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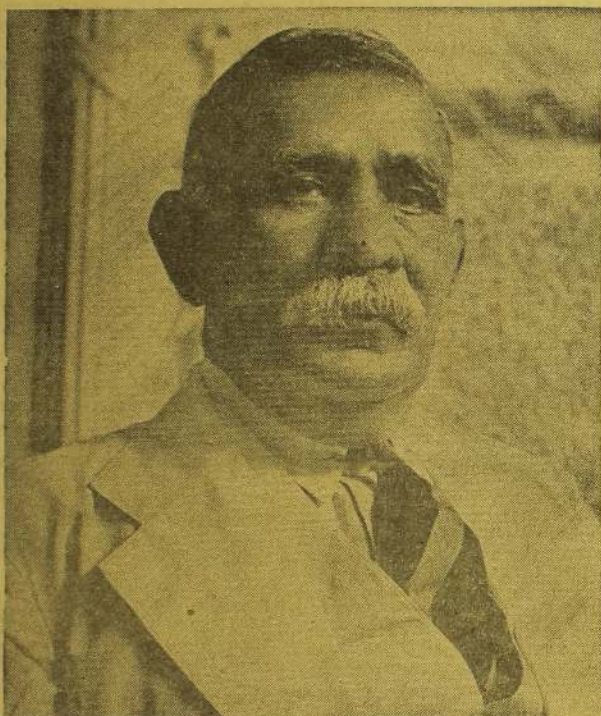
FRIDAY, MARCH 28, 1952

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SIR JOHN KOTELAWALA APPEALS FOR CALM AND SOLIDARITY

"We Must Preserve and Protect the Peace of Our Land: We Must be Just and Fair by Every Race, Creed and Community"



Mr. D. S. Senanayake

OUR leader is dead. It will take us all many months and years to understand the tremendous nature of what has happened. Just now we can do nothing but mourn his death.

We mourn him not merely as our Prime Minister, not only as the man who, more than any other person, made us free, but also as a man who loved us all and in whom we had faith. I do not propose to speak to you about his life; there is hardly a child in our country who does not know of it. It was a simple life of a simple man. I would like to speak of the things he worked for, for we who follow in his footsteps must continue faithful to his ideals. He believed in justice to all. As a Prime Minister he believed in the great ideal that he was not merely the leader of his party and answerable to that party alone, but that he was the custodian of the rights and privileges of all free peoples calling this country their home. In his heart there was affection and goodwill to all, and although he

fought sternly and vigorously for the ideal of free and democratic government he always conducted that fight with statesmanship and vision and forbearance.

Prime Minister's Funeral

THE All-Ceylon U.N.P. Youth League has been allocated a place in the Prime Minister's funeral procession.

All Direct Members and affiliated branches who desire to join the funeral procession to pay their last respects to the late Leader of the Nation, please assemble at the Youth League Headquarters, Kollupitiya, before 12 noon on Saturday, the 29th March, 1952.

All leaguers who can are kindly requested to wear green bush coats with black arm bands.

Badges will be issued to all leaguers who take part in the procession. Individual branches are requested to bring their own banners depicting the name of their association.

K. D. SUMANASINGHE,
 TUDOR WIJESIRIWARDENA,
 Hony. Joint Secretaries.

We faced under him many situations of grave national peril but as long as he was with us we were stout in heart for nothing was so perilous as to make him lose his patience or to make him abandon wisdom for hasty thought or action. He was equal to every situation and his mere presence in the country was the most steadying influence one could wish for.

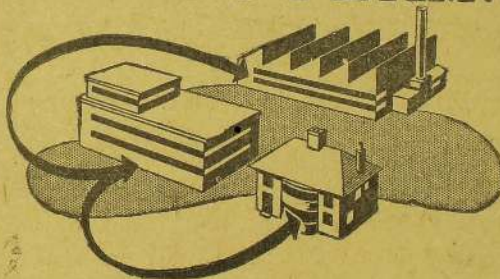
He had an unchanging faith in the destiny of this country. That is why he was able to make of Ceylon an oasis of

(Continued on page 3)



Sir John Kotelawala

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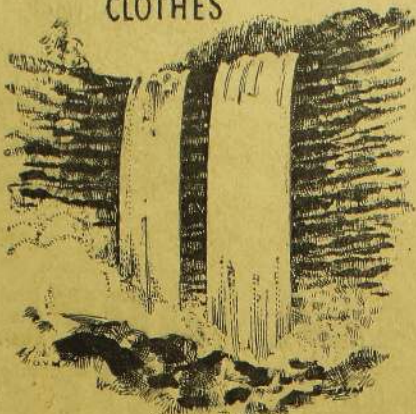
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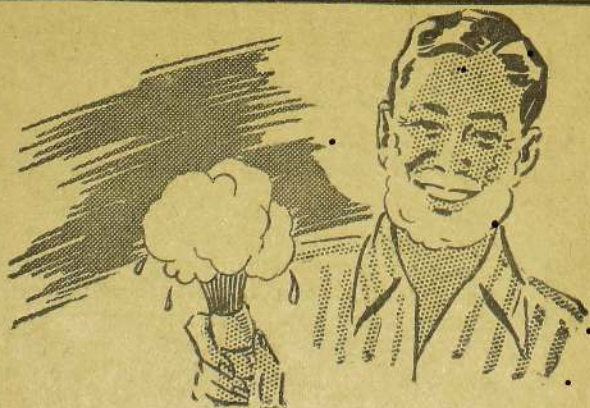
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A Great Defender

By Quintus

IN the death of the Rt. Honourable D. S. Senanayake this country has lost the greatest, the sanest and wisest democrat of the age. It is a loss from which Ceylon would find it hard to recover. He was also a true gentleman, one who could be fair by friend or by foe. There was no smallness either physically or morally in his nature. Every quality he possessed was on a large scale. His character was composite. The virtues of his large heart acted harmoniously to support each other. No other contemporary approached his moral stature. A lover of justice, a genuine-hearted patriot, and a man of simple and piercing vision, of patience and of courage, he has done a service to this country which is immeasurable in its lasting significance. We will not see his like again. The circumstances which moulded him into a figure of granite-like strength were unique. It is impossible to imagine any such combination of circumstances which would arise again to mould another such leader. He was the last of the race of great figures in the public life of the country who had the power to give direction to events which made history and led the mind of the age into ever widening spheres of freedom. When freedom was attained at last, he was acclaimed as its main last builder. No one could claim that he had done more for the country in its most critical years than the first Prime Minister under our new-found freedom.

