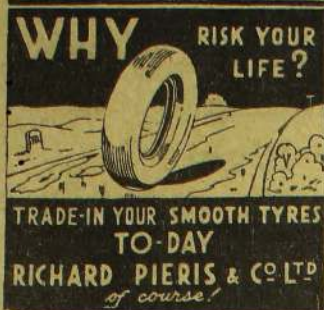


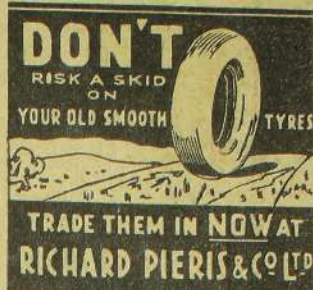
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Education Minister Replies To Dr. Wyeth Government's Progressive Policy Outlined



Mr. E. A. Nugawela

AFTER a stay of two months looking into the educational system in Ceylon, Dr. E. R. Wyeth, expert in Educational Psychology who arrived here on invitation by the Government under the Colombo Plan Technical Co-operation Scheme, has expressed his opinion in a Press interview that "all is not well with education in Ceylon. There are inequalities in education here which are also to be found in the U.S. where inequalities in education are a by-word."

Dr. Wyeth who is Senior Lecturer of Education at the Melbourne University, has remarked that as a result of educational policies over many years the educational facilities for a few privileged children in Ceylon are infinitely better than those for the vast majority and "crowning all, for the few, is the

vast undertaking at Peradeniya." He complains of "inequalities, apathy and indifference." Instead of one University at Peradeniya he asserted that there should be six or seven universities on a small scale, scattered in various parts of the country.

EDUCATION MINISTER ANSWERS THE CHARGES

Mr. E. A. Nugawela, Minister of Education, in replying to the charges made against the educational system by the expert has made the following statement:

"I admit there are inequalities in education here, but during the last four years we have been trying to remove them. The basis of the present educational policy is complete equality of education for every child in the country and I claim that with the Free Education Scheme we have taken a step which has not been made even in Australia.

"Education in this country is free and open to all classes of students, and the future graduates of the Peradeniya University will come from all strata of society. Of the students who sat for the last University Entrance Examination a large proportion of the admissions were from the very Central Schools which Dr. Wyeth condemns. If Dr. Wyeth cared to visit the Central Schools at Kuliyaipitiya, Veyangoda, Tholangamuwa, Vantharamulla, Nugawela and Anuradhapura he would have found the Government not "indifferent" but actively trying to develop the central schools to the level of Royal College.

3,600 TEACHER TRAINEES

During the past four years the Government has increased the number of teacher-trainees from 1,100 in 1948 to 3,600 in 1952. In addition to the schools mentioned several other Central Schools are under construction. The target was 23 Central Schools by the end of 1951. All these schools were under construction when a scarcity

of building materials occurred and the contractors could not complete the work in time. The schools will be ready by the end of this year. It is proposed to open 78 Central Schools by 1955, barring unforeseen difficulties."

THE CRYING NEED

The crying need is development of primary education. We have established 330 new primary schools during the past four years. The attendance has increased from 800,000 to 1,300,000. I understand that Dr. Wyeth is not submitting a report. If he had only contacted us we would have given him all the opportunities to visit all the schools and that would have given him a different idea."

NEW HORIZONS IN EDUCATION

Since the attainment of independence the most notable achievement may be regarded as the Education (Amendment) Act No. 5 of 1951

which has laid down the principles upon which the future educational policy of Ceylon will be based. Whilst it is easy enough to criticize and bring charges of indifference in the part of the Government, it is pertinent to discover the aim of the Act which is the founding of education adapted to the habitual character and disposition of the country and suited to the genius of the people. Important prize-day pronouncements by the heads of prominent public schools have emphasized two important features to frame the best standard for the education of Ceylonese children. One is that the child should be trained through the Swabasha medium and the teacher should be able to lead him step by step "to a wider range of thinkers and writers in English" which is the child's compulsory language. The other is the suggestion that "Sinhalese and Tamil be taught in all schools one (Continued on page 2)

Colvin Clowns At Kotte

DR. COLVIN R. DE SILVA came to Kotte a week ago to deliver a lecture on "Why the U.N.P. should be defeated." There were 52 people to hear him! Only 52, in the second most populated area in the electorate of 47,000 voters!

Basing his information on hearsay, and distorting what little he knew, he went on to attack Mr. Ananda Tissa de Alwis whom he described as the prospective U.N.P. candidate for Kotte. "Who is Ananda Tissa de Alwis?" he asked. He didn't wait for an answer and continued: "Have any of you seen him?" What usually passes in imbecile B.S.P. circles for "sarcasm" gave his voice a hollow ring. The poor Doctor didn't know that it is mighty tough to find a person in Jambugasmulla who has not seen Mr. de Alwis, and who does not personally know him.

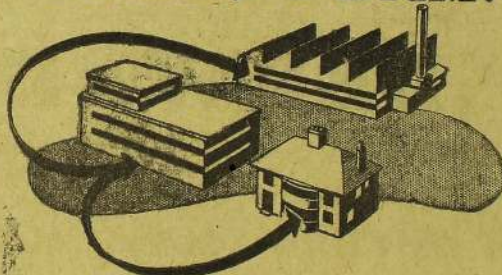
Colvin was not to be outdone. Someone had told him of Mr. de

Alwis' recent lecture in English on 'Marxism at Nugegoda. The Doctor went into a dialectical analysis." Mr. de Alwis talks here in English. We talk in Sinhalese. These U.N.P. men don't know Sinhalese." He looked round for effect but there was no effect, for Jambugasmulla had heard Mr. de Alwis in Sinhalese and come to respect his command of that language. It was painfully silly for Colvin to tell the people of Kotte that Mr. Ananda Tissa de Alwis, Founder Editor of the "Siyarata," Founder Editor of "Lanka," President of the "Sinhalese Literature Society," authority of Sinhalese Folk Songs, did not know Sinhalese!

At the end of Colvin's harangue he had achieved more than the U.N.P. campaign in Jambugasmulla had done in weeks for the U.N.P. A neutral listener rose from the audience and said at the end of the meeting: "I can tell Dr. de Silva one thing—Mr. de Alwis speaks more cultured and decent Sinhalese than you (Dr. Colvin) will ever speak.

The local U.N.P. Branch, one hear, wishes to pass a vote of thanks to Dr. Colvin for the good he has done Mr. de Alwis.

