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FRIDAY, APRIL 4, 1952

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PRICE 5 CENTS

Greetings To The New Prime Minister

UNIQUE RECORD IN HISTORY SET UP

A NEW political era is inaugurated with the new Prime Minister, the Hon. Mr. Dudley Senanayake, coming into power. There is no instance in history of a father being immediately succeeded by his son as Prime Minister. Ceylon has set up a unique record in this matter. These are but the accidents of history. The great significance of this event is that the country has a Prime Minister who will strengthen and consolidate the democratic ideal which had been so consistently and effectively followed by the late Prime Minister.



Mr. Dudley Senanayake
 (New Prime Minister)

Most people did not quite realise the immense moral and political stature of the late Prime Minister until foreign tributes, copious and magnificent in their deliberate praise, revealed to us how great and valuable were the services to the world ideal of democracy made by him, not only in the work which he had done in this country, but in creating that solidarity of sentiment which is indispensable to the maintenance of a strong bond of unity among the democracies. For one flashing moment, the eyes of the democratic world were turned towards Ceylon, and the name of the late Prime Minister resounded in millions of homes as one of the great upholders of the democratic principle.

It is to this principle that Ceylon is irrevocably committed. It is because we have aligned ourselves with the democracies that there is such relentless bitterness and hostility on the part of the revolutionary groups who know that this part of the earth, small though it may be, has been lost to the totalitarian ideology. It is the rage of bafflement and disappointment. But the people of this country are conscious, in their vast mass, that the dead leader has inscribed indelibly on the political consciousness of this country in flaming words the need to adhere to the principles which ensure the rights of the individual and also peace, prosperity and security for the nation.

It is on this adamant basis of enlightened political wisdom that the new Prime Minister has to build. Strenuous as is his task, it has been made easier by the work of his revered predecessor. The whole country is comfortingly aware that the new Prime Minister is by the very constitution and complexion of his own mind, and by the high and noble example of his

father, committed to this line of political action. In the preservation of the democratic idea in an accelerated fullness and power, the work of the Prime Minister will be acceptable nationally and internationally. We have been an oasis of peace and security in Asia, by virtue of our enjoying our liberties unhindered by false, misleading and irresponsible points of view. All sensible men have a stake in law and order, and the public is not unconscious of the fact that we owe it to the rejection of the revolutionary idea in its totality, and our being disposed to follow the efficacious principles which have conferred peace on the whole democratic world.

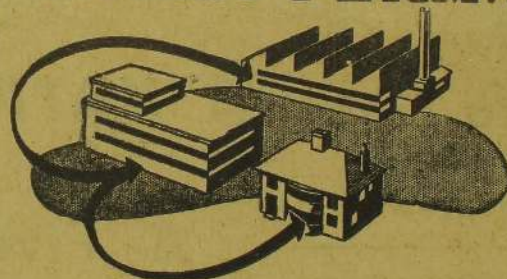
The new Prime Minister has the abundant goodwill of the country behind him. The forces of reaction which portend only disintegration for our political life, are comparatively negligible. Many are being systematically disillusioned in a creed which preaches everything that is oppugnant to the religious ideals of the people, to their sentiment of friendliness towards their fellowmen, to the spirit of co-operation and tolerance and kindness. Marx believed in a system which was a procrustean bed into which human nature was bid to fit itself. Of Lenin, it was said that he did not believe in men. We have had experience of the frame of mind which these points of view, reduced to action, mean to the people of other countries. It means a servitude from which there is no escape. This country would support the Prime Minister in his work of national reconstruction and progress because he stands for everything which the free spirit of man values and which assures a permanence of happiness and prosperity for all classes and creeds.

The new Prime Minister has a liberal cast of mind, an academic finish which is without the least tinge of arrogant ostentation, a clear mind capable of piercing vision and quick intuition, and a demeanour and amenity cast in the same humane mould as his father who could so readily and effortlessly find his way to the hearts of international statesmen and to the common man. Though comparatively young in years he has been inured to a political discipline which began early and has formed his judgment in a school of reality. His political speeches have indicated a love of directness and truth, and created a

By Quintus Delilkhan

note of urgency as of a man who respects his own ideals and is much too intent on carrying conviction to waste time on minor and irrelevant issues. His mind reveals a patriotic ardour, an unswerving allegiance to the public good, and a rare gift of clarity and economy of means to realise a given effect. He is bound to do a work of great and lasting good to the country.

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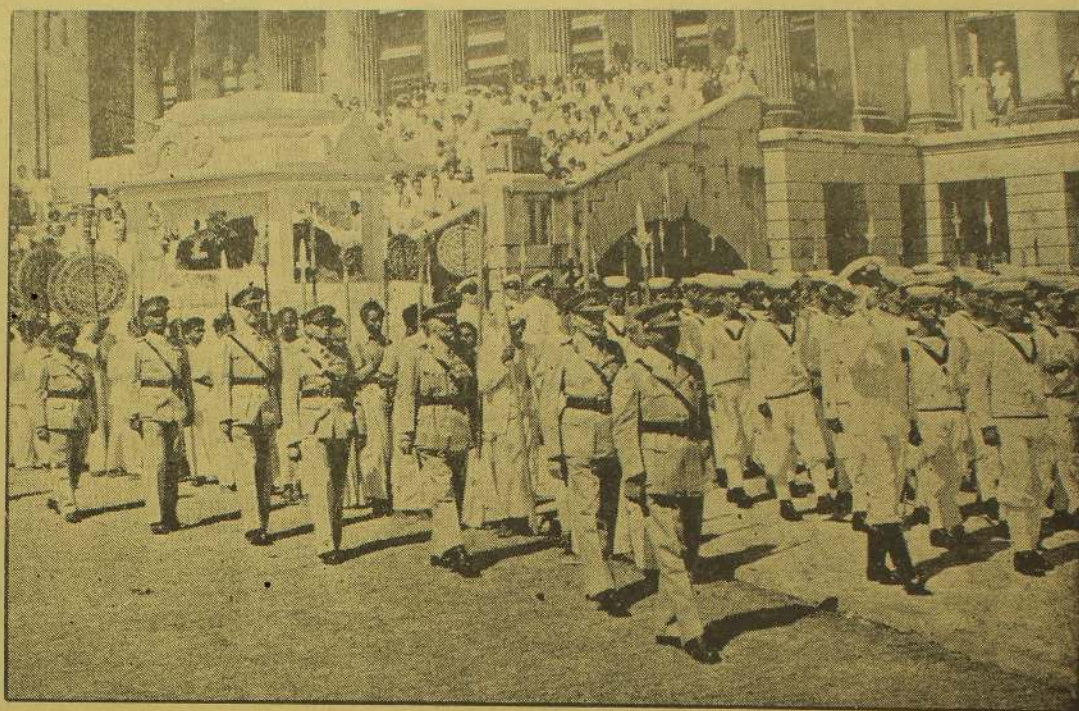
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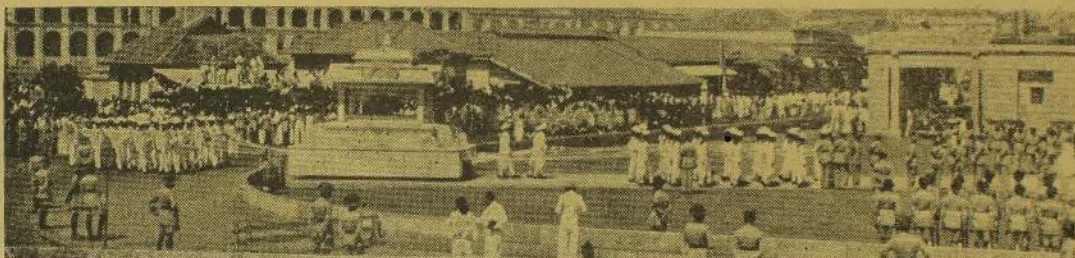
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First Chapter of Free Ceylon's History Closed