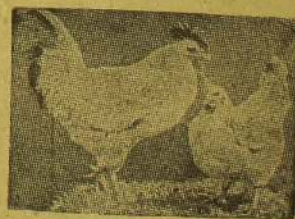
There have been men in our midst who have enjoyed the benefits of a high order of academic culture. But these men seemed to count very little besides Mr. Senanayake. They served their uses, and did a service in their own more limited field of action. These services were by no means negligible. But the leader of men must touch the hearts and not only the minds of all classes. Mr. Senanayake had more than any other man the gift of keeping the common touch. He knew men, he believed in them, and therefore he had the right to use them for the common good. They had confidence in his high sense of patriotism which inevitably placed the interests of the country above every other consideration. Mr. Senanayake had the quality which inspires confidence. The humblest man in this country, the villager living in the most obscure areas, the forgotten and precarious toiler, in the remotest districts had the hope that some day Mr. Senanayake would make the barren places of the Island blossom like the rose for the benefit of all. Every man, uncorrupted by political propaganda of an illiberal and irresponsible texture, was aware that something was being done, and that the motive-power behind the action which would transform the hard condition of living was the work of Mr. Senanayake whom everyone admitted to be moved by a consuming desire to spread happiness, contentment and economic security throughout the country.

Here was the veteran who had stood in the front ranks of every battle for the country's good. Mr. Senanayake was ever a fighter in the good and noble causes which required a manly courage, a persevering vigour and undaunted hope. He did not lead the country on merely spirited adventures under quixotic motives. Being near to the earth as the most passionate devotee of the agricultural interest of the country, loving the humble and toiling peasant as a brother in a strong freemasonry of sympathy, and knowing all the difficulties and the desires of the peasant, Mr. Senanayake determined at a very early period of his political career that one of the main purposes of his life would be to see that the peasantry of this country should be given a fair deal. To this end he laboured with single-minded zeal. The complaint was made by those who did not see the end he had set before himself that he was pouring out

millions on a waste effort which was doomed to defeat. But this was the one field in which Mr. Senanayake could not err. He knew more of it than any other man in this country. He persevered against all criticism. Today thousands are in a position to enjoy the benefits of his courage, his farsightedness and his love of the peasantry of this country. It is a monument to his patriotism that he has given a new hope to the down-trodden peasantry whose lot has been hard for several centuries.

In the political sphere, Mr. Senanayake had no rival as a leader. He easily out-distanced all rivalry. This he achieved by being merely himself. He had no meretricious arts by which to draw public attention to himself. He used no skilled or subtle methods of intrigue to bring himself to power. He did not retain power by yielding to individual prejudice or national passions. He was content to be sincere in a spontaneous and pre-eminent degree. This was the deepest expression of his personality. He was easily the most sincere man of his generation. This sincerity sprang from the genuine love of his fellow-men. He wanted a united Ceylonese people. His abounding commonsense would have revolted at the mere idea of concealed or overt partialities to any one community at the expense of others. On many occasions, when he could have plausibly gone with the popular tide, the Prime Minister has risked much personally in order that a rule of justice to the minorities might be strictly enforced. It is only a man with a rigorous sense of justice who could take up such attitudes consistently. He has given every proof that he has always acted from principle and not from any desire of popularity at any price. No man sought popularity less than Mr. Senanayake. Even those who opposed him could not say that he set before himself any such purpose. He would have scorned to adopt so debasing a standard of conduct. Mr. Senanayake, like any statesman, could make an error of judgment on some matters of little moment. On the major issues, the cleanness of his disinterested patriotic sentiment made him always magnificently right.

Mr. Senanayake has demonstrated that the moral virtues which make up a sound and shining character are more important than intellectual qualities distracted by the prejudices and ambitions of a narrow heart. He could claim that his book of instruction, from which he was continually learning, was the world of universal experience, through his contact with living men, and this is the school which teaches, for the statesman, some of the most valuable lessons of wisdom. He



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might have said with Burke on a great occasion, with an application of literalness in this instance: "Gentlemen, I have read the book of life, for some long time, and I have read other books a little". What mattered vitally in Mr. Senanayake's case was that he had read the book of life some long time. He was a quick learner. He could understand human nature better than most men. He was big enough to give all men their due, without feeling that he was taking anything away from his own greatness. He was big enough to give, this trait of selflessness in him had a mighty power to win him the devotion and loyalty of his followers. He had a singular power of not only making, but also keeping his friends. He could act justly by people of a great diversity of nature. It requires humility of a deep and abiding kind to be able to put one's self into the position of obtaining the right attitude towards human nature which is obstinate, difficult and intractable. Mr. Senanayake had a miraculously complete knowledge of men. Whilst he could see through the false defences, he could be at the same time humanely tolerant. This is a rare and unique gift. It is given to few men to understand so liberally, and to govern men firmly understandingly and with such careful and anxious justice.

Mr. Senanayake has been cut off at the very height of his great powers and when his prestige as a statesman, a leader of his people, an invincible patriot has reached a level much above the attainment of men of less character. It is this total weight of character in a states-

men that counts in the long run.

In the life of individuals as well as nations, it is this core or reality that tells. It is an irrevocable reliability that matters. We are moved by the simple and solid virtues and not when we cannot rest secure in a day-to-day dependability. There was an immense warmth in the friendship of Mr. Senanayake which communicated itself to the entire nation. Any one felt he could approach Mr. Senanayake without the formalities of office being conformed to and be listened to as if one had known him for years. His humanity was an honour not only to himself and the nation, but it also restored confidence in human nature. This splendid humane quality is one of the rarest of gifts in men. When it manifests itself it is more valuable than any other quality. Mr. Senanayake was the symbol of the unity of the people of Ceylon. He could justly claim their total allegiance. Every section of the community was safe in his hands.

It is in death that we see how colossal a figure was Mr. Senanayake in the life of this country. His example, as a great lover of liberty, is with us. There can be no doubt that his name and example will be a living, shining inspiration to this generation and to our latest posterity as the Father of the Nation and the architect of our freedom. His life, complete and entire, is an illustration of Vergil's magnificent saying: "The noblest motive is the public good." Therefore, his loss today, is mourned not only by Ceylon but the Commonwealth and the whole democratic world.

Sir John Kotelawala Appeals For Calm and Solidarity

(Continued from page 1)

peace and goodwill among all communities, races and religions and to make of our freedom an instrument with which the happiness and prosperity of our people could be insured.