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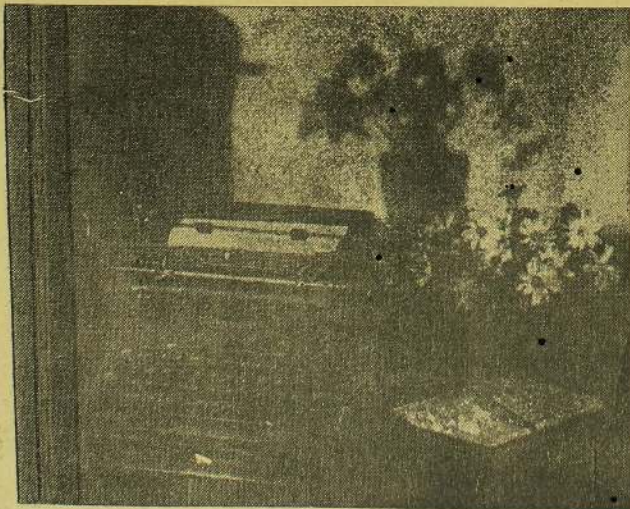
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Leftists Trowned in Varsity
Elections, Resounding Victory:
for the Right

(By Our University Correspondent)

THE accuracy of the statements I made in a previous article in the U.N.P. Journal about the goings-on of Leftist candidates in the University Union Election campaign not only wrecked their schemes to pull the wool over the eyes of the students but very effectively contributed to their rout.

One of the key elections was that for the post of Editor. Here the Left and Right met in a head-on clash and the Right won by a sweeping majority of 751 votes. This is the highest majority ever polled in the history of the Varsity Union.

The political views of the successful candidates were extremely clear. The Leftists carried out a campaign of vilification including such cheap insults as "stooge of American Imperialism," shouted bitterly when the victory was announced.

The Vice-President also dealt a body-blow at the pseudo-Marxists by announcing: "I am not a Trotskyist. I have nothing to do with them."

And so, as I had predicted, the

undergraduates had refused to be deceived any longer by so-called "Socialist" office-bearers who merely act according to "instructions" from the outside headquarters of other political parties which used the Union Society for their own purposes.

The undergraduates have overcome the old intellectual inferiority complex that used to reign in Thurstan Road—that if one's political guru was not a Marxist one was of poor mental calibre!

My analysis was proved correct when the so-called independent "Muni" was supported openly on election day by all the prominent Trotskyites who are now going about very crestfallen. The Trotskyist 'Nayakaya' was dethroned on election eve and with other stooges he has retired to the obscurity from whence he emerged.

The undergrads have exposed the deceit and trickery behind Leftist politics. The car that was definitely for election purposes is on the second-hand car market. Some of the candidates themselves now know how they were to be used. The undergrads have taught a noteworthy political lesson which the rest of the country may learn with profit.

Moratuwa Youth Leaguers

THE Youth League of the U.N.P. formed at Moratuwa due to the zeal and enthusiasm of Mr. Herbert A. J. Wijesekera and his friends has started its campaign of activities.

A propaganda meeting of the U.N.P. was held at Dampe, Piliyandala, on Sunday, the 17th February, 1952, at 4.30 p.m., under the auspices of the U.N.P. Youth League, Moratuwa. Mr. H. E. P. de Mel, the President of the Youth League, was in the chair.

The President, addressing the large gathering explaining the object of the meeting said that the U.N.P. was the only party in Ceylon that was in harmony with the common "ideals of free man." He further stated that the Government of today was a people's government because it was chosen by the people themselves. He discussed the question of the doubt that crept into the minds of people—the question of what the government has done for them. He said that we should not think in terms of individuals, but that we should consider the country as one single entity. The progress in the Island in all spheres of life, he said, was indeed a tribute to the vision and sound judgment of the government.

He explained the danger that the people were subject to at the hands of the Communists and other left-

ist factions. He exploded the absurdity of the statement that all the wealth of the rich should be divided among the less fortunate. He said that if there was to be progress, there should be competition and free enterprise. In this little Island of ours, there is all the scope of individual needs for his advancement if only one took the opportunity, he said.

Mr. Lucian Silva, in addressing the gathering, warned the people of the danger of listening to the ravings of the leftists who were only trying to enslave the people of this country. He boldly asserted that he would be a Pandankaraya of the saviours of Lanka rather than be a slave to the greedy monster of human rights—Communism.

Mr. G. O. C. Cooray and Mr. P. W. Fernando also spoke.

The President at the end of the meeting requested those present to enrol themselves as members of the U.N.P., if they so desired. A large number was then enrolled as members.

The President also thanked Mr. P. Eddie Perera for placing his garden at the disposal of the Youth Leaguers for the meeting, and Mr. Solomon Caldera for all the assistance he had given to organise the meeting. The meeting terminated at 6 p.m.

Education Minister Replies to
Dr. Wyeth

(Continued from page 1)

of them forming the principal language and the other an auxiliary one, English however will continue to occupy an important place in the schools and university, even after the change-over."

DISSENSIONS AND CONTROVER-
SIES STILLED

Not the least satisfactory feature of the Act is that it has obtained general approval with the result that the "acrimonious controversies and dissensions that characterized the Kannangara epoch have been stilled and a period of calm and tranquillity so essential for true educational progress has now set in." Under the Act which is the culmination of a series of attempts at educational reform, which began with the introduction of the Donoughmore Constitution when for the first time the people were given a voice in the management of their own affairs, the Colonial regime ceased to function and the people were enabled to influence the policy

of the Government. The Special Committee on Education appointed in 1940 on the initiative of Mr. Kannangara, the then Minister of Education, presented a report which revealed in unmistakable terms the sins of omission and commission perpetrated during the pre-Donoughmore period. A storm of protests arose and showers of criticism followed the publication. Eventually a White Paper of 1950 cleared the "welter of uncertainty, bitterness and frustration" with a commendable spirit of compromise and with admirable lucidity, gave a clear idea of the intentions of the Government.

GOVERNMENT'S PROGRESSIVE
POLICY

The Education (Amendment) Act of 1951 embodying the White Paper proposals bears witness to the determination of the Government to grapple successfully with a fundamentally important problem "to see that the new scheme, having been

(Continued on page 7)

Heirlooms of History—22

Nagadipa-Ancient Pilgrim Shrine

ACCORDING to the ancient authors of Ceylon, there were in this island in 583 B.C., three abodes of the Nagas, who were neither human beings nor cobras, but a class of demi-gods who possessed the power of assuming any form at will. There were three sections of them, one living in Vadunnagala or Kanvaturan, another at the bottom of the Kelani River, and the third under the sea at Maninga Divayina alias Nagadipa, an ancient place of pilgrimage. According to Hindu writers these Nagas had a human face with tail of a serpent and the expanded neck of the cobra-de-cappilo and tenanted Patale, the last of the seven regions under the earth. According to Barnett's Sinhalese folk-lore from ballad sources, "Nagas are a race of semi-divine beings with beautiful human faces and bodies of cobras who dwell in the subterranean water called Patale, and appear in many legends. They are invoked in Pirittuva."