The "Ransivige" ready to move off with the casket containing the remains of the late Prime Minister



"Ransivige" towed into position opposite House of Representatives

A NATION TAKES LEAVE OF ITS LEADER

A Five Mile Long Procession

NEARLY one million people turned out to see and take part in the procession from Parliament House to Independence Square when the mortal remains of the Rt. Hon. D. S. Senanayake were carried in a specially designed "Ransivige" for cremation in the presence of the largest gathering ever seen in Ceylon. On both sides of the route there were densely packed crowds that had waited patiently for hours to see it pass. And around the pyre a mass of humanity surged to witness the last rites. Such a demonstration could not have taken place except in a free country.

Representing Her Majesty Queen Elizabeth II was His Excellency Lord Soulbury, the Governor-General. Envoys representing the United Kingdom, the United States and other Governments in Ceylon were present to pay their homage to the late Premier.

Colonists from the Dry Zone came by special train while additional trains had to be provided by the railway to bring large crowds from Ambepussa, Negombo, Moratuwa and Polonnaruwa, who attended the funeral.

The casket containing the remains was closed at 3 p.m. and was borne down the steps of Parliament House to the "Ransivige" by the same group of Parliamentary leaders who had carried the body when it arrived on Monday from "Temple Trees" for the lying-in-state.

Procession Starts

The moment the team of Parliamentary party leaders emerged with the casket, a military guard-of-honour presented arms while a battery of guns began booming a salute of 19 guns from the Galle Face Green.

The casket was borne down the steps between two ranks of Senators and Members of Parliament who lined the steps on either side of the "pavada."

The Sergeant-at-Arms and his Assistant led the way.

Officers of Ceylon military units received the casket at the foot of the steps and hoisted it into the stately golden "Ransivige."

At the Salute

Service personnel remained at the salute all the while and the Naval towing party at the fore and rear of the carriage stood still like statues with heads bent.

The traditional national touch to the scene of solemn pageantry was provided by the rows of "sesath" and "murauda"-bearers who flanked the waiting "Ransivige" on either side.

Beside them, on each side was a long line of the Ceylon Army, Navy and Air Force personnel.

There were also, higher up on the road, Kandyan and Low country "hewisi" parties providing a contrast to the muffled bands of the C.L.I. and Ceylon Police.

Mounted on the deck of the "ransivige", the casket was draped with a large national flag.

A massive wreath of Vanda Terese, the dead Premier's favourite purple orchid,—which a short while earlier had been placed at the catafalque by the widow when she paid her final respects to her husband before the coffin was closed—was the only wreath on the coffin.

Solemn Music

The funeral procession then started to the solemn strains of a funeral march by the massed bands.

Immediately behind the "ransivige" was Mrs. D. S. Senanayake with her son, Dudley Senanayake, the Prime Minister, in his Rolls-Royce.

The dead Premier's second son, Mr. Robert Senanayake, and his wife and children, were in the second car. Following it were thirteen other cars conveying close relatives.

The personal staff of the late Prime Minister, including his valet, Carolis, and other house-hold servants, then followed on foot.

A few paces behind went the Ceylon Army Commander, Brigadier the Earl of Cathness, and Ceylon's two other Service Chiefs—the Naval and Air Force Commanders.

U.K. Military Chiefs

Following them—marching up from the Echelon Barracks across the road—came detachment after detachment of the various Volunteer Forces and the three Services.

Bringing up the rear of this seemingly endless parade as part of the funeral procession, came the Chiefs of the U.K. Army, Navy and Air Force in Ceylon.

(Continued on page 4)

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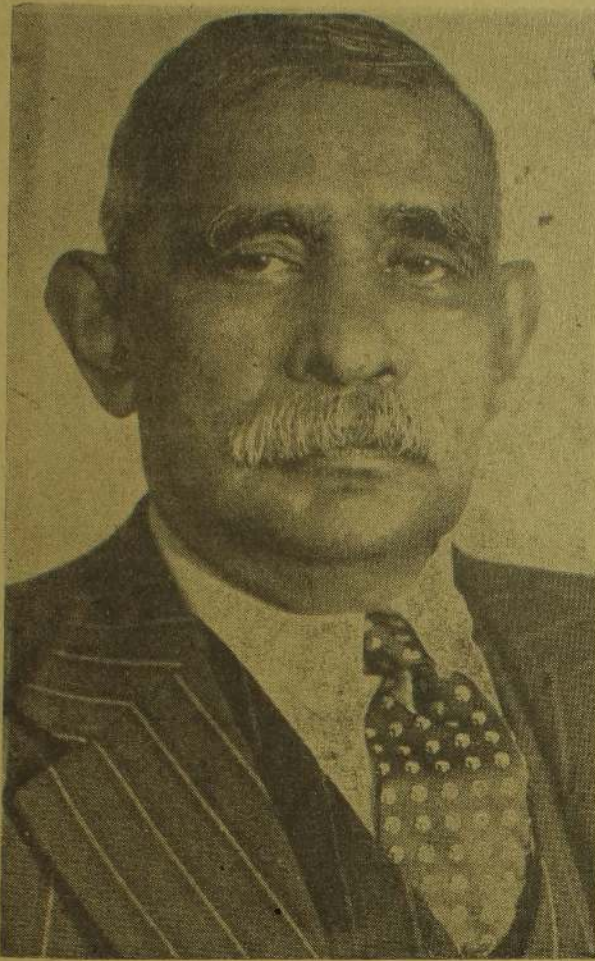
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TRIBUTES TO THE LATE PRIME MINISTER



The Late Prime Minister

TRIBUTES to our beloved Leader have been flashed to Ceylon from all parts of the world. Although they have been printed in the daily Press we publish them in the Journal of the Party he so ably led in Parliament and in the country.

