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CRANKSHAW UNVEILS SINISTER MIND OF THE "GREAT LENIN"

LENIN EVOLVED IMPERIALIST THESIS

WHAT Lenin, who thought he was as international as a wagon-lit, imported into Marxism was, precisely, Russianism. He was a Russian of the central plain, and he thought like one. Perhaps the thing that strikes the Western liberal most about Communism (and it is on this rock that most Western Communists have broken) is its shattering and soul-destroying cynicism, and particularly the way in which, time without end, it shows that it is never content until it has corrupted its own agents into mindless functionaries. This is sometimes taken as certain proof that the rulers of Russia believe in nothing at all and are interested only in keeping power—in a word, that they are unprincipled gangsters. How easy, as already observed, it would be if they were!

Gangsters are vulnerable in many ways. But they are more than that. The Tsars, and many of their most gifted advisers, behaved towards their agents precisely in the way in which the Politburo behave towards its own. But the Tsars were not autocratic gangsters concerned only with their own personal gain. They

that their extraordinary incapacity to trust their subordinates and subjects until they had been corrupted into submission was precisely what lay behind Russia's backwardness and her failure to live up to their dreams. The Russian has always preferred the venal servant to the upstanding servant.

"The Russian has always preferred the venal servant to the upstanding servant . . ."

believed with passion in the greatness and glory of Russia and, against all the evidence, in her destiny as the saviour of the world. They were prepared to take risks in the service of this belief, and this made them difficult to handle. And yet they never for one moment saw

It was Lenin who injected this spirit into Marxism, not Stalin. Just as it was Lenin who evolved the Imperialist thesis, which has turned Communism into one of the nastiest games in the history of the world. This elaboration of Marx, or deviation from Marx, already outlined, is a key to the whole of

Soviet behaviour. It also reflects an essentially Russian angle on the world situation. It invites the use of essentially Russian tactics, which thus become Communist tactics.

Nothing could be more beneficial to those who think that the Communist technique of infiltration and corruption is something new than to take a short course in Russian history. To be up-to-date, the triangular relationship between Russia, China and Japan between 1850 and 1914 would do excellently for a start.

For example, in 1912, when Germany was trying to persuade Russia to co-operate in strengthening China against Japan, China then visibly disintegrating, the Russian Foreign Minister, Sazonov, could reply:

'Germany is interested in China's buying power and she fears China's disintegration..... Russia, on the contrary, as a

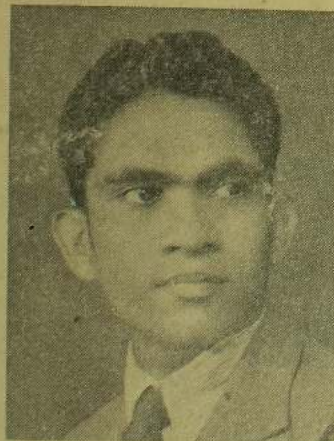
(Continued on page 2)



Mr. K. V. D. Sumanasinghe,
(Hony. Joint Secretary, All-Ceylon U.N.P. Youth League.)



Mr. Tudor Wijesiriwardena,
(Hony. Joint Secretary, All-Ceylon U.N.P. Youth League.)



Mr. Bandula Dodampegama one of the four Vice-Presidents.
(He topped the poll in the election of Vice-Presidents.)



Mr. T. Wijepala H. Mendis,
(Hony. Treasurer, All-Ceylon U.N.P. Youth League.)

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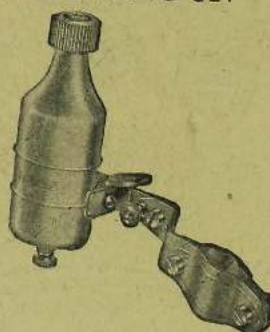
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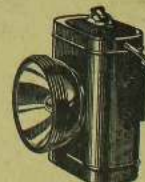
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Continuing Crankshaw's

RUSSIA BY DAYLIGHT

(Continued from page 1)

nation bordering on China, and a long unfortified frontier, cannot wish for a strengthening of her neighbour; she could therefore quietly witness the downfall of modern China.

Thus, too, Soviet Russia—until the time came to strengthen Communist China as an ally against America.

Again, Krupensky, one of those energetic and intriguing Russian envoys who could be relied upon to work for the glory of Imperial Russia with all the assiduity of a Communist envoy working for the glory of Stalin, reported back on the situation produced by the idea of an international loan to put China on her feet:

'We must see to it that China remains in her present state of helplessness as long as possible. Either the loan must not materialize at all, or else it must be tied up with foreign control, and supervision in such a way that it will arouse the indignation of the people. The acceptance of such conditions by a central government will lead to disorders in the provinces and perhaps even to an uprising in the south of China.'

So Mr. Molotov must have spoken to his colleagues in the Kremlin about the threat of the Marshall Plan to stabilize Western Europe....

Finally, the theoretical writing of Lenin and the whole tactic and strategy of Bolshevism is deeply coloured by Russian habits of mind; and the all or nothing absolutism, which Marx so much despised in the Tsarist statesmen (as well as in the obscure 'Russian Comrades' of his heyday) lay behind the cynicism of Lenin's Party line. The technique of Stalin's policy is implicit in the following words of Lenin, which might themselves, with changed references, have been the words of any Tsarist foreign minister of the nineteenth century:

'It is possible to conquer a powerful enemy only by exerting the most intense effort, by taking thorough, attentive, meticulous and skilful advantage of each and every split among the bourgeois of the various countries, and by taking advantage of every opportunity, even the most trivial, to gain a mass ally, though this ally may be temporary and unstable, vacillating, conditional, and unreliable.'

The whole of Stalin's infiltration technique is beautifully reflected in the following instructions issued

by Trotsky, under Lenin, to a Communist agitation group despatched to the Ukraine to combat the separatist influence of the Hetman Petioura during the Ukrainian struggle for independence, which, for a time, succeeded in the early days of the Revolution. They are also in the split of the Tsarist penetration of Mongolia and Manchuria:

'The arguments we discuss here in Russia with perfect frankness can only be whispered in the Ukraine... It will therefore be your duty to observe the following precepts:

1. Do not force Communism upon the Ukrainian peasants until our power is stabilized in the Ukraine.

2. Set about the cautious introduction of Communism on the old estates in the guise of co-operative associations.

3. Do your best to make people believe that Russia is not really Communist at all.

4. To take the wind out of Petioura's sails, insist that Russia is all for the independence of the Ukraine, provided she agrees to set up a Soviet government.

5. Only a fool would go about shouting from the house-tops that the Soviet Government is fighting Petioura. Sometimes it will be advisable even to set the rumour going that in fact we are in alliance with Petioura, at any rate until Dennikin is finally liquidated.'

And so on. Only a few words here and there would have to be changed to turn these words of Lenin's chief assistant into a replica of the directives which must have been issued by Georgi Malenkov to the prospective heads of the East European puppet governments waiting in Moscow, in 1945, for the order to get over the top. In this way, too, Outer Mongolia was detached from China by the Tsarist envoys in 1912.

'I am aware', wrote the assiduous Krupensky from Peking in 1912, 'that we cannot openly act against the wishes of a friendly France and England.... Thus I never speak out frankly to my colleagues... in order not to divulge the task that I have set myself, which is to hinder the creation of a China organized on European or Japanese models.'

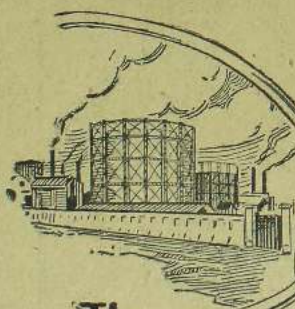
Newton on Abstract Art

AS a leading London art critic, Eric Newton has watched the rising tide of abstract art with a patient but critical eye. But, at 58, he is beginning to sound like a man whose patience has finally run out.