THE REAL ORIGIN OF NAGADIPA

The real origin of the name Nagadipa is explained in the story entitled Nagavattu or Nagavasthu given in the Rasavahini (a Pali work of the 13th century, containing certain stories relating to events in India and Ceylon. It was based on an older work which was in Sinhalese and the stories were originally related by Rahat monks) and in the Saddharmalanakara (a voluminous work in Sinhalese embodying the Rasavahini stories after it). Long ago, probably about the beginning of the Christian era, sixty Buddhist monks who were on a tour of pilgrimage to holy places and who had already visited Sri Pada (Adam's Peak), and Kelaniya, visited the Dagoba in Nagadipa, built on the place where the Rajayatana tree which was brought over by God Samadhi Sumana from India when he accompanied Buddha Gautama on his second visit to Ceylon in 583 B.C. was planted. On the morning after their arrival the monks entered the village to beg their morning meal as is usual in the case of Buddhist monks. But they got nothing and so went on to the next village. Then a poor woman named Naga, who was carrying a pot to bring water, saw them standing at the entrance to the village. Sus-

pecting they had had no breakfast and making due obeisance inquired from them if they had received any food. Their empty alms bowls were still in their hands and this might have been the cause of her suspicion.

MEAL PROVIDED

In the indirect and wild language of good monks they replied: "This is still forenoon." A Buddhist monk is permitted to take any solid food only between dawn and 12 noon. She understood the reply and having begged them to stay for a while until she brought them food and leaving her pot in their charge (this was probably to prevent the monks from going away) she ran to her master, whom she was going to serve, during the day in payment of a debt of 60 Kahavanas which she had borrowed from him and earnestly begged and obtained a further sum of 60 Kahavanas, giving a written promise to liquidate it by working during the night. Then she ran with the money and obtained food from sixty houses giving to each house a Kahavanu and then brought and offered the same to the monks, stating her circumstances and begging them to accept her poor alms. The monks who were much surprised at her piety, accepted the food and retired to a place called Midellawana, near Mahanagavila and there ate it, after having first attained the Rahat state of sanctity in order to render her act most effectual.

RECOGNITION OF MERIT

The news of this exceptional conduct of a woman who represented herself to the monks as "the poorest woman in the world," got abroad and at last reached the ears of the King. He was so much pleased with her that he sent for her and her creditor and having paid off the debt granted her Nagadipa by pouring gift water. (It was the ancient custom for the donor to pour water into the right hand of the donee, when an important gift is bestowed.) At the present-day water is poured from one vessel into another, in the presence of Buddhist monks, when one desires to foster merits of a religious act on his or her deceased relatives. Thenceforth this island became known as Nagadipa which literally means woman Naga's island. Mahanagavila refers to the modern Periyannagavila in Palle

Pattu of the Demala Hath Pattu in the Puttalam District which is near Karadivu.

IDENTIFIED WITH JAFFNA

Nagadipa referred to by Sinhalese chroniclers is identical with the Jaffna Peninsula. It was known as Nagadipa as it was populated by the tribe of Nagas and known by the beautiful name of Manipallavam, to the Buddhists of South India. As Jambukola in Nagadipa was the northern port of call of the island of Ceylon in ancient times and as Nagadipa was an important centre of pilgrimage to the Buddhist settlers from India and South Ceylon, no doubt they crowded into the country and the Nagas either by subjugation or by absorption became extinct. While the Tamils and the Sinhalese lived side by side in peace and harmony for several centuries, as is evident from the names of villages and lands still found on the peninsula such as Valikaman (Welligama), Chunnagam (Hunugama), Mallakam (Malgama), Uraturai

By B. R. J. O.

(Urutota) etc., Unless the Tamils and Sinhalese lived side by side at the same time—at one time under the yoke of Tamil kings and at no other under that of the Sinhalese kings—their names would not have survived at all. That the Nagas were absorbed into the later settlers of North Ceylon is evidenced by the presence of such names as Nagar, Naganma, Nagi, Nagamani, Nagamuttu, Nagalingam, Nagendran and by the worship of Nagathambiran and Nagammal.

NO COMMUNAL TENSION THEN

The recent pronouncement made by the Federal Party, a fraction of the Tamils in the North persisting in their demand for a Tamil State indicates embittered feelings, a marked contrast to the state of affairs, centuries ago when Tamils and Sinhalese lived in peace and harmony. Though it may disappoint those who are wedded to notions of race purity, the fact seems to be that the Tamils of the north absorbed the Nagas and the Sinhalese population whom they subdued just as the Sinhalese absorbed the Yakkas, the Nagas and the Tamil elements, they found in their midst. The Sinhalese of today who are alleged to be mass colonizing the Tamil territories may well take pride in the reflection that the Sinhalese had contributed to the evolution of the enterprising race of the Jaffnese!

CONNECTION WITH NORTH CEYLON

That the Nagas were elbowed out can be seen from the fact that a village by the name of Nagakovil is in the extreme east and an island by the name of Nayinativu is on the extreme west. In the Nampota the name is recorded as Nagativu. But it has lost that name and is now called Nayinativu as a Brahmin called Nayinapattar settled at the place and rebuilt the temple that was in ruins at the time of his arrival. North Ceylon connection with Gautama Buddha dates back to a period anterior to the Vijayan settlement, for it was at Nagadipa that the Buddha preached his sermon on reconciliation during his second visit to Lanka (Mahavamsa). There was an important harbour or Jambukola connected by a trunk road to Anuradhapura, the capital. The distance may be calculated from the fact that a religious procession starting from the port was fourteen days on the road before it reached the capital. The religious associations of this island are probably much earlier than the date of the Buddhist. The alleged snake worship was a source of irritation to the Portuguese and the Dutch during their temporary occupation of the Kingdom of Jaffna. Today it is the scene of a most important pilgrimage in the Northern Province. Jambukola, the port, was probably what is now known as Jambuturai or Sambeturai, three miles west of Keerimalai (the site of the

(Continued on page 10)

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THE PROGRESS OF THE CO-OPERATIVE MOVEMENT

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Ceylon history furnishes abundant proof of the strength of co-operation as an ideal life in the ancient village community was lived in an atmosphere of mutual help and co-operation. Fields were cultivated for centuries on the co-operative principle. Thus the rapid growth of the movement in recent years with some official stimulus may well be explained by a receptivity nurtured on ancient traditions.

Ceylon inaugurated the movement officially in 1913 with the Director

of Agriculture functioning also as the Registrar of Co-operative Societies, and by 1930 a separate Department had been established with its own Registrar and divisional field staff.

Since then it has been a story of rapid expansion in many directions.

At this juncture special mention should be made of the growth of co-operative movement in Jaffna. Some of the purest forms of co-operation are to be found there, and in almost all lines of activity Jaffna may be said to have played a pioneer role. The co-operative in-

stitutions are in themselves adequate advertisement for the movement, and she is deservedly regarded as the "Denmark of Ceylon."

Credit Societies: The great merit of these credit societies is that it enables even the penniless poor by pledging mere personal integrity and industry to start from nothing and build up a modest possession of a few thousand rupees in the course of years. There are thousands today who own a modest homesteads or the tools of their craft, thanks solely to the co-operative movement.

Consumer Societies: The next great advance in Ceylon came in with the stores drive at the height of war emergency in 1942. Experience showed that this was the only satisfactory solution to the problem of equitable distribution of scarce goods, particularly food-stuffs, and the public rallied with great enthusiasm. Apart from equitable food distribution the co-operative store was also the surest guarantee of the controlled price.