The peace and stability that we achieved in our island home is a priceless memory of this greatest man of our generation.

We who loved him and today mourn his death can demonstrate that affection in one practical way; that is by doing nothing to destroy that peace and harmony in our country.

We must not imagine that the restful quiet that pervades the land can be maintained without effort or that nothing will disturb its foundations. It has taken years to build and in securing its future our leader wore himself out night and day. He denied himself all rest and quiet even when he should have looked after himself. He did so willingly because he felt that the responsibility that had been placed on his shoulders was so great that a moment's relaxation was not his by right to enjoy.

Our duty, therefore, is to make ourselves worthy of that sacrifice by continuing the good work he began. We must preserve and protect the peace of our land. We must be just and fair by every race and creed and community. We must be sharply aware of the responsibility that is ours by virtue of our existence in a free, democratic country. We must seek out and strengthen every source of friendship and goodwill and overcome those little sources of inter-communal or inter-religious disharmony as may still exist. In short, at every possible moment we must try and do as he would have done if he were alive and with us to guide us in the days to come. To my mind there is no better, no more practical way of preserving his memory or of demonstrating our gratitude to the man who lived and worked and died for us.

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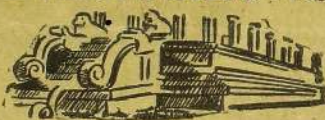
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Heirlooms of History—23

SERUVILA—ANCIENT BUDDHIST SHRINE

SITUATED in the jungles, somewhere between Trincomalee and Batticaloa in the Eastern Province is the ancient Buddhist shrine, Seruwila, which attracts large numbers of pilgrims. The shrine is situated near the right bank of the Mahaveliganga and to the north of the Verugal branch of that river. The shrine with its impressive dagoba which towers skywards can be seen for many miles around as far away as ten to twenty miles. It was constructed by Kakavanna Tissa the viceroy of the Ruhunu-Rata, during the reign of King Dutugemunu. After many centuries of neglect the site was overgrown with jungle. Recently, however, the restoration of their ancient shrine was undertaken by a society of laymen who are interested in its restoration and considerable repairs have been effected and the precincts cleared. In the last few years an excellent motorable road has been constructed to a distance of about five miles leading to the temple from the arterial highway from Trinco to Batticaloa. This has resulted in an unprecedentedly large number of pilgrims visiting the shrine. A broken statue of Kakavanna Tissa stands on the premises. It is said that during the past few years a record crowd of nearly thirty thousand pilgrims visited the shrine from all over Ceylon for the annual August festival.

ONCE A POPULOUS CENTRE

After the commencement of the operations of the Irrigation Department in connection with the Allai Extension Scheme, resulting in the opening of the area which had been practically relegated to the jungles, a concentration of labour and supervising officers has taken place. There is evidence all around the temple premises of ruins of many buildings, streets, etc., which indicate that in the distant past Seruwila must have been a highly populated area and that there had been a great concentration of a prosperous population. As the work of the Allai Scheme progresses, much more evidence may be found of the ancient civilization that flourished there. The improvements thus

effected have attracted the Buddhists from all parts of Ceylon while the development of agriculture and the consequent settlement of colonists on the lands made irrigable and arable within the next decade or so, are bound to result in the restoration of Seruwila to its pristine glory.

RELICS DEPOSITED IN THE SHRINE

According to the chronicles, this shrine was constructed by Kakavanna Tissa to enshrine the forehead relic (Lalata) and a hair of the Buddha. The forehead relic was first brought to Tissa in the reign of Maha Naga who erected a relic house to deposit the same, in the neighbourhood of his palace. The relic remained there till the last years of Kakavanna Tissa who was informed in a dream that it was his duty to fulfil the prophecy that he should enshrine it in a Dagoba at Seruwila, then the capital of a subsidiary king.

Kakavanna Tissa and his queen, Wiharamaha Devi proceeded to the spot in a magnificent procession in order to carry out the prophecy, after first handing over the charge of the Government to his son Dutta Gamini. In order to fix upon the correct position for the structure.

HOW THE SITE WAS FIXED

Certain customary rites were in vogue at the time when a structure of a repository for a sacred relic was declared suitable and proper. In order to carry out the work King Kakavanna Tissa caused two pairs of bulls to be decorated with flowers and allowed to proceed overnight alone in the jungle. They were found together in the morning at a rock which was adopted as the site of the dagoba, after the same results followed a similarly decorated elephant and a horse. The King experienced some difficulty in providing all the bricks for the work, but Sakra, that is God Indra, was good enough to relieve him of this trouble by sending Vissakamma, the general builder and architect of the gods, to make them for him. When the relic-chamber in the upper part of the structure was ready for the relics, the King carried the forehead relic on his head and deposited it

(Continued on page 8)

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NEW INDIGENOUS BOARD CHAIRMAN FETED

ONE of the rare occasions on which a Buddhist Priest is lavishly honoured was witnessed on Sunday when at Beruwala a warm reception was given by the clergy as well as the laymen to Rev. Malewana Gnanissara on the occasion of his being appointed the Chairman of the Ceylon Indigenous Board of Ayurvedic Physicians.

The reception which was to have been presided over by the Rt. Hon. D. S. Senanayake Prime Minister was largely attended and represented all the communities in the area. Most of them however were anxiously awaiting to receive their Physician Priest (Rev. Gnanissara) in the company of the Prime Minister. To them and others who had arranged receptions for him, it was a day of disappointment, for the Prime Minister was compelled to be in Colombo that day to preside over the Public Servants Rally at the Colombo Exhibition.

In the absence of the Prime Minister, Ven. Rambukwelle Sri Sobitha Maha Nayaka of the Malwatta Chapter occupied the Chair.

Mr. J. R. Jayewardene, Minister of Finance who made a hurried visit to the meeting read a message from Mr. D. S. Senanayake, Prime Minister, who regretting his inability to be present at that meeting due to a prior urgent state engagement.

Mr. D. J. Siriwardena Secretary of Reception Committee explaining the object of the meeting said that with the appointment of Rev. Gnanissara to the Chairmanship of the Indigenous Board, the Rt. Hon. Prime Minister in his capacity as the acting Minister of Health and Local Administration has honoured a person to whom honour is due.

