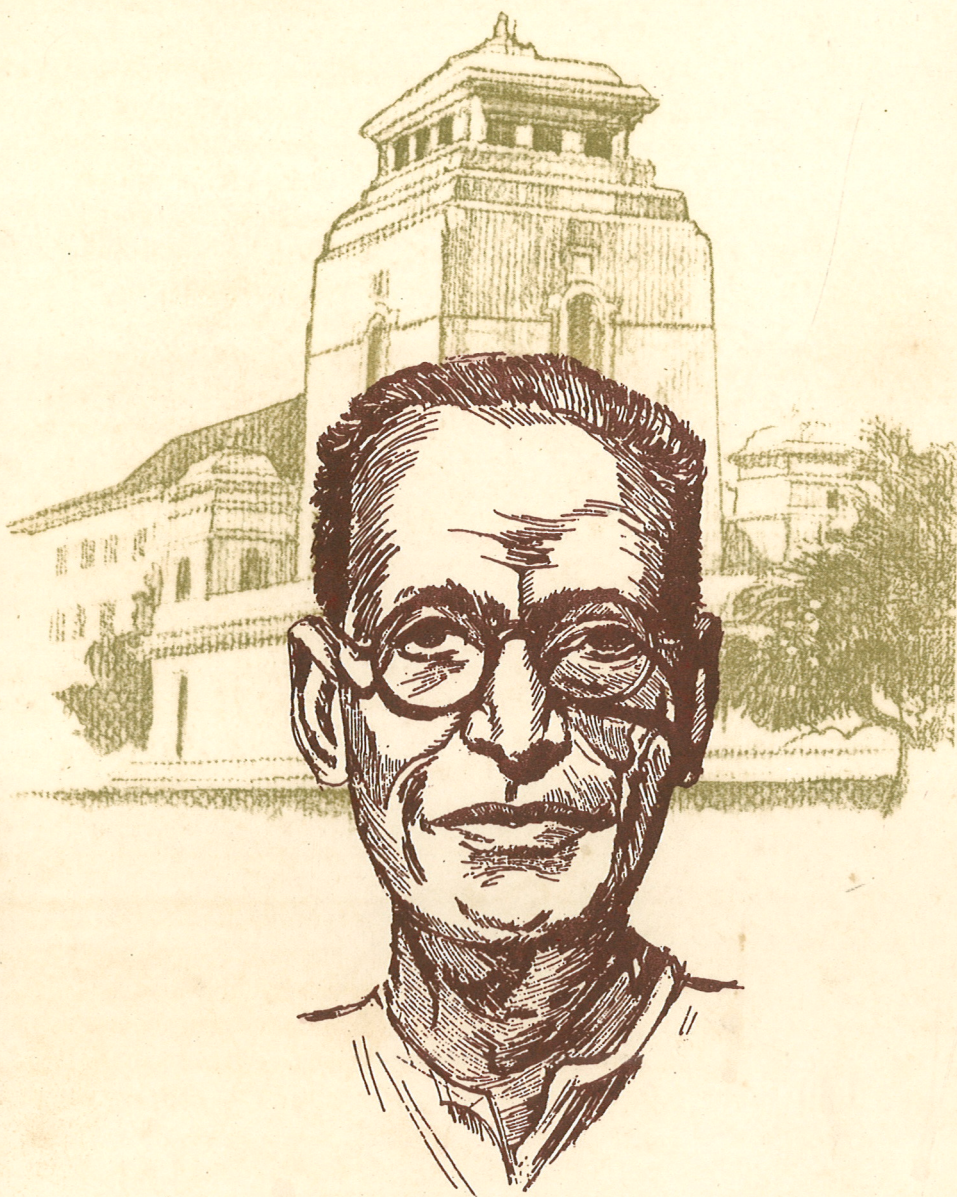


# LIGHT OF ANANDA



**L. H. METTANANDA**

*By. Dr. K. D. G. Wimalaratne*

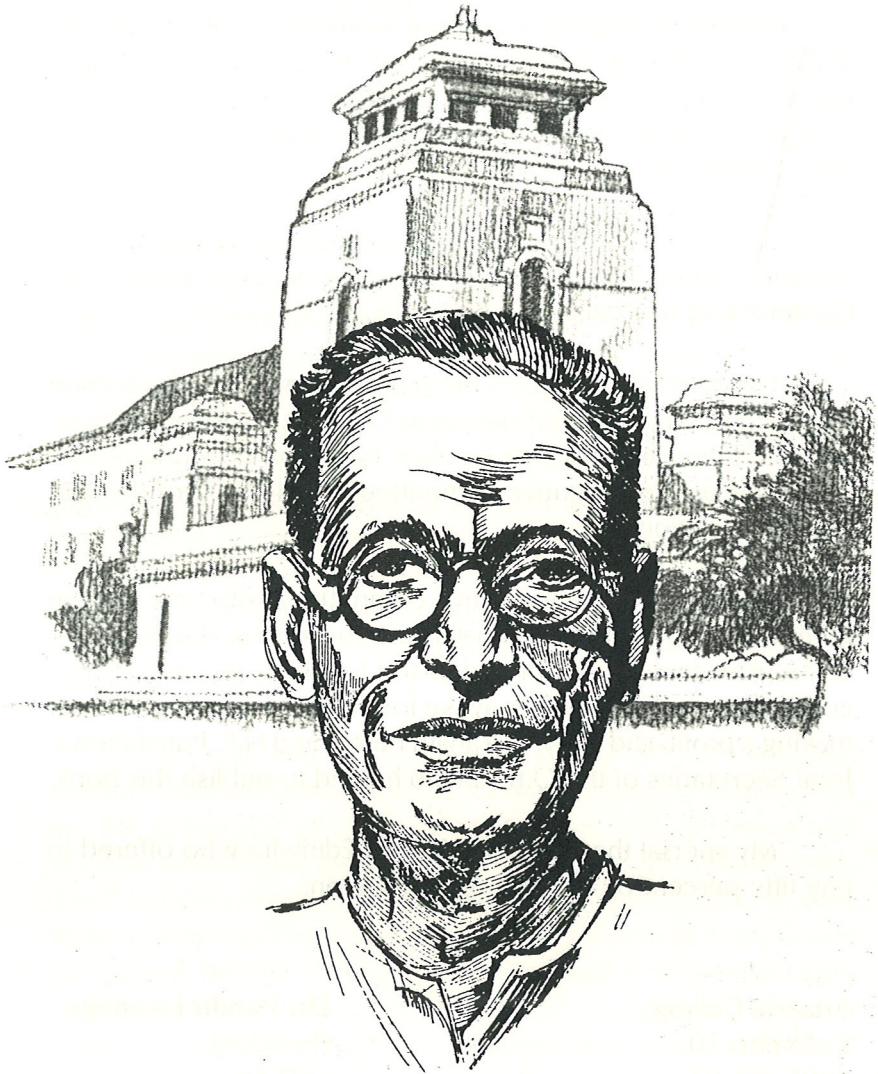
LIGHT OF NARRATIVE

THE



L. B. MERRILL

# LIGHT OF ANANDA



**L. H. METTANANDA**

*By. Dr. K. D. G. Wimalaratne*

## FOREWORD

Ananda College is a national institution. Many Principals of Ananda were national leaders. L. H. Mettananda a Sinhalese Buddhist leader belongs to this category. It is the duty of the college and of the nation to pay homage to his memory in this Birth Centenary year - 1994.

The Principal, the staff and the students of Ananda College conducted numerous programmes on the occasion of the Birth Centenary of Mettananda.

One of the highlights of these programmes was the oration delivered by Dr. K.D.G. Wimalaratne, Director, National Archives, an Old Anandian. This little booklet based on his oration, was published by the executive committee (1994-1995) of the Old Boys Association.

On behalf of the executive committee, I offer my sincere gratitude to Dr. K.D.G. Wimalaratne for writing this book, to Lionel Ranaweera who provided the beautiful art work of the cover page, to G.S. Mudannayake for doing the printing without making a profit, and lastly, to Ranjith Perera and N.P. Punchihewa, Joint Secretaries of the O.B.A. who helped to publish this book.

My special thanks to Dr. Kamala Ediriwira who offered to pay fifty percent of the cost of publication.