The British Prime Minister, Mr. Winston Churchill, sent the following message to the Government of Ceylon:

"I wish to convey my deep sympathy to Mrs. Senanayake and also to the acting Prime Minister and to assure them of the sorrow which Her Majesty and I personally feel on learning of Mr. Senanayake's death.

"The Commonwealth is the poorer without him and the wise counsel he always gave."

The British Labour Party leader, Mr. Clement Attlee, paid tribute to Mr. Senanayake as a "wise statesman" who made a valuable contribution to the Commonwealth.

CONDOLENCES POUR IN

Mr. Attlee, who was Prime Minister when Ceylon achieved independence, said in a statement:—

"I am very distressed to hear of the death of Mr. Senanayake.

"I had the pleasure of seeing him many times and was on terms of personal friendship with him.

"He did great service to his country during the vital period of the achievement of complete independence within the Commonwealth.

"He was also a wise statesman. I recall his participation in the meetings of Commonwealth Prime Ministers held under my chairmanship, where he made a valuable contribution.

"I would like to express my deep sympathy to the members of his family and to the people of Ceylon on their great loss."

Mr. Attlee last met Mr. Senanayake during the Prime Ministers' Conference in London in January, 1951.

POPULAR AND FRIENDLY

India's Prime Minister, Mr. Nehru, who was presiding over an A.I.C.C. meeting, said:

"I am deeply grieved to learn of Mr. Senanayake's death through an accident.

"I had met him on many occasions in London, Colombo and elsewhere during the past fifteen years and learnt to respect the solid qualities which he possessed. He was popular and friendly at all Commonwealth Prime Ministers' Conferences."

In a message sent to the Ministry of External Affairs, Mr. Nehru says:

"On behalf of the Government of India and my own behalf I send you our sincerest sympathy in the sudden and tragic death of the Rt. Hon. D. S. Senanayake. Please also convey our sympathies to Mrs. Senanayake and other members of the family."

INTEGRITY, HUMANITY, HUMOUR

Mr. Robert Menzies, Prime Minister of Australia, sent the following message:—

"I am deeply shocked by the news. Mr. Senanayake was a remarkable man. He was not only one of the architects of full independent self-government for Ceylon, but was also a zealous believer in the Association of the British Commonwealth.

"At the Conference of Prime Ministers in London last year he won the affection and regard of all of us.

"I shall always remember him for his integrity, clearness of mind, humanity, humour and easy naturalness, which characterised him at all times.

"My colleagues and I offer our deepest sympathy to his devoted family."

DEEPEST SORROW

Mr. S. G. Holland, Prime Minister of New Zealand, sent this message:

"It is with deepest sorrow that I have just learned of the death of Mr. Senanayake. On behalf of the Government and people of

(Continued on page 7)

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First Chapter of Free Ceylon's History Closed



Ceylon Army Officers carrying the casket containing the remains of the late Premier

A NATION TAKES LEAVE OF ITS LEADER

(Continued from page 2)

They were followed by small detachments from their Units and an escort of jeeps of the Ceylon Military Police.

Earlier in the afternoon, before the State funeral started poignant scenes of final homage to a revered husband father and master were witnessed in the Assembly Hall after its doors had been shut to the public.

Family Mourners

At 1 p.m. Mrs. Senanayake, her two sons and grandchildren and other close relatives arrived from "Temple Trees."

Soon afterwards Flight Lieut. Wijendran formally applied to the Prime Minister, Mr. Dudley Senanayake, for permission to end the guard over the coffin.

The guard then presented arms and withdrew and the six-day long lying-in-state ended.

All the wreaths which were by the catafalque had by then been removed and massed in the recess in front of the coffin, presenting a striking splash of colour in an otherwise sombre scene.

Only the massive ivory tusks remained twisted over the coffin at the four ends while the wickets in the brass lamps at the head and foot continued to burn.

The widow of the dead Premier and the other female relatives were accommodated on chairs on either side of the catafalque and remained silently gazing at the coffin.

Servants' Obeisance

Soon after their arrival the Premier's two sons, placed wreaths by the bier.

Then groups of the personal staff and servants filed past each one going down on his knees and making obeisance to the coffin.

Finally, Mr. Dudley Senanayake kneeling by the coffin, paid his last respects to his father whose embalmed body lay in the coffin clothed in creamy white silk with a green tie dotted with the Lion emblem.

The buttonhole of his coat displayed a fresh purple orchid.

The widow, with tears welling in her eyes, next approached the coffin and kneeling with hands clasped made three low bows.

Her second son, Robert, followed, and thereafter all the relatives—each of them kneeling and bowing to the coffin.

The Lid is Closed

Shortly before 2.30 p.m. male relatives of the dead Premier surrounded the coffin and screwed the lid over it. Mrs. Senanayake then handed over her wreath of orchids to her elder son to place it over the coffin.

The Senators and Members of Parliament then took charge of the coffin once again and leaders of various Parliamentary groups bore it down the front steps.

Arrival at Independence Square

It was 6.40 in the evening, more than an hour behind time, when the "Ransivige" drew up at the white pandal leading to the funeral pyre.

Officers of the Ceylon Defence Force removed the casket and bore it up the steps of the pyre. Close relations of the late Premier then took charge from them.

Led by Mr. Dudley Senanayake, a number of nephews of the late Premier carried the casket three times round the pyre.

Pansukula Ceremony

The religious ceremonies then began with the administering of "Pansil" by Yatigamma, Wimalagana Thero, Secretary of the Malwatta Chapter, who represented the Mahanayaka Theros of Malwatta and Asgiriya.

The "Pansakula" ceremony was then gone through and for the first time about five thousand Bhikkhus drawn from various Nikayas in the Island joined together in the ceremony, the offerings being made by Mr. Dudley Senanayake.

The Ven. Baddegama Piyaratana, Principal of the Vidyodaya Pirivena, speaking first on behalf of the Maha Sangha, held up the life of the late Premier as a model for succeeding generations to follow.

He was a simple and just man, he said, and his life was spent in the service of his country. While he was keenly devoted to his own religion he administered the country in such a way acceptable to men and women of all religions, communities and castes.

The Ven. Walagedera Somaloka Tissa, speaking on behalf of the Amarapura Nikaya, said that the departed leader had welded together the various communities living in this Island into one united nation.

His work was, however, not complete and the best tribute they could pay to him was to walk in his foot-

steps and complete the work the foundation of which he had laid. That would be the regeneration of the nation.

The Ven. Hiselle Gnanodaya, Principal of the Dharmodaya Pirivena, speaking on behalf of the Ramanya Sect, paid a tribute to the great work accomplished by the late Premier.

