

THE NEW LANKA

A QUARTERLY REVIEW

Vol. VI. JULY, 1955 No. 4



ROUND THE WORLD
BASIL DAVIDSON

ART IN CEYLON TODAY
L. C. VAN GEYZEL

THE SACREDNESS OF THE SECULAR
The Rev. Dr. D. T. NILES

FLING AWAY SELF-PITY
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TRINCOMALEE
Hon. PHILIP K. CROWE

THE WARNING OF BANDUNG
Dr. WINBURN T. THOMAS

CRIME AND CORRUPTION
Sir IVOR JENNINGS

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EAST AND WEST

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In the April, 1955 Issue

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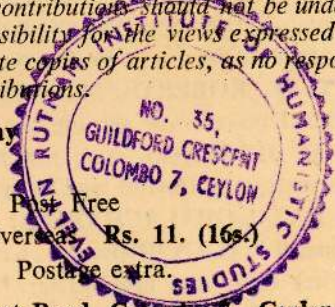
"Religious and cultural beginnings," being the second instalment of "The Sinhalese: Their Language and Literature" by the Rev. S. J. Perniola, S.J., will appear in the October issue of The New Lanka.

The Editor is glad to consider articles, preferably in typescript, on topics of general interest. The publication of such contributions should not be understood to mean that we share or take responsibility for the views expressed in them. Authors are advised to retain duplicate copies of articles, as no responsibility is undertaken for the return of contributions.

G. L. Cooray
Editor.

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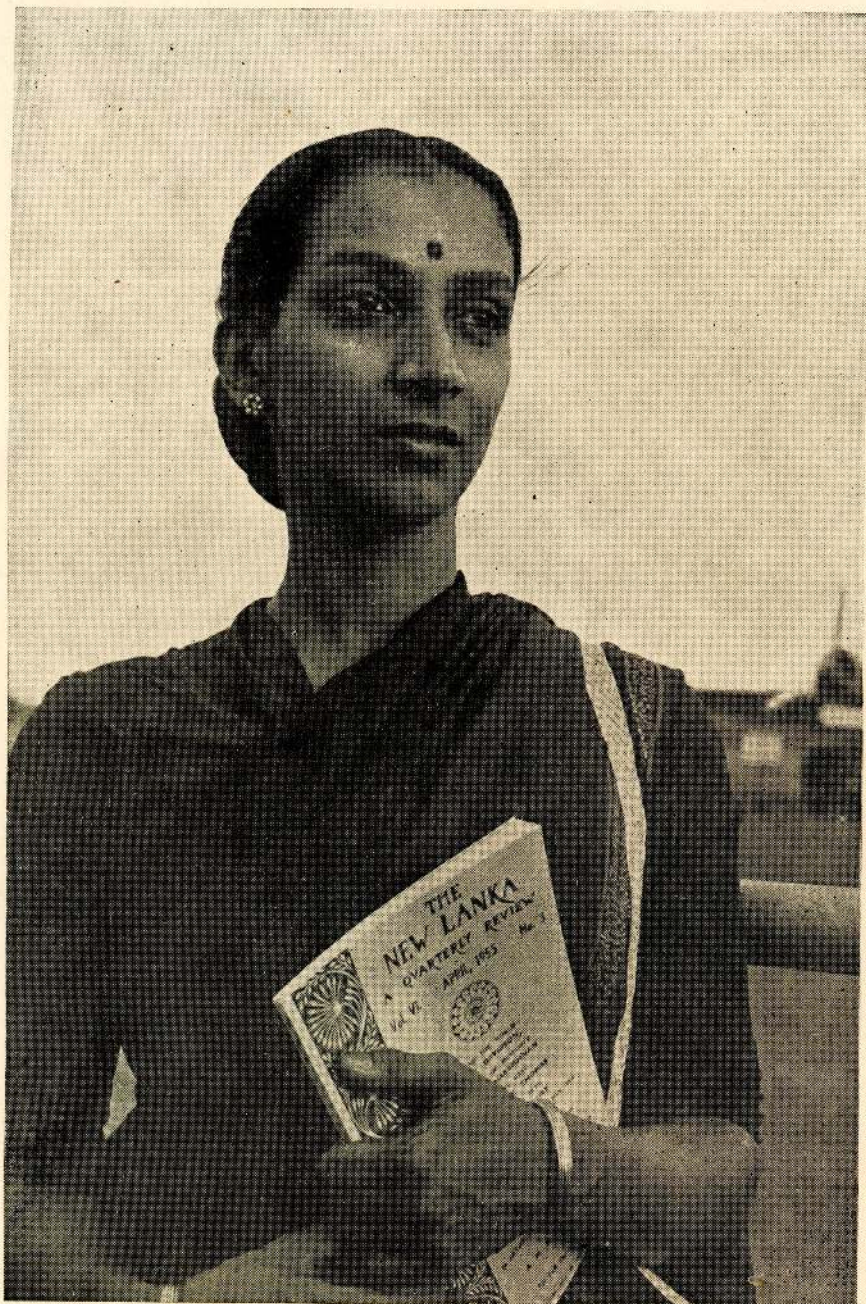
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MRINALINI SARABHAI