Writes Newton in the British journal, "World Review": "The abstract artist... in his search for ultimate purity has achieved a kind of auto-castration, and in so doing he has made himself sterile. The forms and colours with which he 'animates' his canvas can never link themselves to his visual experience; they can only express his visual imagination. That thrilling orgasm in which a Titian or a Fra Angelico can make the visible world his own and beget a work of art that combines the essence of himself with the essence of the place and the time he lives in, that miracle is denied him, and all he can offer in its place is his innocence, his celibacy, his immunity from the temptations of the world and the flesh....."

"We live in (a non-humanist) epoch, and we have the abstract artists we deserve. Like an emetic, they have purged us of a great deal of silly 19th Century sentiment; like a professor of anatomy, they have revealed the permanent, the timeless bones beneath the perishable flesh. Yet the perishable flesh..... will assert itself again. The body can be purified by an emetic, but it can't be nourished by it."

(Continued on page 9)



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Heirlooms of History—20

Madirigiri Vihare Tammankaduwa

IN the malaria-ridden jungles of the North-Central Province, infested with wild beasts, neglected for the past five or six centuries lies one of the holiest places of worship of the Buddhists of Ceylon—Madirigiri Vihare—the ancient Mandalagiri Vihare, which has received the attention of the Archaeological Department a decade ago, during which period the site has been cleared, excavated and conserved. Madirigiri Vihare is one of the many holy places of Ceylon, the origin of which goes back to the earliest period of Ceylon history. Historical literature of the Island has reference to the Second Century A.D., while the most notable monument is the Circular Shrine or Watadage which was built in the 7th century. Inscriptions found on the site indicate that monastic establishments flourished in the 9th and 10th centuries and that attached to it was a hospital, the rules and regulations for its administration being embodied in a Royal Edict of the 10th century inscribed on a slab of stone which has suffered badly from the ravages of time. It is 46 miles south of Anuradhapura and located at Tammankaduwa. It is an extensive rock outcrop not very high bifurcated by jungle into two sketches side by side. There are ample remains of structures on the rock. The gem of Madirigiri was its watadage. This beautiful shrine stood on the highest point on the rock surrounded by a stone wall carved on the surface and ornamented, and surrounded by three consecutive rows of graceful pillars (68 in all) of the type seen at Thuparama and Lankarama, Anuradhapura. Careful excavation and conservation have triumphantly succeeded in revealing this singularly beautiful shrine dating from the Second Century.

Monks and Politics

The monks of the ancient Mandalagiri Vihare must have played an important part in the politics of the Island during the 12th century, for, when Parakrama Bahu I (1153-1186), the greatest of the mediaeval Kings of Ceylon, humbled his rival in his campaign for the overlordship of the Island it was on a rock at this place that the latter, as is written in the chronicles, recorded that he bequeathed his kingdom to his conqueror. In the 13th century the shrine at Mandalagiri was considered as equal in sanctity to those which are still recognised to be the holiest shrines by the Buddhists of Ceylon. Today, as it has been for the past five or six centuries, no pilgrims include Mandalagiri in their itinerary. The neglect has not been altogether a disadvantage to this jungle shrine for it has escaped the attention of vandals, treasure-seekers and most of all, of modern restorers who in their religious enthusiasm have obliterated the architectural and artistic features of many an ancient edifice in Ceylon.

Restoration Work

The "House of Images" today has been partially restored. There were fine statues of Buddha of limestone. They had all been thrown off their pedestals and were lying prone on the ground in fragments. Three of the large images have been pieced together and set up on their pedestals once more. In the receptacle under the pedestal of the central figure were found a number of copper objects, among which, most noticeable is the figure of a deity—perhaps Kuvera—a Swastika, on a pedestal, two objects resembling standards one of them flanked by two fishes. It is interesting to recall says the Archaeological Commissioner that the fish standard is the emblem of Kama Deva, the Hindu God of Love.

In the course of the restoration work at this shrine in ruins, were discovered a number of antiquities of unusual interest. Among them

were (1) a bronze image of a deity seated in the attitude of meditation, but wearing ornaments, including a diadem and holding a double vajra (thunderbolt) in one of the hands. This has been tentatively identified as an image of Vajrasattva, one of the Buddhas of the Mahayana Pantheon.

By B. R. J. O.

(2) A bronze image of a deity with 2 heads, one facing front and the other behind, representing guardians of the Four Quarters; similar to images found in Anuradhapura.

(3) A thin gold sheet in which is inserted in characters of the 7th century, a Pali passage, which is a frequent occurrence in the Buddhist canon and which is still recited by Buddhists of Ceylon, Burma and Siam in worshipping the Buddha.

Under the pedestal of the Buddha image in the centre, the sole object discovered was the core of a conch shell. It is known from literary evidence that in the ceremony of the consecration (abhisheka) of ancient Sinhalese kings, the lustral water was poured on the head from a right-whorled conch shell.

Madirigiriya is not far from Kawuduluwewa. The Elahara Channel runs through Minneriya and Kawuduluwewa into Kantanalai.

The contents of the Madirigiriya inscription tells us that King Abha Salamevan was a son of Mayuradunna Sri Sangabo, by the twice-appointed queen, and that under a decree of the Supreme Council, in the third year of his sovereignty, three officers of State came and granted certain immunities, in respect of the land within the four boundaries of Mandalagiri-Atvehu-Piyan-gala in Rantissa in the district of Bideravatu-Kuliya.

Madirigiri Vihare is fourteen miles away from the nearest road and six miles from a human habitation of any sort. The story of the clearing and restoration of this old shrine hidden in the jungle for the last six centuries reads like a romanticised revelation of one of the heirlooms of history.

Capt. Kanagasingham Made Crown Proctor



(From Our Own Correspondent)

TRINCOMALEE, Saturday

CAPTAIN A. C. Kanagasingham, M.B.E., has been appointed Crown Proctor, J.P., U.M. and Chairman Rent Control Board, Trincomalee in place of the Late Mr. D. Rajaretnam.

Captain Kanagasingham is incidentally the President of the U.N. P. (Branch) Trincomalee.

He is also the President of the Essential Service Labour Co-operative Society Ltd. He was an Assistant Civil Defence Commissioner Trincomalee during the war years.

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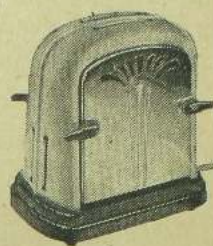
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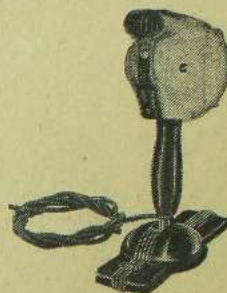
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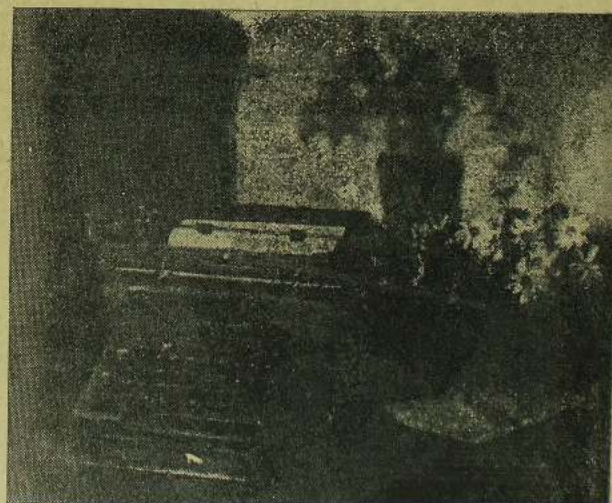
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WHAT COLOMBO PLAN EXHIBITION WILL SHOW

National Pavilion Main Attraction

THE Colombo Plan Exhibition which will be held in February, 1952, affords an unique opportunity to the Trade to display their goods. The tasks that devolve upon the countries of South and South-East Asia in the development and reconstruction of their economies are gigantic. The Exhibition will have an international flavour and is expected to be visited by a million or more people from Ceylon and abroad, since fifteen nations have been invited to participate in it.