Ananda College,  
Colombo 10,  
1995. 03. 01

**Dr. Pandu Liyanage,**  
President,  
O.B.A.

# **TWENTIETH CENTURY BUDDHIST REVIVAL AND THE CONTRIBUTION OF L.H. METTANANDA**

## ***INTRODUCTION***

L. H. Mettananda was born at a time when the campaign for Buddhist renaissance which began in the second half of the nineteenth century was successful in achieving important objectives. Buddhism and the education of Buddhist children were very low priorities for the British rulers. Buddhist schools were gradually established as a result of this movement which was spearheaded by both local and foreign religious dignitaries with the support from the laity. A Buddhist flag was designed, a public holiday was declared on Sinhalese New Year Day, Buddhists were appointed as registrars of Marriages and Deaths. It was also the time when Mohottiwatte Gunananda had won debates against the Christian clergy. Buddhist Kathopathana was written in reply to the Christian Catechism. It was a time when Buddhist books were being published.

About this time on 19th March 1894 to be exact, Lokusatu Hewa Mettananda was born at Kaluwadumulla, Ambalangoda as the eldest son of L.H. Kovies De Silva a businessman and Weerasooriya Karalinahamy. He had four brothers and one sister. The brothers were Jinadasa, Sumanadasa Seevananda, Walter. Mettananda and Sumanadasa were the intellectuals in the family who were highly qualified their dedicated service for their motherland was truly unique. The only sister's son Professor Patuwathawithana was the Vice Chancellor of the Moratuwa University at the time of his untimely death from an assassin's bullet during a most tragic period in Sri Lanka's history.

Ambalangoda was the birth place of many great sons of Lanka. P. De. S. Kularatne was one of them whose services to Buddhism and Buddhist Education was truly outstanding. His birth place was Vilegoda.

The year 1894 saw the birth of many great personalities of Sri Lanka : Tudugalage Wijewardene, a Buddhist philanthropist, (1894-1939), Senator R.S.V. Poulter (1894-1976), C.W. Bibile (1894-1936), Sir Nicholas Attygalle (1894-1977), Victor De Lanerolle (1894-1977), were among them.

A significant event occurred on 10.12.1894 A great Englishman called George Wall was instrumental in abolishing the Grain Tax which was imposed by the British government to harass the poor farmers.

Mettananda had his primary education at Dharmasoka College Ambalangoda, continued his secondary education at Richmond College Galle, where he had a distinguished academic record. In 1912 he passed the Cambridge Senior Examination and joined the tutorial staff of Sri Sumangala Boys' College Panadura. In 1913 he was successful at the London Matriculation examination. During the period 1914- 1915 he studied at the Teachers Training College Colombo.

In 1915 he was enlisted as a soldier in the Volunteer corps during the Sinhala-Muslim Riots.

During the period 1916-1918 he served as an assistant teacher at Holy Cross College Kalutara. Meanwhile he managed to obtain the Teacher's Training Certificate with Distinctions. Later he obtained the Diploma in Education from the London Day Training College in July 1930. He continued to study for the Masters' degree in Education. But the degree was not conferred on him for some unknown reason.

In 1923 he married Celia daughter of Mudliyar J. De. S. Wickremesooriya. They had three sons Chandraguptha

Rajasinghe, Asoka, and two daughters Indrani who is a Veterinary surgeon and Kamaladevi who is a Doctor of Medicine.

In 1919 he joined Ananda as an assistant teacher at a time when Ananda was progressing rapidly under a dynamic Principal P. De. S. Kularatne.

For four long years he taught Latin and English to the students of Ananda. In 1923 the B.T.S. selected him to do the honours at a new school, as its first Principal, and which came to be known as Nalanda Vidyalaya. Within a few months the school showed rapid improvement and soon came to be registered as a separate school on 1st November 1925.

When Dr. G.P. Malalasekera returned from U.K. he became the Principal of Nalanda, Mettananda returned to Ananda as its Vice principal. He was always dressed in a simple national dress always punctual never left the class room until the period was over.

Teaching of Science was commenced at Ananda during the stewardship of J.T. Davies in 1918. An Irishman called M.U. Moore started Cricket. Fritz Kunz an American put up new buildings which was a gift from Mrs. Jeremias Dias. In 1918 the student population was 440 which increased to 1350 in 1925.