Bhikkhu Kassapa said: "For nine days now the people of Sri Lanka have mourned the sudden loss of their beloved leader. All that loving hearts and willing hands could do was done to save that precious life. But it was not to be. And today we have gathered here, from far and wide, in our thousands, to pay our last respects to his bodily remains and consign them to the funeral pyre."

"His Word His Bond"

"At no time in the ancient storied past of Sri Lanka has the name of one of her sons been so widely known and respected all over the world. This may be due to modern conditions, but it was not only that.

Wherever his name was known, Stephen Senanayake stood for sound commonsense, for balance, for shrewd discernment, for courageous judgment and quick action. His word was his bond, and he never failed a friend.

"We all owe much to the rare prudence of Stephen Senanayake. He knew when to interfere; he also knew when to leave well alone. He bound men with bonds of confidence and affection.

"His hand was ever ready to help, and his voice to cheer. And now King Death has snatched that strong character from our midst."

Pyre Set Alight

The funeral pyre was then lit by two of the nephews of the late Premier—Mr. Srisena Senanayake, son of the late Mr. D. C. Senanayake, and Mr. Chandra Dias Bandaranaike, son of the late Mr. F. H. Dias Bandaranaike.

The impressive structure built in the manner of an Asokan stupa surmounted by a golden dome became more imposing as it was silhouetted against the rays of the setting sun while the sandalwood flames within rapidly spread consuming it and reducing it to ashes.

And so ended the day that marks the close of the first chapter in the history of Free Ceylon, a chapter which will go down associated with the name of D. S. Senanayake, the first Premier of Free Ceylon.

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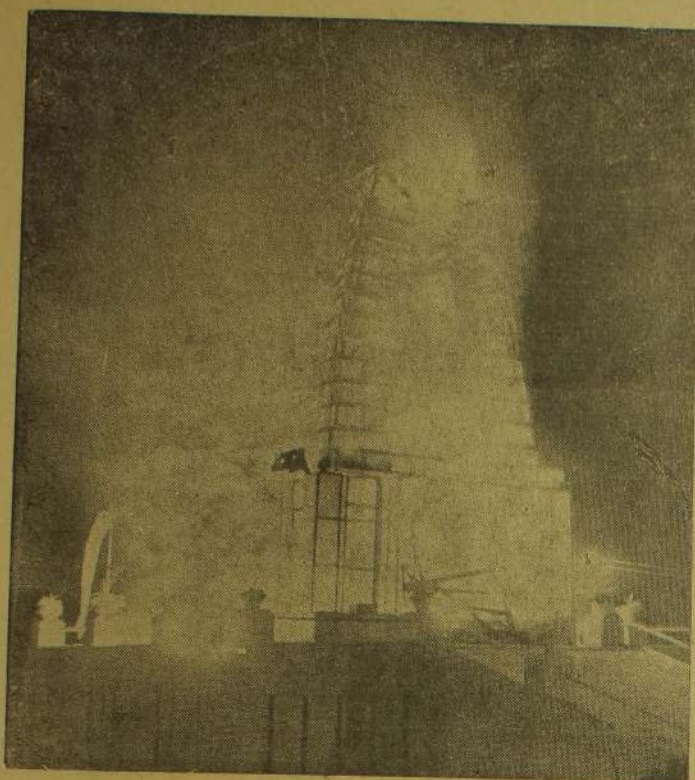
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The Blazing Pyre as it glows against the dark night sky

Heirlooms of History—24

**Attanagalla Temple—
Memorial to a Saintly King**

OF all the Pali works extant in the Island, no class possesses a more absorbing interest than the historical records of the Sinhalese. It is a remarkable fact that no country in the East possesses so correct a history of its own affairs and those of Asia generally as Ceylon. Though comparatively few are the records which the ravages of time and the devastating hand of alien oppression have left behind, they are nevertheless excellent in matter and interest. The "Mahavansa stands," says Sir James Emerson Tennent, "at the head of the historical literature of the East; unrivalled by anything extant in Hindustan, the wildness of whose chronology it controls." Within this chronology which contains so many historical works, may be added the Attanagala Vansa—the history of the Temple at Attanagalla.

THE HISTORIC TEMPLE

In the neighbourhood of Veyangoda there are two ancient Buddhist foundations of the period of King Walagambahu (100 B.C.) Attanagalla Vihare on the road to Ruanwella and Warana Rock Temple a few miles away, situated in a very picturesque spot. The record details the history of Sri Sangabo whose decapitation at this spot led to the erection of the temple which still exists. This saintly King's life is of such importance that the historian devotes several chapters on this only one amongst the sovereigns of Ceylon, in memory of whom a temple was erected on the scene of the decapitation. The Chetiya or temple was constructed and a circumambulant house of ordinary dimensions. When completed Gotabhaya, the King, a brother of Sri Sangabo, deposited therein relics of Buddha worthy of adoration. On the

day of consecration having exhibited the sacred relic to the priesthood the King addressed them as follows:—

By B. R. J. O.

"Lords, this prince Sri Sangabodhi formerly ruled Lanka under one canopy. Now that he is no more, as a canopied-canopy over the monumental figures (erected) for the very renown (of his) body, I have constructed a circular house of two stories; and as if it were a crown on his head—I have surmounted the Chetiya with a gold pinnacle. I have made him an object of adoration and worship by all gods and men." So addressing he dedicated for the benefit of the establishment connected with the Chetiya, many villages, some fields and more than a thousand attendants. At the foot of the hill he caused to be constructed various monasteries etc. From thence the great temple of Hattavanagalla was maintained by the great Ministers of State as well as by Khattiya Princes who have assumed the sovereignty of Lanka."

THE MONARCH SRI SANGABO

Sri Sangabo was the son of King Abayasela of the dynasty of Okaka (Khattiya race) on the paternal side and of the Queen Consort Devagon of the illustrious Meghavanna family. He had two brothers Sanghatissa and Gotabhaya. They went to Anuradhapura and soon became established in high favour at the Court of the reigning Prince Wijaya Indra (A.D. 241) obtaining from him high offices of State and enjoying his unlimited confidence. They were not, however, long in subjection to Wijaya Indra; for scarcely a year expired from the time they entered into his service, when Sanghatissa, having procured Ghotabhaya to assassinate his benefactor,

(Continued on page 7)



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Friday, April 4, 1952

OUR NEW PRIME MINISTER

The mantle of his illustrious father has fallen on Mr. Dudley Senanayake who, in the most critical period of the country's history, has been called to administer the Government. Just as he succeeded his father in the office of Minister of Agriculture and Lands, so now he assumes the leadership of the State.