The total financial commitment of the "Colombo Plan" is £1,868 million. Some of the projects included in the Plan are already in progress. Within the next six years the target will be:—

- (a) An increase of 13 million acres in land under cultivation.
- (b) An increase of 13 million acres in land under irrigation.
- (c) An increase of 6 million tons in food grain production.
- (d) An increase of 11 million tons in electrical generating capacity.

The Ceylon Government has decided that the Exhibition will be a fitting and proper opportunity to demonstrate what Ceylon has been able to achieve, during the past 21 years in responsible Government, social welfare and economic progress, under a democratic system and an adult franchise.

The Exhibition has been planned under heads as follows:—A National Section, Trade Fair, Ceylon Government Section, a Cultural Section and an Amusement Section.

The National Pavilion will have

five Sections:—(1) Colombo Plan projects; (2) Agricultural products and industries; (3) Mineral Products and industries; (4) other industries, Social Services, and the development of the co-operative movement in Ceylon; and (5) Cottage crafts.

The following are some of the main exhibits and models which are being prepared for inclusion in the Projects Section of the Ceylon "National" Pavilion:—

- (a) A working model of Gal Oya main dam, power-house and garden lay-out;
- (b) Model of a major Irrigation River Valley Scheme;
- (c) A working model of the Norton Bridge Hydro-Electric Scheme, showing the already completed stage one, and also the proposed stages 2 and 3;
- (d) Model of Kalatuwawa Reservoir (for augmenting the pipe-borne water supply to Colombo City and its satellite towns);
- (e) Soil conservation models;
- (f) Model or Aerial Map of Minneriya Colonization Scheme;
- (g) Scale Models of Cement, Oil and Caustic Soda projects;
- (h) Models showing one or more stages in the manufacture of plywood including display of uses to which plywood can be put;
- (i) A large-scale relief model of Ceylon showing the location of raw materials, mineral and fishery resources, existing and proposed factories;
- (j) Model of the Ceylon University Scheme;
- (k) Model of a five-storied Hospital building;
- (l) Model of the Colombo Harbour and proposed improvement;
- (m) Working model of the Electric Railway envisaged under the C-plan;
- (n) Models of Housing Schemes.

OMEGA.

FUNDAMENTAL EDUCATION AT MINNERIYA

ALTHOUGH the Fundamental Education Project at Minneriya was explained in detail when the Budget proposals were considered by the Minister of Education in detail yet, the Opposition members in Parliament never cease from asking for an explanation of fundamental education. When a Supplementary Supply vote was moved by the Minister of Education last week in Parliament under the Head UNESCO Technical Assistance Programme certain Leftist members persisted in dubbing it as "one more of those American schemes" a part of their dollar mission in Asia disclosing suppression regarding the success of the scheme.

THE SCHEME DETAILED

"It is something which is necessary for a citizen to lead a useful life which he has not been able to get by reason of the normal education facilities which would have been open to him", said the Minister of Education who continuing, stated that the people were "really shown the way how, by their own efforts they could better their conditions. In effect it was largely on the principles of rural development that the scheme was being carried out."

Arrangements were made with UNESCO to establish a station in this particular place at Minneriya, because there were colonists who are fairly well off but most of them have not had the opportunity of having those amenities in life which

they would have had if the circumstances had permitted them earlier in life. Having established themselves at Hingurakgoda those people were much too advanced in a sense for education like that in the colony itself. Therefore the scheme is to be carried out in 35 surrounding villages which are undeveloped and backward.

The type of development which this scheme is intended to serve is not only intellectual development but civic development as well among the people. The scheme is in charge of several experts for instance, there are experts from the ILO, UNESCO and FAO, but the whole scheme is in charge of Dr. Spencer Hatch who was at the time of his recruitment or his secondment here, in charge of the whole rural development movement in India. This project is not a Ceylon Government project. It is a UNESCO project started here on the invitation of the Ceylon Government. The bulk of the expenditure comes from UNESCO. The Ceylon Government has entered into an agreement to pay a subsistence allowance of Rs. 10 a day to these experts and only that. They are world-reputed experts in their fields. Their transport expenses have to be paid. That was all the Ceylon Government is spending but the scheme has cost the UNESCO nearly half a million rupees a year. Their capital expenditure on equipment has so far totalled about Rs. 85,000. The Scheme is inclusive of adult education, which is one branch; food production forms another branch. The Scheme was started last March and it was too soon to pass judgment.

(Continued on page 10)

Serial Story by A. S. Morrison

The New Machiavelli or The Megalomaniac Power-Seeker

THE STORY SO FAR: Dompesinghe, the descendant of a long line of opportunists, who had enriched themselves by serving the foreign conquerors of their country, takes to politics, joins the Government party, leaves it when he sees his ambition to be Premier frustrated, and allies himself with the Leftists. With narrow religious and racial cries he hopes to sweep the polls, but the elections leave him with only fourteen followers, five of whom leave soon afterwards for the ruling party. After the elections a grave rubber crisis brings Ceylon into conflict with the U.S.A., but the Premier, Diya Sena, refuses to give in to the U.S.A., and backed by Britain and the whole Commonwealth, Ceylon continues to enjoy the right to export rubber to any country she wishes. The rubber crisis is followed by the threat of world war. The Leftists declare that their policy would depend upon who was the aggressor if war broke out. Their ally, Dompesinghe, hastily advertised the information that his policy on this matter would be identical with that of the Leftists, but when the threat of war became acute, he did what was expected of him, that is, he quickly changed sides, stating that, if war broke out, he would be on the side of the Democracies. War was averted. The Leftists, disgusted with the tactics of Dompesinghe, denounced him. Dompesinghe then turned towards the middle-classes, whose support he secured to form a new party devoted to their interests.

LAST CHAPTER

SOON after the formation of his new party—the middle-class party—the quick-change-artist politician found himself in difficulties as a result of the conflict of middle-class interests with the rights of the landlords in the cities and towns of the Island. The housing problem called for urgent solution. Here Dompesinghe found himself confronted with the consequences of his own failure as Minister of the Interior in the Government he had abandoned. Housing had been his particular responsibility and he had done nothing whatever to relieve the hardships of the very middle-class whose cause he was now espousing. In fact, what little he did benefited the landlords, who now naturally rallied round him in the confident hope that he would confer fresh favours on them.

Curiously enough, it was the housing problem which was to prove his undoing with the middle-classes who wanted their new-found leader to take a pledge that he would work for the nationalisation of housing or, in the alternative, support a scheme for the acquisition of all rented houses in the cities and towns and their being sold to the tenants on an instalment basis. Even Dompesinghe, charlatan though he was, could not agree to so revolutionary a proposal because of the colossal financial burden which would devolve on the State—a burden which the State was being asked to undertake for the benefit of a more fraction of the population. He knew that if he dared to agree to such a proposal, he would not only incur the hatred of the whole landlord class—too powerful to be ignored—but also completely antagonise those working-class elements who still clung to him while the peasantry (among whom he had a fair following) would desert him altogether. He, therefore, attempted to appease the middle classes by promising that when he formed a Government he would initiate a vast housing scheme for their benefit out of loan funds and that if he

failed to be able to form a Government, he would then refuse his support to any other party which tried to form a Government unless they agreed to sponsor such a scheme.