Special Types: In recent years spectacular progress has been made with special types of Societies. They are the score of desiccated coconut and oil mill societies. Agricultural production and sale societies come in next.

Lastly, no other movement or activity in Ceylon has unified the people and brought all classes and creeds together in the same way. Almost the only bill that passed both Houses without a division these last two years is the recent one to amend the old co-operative ordinance. Thus co-operative activity holds the key, with both productions and distribution aspects to the economic re-generation of the peasantry.

H. N. GUNATILAKA.

Member U. N. P. Youth League,
Galle branch and main League.

COMPARISON BETWEEN TOTALITARIAN STATE AND DEMOCRATIC STATE

The Democratic State in this sense is an association got up for the development of the individual. Being it a voluntary association and the creation of the people, the State is under the control and subject to criticism. The State however, is empowered, interferes with the individual in so far only as it is necessary for the good of their entire community.

On the other hand, a Totalitarian State is not considered as an association. It is looked upon as a mystic creation, interior to and beyond the control of the people. As such it is proposed to possess the following of shaping the lines of the individual according to the objects of the States. For this purpose it can interfere with and control private and public activities of the people. In other words the individuality has a subordinate.

In making the State powerful it makes many dishonest means and by impressing the importance of everything that is material. As moral principles were not valued, the citizens has to surrender his thoughts and will in total obedience to the State which controls the life of every individual from the cradle to the grave. Thus the Totalitarian State the individual has to be what the State decides him to be. The child is also trained as the State's wants it to be trained. After work clubs and associations controlled by the State called him up "Work through joy." "Strength through Joy" associations are pleasant names given because the State controls the leisure hours. Thus a man's life is not his but belongs to the State. So that the Government controls every aspect of the lives of the people.

When we compare these two forms of government we could frankly admit that Democratic Government is superior than a Totalitarian State.

M. R. RUPESINGHE.

(Member of the All-Ceylon
U.N.P. Youth League).

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Revival of Sinhalese Drama

Vessantara to be Staged

THE Nurthi Kala Mandalaya, an association which came into being two years ago, for the purpose of bringing about the revival of Sinhalese dramatic art, and succeeded in staging "Siri Sangabo" at the Tower Hall, creating a most favourable impression, will be producing this month another classic play "Vessantara," also by Mr. John de Silva, Ceylon's greatest dramatist and playwright. Among the prime movers in this enterprise are several Cabinet Ministers, Members of Parliament and a number of Government and Mercantile employees. Encouraged by the success which attended their first attempt, the Mandalaya is determined to resuscitate the traditional art and bring it to its pristine position as one of the most potent media of educating the people. The production is sponsored by Major T. F. Jayawardene M. P. The selection of plays produced three or four decades ago by Mr. John de Silva is admirable, and of the venue—the Tower Hall—is excellent. The play to be staged this year is the dramatised version of a Jataka story of one of former births of Buddha.

Mr. J. D. A. Perera, the producer, has re-edited the original play so well that it is shorn of much irrelevant and mirth-provoking accessories which may have appealed to the "gods" in the gallery of long ago, leaving the main theme untouched and undisturbed by modern innovations. In this form the play grips the imagination of the audience. All lovers of Sinhalese drama will once more have the opportunity and good fortune of being entertained and edified by witnessing the production of one of the outstanding plays of the entire repertoire left behind by Ceylon's greatest dramatist.

THE JATAKA STORY

The story is from the stories of the Five Hundred and Fifty former

births of the Buddha. It is the narrative of a Prince devoted to giving of gifts, who falls into disrepute through giving a magical elephant to Brahmins. He is banished with his family into the forest where he gives away everything he has left, including his two children. Ultimately the children are set free and all ends well. How he received his name Vessantara is given in the following Pali stanza which, translated runs thus:—

My name not from the mother's side nor from the father's side came,

As I was born in Vessa Street, Vessantara is my name.

C-PLAN EXHIBITION FEATURE

The staging of this play and "Siri Sangabo" was to have been a feature of the entertainments provided by the Colombo Plan Exhibition in order to entertain the Royal visitors and representatives of the participating countries with typical Sinhalese historical plays and the traditions of art and culture of the country which still survive—plays abounding in scenes of Ceylon's ancient splendour, which inspire patriotism and religious ardour. However disappointing the absence of the anticipated Royal patronage may be, the enthusiasm of the promoters has not in any way diminished, and the attraction at the Tower Hall will be no less. The Nurthi Kala Mandalaya will serve another "hit" in achieving their aim, namely the revival of Sinhalese drama and the rousing of emotional feelings, symbolic of a real awakening among the people to a sense of appreciation of the determined efforts of a band of youths who form the Mandalaya. The screen which is in the able hands of Mr. J. D. A. Perera, the producer, will be typically in keeping with the Jataka nature of the production.

SENEX.

BACK STAGE AT 'BLACKBIRDS' SHOW

"If all folks were like your people the world would be a much better place to live in," said Cynthia Byron when I went back stage to meet the Harlem Blackbirds. I am certain she said that in all sincerity, and the sad-sweet nostalgic yearning of her voice still rings in my ears. Her partner in the dance-number said so too. He liked the friendliness of the people, the climate and the cleanliness of Ceylon. Marie Bryant, queen of the Harlem show, said, "California is a bit too foggy for me. I like Ceylon." Manhattan Paul, the producer, has come to like our country so much that he already has ideas of lecturing on Ceylon when he gets back to the States. He had his say and it was brief: "Oh, you guys are just wonderful!"

This is the first trip of the Blackbirds Eastwards, and it looks as if we can pat ourselves on our backs for having created a very good impression. I met practically everyone of the Blackbirds (that includes the black beauties) except Lockjaw Jackson. High and low I searched for him, but I guess he was resting in some odd secret corner after having sweated through his exacting and incredible feats. If you are looking for a guy with muscles in his teeth, Lockjaw Jackson is your man, reader.

I first ran into the Velvetters. This happy foursome, together for the last eleven years, now make regular stage and T.V. appearances in America. They have done a number of popular records. I covered the waterfront (Decca) is one of them. Herman Robinson

(alto and guitar), Olli Parham (baser), Danny Jones (tenor) and Rocky Montroy (baritone) make up the sum total of the Velvetters.

With lively Cynthia Baron and Bert Joseph I had a long chat. Cynthia has been tap-tapping since she was so high, but it was only when she was sweet sixteen that she managed to break out as a professional entertainer. These two have been together for the past year and a half. They have appeared in C.B.S. television programmes and once they performed under Caballoway and in a well-known club called Small's Paradise. Bert was inspired by Duke Ellington, and after having gone to New York with that famous "hot" pianist, he put in years of arduous training before coming into the limelight at Harlem-on-the-Hudson on New Year's eve in 1939.