The tragic and untimely death of Mr. D. S. Senanayake which the whole world has mourned, created a void in the political life of the country which his son has now to fill. No one is more conscious than he is of the herculean task that he has undertaken but we feel sure that he must be greatly heartened by the knowledge that he has available the advice and assistance of the good men and true whom his father had gathered around him to form the first Cabinet of a free Lanka. Mr. Dudley Senanayake has been a member of that Cabinet from its very inception and he knows his team.

His own record as Minister is already an imposing one and generations yet unborn will remember him for the great development projects like Gal Oya and Walawe which he initiated in his former capacity. Today as Head of the State he will not only continue to be associated with these schemes but will also be in a position to integrate them into the pattern of development which has been planned for the country.

In a few months' time Mr. Senanayake will be going to the polls in order to receive a fresh mandate from the people. The reactionary elements in Ceylon are already endeavouring to sow the seeds of discord in the hope that they may ride to power on the crest of the resulting split. But their efforts are doomed to failure. The expressions of goodwill and wholehearted support which have poured in from all parts of the country and from abroad are indicative of the determination of all lovers of democracy to rally round the new Prime Minister and to give him every encouragement in the difficult days that lie ahead. Our Party stands solidly behind him and so will the entire country when it comes to their turn to exercise their franchise.

Father of Lanka

Doing the duty that is to do
On with hardships how hard to do
Never did he retort when hard to do.

Sixty-seven long years glided by,
Till at last he did say good-bye,
Ever can we forget a true and faithful
Patriot, to him we be faithful,
How hard to forget this fatal blow
Expectations all drowned by the blow,
None there are to take his place.

Service towards his country he did,
Every act and every part he did,
Never showed partiality but was straight,
And did each community speak to him straight
No! the FREEDOM he gave us will never fade
Although to heaven did he fade
Yet he is in our midst with Independence
And to him we owe our dependence,
Kind hearts and thoughts do yet mourn,
Ever will there be this never ending mourn.

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The New Prime Minister takes part in the Pansukula Ceremony

Heirlooms of History—24

(Continued from page 5)

ascended the throne. Sangabodhi, it would appear, was no party to this foul deed and the general character given of him in the "Dipavansa," as "a good and pious prince" goes to support that statement. The three princes were of the Lambakanna branch of the royal family.

MIRACLES WROUGHT

On the death of Sanghatissa, the throne was offered to Sri Sanghabo who accepted the kingly honour with considerable reluctance, on the advice of his spiritual mentor, High Priest Nanda. He was a saintly figure in popular story. Of him it is related that in a severe drought, he threw himself on the ground before the Ruwanwell Dagoba and resolved not to rise until rain fell. Rain immediately fell inundating the land. Again, on the occasion of an epidemic, attributed to a red demon, the King compelled the demon to appear and offered himself in satisfaction of his hunger. The offer was politely refused and the demon fled and the epidemic

ceased. In the meantime finding that the King was gaining in popularity and in the affection of the people, Gotabhaya, the brother, rebelled against him and Sri Sanghabodhi abhorring the idea of being the cause of the death to others, renounced the throne and fled to the forest. Gotabhaya usurped the throne. Yet fearing his return, he offered a reward for Sri Sanghabodhi's head.

THE SUPREME SACRIFICE

The king led the life of an ascetic in the forest. A traveller happened to meet him but did not recognize the King and pressed him own food and drink upon him. The King ate and in order to reward the man, proclaimed his identity and bade him take his head. On the traveller refusing the offer Sri Sanghabodhi severed his own head which was duly taken to Gotabhaya. The story goes that the usurper refused to believe that it was the King's head and how the traveller took up the head, flung it to the sky and with his clasped hands, beseeched, "Lord King Sri Sanghabo, be thou my witness here," and the head sprung up thrice saying, "O King 'tis I, thy friend, Sri Sanghabodhi. I am happy at the reflection of having given away my head. May thy Majesty be likewise happy in the enjoyment of thy regal magnificence and may the peasant be also happy by obtaining his reward of a thousand!"

Gothabhaya made amends by the erection of the shrine over the late King's burial place at Attanagalla.

Tributes to the Late Prime Minister

(Continued from page 3)

New Zealand I offer sincere sympathy to Ceylon in the loss of its great and beloved leader.

"He will be mourned throughout the Commonwealth as a staunch friend of Britain and a wise counsellor in the affairs of the British peoples.

"The ties of personal friendship I had with Mr. Senanayake were brought still closer during his visit to New Zealand last year when our people were privileged to know and appreciate his great qualities. Will you please convey to the members of his family our sincere and heartfelt sympathy."

MEMORIAL TO GREATNESS

The Prime Minister of Canada, Mr. Louis St. Laurent, states in a message received by the Ministry of External Affairs:

"My colleagues in the Government of Canada share the profound sorrow which I feel upon learning of the death of the Rt. Hon. D. S. Senanayake."

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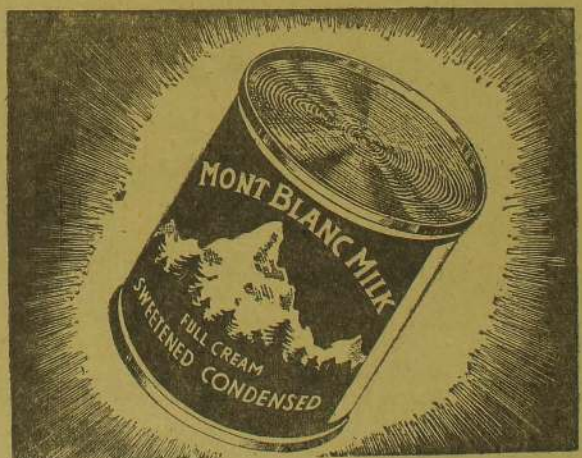
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Casket borne down the steps by the Parliamentary Party Leaders

Gradual Absorption of Backward Communities Into Full Citizenship of Free Ceylon

CONSIDERABLE progress has been made under the Government-sponsored scheme for the reclamation of backward communities and their future well-being. Among the three communities, Vedda, Kinneyaya and Rodiya, the first-named has received priority in view of the fact that they are a forgotten and forsaken race of men who according to Dr. R. L. Spittel, are fast vanishing and will soon be extinct. These primitive people, the original inhabitants of Ceylon in pre-Vijayan times have receded to inaccessible forests and the hills, preferring to live in the midst of wild animals whom they feared less than the "civilised humans."

NO PRESERVATION PLAN

It is not the object of the Government to keep them in the primitive state. It is the intention of Government to lead them away from the hunter stage to the agricultural stage, from the primitive chena stage of organized cultivation and ultimately to a stage when they will work in a co-operative farm or a State farm. It is not the intention of Government to preserve the community as specimens for anthropologists. There will eventually come a stage when there will be no Veddas. The object of Government is to make these backward primitive folk disappear as such and make them full citizens of Free Lanka.