The New Lanka Club was privileged to present Mrinalini Sarabhai, India's star danseuse, in two recitals of *Bharata Natyam* at the Lionel Wendt Theatre and Saraswathie Theatre, Colombo.

(See page 20)

ROUND THE WORLD

Basil Davidson

*Peace Visits, Talks and Conferences—At San Francisco—
Big Four Preparations—Strife in Africa.*

London.
June 24, 1955.

THE caravans of peace are at last upon the move. Will they go many stages across the waste land of the Cold War? Will they reach their destination? It seems very distant now, that destination: almost legendary. And yet the caravans have certainly set out; and some of them are sure they can win through.

All sorts of people travel in these caravans. As this commentary is written Pandit Nehru bids farewell to the Soviet Union after a visit such as no-one had ever seen before—a visit in which, it seems from all the reports, official desire to give him prominence combined with popular acclaim. "I am leaving a part of my heart here," Pandit Nehru is reported to have said to Prime Minister Bulganin while bidding farewell; and the words struck no false note after the way the Russians had received Nehru, and the declarations of peaceful purpose they had signed with him.

It is difficult to miss the deep echo of historical meaning which sounds from the signing of their first big general agreement between Russia and India. How many decades, even centuries, have these peoples had to wait for that? Recall for a moment the age-long suspicions of the British Raj that Tsarist Russia meant to advance her frontiers to the Himalayas, and perhaps beyond:—

"For years past there had been a continuous tendency of the Russians to move south-ward towards India. Their progress had been likened to a glacier. As a glacier under the pull of gravitation moves from higher to lower regions, so did the Russian Empire move from the colder to the warmer regions of Asia. Towards Persia, towards Afghanistan, towards India, towards China the Russians were moving under some seemingly natural impulse. We in India had

anxiously to watch their progress. We had no wish to have this tremendous Power directly pressing upon us. We had made of Afghanistan a kind of buffer on the north-west of India.....”

Thus the famous traveller and British agent, Sir Francis Younghusband, writing in 1895 of fears that were entirely justified. Both British and Russian imperialists eyed each other with unconcealed dislike. Sixty years later—in scenes which Younghusband could never have imagined when he wrote those words—the Indian Prime Minister has visited the Soviet Prime Minister, and both have found no difficulty, it seems, in agreeing they have nothing to fight about. Sixty years later the Soviet Union is building a steel works in India. The conditions imagined by that late Victorian diplomatist have entirely passed away.