Rev. H. Sumanatissa speaking on behalf of the Asgiriya Chapter said that he was not surprised to see such a large crowd present that day because when they think of the yeomen services Rev. Gnanissara has rendered to Ayurveda the country as a whole should honour such a true son of Lanka. Continuing Rev. Sumanatissa said that nowhere has been said in Buddhism that bhikkus should not engage in healing the sick. Then how could asked Rev. Sumanatissa, Lord Buddha have been the Greatest Healer? Hence it is not a sin for a bhikkhu to be a physician as well.

Ven. Baddegama Piyaratana, Principal, Vidyodaya Pirivena, Mal-

gakanda said he knew Rev. Gnanissara, an old pupil of Vidyodaya Pirivena, for a long time and was aware that Rev. Gnanissara is a Bhikkhu loved by not only many Buddhists but by non-Buddhists.

Rev. H. Revata on behalf of the Kotte Sect, said that Rev. Gnanissara comes from generation of ayurvedic physicians and though some critics are opposed to bhikkus taking up to Eastern Medicine he saw no reason why they shouldn't, as long as they do not break any laws of the religion.

Rev. Walagedara Somaloka Maha Nayaka Thero representing the Amarapura Sect at the meeting along with the Ven. Beruwala Siri-niwasa praised Rev. Gnanissara as a great healer and said that the honour conferred on him was just and due.

Senator Sir Razik Fareed speaking on behalf of the Moors community said that he came from his sick bed to honour Rev. Gnanissara because he was personally aware how useful he has been to Ayurveda. Among the hundreds of patients who have been under the care of Rev. Gnanissara was he and Lady Fareed and he is grateful to him because he was able to be present at that meeting due to his (Rev. Gnanissara's) treatment. Sir Fareed commenting on the presence of many non-Buddhists most of them Muslims thanked Rev. Gnanissara for uniting all the communities in his area.

Senator Sir Ukwatte Jayasundera said that the Government was not unaware of the valuable services the Sangha has done to the indigenous system of medicine and he was sure with the appointment of Rev. Gnanissara as Chairman, the Indigenous Board in particular and the country in general can look forward to a bright era for Ayurveda in future.

Mr. R. Buddadasa and many other physicians also made complimentary speeches.

Rev. Gnanissara while thanking all those who praised him and honoured him by attending the Reception announced that he intended offering a scholarship in Ayurveda with the allowance he gets from the Government for serving on the Board.

Mr. S. Matugama, Proctor, Chairman of the Reception Committee thanked all those present at the Reception.

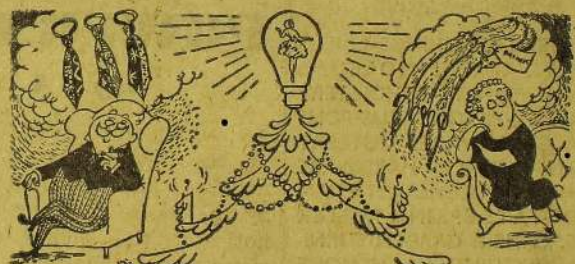


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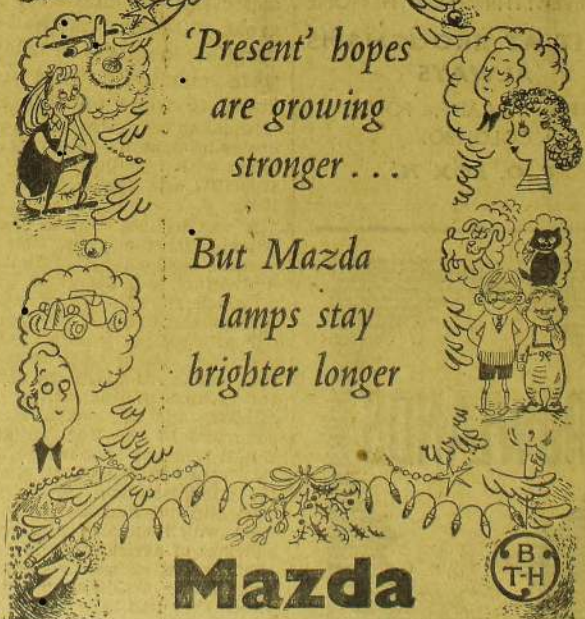
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Friday, March 28, 1952

OUR GREAT LEADER IS DEAD

Darkness has settled over Lanka. The light that had guided her from serfdom to independence has been extinguished. The death of our beloved Prime Minister has caused a void which can never be adequately filled.

It has been given to few men in the world to earn the love, respect and veneration of their fellow-men in the measure that Mr. Senanayake had done. It is most fitting that it is the East, with its more ancient civilisation and greater spiritual values that should have produced, within one generation, two men who have risen to such heights. The first was Mahatma Gandhi; the other was the Rt. Hon. Don Stephen Senanayake. Gandhi fell to an assassin's bullet; a cruel fate claimed our leader. The great task to which each had dedicated himself had not been completed when Death called. India is working out her own salvation: it is for Ceylon to see that Mr. Senanayake's life of service has not been spent in vain.

In a country of many creeds and communities it was the unmatched tolerance and wise statesmanship of our dead leader that ensured that unity and harmony which served as an object lesson to other nations in the world with comparable problems. It was Mr. Senanayake who showed by his actions and conduct that nationalism is not incompatible with internationalism and that the sins of the fathers need not be visited upon the children. A doughty and relentless opponent of the Colonial system of Government under which he very nearly paid the supreme penalty on account of his love for his country, he was never vindictive when it came to his turn to wield power. He extended the hand of friendship to his erstwhile "enemies" not in a spirit of subservience but in the realisation that in co-operation with the Commonwealth rather than in isolationism or strange alliances lay Ceylon's best interests.

In the fulness of time his stature as a statesman grew to such an extent that in the councils of the world his voice was heard with respect. He saw beyond the confines of our little Island, and in that larger vision was framed his concept of democracy and the way of life that best accords with the ancient traditions of our Island home.

May his soul rest in peace.

THE MAN WHOM POWER DID NOT SPOIL

By A. S. Morrison

IN writing this article about the late Mr. D. S. Senanayake, I am motivated purely by the desire to bring to the notice of the public certain aspects of the character of this great statesman with which very few members of the public were acquainted. And my only claim to write on this theme, is that, as a newspaperman, my duties brought me into very close touch with him during the years 1930-1937 and again in the year 1943.