THE PRELIMINARY STEP

It is refreshing to learn that as a result of the activities of the Backward Communities Development Board, the Veddas of Henabadda settlement on the extremity of the Gal Oya Reservoir have been transferred to the Gal Oya Colony from their forest fastness and provided with substantial cottages to live in and land to cultivate. Similar provision has been made for the East coast Veddas of Mankerni and Palleda areas. The former lived in primitive huts along the sea coast and the latter inhabited an inland Vedda pocket off Maha Oya on the Badulla-Batticaloa road. Families ranging from 5 to 8 persons who lived in small shanties with no more than 15 square feet of floor space are now given two-roomed type plan houses of brick and mortar. Of course, it required some persuasion to induce these forest

dwellers to move from their ancestral homes and adapt themselves to the new surroundings.

CONSERVATIVE "BYAS"

There is also a less primitive population in the jungles off Ingimiyagala, on the upper and mid-valley of Gal Oya known as "Byas" who are opposed to leave their chena lands and go elsewhere and live in modern houses and improved surroundings. These families claiming Sinhalese aristocratic lineage prefer to remain in their lone setting. It will be interesting to learn how these folks succeeded in preserving their pride of ancestry. Country folk are by nature averse to "digging themselves out of places where they have let down roots." It is supposed that they are the survivors of the Uva Rebellion who escaped to the jungles rather than surrender to a foreign race. It is interesting to repeat what Mr. R. L. Brohier of the Gal Oya Development Board has to say about these conservative "Byas." Says he: "behind the shoulder of things there are two settlements of ancient Sinhalese in a forest-setting within the area which will eventually be submerged. What is to become of them? Attanayake Mudiyansele Ukku Banda, the Gamarala of Gal Ebbe, the acclaimed chief of 36 families and 200 souls persists in his view that the Gal Oya waters will never rise to the tribal settlement." But if you take us away, you must also take our gods," says the Gamarala.

VICTIMS OF A KING'S WRATH

The Rodiyas who form another backward tribe speaking a dialect as the Veddas do, are the victims of a King's wrath, which decreed that "they shall be expelled from dwelling among the other inhabitants of the land and not be admitted to use or enjoy the benefits of any means or calling whatsoever to provide sustenance, but that they should beg from generation to generation, from door to door and was to be looked down as base and odious." It is a most disgraceful state of affairs that should be allowed to remain unremedied in the present twentieth century. A combination of circumstances has been operating for ages past which has made the Rodiya an object of particular interest. Six decades ago Mr. Hugh Neville of the Ceylon Civil Service who took considerable interest in this community states that it was not uncommon if

(Continued on page 11)

SPOTLIGHT ON INDIA

By Eardley Gunasekera

INDIA is Ceylon's neighbour. It is Ceylon's closest neighbour and thus it becomes imperative that we should have some knowledge of her position in world politics. In the context of Communism and anti-Communism, Nehru has specifically announced that India will not fall in line with any of these two camps. American critiques, however, state that India's attitude in world politics reveal leanings towards the Soviet Union and cite India's disapproval of the Japanese Peace Treaty in support of this statement. She refused to partake in the conference on the grounds that the terms of the treaty were not satisfactory. Her objections were that Ryuku and the Bonin islands were to be placed under American control. Furthermore she favours that the Kurile islands and a part of Sakhalin be placed under the control of the Russian Government. On this count the American Government is at a loss to understand why India vehemently disapproves of American control of some territory and encourages Russian control of others.

Formosa, which belonged to China some time back and belonged to Japan during the Second World War is now the headquarters of Chiang Kai-shek and his anti-Communist forces. India sharply disagrees on this issue and states that Formosa should be restored to the Chinese Communist Government which she recognises as the lawful government of the land. America is not willing to concede to this viewpoint as she has given all possible support to Kai-shek and his forces in the battle against Communism. It naturally follows, therefore, that Americans will not acquiesce themselves to the plan of placing Formosa under Communist control. Consequently the peace treaty has left aside the Formosan issue for a future date. This arrangement does not satisfy India who emphatically maintain that Formosa should be handed over to the Chinese Communist Government.

American observers state that a few years ago India was not Communist and mention that nearly 2,000 Communists were held in prison because they were considered as a danger to the Nehru Government. But since she obtained freedom from Britain about four years ago she has been keen on following a policy of complete independence of European and American interferences. In doing so she has invariably shown Communist sympathies. This is the opinion of many Americans.

In America too there has been considerable tension with reference to the policy America must pursue in relation to India. The U.S. Government has given a large measure of financial assistance to India under the Point Four program. The American taxpayer has consequently been called to bear this burden, for the taxpayer feels that the money that is diverted to aid countries not too genuine in their dealings could be used up to assist really genuine countries in the fight with the Kremlin. The taxpayer further feels that it would be ridiculous to help a country which may later turn out to be an American enemy. There is some truth in these allegations if they are true.

At the same time there is another section of the American public who are dramatically opposed to these views. They hold that India is definitely not an outright opponent of America today. On the contrary they state that if the United States is not patient and careful in her policy towards India she might eventually become a potential enemy. Furthermore they are of opinion that the primary reason for friction between the United States and India is that the Indians—like most other Asiatics, regard the Ame-

ricans and Western Powers with a certain element of suspicion. This quarter of the Americans feel that Indians view that the U.S. approach Far Eastern questions with the intention of dominating and exploiting, and that if Americans can prove to the Indians over a period of time that the United States are a genuine friend there is a possibility of dispelling this suspicion and mutual distrust. This needs a sustained effort but will prove to be of immense worth in the thirst for Indian friendship and co-operation just as India thirsts for American economic help.

These are the two major aspects from which Americans estimate India. Whichever policy is accepted there are certain problems in India which are indisputable. She has a population of nearly 400 million with an area of about one-third the United States. Despite the latter the arable per capita land is so negligible that India is constantly faced with a food shortage. Many Indians are homeless and live in squalor and poverty, and Prime Minister Nehru must be admired for the strenuous efforts he is making to combat these evils. India is making a vigorous attempt to develop her industrial projects and explode her latent mineral coal and lumber resources. Colonisation schemes and irrigation works are making headway and all these ventures are given the guidance of U.S. experts under the Technical Aid Scheme. The population is increasing at a tremendous rate and the nation is faced with the colossal task of making her farm output keep up with her population growth.

Besides these features there is yet another problem which is sapping the mental and economic strength of the Indians. The Kashmir issue which is the cause of threat of strife, between India and Pakistan, must be settled if peaceful relations are to be maintained between the two countries. India and Pakistan have been at cross purposes ever since they achieved independence in 1947. Violence and terror accompanied their birth, as disputes developed over which nation should get control of various border regions. Kashmir, a northern mountain province, is now under Indian control and Pakistan maintains that it legally belongs to her for the following reasons. Firstly, the population of Kashmir is largely Moslem like that of Pakistan. Secondly, the rivers that flow down from the mountains of Kashmir are used for irrigating Pakistan's farms. So that if India wishes to impoverish Pakistan she has only to build dams which will divert or interrupt the flow of irrigation water. India requires Kashmir because of its strategic location and its water resources. Its rulers too were Indians and we must not forget Nehru's deep personal and sentimental feelings—it is the homeland of his ancestors.