## ACTING PRINCIPAL AT ANANDA 1932-1936

When P. De. S. Kularatne went up to the hill capital to take charge of Dharmaraja the high quality of education at Ananda was an accepted fact. Mettananda became the acting Principal of Ananda on 1st November 1932. This short period of less than four years terminated in April 1936. During this time not only was there a tremendous improvement in the standard of Education there was also an upsurge in extra curricular activities.

The Galaxy of dedicated teachers during that time included Palitha Weeraman, M.De.S. Jayaratne, B.J.W. Wijemanne. (History), M.W. Karunanda, O. H. De A. Wijesekara, Walter Dheersekera, K. D. De Lanerolle, R. S. Jayawickrema, K.V. Rao, A. Sittampalam, Ven. Balangoda Ananda Maithriya, whose service to Ananda was immeasurable and Mettananda was able to get their wholehearted support.

In 1932 there were 394 students, of which 94 studied the Tamil language, 46 in the primary classes and 49 in the upper school studied Tamil.

During this period as acting Principal Mettananda's competence and his dedication to the cause of education became very obvious. In January 1934 he put an end to the age old tradition of keeping children after school as punishment for their misdeeds. He taught the children to be responsible and self reliant.

In 1933, 66 out of 83 candidates were successful at the J.S.C. Examination 26 candidates were successful at the Cambridge Senior examination.

In 1936 P. De. S. Kularatne was impressed by Mettananda's performance as acting Principal and thanked him thus; "I am grateful to him for the manner in which he maintained



the traditions of this school. I am also grateful to him for one addition to the curriculum viz, Handicrafts. I had always wanted to introduce this subject, but lack of funds made it impossible for me to solve this problem."

The report of the Inspector of schools for 1934 gives an idea of the quality of the work done by Mettananda as acting Principal; a special feature was that the education was based on Buddhist traditions. The mother tongue was used as a medium of instruction. Handicrafts and gardening were included in the curriculum. Pali was preferred to Latin as a subject. Sinhalese and Tamil languages were given pride of place at all literary activities. Emphasis was more on practical subjects.

It was indeed significant that Sinhalese and Tamil were made compulsory in grades 1 and 2. Instead of Latin Handicrafts could have been done as an optional subject, Similarly as an alternative to Pali was Gardening as a subject. Greek as a subject was completely taken off the syllabus. Instead, Pali was included in the curriculum from Grade 2.

Mettananda was able to put M.E.Fernando in charge of Vocational Training, the students were taught Carpentry, Book binding, Iron work etc. This helped students to appreciate manual work and vocational education.

Mettananda improved the library and included many Tamil books. He founded the Ananda Paropakara Samithiya to train students in social service and helped many poor people living in the vicinity of the school.

Once when there was a dispute between the prefects and the senior students, he was supposed to have given them a lecture about the authority of the Principal and as a result the dispute was settled.

During this period, among the successful candidates at

the London Matric Examination were M. Chandrasoma, Bernard Soysa, E.A. Perusinghe, whose dedicated service to our country cannot be disputed.

## **PRINCIPAL OF DHARMARAJA, KANDY**

In 1936 the wellknown Buddhist school in the hill country Dharmaraja was in trouble. Mettananda was the ideal choice to sort out the problems and to continue the school on an even keel. He had been compared to a General of the Roman Empire. When he assumed duties at Dharmaraja in addition to the ever present financial problems there were disputes among the teachers and of course a very sad and unnecessary dispute between the low country and the upcountry Sinhalese people. He was able to create harmony and goodwill among the rival factions. Eventually, they all rallied around him, to continue the upward path of Dharmaraja. When he left, at the end of 1945, this institution was the most sought after Buddhist school in Kandy. During his tenure at Dharmaraja, a two storeyed building was completed, which was opened in 1941, which today stands as a shining monument to his exemplary life.

In 1945 he commenced the construction of the two storeyed Science laboratory which helped to improve the quality of teaching of the science subjects. When he had to leave Dharmaraja in 1945 an institution which was previously in severe debt now showed a credit balance of Rs.128,213.94. He organised social service activities by forming the Arunodhaya Society. He established a well equipped library. There was quite an impressive improvement in the quality of education which became even more noteworthy since the whole country was on a war footing because of World War II. During the period 1936 to 1944 the student population increased from 440 to 805 and many Rajans performed brilliantly at the London Matriculation examination. 150 students got through the S.S.C examination.