It was in 1930 that he became a Minister for the first time. He became Ceylon's first Minister of Agriculture in a Board of Ministers of which the late Sir Baron Jayatilaka was Chairman. Among British officials particularly the appointment was viewed with a certain amount of misgiving, because of the rawness of this recruit to the Ministry and his lack of a proper command of the English language. But it was not long before the critics were confounded by the amazing administrative ability of the new Minister and his grasp of details, which enabled him to frame schemes of agricultural development that proved eminently practicable, despite the ambitious scale on which they had been conceived. In fact, there were many otherwise well-informed men who criticised them on the ground that they were Utopian and that the expenditure on them was a waste of public money. Who, except malicious political opponents, would dare to say these things now?

It was my humble privilege at the time to give publicity to these ventures when they were still in the blue-print stage, and whenever I was short of copy for a Sunday paper story I would run to Mr. Senanayake

and ask him to tell me about some of the things he was going to do in the Dry Zone. He always obliged, and I always found myself with enough material for a two-column story. There wasn't a more approachable Minister and it was my privilege to be able always to approach him direct without having to run the gamut of a secretary. I had one great asset in dealing with him and that was that I belonged to the same school as himself. But apart from this, I found him extremely simple in his relationships with others. He utterly lacked that kind of empty pride with which men of smaller stature who have risen to some position of authority stuff themselves. All his subordinates he dealt with in a very informal manner. But he was dreadfully stern with anybody who tried to deceive him or play tricks with him. I saw him deal with this kind of subordinate. One one occasion I happened to be the eye-witness of a dressing-room European head of one of his departments, who came into the late Mr. Senanayake's office while I was interviewing him and started an argument about one of his (Mr. Senanayake's orders). It was obvious to me that the officer concerned was under the impression that he was dealing with a country bumpkin, and it was not many minutes before he was put completely in his place. It was no surprise to me hear some months later that Mr. Senanayake had seen to it that the then Governor, Sir Reginald Stubbs, dismissed this officer from his post. He was a technical man specially recruited from abroad on an agreement, which was thus abruptly terminated.

While the late Mr. Senanayake was thoroughly uncompromising with heads of departments who defied his orders, he, however, did

(Continued on page 7)

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THE MAN WHOM POWER DID NOT SPOIL

(Continued from page 6)

not deal so drastically with the smaller fry who incurred his wrath. As a matter of fact, I have never seen a man in his position as a Minister speak in so friendly a manner to minor officials when he had to have dealings with them. I had experience of this during the war, when, as a staff officer of the wartime Information Department, I had to accompany him to publicise for the press the Commander-in-Chief's visit of inspection to the food-growing schemes in the North Central Province. On that occasion Mr. Senanayake had to introduce a large number of minor functionaries to the Commander-in-Chief and it was all done in that intimate friendly way of his which put these petty officials completely at ease. He even knew the nicknames of some of these officers, and some of them he called by their Christian names. These were the men who were associated with his pet schemes from their very inception, and they had, therefore, almost become pals of his. While these officers paid him the greatest respect, it was nevertheless obvious that they regarded him as a very human fellow and a very loyal chief to whom they could always go for sympathy and help in a time of trouble. And he was on equally comradely terms with all of them, whether were Burghers, Sinhalese or Tamils. He showed no favouritism to men of his own race.

There was one thing I particularly noticed about the attitude of the late Mr. Senanayake towards the peasant and the townsman. He was undoubtedly more comradely towards the villager than towards the townsman. The latter he felt was spoilt by the life of the town and hence he was definitely not so much at home with him. But with the peasant, whether Sinhalese, Tamil or Muslim, you could see his personality expand when he met them. They were to him a superior kind of human being unlike the unnatural townsman. He would take a mammoth from a peasant and himself demonstrate how a particularly tough piece of turf should be cut, as I saw him do on the trip I speak of. On another occasion, in the presence of Sir Geoffrey Layton, I saw Mr. Senanayake take an axe from a villager, test the cutting edge of it with his finger, and then proceed to give an expert demonstration of how to cut a long log in two. These were the things that gave him real joy. On such occasions his eyes would light up and his face beam with pleasure. And the peasants round him could not conceal their admiration for a Minister of Agriculture who could teach them a thing or two about their own business. These were the intensely human qualities of the man the remembrance of which will make the peasants of this country miss him as they would a father or brother. His death must be a particularly hard blow to the peasants of the Dry Zone to whom he brought both hope and prosperity. These simple peasants cannot cope with the oratorical feats of politicians. They are not interested in the airy theories with which politicians are wont to dazzle the half-baked intellectuals of the towns and cities. No, what the peasant can understand is a Minister of Agriculture who is willing to camp out with them in the wilds while their homesteads are building (as Mr. Senanayake had often done), who can tie a fence chop a log or wield a mammoth with the best of them. His ability to do these things endeared him to the peasants and they will remember him as long as they live.

In the matter of his integrity as a public man, quite early in his career as a Minister he proved that he could be trusted with a secret, how-

ever momentous. This occurred in 1935 when the Imperial Government decided to re-introduce rubber control. The then Governor, Sir Reginald Stubbs, had to take Mr. Senanayake into the secret since, as Minister of Agriculture, it was his direct responsibility to establish the machinery for rubber control. Had Mr. Senanayake wished at the time the secret was first imparted to him to amass great wealth, he could have done so by imparting the information to some of his trusted friends and relations. At that time rubber shares were selling at about 50 pents a share, and anyone who bought them just before control was introduced would have become rich overnight. It is to the everlasting credit of the four men who knew the secret that not one of them violated it. The four men were Sir Reginald Stubbs, Sir Graeme Tyrell, Mr. D. S. Senanayake and Mr. P. Saravanamuttu (who was also taken into confidence in advance as he had been appointed Rubber Controller). Had the secret been violated by anyone of them, naturally there would have been a sudden heavy buying of rubber shares by some people. But this never happened. I remember that very great Civil Servant, Mr. P. Saravanamuttu, telling me years afterwards when feelings between him and the late Mr. Senanayake were estranged, that he would always have a great regard for him because of the tremendous integrity he displayed under so great a temptation. Incidentally, of course, the modesty of the late Mr. Saravanamuttu prevented him from taking equal credit to himself for his own magnificent integrity displayed not only on this occasion, but also during the long period he served the Imperial and Ceylon Governments as Tea and Rubber Commissioner.

This whole incident proves that there were great men in those days whom no temptation of ill-gotten wealth could seduce from the straight and narrow path of duty.