The United Nations has made every attempt to settle the dispute and has failed. Recently Sir Owen Dixon was dispatched as mediator in order that an amicable settlement may be arrived at but he too failed. The two countries must realise that it is a grave danger to their internal stability and consequently must settle it among themselves. It is they who know the peculiarities of the situation and it is they who could judge it best. Meanwhile both countries are using government funds for maintaining armies for defence against each other, when they are desperately required for other purposes.

Taking these facts into consideration Nehru is attacked on several lines. Many feel that India should be on friendly terms with the United States while others are to the contrary. Nehru is also receiving much blame for continuing the struggle between India and Pakistan, and feel that he is not sufficiently aggressive with her Moslem neighbour. He is also heavily criticized for not having alleviated the suffering of the people, and that his reform measures are too radical. But regardless of who heads her government, India's future seems troubled and uncertain, in both home and foreign affairs.

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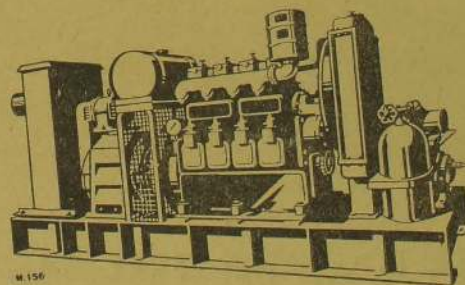
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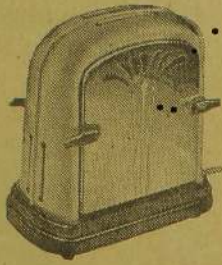
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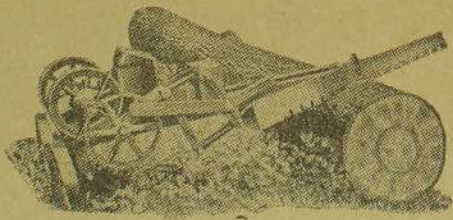
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Is Communism Compatible With Religion?

By Ivan J. Silva

To quite a number of us this issue is quite clear. But there are amidst us an ignorant majority, a majority who prefer to live unknowing the truth. To them this article is specially addressed.

Today we see even in this little isle of ours "intellectuals," with unkempt hair, wearing red shirts, tub-thumping in public parks and street corners that Communism is the only force which can save the world; the only force which can redeem the poor man from the shackles of the rich; the only force which can solve all the economic ills; the only force which can bring peace into this war-ridden world. How many of us have paused to verify the truth of their statements. How often we gullibly accept their statements as nothing but the truth. The Communists make political capital of the mistakes and shortcomings of the non-Communist administrations. They promise to usher in a paradise—a country where wealth will be equally distributed, where the administration would be corrupt-free, and ironically enough where freedom of thought and religion are also possible.

Communists throughout the world, whether in Ceylon or South America, Russia or China are all members of the same sect. They belong to the Communist International which is under the guidance of the Soviet authorities. Though we imagine that the manifestos issued by our local Communist leaders are their own, in reality they are the dictates of the High Command in Moscow. Perhaps Dr. S. A. Wickremasinghe's frequent health visits to his 'fatherland' would offer an explanation. The Communist methods are very subtle and cunning so much so that except to a vigilant eye most of their actions are imperceptible. Nevertheless they are far-reaching moves and all dictated by the High Command in the Union. No better illustration of this High Command dictation can be afforded than that given by Douglas Hyde, former Editor of the Communist "Daily Worker," in his book "I Believed." During the early stages of World War II when the Soviet Union was in alliance with Fascist Germany, all workers were exhorted by the Communist paper to thwart the efforts of the Allies by strikes in the munitions and armaments factories. The British and Allies were represented as waging an Imperialist war on Germany! Sabotage and strikes were so frequent that even the Ministry was alarmed. Some time later when Hitler turned on Russia itself the campaign ended. The Allies were waging a war to free the peoples of Europe from Fascist tyranny. These were the attitudes taken by the British Communist Party during the fateful years of World War II. They were willing to betray their own country to serve the cause of the Communist leaders in the Kremlin.

It is a safe conclusion therefore when we say that the Communist attitude to religion too is the same and will be the same as that adopted in Russia.

Religion, in the sense that we know, organised and public, does not exist in the Soviet Union today. Persecution was so intense that now there has arisen a godless state—a nation of unbelievers. The great majority of the present-day Russians are living in a state of irreligion. They have lost all contact with the great religions which thrive among them and according to a reliable writer on Russia, N. S. Timasheff, they are going back to a primitive state, having recourse to magic, etc.

Timasheff in his book, "Religion in Soviet Russia," says: "In an official Soviet paper we read: In schools just those children who are absolutely outside of any Church influence prove to be the most inclined to the crudest superstitions. They do not believe in God, but they do in charms or amulets; they attribute no force to prayer, but they do attribute mystical connotations to

meeting a funeral procession or having a book dropped from the school desk. They make magic knots and whisper magic formulas in order to prevent being asked the lesson."

The Communists follow the same methods everywhere in their attempts to crush religion. According to Timasheff again, their methods are as follows:—

- (1) Imprisonment or execution of clergymen and active laymen;
- (2) Closure of churches by force—the buildings being sometimes used for non-religious or even anti-religious assemblies;
- (3) The destruction of sacred vessels, statues, etc.;
- (4) Depriving churches of legal and economic means;
- (5) Restraining normal relations between higher and lower levels of the hierarchy;
- (6) Helping to launch a schism.
- (7) Eradication of religious education not only in schools but everywhere else;
- (8) The prohibiting of the church's charitable, cultural and social activity;
- (9) Discrimination against clergy and active laymen;
- (10) Organisation of anti-religious propaganda in schools and throughout the country.

If we observe the records of the Communists in Poland, Hungary and China we find that these methods have been followed with hardly a difference. State churches have been established and persecution goes on. In China a mass exodus goes on. Two Roman Catholic Bishops have died in prison. Nuns who have offered their lives in the cause of the sick and orphans, have been the victims of mock trials on such false charges as cannibalism.