I next introduced myself to Marie Bryant, the queen of the show, and truly a female dynamo, with a flashing tooth-paste and smile to boot! She's been singing and dancing since she was 14 and has appeared in the movies, Ziegfeld Follies and On The Town (Gene Kelly-Vera Ellen musical, remember) in which Marie Bryant appeared in a cabaret item. Her recent film They Live by Night stars Cathy O'Donnell and Folly Granger.

Marie Bryant holds a unique position in Hollywood as the only coloured dance-tutor. Ava Gardner, Betty Grable and Vera Ellen are some of the leading ladies she coached.

I found Manhattan Paul very friendly. Built like an American football player, this guy has personality—and enough to spare at

that. He took to show business early when he won a dance-contest. The show he brings to Ceylon is a perfectly balanced piece of entertainment—including a version of the can-can, a Latin, American number.

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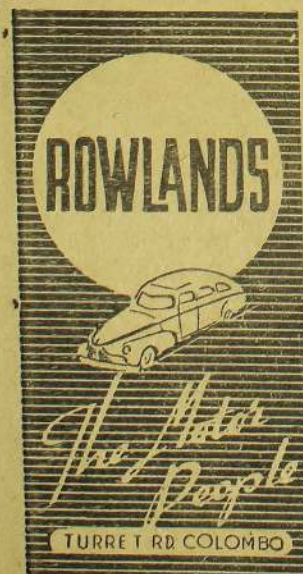
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The White Plague

LORD SOULBURY referring to Donald Barlow's report on the heavy incidence of tuberculosis in Ceylon emphasised the need for actively fighting against this menace to health and vitality of the people. Just as in fighting malaria, the stagnant pools and drains must be cleaned so must the slums be cleaned in fighting tuberculosis. There must be an end to slums and to the mal-nutrition consequent on poverty.

According to Dr. Barlow's estimate there are at least 100,000 known cases of tuberculosis in the Island, and that there may be a further 100,000 unknown and unreported cases. This means that 1 out of 30 of the population has tuberculosis. It, therefore, appears that if the problem is not tackled now and immediately it will not be just a major problem in ten years but the only problem. The prospect is a fearful one. Ceylon need not wait for the atom bomb for a total extermination of the population.

Tuberculosis is a disease of great social and economic importance, because it maims and kills many people in early life. The prevention of tuberculosis involves education. "After bread" said Danton "education is the first need of the people." The safety of the people is the highest object of law: *Salus populi suprema lex.*

The battle for health cannot be won by doctors alone. This strenuous fight against the greatest menace to the people's health must be fought and won by the people themselves in co-operation with those in charge of the maintenance of the health of the people.

This constitutes primarily and constantly, protection against dirt, disease and malnutrition. Complete education must include instruction in the principles of public health and of the prevention of disease.

Rest, and fresh air are essential pre-requisites of a cure. But in Ceylon the people, the poverty stricken slum-dwellers are unable to give themselves these amenities. The hospitals are over-crowded and understaffed as was mentioned by Dr. Barlow, who compared the conditions in our T.B. hospitals to Belsen. He made the forthright statement at the Annual General Meeting of the C.N.A.P.T.

WHAT THE STATE IMPLIES

By Stanley Weerasinghe

IN political science the term state has definiteness and precision. It implies the material elements of territory and population and the formal elements of organisation and unity.

When we examine the states of this present world we find that they always present the portrayal of a large number of men obeying a small number of men within a definite territory. This small body of men can use all the force that is necessary to enforce their power or authority. Every state in short is a territorial society divided into government and subjects. The government being that body of persons within the state rest. They entitled to use force to see that these imperatives or commands or laws are obeyed.

The state is thus a society of individuals submitted if necessary, by compulsion to a certain way of life. The rules which settle its character are the laws of the state and is more popularly known as the constitution.

The character of the modern State is the consequence of the history through which it has passed and it would be unintelligible save in the light of that history. The power of the state used to achieve certain ends, and its rules are, in their substance, altered to secure the ends deemed good at some particular time by those in possession of the legal right to operate its powers.

The state has secured its primacy over all other associations because it offered prospects of ordered peace such as no other body could pretend to secure. The state has emerged as the one association capable of laying down legal imperative which the mass of men would respect.

The state has to satisfy the effective demands that are made

upon its subjects desires, for instance, security for their person and property. The legal imperatives of a state are then directed to satisfying that desire. Its subjects wish to worship God in their own way, without the imposition of prohibitions upon any particular form of religious belief. If the demand cannot be gainsaid the state makes religious toleration one of its legal imperatives. The State, as it operates, does not deliberately seek general justice or general utility, but the interest, in the largest sense, of the dominant class in society.

The state as a system of legal imperatives is a temporary parallelism of forces the character of which shifts as the forces alter, which determine its monetary position. Its laws are valid only in the sense that, at some given moment, they can in fact be imposed. Once they are urged as valid on grounds other than the facts of their ultimate source, we move beyond the sphere of laws into realms where other factors obtain.

The state is a way of regulating human conduct. It is a legal order the norm of which binds the behaviour of men in one way rather than in another way. Its action is ultimately one imperative action which none of its citizens is legally entitled to escape.

The State presides over a vast welter of interests, personal and corporate competing and co-operating. Its claim to allegiance must obviously to build upon its powers to make the response to social demand maximal in character.

We give our allegiance to the state always upon the condition that its end, as a state, satisfies the end we set before ourselves. The state maintains its rules not for the sake of the rules but for what they do to individuals.

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Mediocrity Is Sometimes Better Than Genius

Says Eardley Gunsekera

AT a time when the entire world is simmering in political turbulence, it is appropriate that we should remember that the tussle is between Democracy and Communism. It is not merely a battle between the two ideals in name but more so a battle in their respective beliefs. The world is impregnated with the thought of these two creeds. Some may argue that there are other forces which deserve our consideration, while accepting this fact we must not forget that Democracy and Communism are the two major forces. So that we either sink into the abyss of Communism or survive in a democratic world. It is our option to choose between these two beliefs and this option is moulded and directed by our knowledge of them. I do not propose, however, to give a detailed account of them, but at least a general survey of these two creeds cannot escape our memories.

Communism is a class struggle whereby it is sought to establish a dictatorship of the proletariat. This is not all. It believes that all solutions are for the common good. It must be admitted that in theory some Communist conceptions as Marx put them down are commendable but what must be deplored is that in theory they are unworkable. The reason for this I shall presently set out. Moreover with the passage of time the doctrine has undergone so much change that it is beyond recognition. Marx, by now may be raving in his grave! What really has happened to Marx's original convictions is that it has been transformed into a modus operandi of implementing the interests of a clique. The fate of a people lie in the hands of a few who expect all people to endure silently their despotic rule.

Democracy on the other hand is a system of government by which everyone has the opportunity of ventilating their personal opinions. It realises the world is something heterogeneous, something having a diversity of complexion. The individual and the sanctity of personality is nourished. Furthermore it feels that the world must be politically fed in an universally acceptable method. In doing so it avoids the conversion of the world into a sordid mass where everything is built on one general plan. For all practical purposes therefore let us assume that it is a government of the people, by the people and for the people though no system of government can be built on a system of prepositions. Democracy is more than that.