Among the many Rajans who had outstanding careers in later life were Dr. Ananda Guruge and Wimalaratne Kumaragama who were pupils of Mettananda.

## **PRINCIPAL OF ANANDA 1945-1955**

P. De.S. Kularatne, the great educationist decided to retire. The post of Principal of Ananda became vacant. A.B.Perera a highly qualified educationist was selected to be the Principal. Unfortunately for him a dispute arose between him and the B.T.S. (Buddhist Theosophical Society) .This incident led to his resignation from the post of Principal before the BTS could terminate his services. The students protested against this decision and the result was, for the first time in this country there was a strike and rioting in a school. The unfortunate sequel to all this was almost total destruction of an institution that was built with the help of many Buddhist philanthropists and managed with great sacrifice by dedicated Principals and teachers.

If ever there was a crisis involving Buddhist Education or if a dispute occurred in a Buddhist school the Caesar like figure of Mettananda wielded his iron fist and showed tremendous courage to overcome any problem, to improve the standards of Buddhist Education. On 6th November 1945 he saw Ananda again, without its library, buildings with broken glass panes, most of the furniture destroyed by fire, so also were many vital documents. In the midst of all this Mettananda shouldered the gigantic task of rebuilding Ananda. On that fateful day as he drove into the school premises the windscreen of his car was shattered. Eight students sustained serious injuries. Eighteen students were ordered to appear before the Colombo Magistrate. Bravely he inspired the teachers and the students with his deep resonating voice and his non-violent ideas.

The debacle of 1945 was on a massive scale. There was a shortage of buildings, furniture, books etc. He organised fairs

and carnivals. He met Buddhist Philanthropists who gave generously and within a very short period of ten years, he was able to get the school on a sound footing. His tremendous capacity for hard work suited someone who was a great deal younger than him. His farsighted approach in decision making most certainly helped in the rebuilding of our Alma Mater. He was a strict disciplinarian who upheld truth and justice at all times. He was fortunate indeed in getting the help of brilliant teachers. M.E. Fernando taught Geography, at the same time he was in charge of vocational studies taught Carpentry and numerous other skills. On leaving school, many were able to become self employed and some were able to go into studies in technical training.

B.J. Wijemanne a conscientious teacher taught History. Walter Dheerasekera excelled in teaching English and Latin, fulfilling the hopes of the founding fathers of Ananda who established this school to teach English to Buddhist children. Sunder Rao, K.C. Fernando, S.de.S. Jayaratne were among the galaxy of brilliant teachers who helped to build Ananda.

Among the many students who had brilliant careers and who went on to serve Sri Lanka with great dedication were Robert Gunawardene a popular politician noted for his fiery speeches, C.M. Weeraratne an incomparable teacher of Mathematics, S.B.P. Wickremasuriya who won the Science Scholarship in 1947, Prof. C.D. Dahanayake the Physics scholar, K.L.F. Wijedasa, Dr. D. A. Sonnadara the paediatrician, B.A. Siriwardena a journalist of repute, Prof. B.A. Hewavitharana, Dr. S.G.de.S. Wettimuny, Dr.K.D.G.Saparamadu, Prof. S.A. Meegama, Dr. P.D. Kannangara, Prof. Epasinghe, Prof.S.L. Kekulawala, Prof. W.A.S.de.Silva, Prof. Arulpragasam, Prof. M.C.T. Fonseka.

Following were the result of the U.E.Exam in the years 1952 and 1953.

	1952	1953
Arts	14	17
Physical Science	08	16
Medicine	07	15
Engineering	05	05
Vet.Science	-	04
Agriculture	02	01
<b>Total</b>	<u>36</u>	<u>58</u>

Many people who recognised his honesty, integrity, sincerity of purpose and patriotism rallied round him in rebuilding the school that had gone through such terrible tragedy. Soon a very attractive building was completed which was one of the best Science laboratories in the schools at the time. An extension to the hostel was completed. On 29th Jan. 1953, Mettananda laid the foundation stone for the Ananda Vihare. Among the many donors were Mudliyar R.J.Wijetunge who gave a generous donation of Rs.50,000/= to complete the new wing of the hostel. M.C.Karriappan a visitor to the college was highly impressed by the building activity of the school donated Rs.10,000/=

In extra curricular activities too, there were marked improvements. In 1952 Anandians won the Herman Loos Cup given for the best cadet platoon in the schools. In the same year, Anandians became the interschools Boxing champions. The two brothers H.P. and C.P. Jayasooriya represented Ceylon at the Asian Boxing Championship meet. Geoff Marks from Ananda won many Swimming events. In athletics Palitha Wijesekera established a record in the 220 yards hurdles event. In 1952 Asoka Amarasekera of Ananda was the National Badminton Champion. Mettananda created a savings fund for extra curricular activities. He formed the Parent Teacher Association on 29.03.1951.