As regards the utterly unassuming nature of the man, I wish to relate one little incident concerning myself which shows the innate goodness of heart of this Minister who was so soon later to become a great statesman. It was at the end of the Commander-in-Chief's tour of the Dry Zone and I was standing all forlorn in the resthouse garden wondering how I was to get back home to Colombo. It meant a dreadful night journey by train. Mr. Senanayake was talking to the present I.G.P. (who was then G. A. N.C.P.) in the resthouse verandah. Having noticed me standing in the garden, Mr. Senanayake came out to me and asked me how I was going to Colombo. When I told him I had to take the night train to Colombo, he replied: "Oh, no, you can come with me. You have had a strenuous time." I then explained to him that I had two gunny bags full of fruits bought by me at Minneriya and that there was no room in the luggage carrier of his car as it was bulging with his own things. He then summoned his driver and asked him to put my bags of fruits in the floor of his car by the back seat. And all the way to Colombo he sat with me in the back seat with his legs uncomfortably cocked up on these bags of mine.

Now that this great and very human man is dead, nothing gives me greater pleasure than to look back on the circumstance that for the past six months or more I have devoted my modest pen to serve the Government of which he was the head and thus to do what little I could to defend his regime against the vile attacks of opportunists and of the henchmen of Stalin. One can only hope that the great structure he built up of racial and religious concord will not be sabotaged by the evil ambitions of petty men.

IN MEMORIAM

(To Rt. Hon. D. S. Senanayake)

To him, who like an uncrowned monarch sway'd
All hearts whatever sect, creed or race
Grim death's relentless demand
Has hushed our sorrowing land.

CLARIS RAMANAYEKA.



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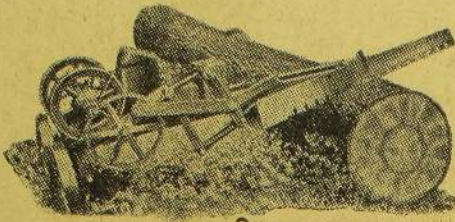


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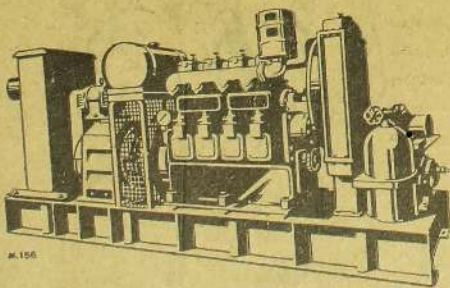
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Court Intrigues & Nation's Downfall

By Stanley Jeevaratne

RECENTLY our Prime Minister told Parliament that there was an occasion when he had to remind the Commonwealth Prime Ministers that there were Kings of Ceylon before there were Kings of England. The long reign of the Kings of Ceylon came to a close with the British occupation of this country. It is disquieting to note that our subjugation to a foreign Power was due to the intrigues by the King of Kandy and his Adigars, chief among them being Ehelepola.

Among the young and the old, the educated and the unlettered there are diverse opinions about the part played by Sri Wickrama Rajasinha and his First Adigar, Ehelepola, that led to the downfall of the Kandyan Kingdom. Even historians find it no easy task to come to a conclusion regarding the character of the king and his Adigar. Some express the view that the king was a well-meaning and magnanimous monarch, and the First Adigar an ambitious man, who turned traitor and helped the British capture Ceylon; while others conclude that Sri Wickrama was a selfish despot and that his cold-blooded massacre of the Ehelepola family compelled the Adigar naturally to take revenge.

THE heir-apparent to the Kandyan Throne was Prince Muttusamy. But, Kannasamy, who was later known as Sri Wickrama Rajasinha, succeeded to the throne with the help of Pilmatalawwa, the then First Adigar, an uncle of Ehelepola. In return the king had made secret promises to Pilmatalawwa but failed to fulfil them. Later Pilmatalawwa fell out with the king over this matter. Before long by some means the secret agreement between King and Adigar came to the knowledge of the other Ministers only to widen the rift between them.

The King now observed that he could not rule partly without the support of the First Adigar; and more particularly of the profound dislike he had of him, Sri Wickrama plotted the murder of Pilmatalawwa and at last succeeded.

EHELEPOLA was appointed First Adigar. The King having taken Ehelepola into his confidence allowed him many privileges that his predecessor did not enjoy. But by this time there were many Ministers who envied the power and popularity of Ehelepola. They schemed to bring his downfall.

During these days there were spasmodic disturbances in the country. News came one day to the Court of a revolt in the Sabaragamuwa Province. Ehelepola, the King's trusted Minister, was sent to suppress it. He being an ambitious man, desired to be King. Having won the royal confidence was not sufficient to him. To his conspirators this was the opportunity to spread rumours. They told the King of Ehelepola's ambition. Some even whispered into the King's ears that

the trusted First Adigar was busy making a sword and crown to wear at his accession to the Kandyan Throne.

At first the King was cautious and did not give heed to rumour-mongers. He sent for Ehelepola. The clever conspirators, as friends and advisers, convinced Ehelepola that an army has been despatched from Kandy to bring him captive. The seeds of destruction was sown.

WHEN the King's command was conveyed to Ehelepola he fearing it was a trap, refused to obey the King's order. Sri Wickrama then sent an army for his capture but Ehelepola, skilful as he was in warfare, escaped capture. The King thereupon ordered the imprisonment of the Ehelepola family believing that the Adigar would come to prove his innocence. Ehelepola did not appear at the Court.

The King was enraged and now had sufficient cause to believe his Ministers. He then ordered the slaughter of the whole Ehelepola family—a deed never before heard in this country. The long, peaceful history of this beautiful Island was sullied by the inhuman act of a monarch to whom the subjects turn for justice and protection.

The King lived in a state of perpetual fear. He became frantic. The respect and popularity he enjoyed from his subjects died with the Ehelepola family.

EHELEPOLA now sought revenge. He wrote to one of the King's Ministers, Molligoda, the following lines asking for his help:—

ඉ ණ ව ත් මොලේචොඩ
සොමොයුරු තුමන් සො ද
බ ව ව ත් වරද කලේ
මම මිඬුරු ම රජ ත ද
තෙ ර ව ත් කරලන්ට
ඉංග්ලිසි හට මෙස ද
සො මො ම ත් ඉඩ තබනු
මැන නොකරමින් සු ද

Molligoda promising to accept to his request wrote thus:

ඉ ණ ව ත් සොමොයුරේ
ඇතැල්ලොමැර සු තු
නොමොමන් ඉඩ තබමි ඔබ
අදහසට සි තු
මෙ තු ව ත් කල් පැවති අප
ජාතිය දිමු තු
තෙ ර ව ත් නිදහසක
ඉමරයි මෙසින් ම තු

Encouraged by Molligoda's reply Ehelepola joined the British and organised the siege of Kandy which for many years was an impregnable fortress for the alien army. On March 2, Eighteen Hundred and Fifteen, the last bastion of the Sinhalese, Kandy, fell to the British guns. The King, Sri Wickrama Rajasinha, was taken prisoner. Thus ended the mighty rule of the Sinhalese Kings which lasted nearly 2,500 years.