However, his clamant middle-class followers were not satisfied with the alternatives he proposed and accused him of being a tool of the landlords. The more vociferous of them went further and denounced him for the negligent manner in which he had treated the housing needs of the middle-classes during his regime as a minister. A joint conference of mercantile and government clerks decided to recommend to their constituents the withdrawal of their support from Dompesinghe. Nevertheless a fair number of these elements continued to adhere to him as they felt that his nuisance value to the Government was still considerable and that he might, therefore, be able to do something for them.

But it was clear to the whole country that Dompesinghe was no longer a political power in the land. People who were attracted to him by his eloquence began to fall away as they perceived that the "robes that rhetoric gave to falsehood" were the only garment with which Dompesinghe could now clothe his political nakedness.

Meanwhile, his former allies, the Marxists, were busy making the working-class districts inaccessible to Dompesinghe. On one occasion on which he dared to storm a working-class district to address a meeting at Price Park an enterprising labourer approached the platform and let off a dashing cracker in the immediate neighbourhood of Dompesinghe, who was in the midst of one of his magniloquent perorations.

To the astonishment of the crowd who had assembled to hear him, Dompesinghe, ran off the platform, shouting out that the fragments of a bomb had hit him. His supporters hurried behind him to bring him back, but he would not listen to them when they told him that it was a dashing cracker that had exploded and not a bomb. The meeting then broke up amid a storm of laughter.

The following day the newspapers were full of the ludicrous incident which the cartoonists found themselves presented with a subject so rich in humour that, as one of them stated, he could not have thought it up even in a dream. There was such a run on the Press that every newspaper had to bring out several editions in order to satisfy the almost insatiable appetite of the public. Never was a whole country so rocked with laughter as Ceylon was on that day.

At last, even to so scatter-brained a politician as Dompesinghe it was obvious that politics was not a career suited to him. He knew that he dared not appear on a platform again after his recent exhibition of physical cowardice. His closest supporters lost all faith in him. All his relatives cut him dead because they felt that he had ignominiously disgraced them by so egregious a display of poltroonery. For a whole week the dispirited man remained immured in his palatial mansion, a prey to the most humiliating feelings. There seemed no way out of his predicament except suicide or exile. He chose exile under an assumed name, because the story of his panic flight from a political platform in a working-class district had gone round the world. Before leaving his country he also cleverly disguised himself with the aid of a beard and certain changes of feature induced by plastic surgery.

Thus, the ambitions of the most unscrupulous political adventurer Ceylon ever saw were extinguished by a dashing cracker.

(The End).

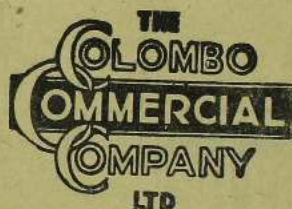


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u.n.p.

Friday, December 21, 1951

A HAPPY CHRISTMAS TO OUR READERS

THE U.N.P. Journal wishes its readers a very happy Christmas. Before our next issue is published, the great festival, which is celebrated yearly in practically every country in the world, would have come and gone. It is a striking commentary on the great religious tolerance that exists in Ceylon that this feast which is so closely and intimately connected with religion has shed so much of its religious significance that it is almost universal in its observance. Christians, Buddhists, Hindus and Muslims join one with the other in celebrating the occasion and here is even a noticeable upsurge in that spirit of peace and goodwill which is the message of Christmas and which has been forgotten by so many in our strife-torn world.

It is this friendliness and brotherhood that those who for base ends would destroy that will be placed in jeopardy if Mr. Bandaranaike's party receives measurable support in the coming elections. The voters, however, will not, we are sure, be as gullible and simple as the quondam President of the Oxford Union expects them to be. How a Party which wants Buddhism to be the State religion can openly align itself with totalitarian groups which are basically opposed to all religions is a question which the voter will

naturally ask himself. The only answer that is possible is the obvious one. Mr. Bandaranaike, who was once a staunch Conservative and a Christian but who changed his politics and his religion because he knew the one to be outmoded and the other to be inconvenient, is now trying to drive a wedge between the various communities in the Island hoping to cash in on the resulting disunity and project himself into power over the debris of that communal and religious toleration that exists in Ceylon and is the envy of the civilised world.

The freedom we have achieved after so many years of foreign subjugation would be empty and futile if there is to be superimposed on us now a fanatical bigotry which makes a mockery, while it is allowed to last, of the principles of freedom. Perhaps Mr. Bandaranaike's self-deception enables him to believe that his advocacy of a State religion will make up for the many shortcomings which his long and unproductive tenure of office as a Cabinet Minister abundantly revealed. But the public are no fools nor can you fool them all the time. They will see through the selfish manoeuvres of Mr. Bandaranaike and his cronies who would, for the sake of gaining their own ends, imperil the cherished rights of mankind and become the tools of the forces of anarchy and destruction which will in due course eliminate any freedom-loving people who are misguided enough to ally themselves with them.

We have, however, strayed from the purpose of this editorial and let us revert to it once again and repeat our good wishes to our readers this festive season.

Paradise In Peril

By A. S. Morrison

"OF all the lands I trekked through on my Hard Way to India, Ceylon was the only one which was not being eaten up with barren fanaticism of one sort or another: Religious or racial or ideological, and it was the only one in which men can still discuss their differences with a smile and over a friendly bottle of seven-year arrack", writes Mr. John Seymour a B.B.C. commentator, in his recent book "The Hard Way to India".

But wait a minute, Mr. Seymour! Since your book was written a lot of water has flown under the Victoria Bridge at Kelaniya and a number of mischievous men, motivated only by their own frustrated ambitions, are busy trying to turn the most tolerant country in the East into a cauldron of boiling religious and racial passions. Given a chance, these men would like to usher in an era of bloodshed between Buddhists and Catholics and Buddhists and Muslims. Given a chance, these men, through the schools, would create great barriers between the Sinhalese and Tamil-speaking peoples in this country,

Given a chance, these men would do a deal with a certain class of Ceylon Indians and barter away the birthright of the Ceylonese for a mess of Indian potage. The class of Indian I refer to never fought for the freedom of their own country when their own country was in the throes of a bitter struggle with her British rulers. During this struggle this class of Indian remained in Ceylon, never identified themselves with the interests of this country, enriched themselves in trade and industry, sent enormous sums home to India, and, before Ceylon gained her independence, allied themselves with British Blimps, to obstruct the grant of even Dominion status to Ceylon.

Now that Ceylon has got her independence, what do this class of Indian do? They who opposed the grant of independence to Ceylon, today want an unusually large slice of the national cake. The men who, under British rule, were given the option of registering themselves as citizens of Ceylon by a mere declaration that they regarded Ceylon as their permanent home, and refused to do so, suddenly develop a desire to become citizens of Ceylon. And in their unscrupulous campaign to obtain for themselves rights to which they are not entitled, they indulge in a froth of propaganda in their real home, India, by means of which they hope to embitter the relations between India and Ceylon.

(To be continued).

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From Three Hundred To Three Commodity Purchase Department Closes Down

THE Commodity Purchase Department, one of those emergency departments which were established during the war years in May, 1942, will be closed down by the end of March next year. This Department which came into being as a result of the Japanese air raid in April, 1942, and the closing down of the Coconut Board Sales Room which had been established in the interests of coconut producers four years earlier at a time when depression overtook the coconut and copra market which saved that staple industry from near extinction.

The Japanese air raid was responsible for a startling state of affairs in the copra market when the Indian buyers who formed the bulk of exporters of this commodity kept away from the Sales Room and in

fact left the Island hurriedly owing to the scare caused by possible further raids by the enemy. The hiatus thus created in the market was soon filled by the Government with the establishment of a distinct department to purchase every ounce of copra produced, on behalf of the Ministry of Food out of funds provided by the Imperial Government.