Many students thought of him as a hot tempered man who was difficult to get on with. The truth was different, the stern look on his face was only a mask put on to discipline the students. He organised his work in such a manner that very often he did not change his course of action nor did he change his decisions. Many thought of him as an obstinate man because of this rare quality. His work as an educationist was guided by a certain vision which the other Principals lacked. The great patriot that he was, as a Principal of Ananda he made an unique contribution to Buddhism and the Sinhala language. He was a man with keen insight and had the courage of his convictions at all times. During this ten year period as Principal, the intellectuals, educationists as well as ordinary people were fascinated by his Prize Day speeches. Very few could challenge him.

## **METTANANDA, BUDDHISM AND CULTURE**

Mettananda was undoubtedly one of the leading figures in the Buddhist revival of recent times. Although this commenced in the latter half of the nineteenth century there were powerful forces which continued to resist the revival of Buddhist cultural activity. As a result Anagarika Dharmapala had to perform a tremendous amount of work to establish this interest in Buddhism and Eastern cultural values. The passing away of Anagarika Dharmapala the founder of the Maha Bodhi Society and the architect of the third Buddhist renaissance movement, on 20th April 1933 was indeed a great loss to this movement. Mettananda who dedicated his life to the cause of Buddhism and culture continued to take this movement forward even though he lacked the oratorical skills of Dharmapala. Many Buddhist philanthropists and learned monks helped him.

Mettananda was elected President, All Ceylon Buddhist Congress at its annual sessions held in Galle in 1935. In his presidential address he mentioned that he had no hatred for

other religions but he condemned Capitalism, Communism and Imperialism. It was also mentioned that for the progress of Buddhism education based on Buddhist Principles was of paramount importance. Poverty and illiteracy were the main causes of crime. Therefore in the prevention of crime, the twin evils of starvation and illiteracy must be removed. Many called him a "religious fanatic", yet he never degraded the teachings of other religions. His main aim was to restore to the Buddhists the rights which were taken away from them by successive foreign rulers. He wanted the 5th clause in the Kandyan Convention of 1815 about the protection given to Buddhism be included in the new constitution. He demanded that the proclamation of 21.11.1818 regarding Temple lands be implemented. He wanted the abolition of the Article 29 (2) of the 1947 Constitution. He demanded that all four poya days be made public holidays. He requested the government to publish the Thripitaka in Sinhala, and founded the Bauddha Jatika Balavegaya to continue the agitation for the rights of the Buddhists as the All Ceylon Buddhist Congress had lost interest in these activities. Many youth joined this organisation to help the sinhala educated poverty stricken people, to sort out their numerous problems.

He spoke against the "thuppai" culture of the time and coined the word "temparadu buddhists". He also initiated the temperance movement.

On 27th December 1953, a commission for inquiry of Buddhist activities was appointed during the annual sessions of the ACBC at Kegalle. The chapter on Education was written by Mettananda. This commission included Ven Ambanwella Sri Siddhartha, Palannoruwe Wimaladhamma, Balangoda Ananda Maithriya, Kotahene Pannakirithi, Halyale Sumanatissa, Madihe Pannaseeha, Dr. G.P. Malalasekera, P. De.S. Kularatne, L.H. Mettanada, D.C. Wijewardene, T. Vimalananda, C.De.S. Siriwardene, T.B. Ellepola, T.U.de. Silva, M.D.C. Abeyratne. The report was presented to the public on 4th Feb. 1956 at Olcott Hall, Ananda College.

The BJB was involved in bringing to light certain statistical evidence to show how and why the Buddhists were deprived of their rights. Many newspapers spoke against Buddhism, yet Mettananda spoke strongly for press freedom and demanded a press commission. Giving evidence before the press commission he said it is the duty of the national newspapers to report in a responsible manner., and he suggested the establishment of an independent Press Council. Banning of Pornographic literature gambling, liquor were among the activities of the BJB.