AT SAN FRANCISCO

Far distant in San Francisco another kind of caravan gathers together to celebrate the tenth anniversary of the United Nations. This is a different kind of caravan: now and then, indeed, it looks and sounds more like a circus. Yet here again the new note is clearly struck. Almost on the opening day one of the little client-governments of the United States—Cuba, I think it was—gets up and makes a most provocative attack on Mr. Molotov, the Russian Foreign Minister, and on the Soviet Government. Irrespective of whether this attack was well based or not, its coming at the outset of the U.N. session could only make any sort of relaxation and reconciliation much more difficult. In the past, however, this purpose would have met with the plaudits of quite of a few governments, and not least of the U.S. Government itself. Now the position changes. Instead of acclaim, the Cuban speaker is given reproof. The very conservative Dutch chairman, Mr. van Kleffens, warns the speaker against attacking other States; the incident passes, and is not repeated. Almost at the same time the British Foreign Secretary, the no less conservative Mr. Harold Macmillan, is warning an American audience that Britain considers herself well justified both in having recognised the Chinese People's Republic and in aiming at a higher level of trade between China and Britain.

BIG FOUR PREPARATIONS

And behind the scenes, meanwhile, there stands preparing itself that greatest caravan of all—the travellers and the

transports bound for the Big Four Talks in July. Nobody knows what all those preparations may exactly mean. Nobody knows where the caravan is really going, except that it is headed firmly across the horizon of compromise. Its journey will not be easy; and may be long. One might compare it with those bold and patient caravans which travelled from China in the great days of the Han emperors, along the old silk road through the Jade Gate and across the sands of Sinkiang to the mountains on the western rim of the world, and beyond those mountains to the land of Ferghana where a man might then hear whispers of still another western world, unknown then, barely imagined. The baskets and boxes loaded for this year's adventure contain a great many delicate goods: stored-up suspicions, unforgotten hostilities, concealed intentions, grim old rules and precedents in shards and coffins of dispute. But the shouting of the crowds who gather to see them depart have a clear and positive ring. Make peace, they are saying, make peace.

And one may note, across the days and weeks of this busy diplomatic summer, a few private expeditions of the same kind. In clearing the way for Austrian independence, in ensuring the effective neutrality of Austria as between the two big Power blocs, the Russians won no small prize for themselves. They followed it by a curious kind of reconciliation with Tito's Yugoslavia. Now they are pursuing the same quarry in the Federal Republic of Germany—that western part of Germany which the Western Powers created in 1948 and have since sought to rearm and bind to themselves. Strong currents of opinion, on right, centre, and left, begin to manifest themselves in Germany: how can we ever reunify our country, it is being asked, if the western part of Germany is rearmed by the West and the eastern part of Germany, by almost necessary consequence, is rearmed by the East? Far better, surely, to renounce alliances either with West or East, and assume a neutral but independent part in Europe?

This powerful because logical argument may yet defeat the intentions of those who wish to build a strong military power in Western Germany. In that case there reappears a very real possibility—not present since 1947—of reunifying Germany on the basis of a reasonable four-Power agreement not to try to pull Germany's allegiance either one way or the other. And, if that should come about, then Europe will be a long step nearer to an enduring peace.

STRIFE IN AFRICA

Lest this commentator appear to have lost all contact with the ground of daily events, let us return from these high altitudes of hope to the sordid reality of strife in colonial territories. Both in Morocco and Tunis and Algeria—the French-dominated Arab territories of the North African coast—and in South Africa and Kenya the colonial storm grows more fierce.

In Morocco the terror now long exercised by Arab nationalists is answered by a counter-terror exercised by French settlers. While the French metropolitan government tries to promote reforms and concessions to national sentiments in these Arab territories, French settlers show themselves ever more determined to hold on to not only the substance but also the shadow of their absolutist domination. In this respect, if in no other, there is a parallel with Kenya. Political reforms in Kenya are also held up by settlers' determination not to yield any part of their supremacy. Against the Mau Mau revolt in Kikuyuland the fortunes of repression rise and fall: for the moment, they seem to rise, and Mau Mau seems to be growing weaker; but few are those, well placed to know, who think that this blind and bitter warfare can end easily or soon. Growing in strength, there begins to be a realisation that this Mau Mau revolt is not just an isolated gesture of despair, but part of a crisis affecting the whole structure of British colonialism. Such indeed is the implication of a great administrative report just turned in by the East Africa Royal Commission: in that report, published early in June, there speaks from every recommendation—couched however urbanely and indirectly—an understanding that the old system is outworn and done for. But the gap between recognising this, and promoting a new system, is wide; and will not easily be filled.