If this definition is accepted and the idea of the heterogeneity of the world is accepted, there is no difficulty in realising that there are more individuals of the common clay than those possessing exemplary qualities of mind and body. It is here that the principle of mediocrity and genius comes into operation. A peep into the street, the bus, train, hotel and all over we see individuals

engaged in the ordinary duties of everyday life. It is they who form a government in a democracy. A variety of activities ranging from street sweeping to high grade specialised intellectual work is involved. For a people involved in work ranging between these two limits a democracy aims at solving their difficulties. Thus we invariably come to the conclusion that a large percentage of these individuals do not possess an unique and uncommon approach to the problems of life.

It would then be appreciated more to have in our legislatures individuals who are mediocre. It means that those responsible for guiding the destinies of the people need not have the rare characteristics of a genius. What is required is an ability to understand the difficulties of the common man, to understand his taste and above all his nature. Having found such a person then, the solutions to these problems would be more effective than those of a genius. Democratic legislatures must be so composed as to be a replica of the people it represents. By people it is not meant individuals whose qualities are par excellence. If we succeed in having in our legislatures representatives with a practical sagacity and a faculty of judgment and compromise than we would have achieved much. In a Democracy these are more valuable than educational qualifications and superior intellectual attainments.

To be a genius is a very laudable thing and many of us wish we had the brilliance and acumen of a genius, but to let them "invade" our legislatures might result in the deprivation of the essence and efficacy from Democracy. The difficulty of a genius is that he is not able to come down to the level of the ordinary man and cater for his needs. Instead he views all matters from a pedestal of lofty eminence and his ideas and his decisions are beyond the comprehension and political digestibility of the average man. He is able only to move in a sort of ethereal atmosphere a little above or far above the approach of ordinary people. Their contributions in many instances have been unique and brilliant and they will continue to do so. In a democracy it will not be of much value for we may be confronted with much difficulty if all the representatives in democratic legislatures were geniuses. The average man requires the legislature to understand him and feed him on a political menu he is accustomed and rather not on a diet that is indeed food but to him unpalatable.

This does not mean that the portals of our legislatures should be barred to a genius. On the contrary much will be lost if this were to be done. Democracy will be deprived of a source of unimpeachable thought if such a situation arises. A Democracy has much to gain from the services of a genius but an influx of them in democratic legislatures may turn out to be an impediment to progress. It is impossible to fix the proportions of mediocrities and geni, but the only fact that could be safely assumed is that though a mediocrity is better than a genius mediocre thought and action must always be tempered with that of the genius.

EDUCATION MINISTER REPLIES TO DR. WYETH

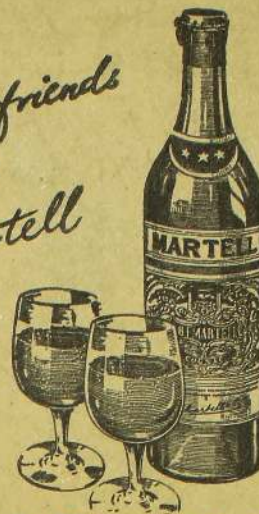
(Continued from page 2)

launched in an atmosphere of goodwill, is implemented as early as sound planning and the finances of the country will allow." Ever since independence, the Government has been following a progressive policy as is indicated by the increasing amounts annually spent on education. In 1931 the Education Bill cost the country a sum of Rs. 14,000,000. In 1945 the amount was Rs. 34,000,000 and in 1951 the bill rose to a sum of Rs. 140,000,000 from

current revenue in addition to Rs. 24,000,000 from Loan Fund expenditure. Though much yet remains to be done, real progress is evident in many directions. The latest figures of school attendance show that 85 per cent. of the children of Ceylon are attending schools, several hundred schools have been opened and hundreds more to follow which is a record for any South-East Asian country. This is certainly no mean achievement.

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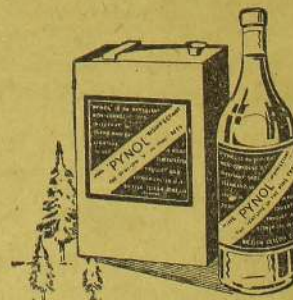
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NORTH-CHINA'S REVOLUTIONARY UNIVERSITY

By Quintus Delilkhan

ACCORDING to the story told of Edward Hunter by the Chinese student Chi, there can be no doubt that the education for Communism is much more discriminately intensive, than the education for democracy which students receive in countries which have a respect for individual freedom. The mere reading of the process of constraining minds creates a sense of hopeless oppression. One can therefore imagine what it must be to be forced to go through the whole miserable process of becoming communist-minded from merely becoming patriotic. The new batch of students who came to the North China People's Revolutionary University, of which Chi was one, was greeted with a preliminary warmth. The students were told that they would receive a better education here than anywhere else, because the Communist Party itself was running the show. At first things looked bright. Very quickly food itself was reduced to two meals a day. It was not food for the body that was needed but food for the mind which was to be made communist-red. In democratic countries communists place the highest emphasis upon democratic governments satisfying the needs of the body. This is the rule for the democracies in which people are to be taught discontent. It is the same rule that is being ignored under communism.

The dominating purpose of the process of education was to be ideological reform. Other groups of students had other objectives, but it must be presumed that they had already fallen in with the views of their communist masters, and their reform was not necessary. Even in the study groups, some party members were present to watch proceedings. Nothing appears to have been left to chance. Communism demands a careful and total indoctrination. The students had their studies to do, but their minds were also being studied. One can imagine the atmosphere of strain in such circumstances. There cannot but be an element of suspicion everywhere. One dare not think aloud if one disagrees. The constant watching must be as wearying to the watcher as to the watched. There is antagonism here to all ideas of liberal study. There can be no disinterested love of learning for its own sake. Everything is subordinated to one common need. That need is to serve the State by surrendering everything that can release the human personality for free development.

The working conditions were strenuous. There were about twenty students in a room. They had to sleep on the floor. The student was given a stool which he carried about everywhere. He had to mark his name upon it. Each student had to bring his own blanket. To keep him warm in the winter, he was given about five pounds of straw. Apart from these conditions of Spartan privation, it must be remembered that in winter North China is bitterly cold. Just a little coal was allowed in the stove. One could not save from this small stock for worse weather. The absurd notion was entertained by the authorities that this would engender a feeling akin to that which resulted in the creation of private property. There were only two meals a day. These were some vegetables and millet. There was no tea. Only once in two weeks was there a diet of meat

consisting of just two ounces. The students were not allowed the use of money. The mere fact of possessing money was regarded as a sign of unregenerate capitalism. Some of the students who bought eggs were regarded as having bourgeois tendencies. Naturally students fell ill. No adequate medical attention was available. The communists would not, of course, admit that there was needless cruelty in this set-up. Men must be obsessed indeed if they could imagine that capitalism was so insidious a danger that inhuman conditions should be created to keep away an incipient capitalism. Where is the respect for human rights in this state of affairs?