While continuing his great service to Buddhist Education, Mettananda decided on the noble ideal of contributing his share to the protection of the trinity of Country, Religion and Language. There is no doubt the situation in 1945 when he assumed the post of Principal at Ananda would have influenced his decision. Munidasa Cumaranatunge the great writer who considered the trinity of Country, Language, Religion, (rata, deya, samaya) more valuable than his own life died on 2.3.1944.

Sir D. B. Jayathilleke who performed an immortal service to Ananda passed away on 31.5.1944. On 10th October 1945 the Free Education Bill was passed in the State Council. A new constitution for Independent Ceylon was being drafted by the Soulbury Commission. It is obvious to any one who cares to read his Prize Day speeches between 1948-1952 that he was very concerned about giving to his students a sound education with a religious background and in due course produced national minded citizens to build a truly independent country. The decision makers of the country as well as the ordinary people were no doubt influenced by his ideas. He did not hesitate to remind an independent nation, that there were more important tasks than the creation of a new national flag and a national song in building a great nation.



## SERVICE TO THE NATION

As early as 1948 when presenting his Prize Day Report he did give an inkling of his service to the nation on retirement. He had mentioned that the founding fathers of Ananda had as their main objective to halt the alienation of our nation and the assumption of western cultural traditions and as such the college should work with dedication to achieve this national revival. He had mentioned the many social evils like bribery, corruption and the use of backdoor tactics for undue influence were increasing day by day. The activities of the school should be directed to teach the students that merit and proven abilities were the only acceptable criteria. Everybody could not enter the university, therefore the system of education should be designed to include vocational training for subsequent employment. As early as 1948 Mettananda had foreseen the increased demand for schools and had suggested that the BTS should create another school for those who could not enter Ananda.

On 8th March 1952 his Prize Day report was a prediction of the future educational setup. He had stated that the medium of instruction in the primary classes must be in the child's mother tongue and English should be the compulsory second language. He quoted Prof. Nesiah "It is not for social solidarity or national integration that English has its place, but to serve the need for a medium of international intercourse..... English speech had created a new social group (2.3%) superior to all other social groups".

He mentioned that social harmony and national integration could only be achieved by teaching Tamil to Sinhalese children and viceversa in the primary classes and cited India, Denmark and Israel as examples and showed how the mother tongue of these people were being used in national integration.

The use of English as the medium of instruction and the conduction of oral examinations in English was a grave injustice to a great majority of Sinhalese who were educated in Sinhalese. He explained to Sir Ivor Jennings why this system must be abolished. Mettananda put forward his arguments only after a careful study of all the facts.

*The university exam results of 1952 and 1953 proved this injustice;*

### 1952 U. E. Results (Arts)

	Number summoned for viva.	No. selected	Rejected
Ananda	25	17	32%
Royal	18	15	16%
Methodist	17	14	17%
Visakha	21	12	42%

### UE Results 1953

Speciality	Direct Admission	Viva	No. selected
Arts	07	10	-
Science	05	18	08
Engineering	-	-	05
Medicine	01	08	07
Agriculture	-	03	02

The abolition of oral examinations by the authorities was a definite victory for his ideas. As a result more students from rural areas had a chance of university education. He believed in a national education policy and only way to achieve this was by take over of all schools by the government.

## METTANANDA AND POLITICS

He played an active role in the Anti Malaria Campaign of 1934. He was associated with the Suriyamal movement. He did not take an active part in politics at that time. Undoubtedly, top priority would have been given to make Ananda into a great educational institution. After Ceylon gained independence in 1948 he was keen to see a revival of cultural and religious activities and gradually became involved in politics. When there was a delay in the implementation of the recommendations of the Buddhist Commission Report, he decided to have his own political party; and as a result Dharma Samaja Party was founded in 1959. Even though religious cultural and political changes occurred in 1956 he was not satisfied with the set up, hence his decision. The party's manifesto reflected the vision which guided his life long career as an educationist which in a nutshell, was a course of action required to safeguard this country religion and the language. In politics he was never a leftist nor was he a rightist but his only struggle was to initiate a Sinhala Buddhist awareness and to win back the lost rights and privileges of the masses and of course develop the country into a truly independent nation with the help of honest patriotic citizens.