RAPID DEVELOPMENT

The then Director of Industries inaugurated the new department which was housed in the same building as his own Department but soon after it was discovered that the accommodation was insufficient owing to the rapid development of the new branch which caused much inconvenience as suitable buildings were not easily available. Eventually a three-storied building belonging to a Ceylonese private firm was requisitioned which provided sufficient floor space for nearly two hundred indoor officers, both staff and subordinate a veritable hive of activity. The requisition of stores

accommodation was another problem which faced the Commissioner as the head of this new Department was styled and serious encroachments had to be made on private owned buildings arising out of the situation creating a certain amount of resentment as the area requisitioned was unprecedentedly large. The congestion of traffic was appalling for daily lorry loads of copra from outstations began to flow into Colombo and these cumbersome vehicles were held up for days before their contents could be transferred to the various stores. In this movement of heavy transport the most affected area was Grandpass which reached such proportions that it evoked the serious scrutiny of the Commander-in-Chief Sir Geoffrey Layton who issued forthright orders that the "congestion must be cleared within 48 hours". The orders were carried out in feverish haste and peace was restored within the stated period to the satisfaction of the C-in-C.

THREE HUNDRED EMPLOYEES

The total number of those employed by this department was some

thing in the neighbourhood of three hundred and today after nearly ten years it has been reduced to three! The commodities purchased were not only copra and its products, but plumbago, cinnamon, and mica were also included later. This department was one of the few which brought in considerable revenue leaving a substantial balance which enabled not only payment of gratuities or retiring allowance to most of the officers who were to be thrown out of employment owing to retrenchment and subsequent closure of the Department but also to construct a bulk coconut oil installation at Summer Hill Mutwal at a cost of nearly three lacs which is now handed over to the Port Commission. Among the employees were several refugees from Malaya who were enabled to rehabilitate themselves after their forced evacuation from the Japanese invaded territory, their former homeland.

The final scene has now been enacted in the closing down of this valuable department which had done such signal service at a time of great emergency. The Minister of Commerce brought up a motion in Parliament recently for a supplementary supply not exceeding Rs. 63,230, a sum required to employ a skeleton staff to enable the Commodity Purchase Department to be wound up. He announced that not one officer of the department would be thrown out of employment as the department has seen to it that all the officers who retired or had to be retrenched were found work in other Government and semi-Government Departments and in offices like the Gal Oya Board. With regard to compensation, some of the officers have already been given certain gratuities in consideration of services rendered to the department. The curtain will now drop on the activities of a profitable war measure.

JURGEN.

CHURCH STATISM

THE question of State Religion has fired the minds of many of our people. Religious fervour, like Patriotism, carried to the point of absurdity, is highly inflammable, but an attempt to make a just survey seems to me timely and well worth the risk. The first thing we notice as we get about our business is that some hold on grimly to their particular views in all sincerity, whilst many fickle, scheming opportunists readjust their views from time to time so as to have a ready vote-catching bait that is bound to land many an innocent and inexperienced 'lool-la' into the political frying pans.

The present clamour that Buddhism should be adopted as the State Religion is quite understandable. We all know that during the time of our servitude Christianity was favoured directly and indirectly by our self-appointed masters and salvationists.

Buddhism has survived—not only survived but gained ground ever since it was introduced by Mahinda and Sanghamitta in 300 B.C. Today out of the total population of 7.3 million, well over 4 million profess to believe in the gospel of the Buddha. This means that all the people who believe in other religion when added together fall even to equal the number of Buddhists. Hinduism which has the next largest following in Ceylon is about 1/4 the numerical size of the Buddhist Faith. It becomes clearer now that the demand—that the Faith of the majority should be guarded by State recognition—is, to say the

least, ridiculous. More so as it comes at a time when representatives of our people—not unheeding and irresponsible foreigners—are at the helm of the State.

State recognition of Buddhism (or any religion, for that matter) will lead to moral dictatorship, moral subjugation pure and simple and the downright violation of that essential human liberty of worship. To argue that church-statism is not designed to boot a particular religion at the expense of the others, is to make a mockery of reason and to present the whole issue in an altogether ridiculous state. It is not, then whatever is the purpose it is expected to serve?

Further, in a religio-political organisation where the lay politician (corrupt and cunning to the very marrow and often irreligious) and the priest (a saint—supposedly) come to a convenient working arrangement on the understanding, You-help-me-and-I-help-you, there will spring up bickerings, compromises, shady dealings and hard bargainings which will ultimately lead to political as well as religious chaos. Even a bare study of early church-statism in Europe, where since the time of the Roman Emperor Constantine State Religion has been adopted, will give some idea of how bad the state of affairs can be.

A function of a truly democratic State is to take advantage of the opportunities provided by all religions to produce more sober and sane citizens. To do this all religions, and not one, must be recognised and encouraged. A form of religious tolerance based on Gandhi's belief that "all faiths constitute a

By
Shirley J. Payoe

revelation of Truth, but all are imperfect and liable to error", must be maintained. And the fact that Religion, like Democracy, lives on freedom must never be lost sight of. For as Swami Vivekananda says in the Introduction to his book "RAJA YOGA":

"Every human being has the right and the power to seek for religion; every human being has the right to ask the reason why, and to have his question answered by himself, if he only takes the trouble."

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NOT MERE WORDS The Work of The W. H. O.

By Eardley Gunsekera

FOUR years ago in a blaze of idealism, at San Francisco the United Nations charter was signed. Many were of opinion that the same fate as the League of Nations would befall it. And on considering the implications of the charter we could see two additional functions—the improvement of the economic and the social conditions of all its members and to aid in the care and advancement of various trust and non-self-governing territories.

The WHO is composed of a Director-General, the Secretariat, the Executive Board, the World Health Assembly consisting of the representatives of member Governments. Their primary function is the care of public health. The expenditure incurred in this venture comes from 64 member nations. The WHO is an unique organisation for it involves careful planning for the execution of its duties. It thus made provision for a headquarters at Geneva and six original offices. The Regional offices had under their purview the welfare of particular regions. This obviously facilitated the intensive direction of their resources for the combat of malaria, venereal diseases, nutrition, maternal and child health, tuberculosis and environmental sanitation. The scope of its action is indeed very large. So much so that the funds at its disposal are inadequate towards the combating of these dreaded diseases. Furthermore, besides general expenditure pertaining to Public Health it has paid concentrated attention towards the alleviation of 'consumer demands' in the major medical problems I have already referred to.

In considering these consumer products we must invariably give sufficient thought towards the potency of D.D.T. It has been produced in very large quantities at a relatively low cost and has helped to stem the oncoming tide of malaria by killing the mosquito. Propaganda work has been organised in this direction and people have fast begun to realise the efficiency of this chemical with respect to tuberculosis with the help of the I.C.E.F. the world Health Organisation has sent officials to foreign land to survey the incidence of the disease and also with the help of the Scandinavian Red Cross Society it has been able to do a large amount of preventive work. Besides these measures the U.N. anti-tuberculosis B.C.G. vaccination campaign has helped to inoculate a large number of people in Europe and Asia. The WHO has gone a step further by establishing centres for the domestic production of B.C.G. and that its administration could be made possible by locally trained personnel.