Heirlooms of History—23

(Continued from page 4)

in it and afterwards the Queen similarly placed the hair relic in the room. After everyone had put in the relic room, the jewellery and ornaments on his person, the chamber was closed by being covered with a stone slab.

ENDOWMENT OF THE VIHARE

A Vihare was also built at the spot and liberally endowed. The formal gift was made to the community of monks at a great festival at which Abhaya the King's son-in-law and other princes were present. Before

the witnesses the King poured water over the right hand of the supreme monk present. Thereafter in the words of the "Dhatuvansa" the King made known the gift of the temple as follows:—

"My lord and members of royal families assembled together, in accordance with the usual arrangement for causing the acceptance of the Vihare, I have poured the water on the right hand."

And the Thera having heard the declaration of the King, declared his agreement saying: "It is good Maharaja."

**DEVELOPMENT
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AN example of the way Asia is being helped to help herself through the development of technical skills is provided by the training now being given to Mr. Amaradasa Abeyakoon of Ceylon at the School of Metalliferous Mining, Camborne, Cornwall, where students from as far afield as Malaya, South Africa, India, the Gold Coast, Northern and Southern Rhodesia and the United States have undertaken a course which involves not only the study of many theoretical subjects but also the acquisition of a great deal of specialised technical skills.

Mr. Abeyakoon's visit is paid for under the technical co-operation scheme of the Colombo Plan. Along with 106 students he is undergoing a course in Mining Engineering. The son of a retired Government Apothecary he received his education at St. Thomas' College, Colombo and graduated in 1939 with a B.Sc. degree (London) from the University College, Colombo. He was appointed to the Government Department of Mineralogy and in 1942 was confirmed as Inspector of Mines. By his qualifications and experience, Mr. Abeyakoon earned a year's exemption from the three years course at the school of Mines, Cornwall. At the end of two years he will return to work for the Government on the development of Ceylon's mineral resources.

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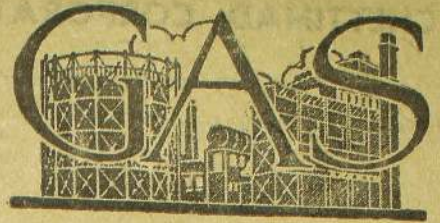
Cambourne, where the school is situated is an engineering centre. It was the great tin and copper mining activity in Cornwall in the middle of the 19th century which created an intense demand for technical knowledge, and in 1857 the Miners' Association established evening classes in numerous centres and many well-known engineers received their first training there. By 1882 full time mining schools were established in Cambourne, Redruth and Penzance. Later the three centres were concentrated at Cambourne and in 1909, the school of Metalliferous Metals Mining was founded at Cambourne. The school is governed by experts who combine academic distinction with practical experience. It possesses a fully-qualified staff of craftsmen at the head of which is the Principal, Mr. G. A. Whitworth, who has himself spent fifteen years as a Mining Engineer in South Africa. This is one of the few schools in Britain where a young man can be trained to become a modern mining engineer. The school examines its own students and confers on them its own technical qualification.

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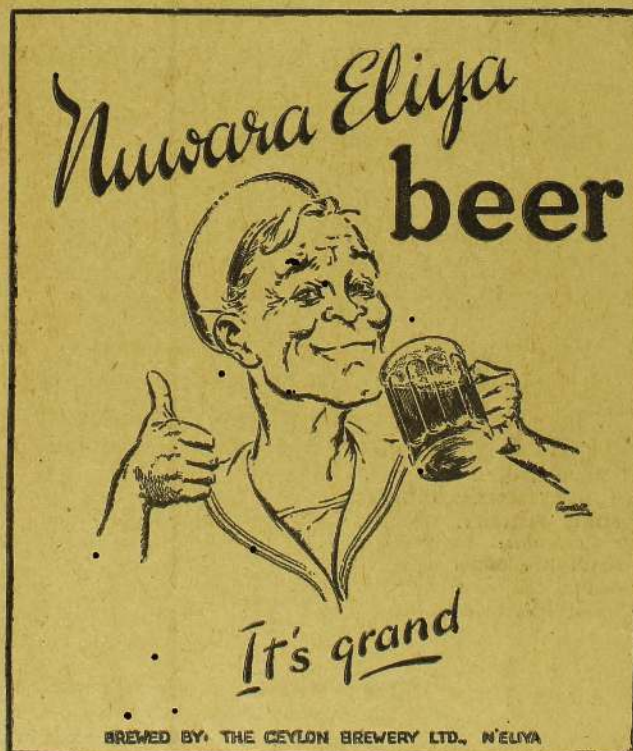
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DEMOCRACYBy *Stanley Weerasinghe*

DEMOCRACY as a form of government was founded by the Greeks. The word Democracy in Greek means "the people."

The Greeks believed that it was the duty of every free man to take an active interest and a direct share in the government of the city. This meant that in addition to the performance of their military duties they attended the assembly meetings and helped to frame and administer the laws of the city as a result they had no time to devote to their own business.

To overcome this difficulty they employed a number of men and women often recruited from outside communities to do these jobs for them. These people had no political rights and were virtually slaves. The employee governed the slaves who worked. But it is obvious that no political system founded upon slavery could last indefinitely. It was a bastard form of Democracy and was doomed to fall and perish.

Real Democracy is based upon Freedom, Equality and the Dignity of the individual. Consequently the Greek experiment was a glaring contradiction because the position of the individual depended on whether he was born free or born as a slave.

Consequently, no further democratic progress was registered until a new discovery was made. That was the principle of representation—the election of persons by the people. This discovery was made by the British people. They invented the system of representative or parliamentary government.

It was Abraham Lincoln who described Democracy as "Government of the people, by the people and for the people." What he meant by that was that every individual is en-

titled to an indirect, not a direct share as in the case of the Greeks, in the government of his country and the framing of its laws through the process of election and the exercise of the vote. We call this the rule of the majority, which means that the laws are passed in favour or in the general interest and not in the interest of any particular class or section of the community of the people.