He never hoped to enter Parliament. His prime objective was to achieve his aims with the help of those who wished to enter the Parliament. Many of his ideas were put into practice by those in authority such as Sinhala as the official language, take over of schools and creation of a national system of Education, Poya Day as a public holiday, equality and justice in the public service. These measures being essential to safeguard the rights of the majority of the people of this country.

Mettananda's Dharma Samaja Party associated with the M.E.P to contest the General Elections in 1960, but it was an utter failure and he decided to quit active politics.

On 3rd March 1956 he commenced the publication of a

tabloid newspaper called "Bauddha Peramuna", a statement which appeared on the front page is translated as follows, "We are Sinhalese Buddhists, we have a history which is over 2500 years old. During this long period we did not harm any nation nor any religion. We shall not do so in the future. But our ancestors sacrificed their lives to safeguard our nation and our religion. Similarly we will unite to fight for our rights.

In 1955 he relinquished his duties as Principal of Ananda. The college was his base in his service to the nation. On 3rd March 1956, at a public rally held at Ananda College he presented the 'Dasa Panatha' to late S.W.R.D. Bandaranaike. His non-violent nature his love for the Sinhala language, Buddhism, Buddha Sasana and his democratic ideals were reflected in this Dasa Panatha, its salient features being to uphold democracy, non-violence, to make Sinhala the official language, to give Buddhism its due place, to implement the proposals in the Buddhist Commission Report, to denounce anti religious activities and autocracy. The outstanding civil servants N.Q. Dias, Nissanka Wijeratne, Ronnie De Mel and a true friend from his Dharmaraja days, Gunaseela Vithanage helped in the activities of the BJB. Many revered monks were associated with him in the work of the BJB, which influenced both government and non government organisations. Its only priority being to restore to the Buddhists their lost rights. Denouncing other religions was not an aim of the BJB. Mettananda became a headache to those in power as well as those aspiring to come into power, A significant publication of the BJB was the little book "Catholic Action in Ceylon."

Mettananda was never afraid of telling the truth, never hesitated to criticise the wrong actions, this was all done in good faith because of his love for his country.

He was a patriotic Sinhala Buddhist leader who greatly influenced the political, social and religious awakening of the nation. He was also an outstanding educationist who deserve a honoured place in Sri Lanka's history. Mettananda would have been immensely happy to see his students take their due places

in serving their country with honesty and integrity.

The five significant features of his exemplary life were as follows:

He did not seek personal gain,  
He did not amass unnecessary wealth,  
He did not make irresponsible statements,  
He safeguarded Democracy,  
His simple life style,

He was one of the great personalities responsible for the renaissance of Buddhism in modern Sri Lankan history. His name will always be revered by the people of this country. May the school that he helped to build Ananda College be a reflection of the ideals for which he lived.

*(Translated by Dr. Kamaladevi Ediriwira)*

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## ABOUT THE AUTHOR

Kelaniyage Don Garvin Wimalaratne was born on 18th January 1942, entered the University of Ceylon, Paradeniya from Ananda College, Colombo, in 1962, successfully completed the B.A. Special (History) in 1966 obtaining Second Class Honours; soon after graduation was appointed Assistant Lecturer in History, University of Colombo. In 1970 he joined the Department of National Archives as an Assistant Archivist.

In 1974 he was awarded an open scholarship by the Italian government under technical Co-Operation programme to specialize in conservation and administration of archives. In 1975 he was awarded the post-graduate specialization certificate in conservation and administration of archives from the University of Padua, Italy.

In 1984 he served as a UNESCO consultant on Records and Archives Management of the PGI. In 1983 he was awarded a honorary Doctorate by the Academy of Sciences, UMMAN, Philadelphia on the consultancy study on archives to UNESCO and also the contribution made in the field of Records and Archives Management.

He was the asst. Director & Deputy Director and in 1990 was appointed as the Director of National Archives. His publications include An Introduction to National Archives of Sri Lanka, 1848 Rebellion in Ceylon, British Paramountcy in Sri Lanka and Personalities Sri Lanka. (1400-1990), Biographical Dictionary of national Heroes in Sri Lanka, British government and the Temple lands of Sri Lanka.