However, in spite of all these measures the WHO also has a team of research workers who will be able to pool their knowledge of streptomycin—a drug which has proved its efficacy in the treatment of Tuberculosis. The venereal diseases, too, are assuming alarming proportion and the WHO is controlled with the task of adopting two lines of action. Firstly the eradication of the cause and secondly the cure itself. Medical research has progressed in a certain direction and has been able to discover a number of drugs in the treatment of this disease. The most recent discovery being Penicillin which has proven its worth in the treatment of this dising Penicillin is anathema to the survival of the venereal diseases. The WHO also has launched on a series of campaigns of maternal education. It has taken the initiative by aiding seamen under the Brussels agree-

ment of 1924, and the most recent attempt towards the prevention of the spread of the disease was in the Rhine river where a great amount of people are in transit.

In the tropics, too, penicillin has been of great assistance. These are some of the priority programs and a great volume of work has been handled by the WHO technical side. This work includes the preparation of epidemiological statistics, information regarding the incidence of disease, the preparation of sanitary conventions and quarantine regulations.

The WHO, therefore despite the idealism from which it was born has given to us the people sufficient manifestation of its ability to act and produce authentic results. Idealism at times demands our abhorrence but here is definitely an occasion where it deserves our praise. It is like one of those cactuses blooming a strange and wild flower.

In the matter of technical assistance the WHO proposes to embark on two regular programs. The first involves Health Demonstration areas which are nothing but replicas of larger tracts of land. These must contain sufficient conditions as found in these larger tracts. Thus by moving into these Demonstration Areas and actually studying the conditions, ailments and their final remedy they are in a position to direct their observations over a wider area. Such a procedure would assist in the assessment of Health needs and available resources, the estimation of environmental, cultural, social and economic factors.

The WHO has also undertaken the problem of mental health on an international scale. It is so very important a factor that the treatment of mental defects would reduce a large measure of discontent and strife. The United Nations Educational, Scientific and Cultural Organisation holds that "since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed." There is something in this statement and I personally feel that all the wars that have upto now arisen find their source in wilted and depraved minds. Thus in its effort to make some progress in the direction of Mental Health the effect some progress towards the eradication of war. To cite a very practical example let us consider the expenditure incurred in the maintenance of prisoners. Large sums of money are used up in this respect and so the WHO makes an attempt to avoid devastating results by treating the root cause.

Furthermore, the psychological obstacles caused as a result of normal inhabitants of underdeveloped areas have been attributed to low standards of living. The WHO, thus intends to train teams of personnel to fill the role of specialised mental workers. This means that the WHO contemplate the diffusion of underdeveloped and affected areas of psychiatrists, psychologists, and social workers. On superficial examination, however, many are of opinion that the expenditure involved in this sphere is negligible. But on personnel of WHO statistic we could note that they intend spending about 942,000 dollars towards this field and is a considerable slice of their whole budget.

Critical observers may have at the outset spurned the idea of an International Organisation concerned with public health. But the WHO has admirably done the arduous task before them and will continue to do so as long as its members will give it their support. Disease is rampant in every niche of the world and will corrode whatever civilization we have built if allowed to exist. The world Health Organisation realises this and aims at eradicating disease for the preservation of a healthy humanity.

MARXISM AND THE NATURE OF SOCIETY

ANY action which is taken by Marxism or by any other form of government, however democratic it might be, must consider what are the fundamental rights of human society and how far authority can be legitimately exercised without unjustly and unduly interfering with those established and acknowledged rights.

It is a general truth of human nature that man cannot meet his needs without the aid of the family. It is in fulfilling his responsibilities to the family that man becomes a good citizen, capable of making his contribution to the life of the community and becoming a prop of the state. Within his family, he exercises a certain amount of authority. How he discharges the obligations which are his in this respect will indicate how far he can be accepted as a man of judgment, a man of justice and a man with a sense of responsibility. It is necessary that he should have a degree of freedom to decide what is good for himself and the members of this family over whom he exercises authority. The business of the State is to be seen that he is allowed to enjoy this freedom to make his own decisions in all matters in which he has an ideal to carry out. The state can interfere only in very exceptional cases of the abuse of such authority. Very few matters, however, in democratic states, come under the cognizance of law if it has been rationally established by the State.

But also man cannot attain the full stature to which he can grow as a citizen and as a civilized being unless he passes beyond the sphere of the family, and becomes a member of society which exists for the mutual advantage of the many families comprising the nation. Obviously, man cannot have too much liberty in this context of his social life because everything that he is permitted to do must bear some relation to the common good.

There is nothing inherently wrong in the State exercising a good deal of authority, once the state has agreed to recognise the fundamental freedoms. Human nature being what it is, every man cannot be made to judge what is good for the community, or there will be the utmost confusion. Society will soon resemble a mad-house and not a collection of men working as harmoniously as possible for some great and noble end.

It is however equally evident that in order to prevent anarchy, and in order to prevent a deterioration in all things, it is necessary that every individual member of society should have the power and the right to criticise that which is being done by the State in its work of organising society for the ends which will secure the happiness of all as far as is possible.

By Quintus Delilkhan

NEWTON ON ABSTRACT ART

(Continued from page 2)

Trapezoids and Empathy

"At the time of making a picture," says Hans Hofmann, 71. "I want not to know what I am doing; a picture should be made with feeling, not with knowing. A shape can be sad or gay, a line delirious."

Hofmann's latest paintings, sad, gay and delirious, were on display last week in Manhattan. Drunken trapezoids in reds and blues lurched against whirling, multicoloured backgrounds. Blobs of oil streaked across canvases like Technicolour comets.

Hofmann likes bare canvas. To him it is "a perfect expression of 100% volume." But he rips into the plain white with a bull-like energy. One slashing stroke or bright blob de-

It is here that Marxism has made its great mistake. It is assumed that a small body of men at the top or a clique which has come to power has under its control the life of the whole country and that it can direct the millions placed under its authority along the road which it alone has determined to build for the progress, advancement and happiness of the individual. But this would in actual practice amount to a complete usurpation of power. No State, armed with power, however high the sense of its justice is at the beginning, can be trusted to maintain the standard of justice with which it originally began its course. It is absurd to imagine that any set of men exists in the world today who can be trusted completely to decide what is good for the men who are the heads of families to do in respect of their homes and of the vast activities of their nation.

Even the most superficial reading of history makes utterly obvious the lesson that men of the highest and noblest idealism have, under the stress of circumstance and the urges of their own ungoverned, impulses once they have come into power, ended most pitifully clinging as long as they could to the despotisms which they declared was forced upon them by events beyond their control.

One cannot imagine that there is any virtue in Marxism which would enable it to resist the usual tendencies of human nature as they have been manifested in the whole course of human history. It is therefore a great and inherent danger to the people of any country that they should place in the position of dictators any clique of men, however well-intentioned, who would be responsible only to themselves and not to society for what they do with the nation's lives and the nation's resources, and also in directing the life of the family which must be mostly free to follow its own special requirements in living the life agreeable to its own religious, cultural and humanitarian ideals.

Society cannot be divided into a small class of rulers and a large class of the ruled who have permanently surrendered their rights and are willing to act upon the instructions of the few. Men in society have the right, by free discussion, by vigilant observation, by trial and experiment, to constantly change the currents of life in such society, by the exercise of their rights as citizens, to improve their conditions and their opportunities in such directions as they wish to move and also enjoy the utmost freedom to do so if only they can act in conformity with the laws. Such a society alone can be said to be free and this is the only kind of society which Marxism cannot undertake to create. Surely it is an indictment of any system that it can undertake to regulate only after men have been made to surrender, as individuals as a society and as a nation, their fundamental freedom?

serves another. Each changes the nature of the canvas, and therefore the strategy of attack. Hofmann describes the process as creating "push and pull on the picture surface." He insists it is no child's play; it requires "empathy in a psychoplastic and rhythmic sense."

More and more modern painters and critics agree with Hofmann, revere him as the dean of a fast-growing school of U.S. abstractionists. Such leading lights of the school as Jackson Pollock and Robert Motherwell snub nature, keep their eyes on the canvas and paint nothing like fury.