Somehow quite a number of people refuse to see these daily occurrences in Communist-dominated lands. Others are easily duped by the Communist excuses that they are ridding the country of traitors and enemies. Still others take up the most dangerous attitude of all "smug complacency." "Why worry about what is happening in some other country." It does not affect us, they'd say. They are the very people who will sit tight till Communism takes them by surprise. By their very passiveness, by their refusing to take an active part in the affairs of the state they are encouraging the strongly-kicking minority. It is worth noting here that in every country where the Communists came into power they were a minority, closely-knit and well organised. The rest were either indifferent or aloof or split among themselves, thus giving the Communists a marvellous opportunity which they did not fail to grasp.

On a philosophic basis Communism and religion can never agree. They are two opposed forces. A true Communist cannot be a true believer and vice-versa. Communism is a creed—the creed of the godless, of the atheist. Herein lies its fundamental point of divergence with most religions.

It is the avowed object of all Communist leaders to be violently opposed to religion. Karl Marx wrote: "Man makes religion, religion does not make man.... The fight against religion is therefore a direct campaign against the world whose spiritual aroma is religion. Religion is the sigh of the oppressed creature. It is the opium of the people.... the people cannot be really happy until it has been deprived of illusory happiness by the abolition of religion."

Marx was atheist. So was Engels his life-long collaborator and closest friend. He said that primitive religion was "nothing but a fantastic reflection in men's minds, of the forces which dominate their everyday existence. According to him as men grew less dependent on and subject to the forces of nature, their ideas of religion also faded into the background, thus attempting to prove that "religion is the opium of the people, the sigh of the oppressed creature." And this is where the Communists stepped in, to relieve

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Gradual Absorption of Backward Communities

(Continued from page 8)

the King happened to be displeased with any of his Court ladies to order her to be handed over to a Rodiya who admitted her into his fold by the ritual of taking a quid of betel from his mouth and putting it into her mouth. So that the Rodiyas could claim descent from royalty or near royalty.

MISUNDERSTOOD KINNERAYAS

The next backward community whose cause is being espoused by the Board, are the Kinnerayas, the mat-weaving tribe who are said to be at the bottom of the hierarchy of social divisions in the Kandyan Kingdom. Like the Rodiyas they also live in a settlement—a collection of huts forming an exclusive village. Their houses are slightly better and bigger than those in the Rodiya Kuppayams. Although Parker alludes to the Kinneraya as of the lowest caste in Ceylon, so far as their present position is concerned they are not the victims to the social taboos of the sort which operate against the Rodiyas. They are still a distinct tribal unit with a chief known as Duraya and speak Sinhalese as well as the Kandyan and no dialect. In spite of foreign domination for centuries, when many a custom alien to the indigenous culture has been absorbed by the people in course of time, the simple tribal culture or pattern of life of the Kinnerayas has remained uninfluenced. The mats they produce are of such exquisite and colourful design on the traditional motifs—a highly developed technique in the art of decorative mat-making.

TRADITIONS OF THE KINNERAYAS

The Kinnerayas are proud of their past and they tell you of their traditions and their ancestors, the brothers Satta Duraya and Gabada Duraya appointed by Royal favour to supply mats to the Kandyan Court conferring on them the village site of Henavala by a Royal decree or Sannas. The King whose memory they treasure is Narendra Sinha, popularly known as Kunda-sala Raja, the last Sinhalese sovereign. The daily life of the Kinneraya is largely conditioned by the needs of his craft which engages his first attention. Paddy cultivation as a supplementary source of livelihood makes a great difference to economic security, wherever the Kinneraya is also a farmer and each family owns some paddy land. The high ground is grown with yams, manioc, etc., and the dry land is cultivated with kurakkan, meneri and green peas. Of avenues of employment in salaried posts, they have little or none. There is a single instance of a man of Malhara village, Galkotuwagedera Johnny by name, working as a railway porter in Anuradhapura. When mat-weaving brings scarcely any

returns sufficient to make ends meet the men find work as agricultural labourers on estates.

LITERACY AMONG KINNERAYAS

Recent ethnological research has revealed certain interesting details about the Kinnerayas hitherto not commonly known, which throw a flood of light on the actual conditions. The Henevala Kinnerayas are not altogether an illiterate lot. Out of a total of 60 men 20 are literate in Sinhalese. This village has the benefit of a school established in 1914 by Rev. H. C. Campbell, late of Trinity College, Kandy, which still maintains a controlling authority over it with a trained teacher. It is a mixed school for boys and girls 38 on the roll where education in Sinhalese is given up to the 4th Standard. They are neither hunters nor fishers and their mode of life does not indicate any connection with the Veddas. They own curative charms, principally the Maha Matangesvari, which according to the "grey beards" in the community was the ancient Yantraya that King Dutugemunu carried on the top of his crown when he went to war with Elara, the Tamil King. It is a charm which the present-day Kinnara magic man employs, no doubt, for a consideration, specially to gain favour from high officials or for specific benefits. Besides supplying mats for the King's Court, an important service of the Kinnerayas is the supply of whips made of Niyanda fibre for the Kasa Karayas or Whip-crackers who preceded the King when he went in state.

A KINNARA BHIKKU

There have been a few Kinnerayas who have gone abroad and led typical lives. Ukkuva Duraya is a much travelled man having been to Germany, Holland, Italy and America where he was taken by John Hagenbeck, the German. In Germany he visited Berlin, Hamburg, Nuremberg, Leipzig, Breslau and Halle, where he displayed the art of weaving Dumbara mats and was well rewarded.

An interesting life history is that of Manika Duraya. He migrated to Colombo in 1892 and went to Welltara, was ordained at 12 years of age and received his education under the Rev. Welitara Nanavimala. He studied Pali and Sanskrit, received the Upasampada Ordination at 20, taking the name of Rev. Nanavimala. On his return to the village he disrobed at the age of 33 and married and took to agriculture and mat-weaving. He was appointed headman of Duraya of the village and served for many years.

You can't apply the Vedda yardstick to every tribe much less to the Kinnerayas who resemble the Kandyans in most respects.

Is Communism Compatible With Religion ?

(Continued from page 10)

and free the people. To free them to be herded into concentration camps in the icy wastes of Siberia. It is a well-known fact that there are millions of slave-labourers in Siberia—millions, who because they did not conform with the party line were ruthlessly cut off from home and family to live a life of gruelling work and misery in the Siberian wastes.

Lenin who was deeply hostile to religion expressed himself very strongly on this issue. He said: "We must combat religion—this is the A.B.C. of Marxism.... the Marxist must be an enemy of religion.... our program necessarily includes the propaganda of atheism."

Apart from the fact that Communism is atheistic there are other cardinal points of difference, and these differences cannot be reconciled. Every religion affirms the dignity of man. Communism degrades him to the position of a beast. From this point arise other issues such as family and marriage in which Communism is in direct opposition with all religions.

It is clearly evident, therefore that Communism and religion are not compatible. There can be no compromise. The statements of our local Communist leaders that Communism and religion can co-exist are utterly false. We have to make the choice—the forces of good or the forces of evil.



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