The Principal of the institution was by no means an intellectual. His skill lay in the direction of his being a guerilla leader. There was one professor. This was Ai Tze-chi, a writer and a leading exponent of communist principles and an authority on the subject of communist indoctrination. He lectured only once a week. The subject of one of his lectures was "Labour Creates the World." The lecturer laid down the proposition that we have all an animal origin. He impressed on the students the need for always remembering this fact. Having started from such despicable beginnings, man had to labour hard to assist the advance of labour. They could not be parasites on society. It must have been very depressing to listen to talk of this kind for seven continuous hours. It must be evident that no idealism can be generated under such conditions. It would look as if man had no function but to spread communist doctrine and practice throughout the earth. It would look as if communism gave the gift to men of raising themselves from their first lowly condition, and that in recompense men were to give it their whole life of service.

During this prolonged period of listening and note-taking, there was no interval for food or drink. The whole week had to be occupied in discussion of the lecture. The students had to give evidence of their having listened to and assimilated every important point. Every phrase even had to be clearly understood, if understanding could be obtained from positions that were sometimes even contradictory. It would be certainly hard to arrive at the rational meaning of such a phrase as "existing matter determined thought." A materialist doctrine of this kind cannot be a very invigorating basis of self-sacrifice. If man has had an animal origin, if he feels that matter creates thought, then the philosophy by which his life is guided cannot be in the least degree inspiring. What is the need of making so much sacrifice for a few comforts won by so much toil during a life-time which is brief? Communism does not even attempt to give a rational explanation of the universe. If everything is matter, matter seems to have worked upwards through millions of years to only torment and baffle men with thought, and then let them fall back into the abyss of nothingness when death abolishes thought and life.

One sees at once in this picture a certain lack of human feeling in dealing with human beings. The process of brain-washing appears to be prepared for by a process of body starving. No wonder communists do not want any personal visits to the countries in which such systems of education and of living prevail. The paradise of the communist exists only in the pictures which he circulates in other countries for the purposes of propaganda. It is this constant build-up through false propaganda which is dangerous to democracy. No wonder we are deprived of the opportunity of seeing what communism actually means in practice. What would any honest professors of our University report if he visited this communist university and had to report on the system of education prevailing there?

Rural Library Service at Minneriya

THE UNESCO Project at Minneriya took another step forward by starting a series of rural circulating libraries at various Adult Education Centres in its area.

The sixth of the series was opened at Hinguraka School Adult Centre by Mr. S. V. Srinivasa Rao, Literacy Specialist, in the presence of a very large gathering, on 16. 2. 52.

Mr. K. V. Ariyasena of the UNESCO staff explained the objects and aims of the Fundamental Education Project and made special reference to its Adult Education Schemes and the rural circulating Library service. He thanked the present government for developing the area to such a standard in so short a period.

Mr. A. S. Y. Kulatunge, one of the pioneer colonists and the First Post Master of Hingurakgoda Post Office, recalled the days when the Prime Minister, (Then Minister of Agriculture and Lands) came and spent his valuable time in seeing to the progress, of the Minneriya Scheme, personally and

how he had to sit on logs of wood and take shelter under shady trees, when suddenly he heard wild elephants trumpet.

He also referred to the two questions the Prime Minister used to ask very often, whether and when this Minneriya Scheme shall be a success. He thanked the present Government in general and the Premier in particular, for the marvellous improvements he had been capable in doing in spite of the Criticism of certain politicians. Lastly, Mr. Kulatunga paid a tribute to the excellent organising abilities of Mr. K. V. Ariyasena of the UNESCO staff, although he was transferred to Minneriya only in October 1951. He said the people were, indeed, very lucky in getting him at Minneriya.

Mr. W. S. Dharmawardane, Head Teacher, and Mr. Dissanayake also spoke.

After the meeting the Visual education Programme was conducted.

Industrial Development in Ceylon

IF Ceylon is to raise the living standards of her people she must change from an agricultural to an industrial country. This is the view of Mr. L. H. Banderstam, a consulting chemical engineer, of London, who has addressed the Ceylon Association of Sciences on the Island's future.

Reversal of Ceylon's present economic emphasis is likely to be achieved in three stages, spread throughout several generations. The first is a development of food-grain production and fisheries sufficient to end food scarcity and ensure the social stability necessary for progress. The second is the opening of industries based on agriculture; the third that of industries in which agriculture plays a merely indirect part.

To carry out the first stage of development by stimulating food production, farmers must have a fertiliser factory, and fishermen need adequate supplies of net-making fibre, preservatives and refrigeration equipment. As far as agricultural industries are concerned, Ceylon already has, for example, plant for oil extraction. However, the methods employed are wasteful, and not every oil-bearing material has been tried. Rubber-seed, the oil from which commands a satisfactory price and has various uses in the paint industry, is one of several possibilities. Also, no attempt has been made yet by seed-crushers to enhance the value of oils by conversion. To take an instance, 1.2 tons of coconut oil can be turned

at comparatively little expense into one ton of lauryl alcohol, widely used as a detergent and fetching about £400 a ton.

Mineral exploitation offers promise. Salt is readily obtainable in Ceylon, and Government have inaugurated a scheme to manufacture from it caustic soda (indispensable for making soap, paper and other products), hydrogen (for converting coconut oil into fatty alcohol) and chlorine (for making DDT).

Another project with Government approval is the establishment of a steel industry to produce about 10,000 ingot tons annually. This is a particularly good illustration of an industry growing almost literally from the soil. Iron ore and limestone deposits have been proved, and carbon for steel-making is obtainable from coconuts.

Home-produced steel is a sure means of introducing the final stage of development—industries such as hardware manufacture, which are independent of agriculture. Factory development calls for cheap power, and since the Island has no fuel other than wood and peat of varying qualities, the answer seems to lie in hydro-electric schemes, of which Gal Oya is a forerunner.

In Ceylon, as in most other Asian territories today, the question of finance overshadows discussions on development. Certainly, for the time being, the Island will require substantial foreign investment.

(New Commonwealth).

In Memoriam (To King George VI)

'Twas not the sceptred sway, that proved him King,
'Twas not the crown, placed by a nation's might,
They merely symbolise the outward thing,
And help to emulate His gracious right.
He passed this life in singleness of thought
To coin His wishes to a nation's need;
Great and beloved—He died—as he had sought
His life perfected to a noble creed.
Ah!—frail the hand, that trace these trembling lines,
It echoes but the voice, that swells abroad;
Then let thy soul—that's free, go and define.
That boundless love and peace that rests with God.