Hofmann himself still gets a lot of his ideas from the things he sees around him. But he admits that his most ambitious works are mainly creations of his own imagination. "Canvases from nature I produce very fast," says Hofmann. "One's from the imagination take a long time."



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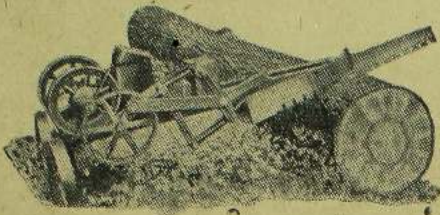
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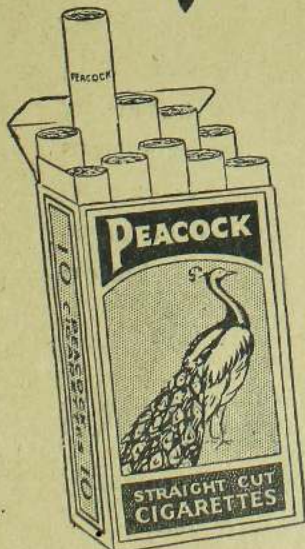
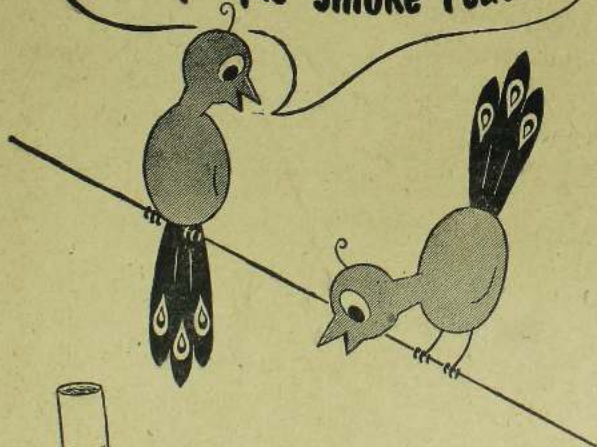
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T. M. G. Samat discusses THE OFFICIAL WORKER UNDER A DICTATORSHIP

ABSOLUTISM of a dictator is not without opposition from among people. So it follows that any dictatorship cannot exist without a powerful Police instrument such as the "Gestapo". The use of the authority of the Police should be to maintain law and order but with a Gestapo and Police it also means there is a continual struggle against an "internal enemy" for the purpose of preserving absolute domination of a leader. It allows the leader to do as he likes without being checked by the rights of the subject. There are no laws to which a citizen can appeal for protection against such absolutism.

Now what is the life of an official worker under such conditions? Better still what is the life of a Policeman worth to him as a man of all his power and authority under such conditions?

In a democracy it is the permanent position of the official that is a pledge of the lawfulness of its administration. The permanence of their position gives them the independence of their position which enables them to refuse any unlawful order. So it is obvious that a dictator must have no permanent official worker. Policemen included.

In Germany when Hitler rose to power an order was immediately issued that every official could be removed from office with or without pension, if his spiritual attitude was in conflict with Nazism. By this order the permanent position of all officials was practically demolished. There was no Public Service Commission to appeal to nor the Governor-General. The implication of this order as we can see it demanded absolutely reliable followers. So it became necessary to form an "Auxiliary Police" to watch and supervise the regular Police, though the duty of the "auxiliary" was supposed to be of assistance to the regular police.

In Nazi Germany the "auxiliary" was called the "S.S." (Schutz Staffel-Protection Corps) Hitler's Black Guards, whose duty beside running Concentration Camps was to work with the regular Police and strengthen the Nazi spirit. Noteworthy is the fact that Himmler, Chief of the S.S. was at one time head of the German Police.

Party Men Can Plunder!

THE Policemen in Germany then had to be aware not so much that he was a representative of law and order but that he was a representative of the Leader not only when on duty but also in private life. He had to be prepared at all times to defend the political programme of his dictator.

So it happened in Germany that when the Policemen under a dictatorship knows a criminal he prefers to "come too late" or "let it pass". For instance when Germany first came under Hitler's rule, the police used to prevent the Storm Troopers from plundering, but later they desisted. To have continued to do the lawful would have meant losing their jobs. The Policeman then under a dictatorship has to be most careful lest in carrying out his work he should upset the interests of men who are known to be faithful followers of the leader. Immediately he is suspected of being disloyal he is in danger of losing his office. Now can good Police work be done under those conditions?

Let us see what happens when a dictatorship comes to an end. The Police are placed in a very unpleasant situation; for the policemen, as representatives of the former dictatorship are now a butt for the hatred of the former oppo-

sition. They now have to take the consequences of the actions in the service of their former leader. This happened for instance after the downfall of Czarism in 1917, after the crash of Primo de Rivera's dictatorship in Spain in 1930 and when Nazism was replacing the Schuschnigg dictatorship in Austria in 1938.

Numbers of the Austrian Police were removed from office and imprisoned. Many were placed in concentration camps and held under particularly bad conditions. All this happened to them because they had done their duty under a past dictatorship. All that was right for the former leader was wrong in the view of the succeeding Nazi.

There were quite a number of Policemen who foresaw the danger here.

They tried to prepare a way of escape by negotiating secretly with the "underground" opposition but playing a double part. On the surface they were faithful to the ruling power, but actually no more than traitors in order to save their positions under the following system. Obviously such men could never work quietly and peacefully for they must always fear discovery. Many of these Policemen won over by the opposition are useless to the Government as the power of the Police is often hindered by the duplicity of these men who fearing the fall of their own Government try to safeguard their positions for the future. These men were called "political reinsurers".

When in July, 1934, the underground Nazi movement in Austria made an unsuccessful revolt some of the Police reinsurers did not at first know how to act. They waited to see which side was likely to be successful.

In 1938 when Austria was nazified these "reinsurers" hoped to find favour with Hitler. They were no doubt disappointed for not even "reinsurers" were sure of their jobs under the new Nazi regime. If the Nazi party suspected that a man was in good relationship with the former Nazi party only from a desire to retain office and not from staunch conviction he was instantly removed.

Undoubtedly Democracy is the best state for the Policeman as well as for any official to work under for only under Democracy is he allowed the opportunity of accomplishing his task as an honest man, according to constitutional laws and without any regard to party policy. Under democracy he is a servant of the community and not of a leader. Here the day is clearly divided for him into certain number of hours of work during which time he must uphold his duties. In his free time he is as other citizens.

FUNDAMENTAL EDUCATION AT MINNERIYA

(Continued from page 4)

Some of the experts have still to come. The work has not really started yet. Their investigations in this field have not yet been completed.

The Ceylon Scheme is going to be an example for the rest of South-East Asia both in research as well as in other matters.

That the scheme is going to be a tremendous success, is the opinion of Dr. Spencer Hatch who is gathering very useful material and that great benefits will accrue to the country therefrom.

SENEX

The True Position of Citizenship For Non-nationals

A local lie-sheet distorted harsard the other day and suppressed the vital reply of the Prime Minister to Mr. A. Aziz, the Member for Maskeliya. We publish the full report and leave it to our readers to see how the English-reading middle-class is being deceived by deliberate, sinister lies.

1. Mr. G. R. de Silva asked the Prime Minister and Minister of Defence and External Affairs: Who were the persons who were registered as citizens of Ceylon under section 12 (1) (a) (i) of the Citizenship Act of 1948, in each of the years 1948, 1949, 1950 and 1951 and for eminence in what matter were each of them so registered?