My readers will say that democracy has many failings and drawbacks and that it is a very slow process of getting things done, and that some people entitled to the vote are extremely ignorant and are swayed by all sorts of foolish slogans and bad influence. But there are many advantages. I shall only mention two factors that I think are most important. I believe that Democracy is the best political system yet devised by man because it prevents the individual from resorting to violence or the use of force. If there are grievances or injustices or if reforms are necessary, the remedy is to be found not in killing nor in revolution but in voting. When as free men, citizens and electors you and I and everyone else are able to cast our vote and freely express our views and therefore there is no need for the individual to resort to violent measures. Democracy is therefore a peaceful procedure for bringing about changes in political, social and economic life of the nation.

Democracy enables changes and reforms to be brought about peacefully, not violently by an appeal to reason, not to force. It limits the employment of force to the police functions namely the enforcement of laws and the maintenance of order. It is a safeguard of freedom and the liberties of the individual. It also could be stated that in Demo-

(Continued on page 11)

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SHIVANANDA SANGAM

Honours Its President

THE members of the Shivananda Sangam accorded a reception to its President Mr. T. Ahambaram J. P., for having been elected as the Chairman of the Trincomalee Urban Council, and its Hon. Secretary Mr. V. Poopalapillai for having been elected uncontested as a member for ward No. 8. The reception was held in the newly constructed building No. 260 in North Coast Road, Trincomalee presided by Mr. M. K. Sangaradas, Vice-President of the Sangam. There was a very large gathering prominent were Cap. A. C. Kanagasingham M. B. E., Crown Proctor, Trincomalee Mr. S. Sivapalan M. P., Trincomalee, Mr. A. R. A. M. Aboobucker, M. P., Mutur, Mr. V. Retnasingam Member U. C. and Mr. A. Rahunman Member U. C. The hall was gaily decorated and illuminated.

The President Mr. M. K. Sangaradas in welcoming the guests spoke in length about the services rendered by Mr. Ahambaram. He also outlined the Growth of the Sangam from the year 1945 to date and the part played by Mr.

Ahambaram in the formation of the Sangam and its activities e.g. A Milk Feeding Centre, A savings Group, A night school, A library, religious classes and recreational facilities.

Messrs. Cap. A. C. Kanagasingham, M. B. E., S. Sivapalan M. P., A. R. A. M. Aboobucker, M. P., V. S. Maslamany and G. Rajagopal spoke about the services rendered by Messrs. T. Ahambaram and V. Poopalapillai to the people of Trincomalee.

Mr. T. Ahambaram in reply thanked the members of the Shivananda Sangam for having got up a function though he was against such and appealed them to cooperate with him to enable him to successfully carry out his duties as Chairman Urban Council, Trincomalee. Mr. V. Poopalapillai also thanked the Sangam.

Mr. K. Chellarajah proposed a vote of Thanks and the meeting ended with the singing of the Thevaram by Mr. G. Rajagopal.

V. A. Ratnasingham
Trincomalee U. N. P.
Correspondent.

DEMOCRACY

(Continued from page 10)

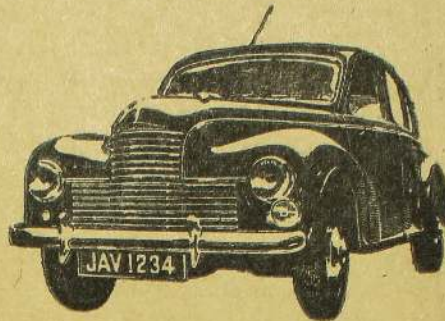
cracy the State is made for the individual.

In summing up it could be said that Democracy gives the right to vote and combine, the right to the free choice of an occupation, the right to justice, the right to life, liberty and the pursuit of happiness. Freedom of speech and writing. Freedom of speech means that we are free to express our thoughts and convictions, to criticize the proposals

and actions of our political representatives and to voice our own opinion either in the Press or in public or in private meetings. It also gives us the right to form political parties, Trade Unions and voluntary societies. It also permits the individual to share in the conduct of affairs of common interest and to worship God in his own way or to refrain from worshipping Him—the satisfaction which is necessary to his welfare, and last but not the least, tolerance and a respect for personal liberty.

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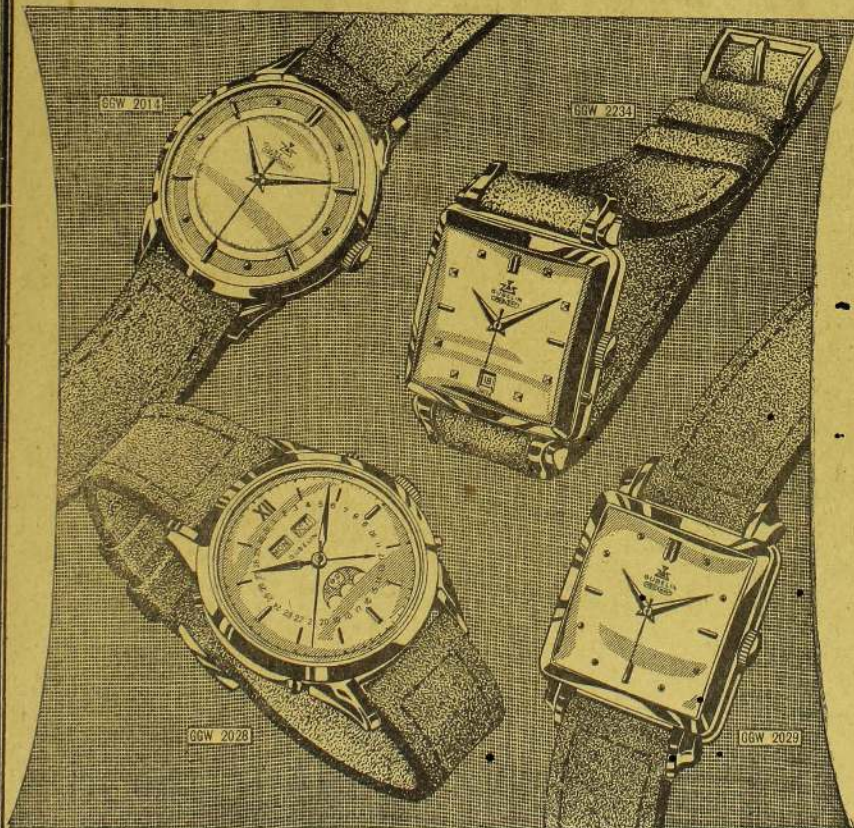
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