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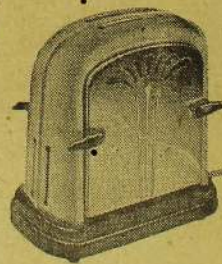
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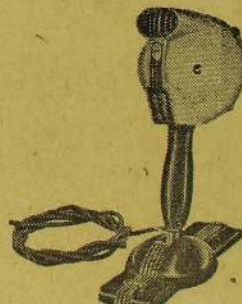
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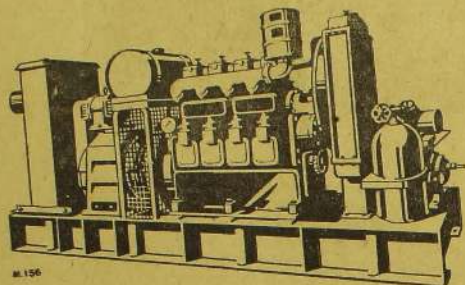
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AN ORIENTAL DANCER'S DILEMMA

By Ayesha Gwen Weerackoon

FOR two hours my lips have been trembling. I don't seem to be able to comprehend anything.

"You had better tell me all," I remember telling him.

"I mean my.....my," he hesitated, and tears streamed down his cheeks as I looked into his face.

"Wamique," I gasped, "what is it—what can it be, tell me—tell me, what is it?"

"Gowrie, I mean I have to tell—you, 'yes,' to tell you something terrible," he hesitated again.

I remained silent. I glanced at a picture hanging on the wall. It did not take long for me to realize that it was a picture of myself in a Manipuri costume, the hair combed back and tied into a knot and rimmed with pearls. Antique jewelry framed the forehead, neck and ears, giving it a traditional appearance. The picture showed me in the pose of an oriental dancer.

Wamique raised his head, tears were still streaming down his face. I began to understand the silence and from the stillness in the room a million answers seemed to come to me.

"I am awfully sorry," I gasped.

"Never mind that, the organizers have fixed up my wife for the part opposite me, as the Kathakali dancer, and we had to sign up the contract together—I couldn't—I cannot, I cannot change it—ah! I feel so miserable, and he sighed deeply.

"Your wife," I cried, "Your wife, I thought you weren't—weren't. I never knew you had a wife."

"Forgive me Gowrie, only forgive me."

"Strange," I sighed, "incredibly strange and tragic for us to be seated here, at this very table, under the same roof, where we practised, danced and rehearsed together."

I thought of the way we had danced together, how I had twisted and perverted love, mixing it with dancing. I couldn't bear to tell

him anything further. I was fully aware that he had loved me, but then—what was I to do? He was in a critical position. I thought very far but nothing seemed to alter my decision of breaking away from his troupe. It wasn't long since I had crept in to dancing which was bound in my blood for the love of Art.

Wamique stirred himself for departure and his footsteps became lighter as he vanished from my sight. I felt a dark cloud of anxiety and dullness creeping into my life and concealing in it.

The hours passed gradually and the day ended somewhat slower than usual. The ringing of a bell indicated that the next morning had approached which put me out of bed. Feebly and reluctantly I dressed myself and had a cup of tea. I reached for the newspaper to have a glance. There was something terrible awaiting me. The front page consisted of a dancer in a very graceful pose and the headlines gave me a shock which made me unconscious and fall down.

"Dancer commits suicide under tragic circumstances."

Heirlooms of History — 22

(Continued from page 3)

fresh water spring by the sea). It is stated in the Mahavamsa that Devanampiya Tissa planted at this spot one of the plants obtained from the original Bo-Tree. He erected also a Vihara at the port in Nagadipa, likewise the Tissamaharama Vihare and the Paccima Vihare in the same time. The ruins of a Vihare and Dagoba at a spot still called by the villagers, Gothumaluwa—a corruption of Bodhimaluwa, are still to be seen within a hundred yards of Jambuturai, Kantarodai where there are still Buddhist remains marks the spot where the Buddha landed and preached the Dharma on his second visit to Ceylon.

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HOW WOMAN WAS CREATED

AN old Sanskrit legend describes how woman came to be created. It is said that God Tvashtri created the world in the beginning. Out of the elements He created the Sun and Moon and Stars, the hills and forests, and finally man. All the solid elements were exhausted in the creation of man. So when the turn came to fashion woman, the God took the roundness of the Moon, the curves of the creepers, the clinging of the tendrils, the trembling of the grass, the slenderness of the reed, the velvet of the flower, the lightness of the leaf, the quick glance of the fawn, the brightness of the sun's rays, the tears of the mist, the inconsistency of the wind, the timidity of the hare, the vanity of the peacock, the softness of down, the hardness of the diamond, the sweet of honey, the cruelty of the tiger, the warmth of the fire, the chill of snow, the chatter of the jay, the cooling of the turtle dove.

All these He combined to make woman. And He gave her to man. And man's days were filled with happiness, for now he had someone to share with him the pleasures of the world. In course of time, however, the man came to God Tvashtri, saying, "Lord, the creature that you have given me makes my life miserable. She chatters incessantly and teases me beyond endurance, never leaving me alone. She requires incessant attention and cries about nothing and is always idle, so I have come to give her back again. I cannot live with her."

So Tvashtri took her back. But eight days later the man came back to God and said, "Lord, my life is lonely since the woman has gone. I remember how she danced with me and how she laughed and filled by

heart with pleasure. I remember how she clung to me, and how sweet and comforting was her presence, when the sun went down, and the darkness surrounded me."

So Tvashtri returned the woman, but a month later the man again importuned him. "My Lord" he said, "I cannot understand it, but I am sure the woman causes me more annoyance than pleasure. I beg you my Lord to take her away again."

"Go your way and do the best you can," Tvashtri answered. "But I can not live with her," the man protested. "Neither," said the God, "can you live without her."

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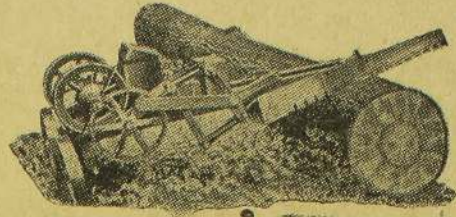
PITIGALA, Saturday

AT a meeting of the Building Committee of the proposed Beruwala Maternity Home and Community Centre foundation stone of which was laid by the Prime Minister, Rt. Hon. D. S. Senanayake, during his recent visit to Beruwala. It was decided to collect Rs. 50,000, the estimated cost to put up the necessary buildings, from residents of Beruwala, and surrounding areas. The land on which this Maternity Home is to situate was donated by Mr. S. M. Abdulla, a philanthropist of Beruwala.

The meeting which was presided over by Mr. M. A. Bakeer Markar, Chairman, Beruwala Urban Council, empowered a Committee consisting of the following to collect donations from the public: Messrs. M. A. Bakeer Markar (Chairman), S. A. M. Mohamed Cassim Hadjar, S. M. Athas, M. S. B. Samad, S. L. M. Shafir Marikar, A. C. M. Mohamed, S. L. M. Shah and M. M. Saheed.

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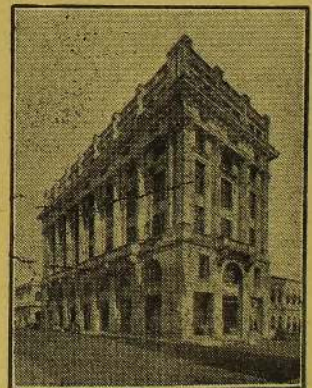
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