The Rt. Hon. D. S. Senanayake: The following persons have been registered up to date under section 12 (1) (a) (i) of the Citizenship Act, No. 18 of 1948. Eminence in any matter is not the only qualification for such registration. The profession or occupation note against each name indicates the qualification possessed or service rendered. In 1948. NIL.

In 1949. 1. Sir Joseph Aloisius Donatus Victoria (Commercial); 2. Rev. Father Paul Marie Baguet (Religious); 3. Nariman Kaikhushru Choksy (Professional); 4. Dinshah Pherajshah Billimoria (Commercial); 5. Framroz Rustumjee Professional; 6. Rev. Father Vito Perniola (Religious); 7. Dr. Jamshedjee Dadabhooy (Professional); 8. Homi Framjee Billimoria (Professional); 9. Hassanally Esufally (Commercial); 10. Subbajaya Natesan (Educational); 11. Bhanoo Bhushon Das Gupta (Educational); 12. Taher Ibrahim Jafferjee (Commercial); 13. Saifudeen Ibrahim Jafferjee (Commercial); 14. Mohsin Ibrahim Jafferjee (Commercial); 15. Fazalabas Goolamhusseln (Commercial); 16. Kurbanhusen Adamaly (Commercial); 17. Tyebally Carimjee (Commercial); 18. Alibhooy Carimjee (Commercial); 19. Essajee Carimjee (Commercial); 20. Gulamabbas Carimjee (Commercial); 21. Asger Abdulhusein Jafferjee (Commercial); 22. Abdulhusein Shaikh Hebtulabhooy (Commercial); 23. Mohamedally Shaikh Hebtulabhooy (Commercial); 24. Hamandas Chandiram (Commercial).

Mr. Speaker: Is it a very big list?

The Rt. Hon. D. S. Senanayake: I like to read out all the names.

In 1950. 1. Fredrick Alfred Earle Price (Agricultural); 2. Rev. Brother Alexander Rosario Monteen (Educational); 3. Edelji Sorabji Captain (Industrial); 4. Reverend Nyanatiloka Thero (Religious); 5. Reverend Nyanaponika Thero (Religious); 6. Adamally Mamujee (Commercial); 7. Dr. Peter Francis Romano Lobo (Professional); 8. Reverend Father Dom Lawrence Hyde (Religious); 9. Behram Kaikhushroo Billimoria (Professional); 10. Robert Singleton-Salmon (Agricultural); 11. Dr. Manoel Louis Corera (Professional); 12. Fazal Husein Mohamedally (Commercial); 13. Homi Cowasji Jamsedji Rustumjee (Professional); 14. Yoosufali Alibhai Jeevunjee Noorbhai (Commercial); 15. Mohamedally Adamjee (Commercial); 16. Esufali Mulla Ebbrahimjee (Commercial); 17. Rev. Sister Mary Josephine (Educational); 18. Rev. Sister Mary of St. Joseph (Educational); 19. Sivanpillai Money alias S. V. Money (Commercial); 20. Rev. Sister Mary of St. Francis (Educational); 21. Jiwatram Tourmal Hirdaramani (Commercial); 22. John Alexander Cameron (Agricultural); 23. Gulamohideen Alihussain Anbar Boopathi Dasar (Religious).

In 1951. 1. Salebhoy Husainbhoy Moosajee (Commercial); 2. John Wilson (Professional); 3. Job Albert Thiagaraj Samuel (Defence Service).

Mr. Keuneman: May I ask a supplementary Question?

Mr. Speaker: Yes.

Mr. Keuneman: Can the right hon. Gentleman explain why so many persons have been granted distinguished citizenship for being engaged in commercial activities? Are there not persons in activities other than commercial who are deserving of this honour?

The Rt. Hon. D. S. Senanayake: Commercial interest are important in our activities and those interests have to be taken into consideration. As it is, I can only take in 25 a year although there may be more cases deserving of the honour.

The Hon. Mr. A. E. Goonesinha (Minister of State): No Russians.

The Rt. Hon. D. S. Senanayake: Not a single Russian has applied. I get a list of the applicants at the end of the year and the appointments are made from them unless someone who is certainly very deserving applies for admission during the year, when it is done. I have admitted only 3 people so far this year, namely, Messrs. Moosajee, John Wilson, and John Albert Thiagarajah Samuel. As they come in, I take them on. I think there are about 200 on the list today. From those 200 applicants I have to choose 22 more for the grant of distinguished citizenship.

Mr. Aziz: May I ask a supplementary Question?

Mr. Speaker: Yes.

Mr. Aziz: From these people representing the commercial interests who have been given distinguished citizenship, who have made contributions to the U. N. P. fund and what is the extent of their contributions?

The Rt. Hon. D. S. Senanayake: I think that is a dirty insinuation and unworthy of any Member of this House.

Mr. Aziz: I wish to rise (Hon. Members: Order!)

Mr. Speaker: Do you want to ask another Question?

Mr. Aziz: I want to rise to a point of Order. I think the right hon. Gentleman had no business to use the word "dirty".

The Rt. Hon. D. S. Senanayake: I am not the keeper of U.N.P. funds. If he makes an insinuation which is unworthy of a Member of this House, I have every right to say so.

Mr. Speaker: Will the hon. Member please withdraw what he said?

Mr. Aziz: I asked a question.

Mr. Speaker: I say that it is an insinuation.

Mr. Aziz: How does it become an insinuation?

Mr. Speaker: I say it is an insinuation.

Mr. Aziz: With due respect to your Ruling, I wish to say that in this connection even in the Motion of No Confidence in the Government I had made specific reference to this matter and at that time you were good enough to allow that remark. There is no insinuation in it.

Mr. Speaker: If I made a mistake once, it does not follow that I should make it again. I do not want any insinuations here. It has become a practice in this House to make insinuations, and even yesterday insinuations were made.

Mr. Aziz: May I say this?

Mr. Speaker: Order, please! From now on I am going to be very strict about this.

Mr. Aziz: Would you permit me to make one submission in this connection?

Mr. Speaker: No. Order, please!

Mr. Aziz: May I say this? If the insinuation—

The Hon. Mr. Goonesinha: Order!

Mr. Aziz: Mr. Speaker knows how to conduct affairs here. If this insinuation—

Mr. Speaker: Order, please! The Hon. Member must withdraw it. He is trying to repeat the same insinuation, which I cannot allow.

Mr. Aziz: I withdraw it.

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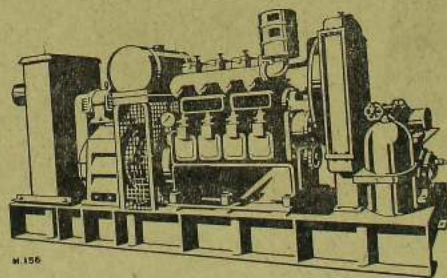
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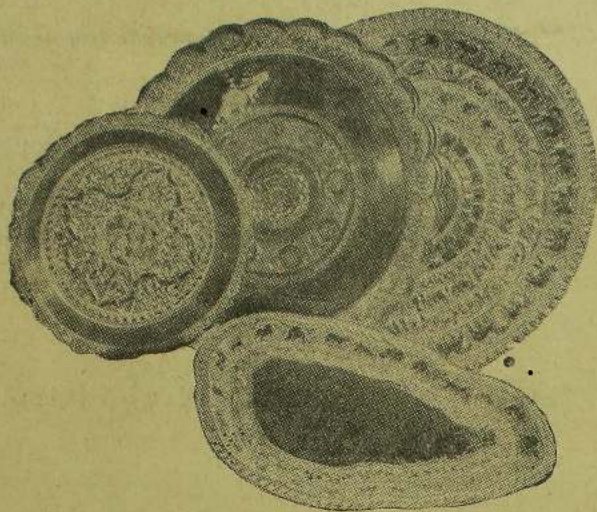
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