But it is spoken more often than any other when the political situation of the country is surveyed. It has been used as a brake in our country's progress, as a spoke in its revolving wheel, as a clot of mud to besmear us.

But has communalism, whipped up by opportunists to serve their own ends, spent its force? Like a peeping Tom it popped its head in, time and oft. Have we disposed of it altogether?

The answer is not found in the platitudinous speeches of politicians: "Let us unite in one brotherhood..." "There is no such thing as caste, creed and colour" etc., which are not normally followed in practice. The answer is in the commonplace lives led by families of all communities.

It is there that one gets the actual "feel" of the situation. A shrewd observation will reveal that communalism is, after all, not so rife.

Take a common "garden" or lane one finds dotted all over the city (the same applies to villages). In one row, for instance, are Sinhalese, Tamil and Muslim houses. In this particular instance the Sinhalese and Muslim families live cheek by jowl.

It may be a baby falling ill or a minor calamity—there is ever that "good neighbour" policy. It may be the loan of a coconut-scraper or a pestle and mortar, or even chairs for a wedding—they help each other.

COME Ramazan or Hadj Festivals. The Muslim sends to the Sinhalese a bowl of "vatilappam" and perhaps some specially-prepared fowl curry. Comes Wesak, or Christmas. The Sinhalese send to the Muslim a trayful of "kiri-bath," "kawun" (oil cakes), "kiri aluwa," "arsmi" and "kokis." Such goes their life.

The Tamil family gets on well with both these, despite their conservatism. They will keep special separate receptacles for drinking or eating if the Muslim or Sinhalese visits them. But he means no disrespect. On Thai Pongal on Deevali day he sends a banana leaf of "waddy," "bagadha" and "thosav."

I have not pictured to you an Utopia. Go into any "lane" or even street and you will find this camaraderie in operation.

In the villages it is the same story. There a "colony" does not mean Sinhalese, Tamil or Muslim, unless it is predominantly such an area. In these "colonies" or "pockets," as you may call them, there is no sign of communalism.

The only thing that matters is "you are my neighbour" or "gamay miniya" (man of the same village). That arouses a deep sense of loyalty and comradeship.

If it is a case of a fight between factions or villages, these families join as one.

THERE are three ways of keeping this excellent state of conditions alive:

- Distribute the population in such a way that the communities get intermingled. Discourage the communal colony idea.
- Distribute the jobs among the communities. Let each firm have a proportion of Sinhalese, Tamils, Muslims and Burghers. In one community, at least, there is a tendency to crowd their members alone into offices.
- Keep the sophisticated politician out!

The change must necessarily be gradual. The more we mix the broader our outlook is. The prospects are bright. Communalism is dying, though it has not yet spent its force.

The only way this could be done is to give the population of Ceylon a thorough shake-up (as in the giant drum at the Irish Sweepstake draw) and mix them up.

Let them settle side by side, rather than nestle too snugly in communal colonies. It is the next best thing to intermarriage, which is impracticable.

But, of course, who will bell the cat?

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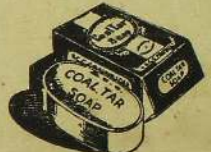
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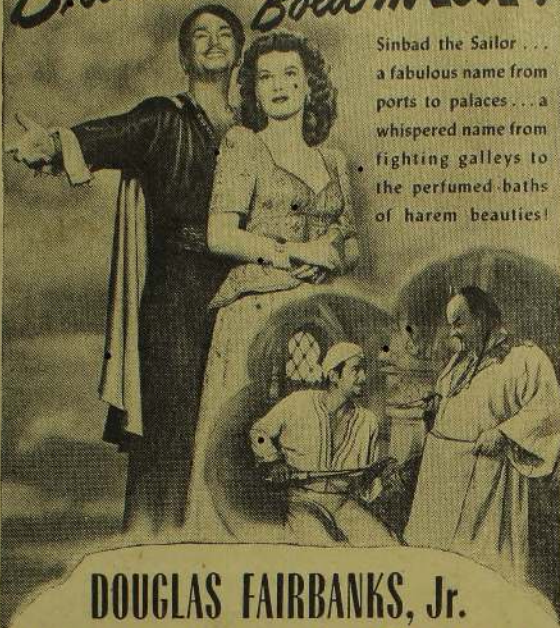
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