Further to the south, in the Union of South Africa, the *furor malanicus* continues to rage and worsen. If Malan himself is out of the running, Strydom, his successor as Nationalist Prime Minister, seems still more fanatical. Not many years ago the protest and condemnation of South African racialism came only from stray voices on the political Left: now there is a different situation in which condemnation comes from the heads and leaders of British religious communities, from statesmen and journalists who would not easily find themselves on the side of the oppressed, no matter of

what pigmentation. The truth is that South African racialism is not only extremely painful for millions of non-White men, women and children in South Africa: it is now extremely inconvenient for Western Governments such as the British and American, which like to present themselves to the world as enlightened liberals "in matters of colour." But how present themselves in this way while they continue to support South Africa in the United Nations? And how oppose South Africa without breaking "the Western front?"

The way out of this dilemma would be easy, enough if only—these British and American statesmen tend to argue—South African racialists would revert to a "polite" kind of racialism such as was practised by the late Jan Smuts. But Strydom and Company will do nothing of the kind: they are men of principle, and their racialism is a matter of principle as well as one of cheap labour and inflated profits. They insist on racialism as a way of life; and at the same time demand support from their allies, Britain and America..... It is very difficult, you will admit, for London and Washington. And hence the tide of adverse comment on racialism in South Africa swells to a chorus where conservatives find themselves descanting with almost as much vigour as liberals, social-democrats and communists.

And that too, in its way, is a kind of peace caravan. It may be limited progress to have imperialists condemning in South Africa what they are elsewhere much inclined to defend; but it is progress. We ought to be grateful for it.



ART IN CEYLON TODAY

L. C. Van Geysel

(A lecture delivered at the third meeting of the *New Lanka Club*, on 3rd June, 1955.)

I might seem in the course of this talk to be wondering rather far from my subject, but I wish to insist that art at any given time must be seen in relation to what went before, and the art of today, if it is to be taken seriously, must also be seen in conjunction with the cultural activity of our time. Art can no longer be contained within the boundaries of a single country.

We in Ceylon are made to hear a great deal about ancient traditions, largely from people little qualified to talk on the subject, and who seem to do so for their own questionable purposes. A tradition is not a given thing. It is something that is always being created. This is the mistake such people make. A tradition is not a comforting asset like a well-furnished bank account on which you can draw whenever you like. It is not something to be abstracted from the past, nor is it a collection of neatly labelled exhibits to be admired behind glass.

This harking back to the past is not peculiar to Ceylon. England had at the end of the eighteenth century a gothic revival. In the last century William Morris made an attempt to go back to simpler traditions, and in our time there has been an arty-crafty revival of Morris-dancing and half-timbered houses which were supposed to bring back the spirit of Merry England.

It is, I suppose, natural to hanker after a past, when, supposedly, there was a Unity of Culture—Ireland is a case in point, and she too was a colonial country. Yeats in his autobiographies has some interesting comments to make on the futility of attempts to revive the past.

“Have not all races” he writes “had their first unity from a mythology that marries them to rock and hill”?

In his youth he believed that it might be possible “to so deepen the political passion of the nation that all, artist and poet, craftsman and day labourer, would accept some common design.” But later he wrote: “The dream of my early

manhood, that a modern nation can return to a Unity of Culture is false" and again that Unity of Being "however wisely sought, is impossible without a Unity of Culture in class or people that is no longer possible at all."

Movements of the sort I have mentioned always fizzle out, occasionally leaving works of value behind (I think particularly of Morris and Beckford.) But generally speaking they are never really strong enough to stand up against the wider cultural tendencies of the time, for the reason that they merely abstract what is superficially attractive from the past, quite ignoring the formal structure of the art they wish to revive and its cultural background. Something of the sort happened here a few years ago in an attempt to revive Sinhalese art—with the exception that the movement produced no local Beckfords or Morrises. This backward glance took in, of course, the cloud-maidens of Sigiriya. Their long almond eyes were noted, likewise there voluptuous bosoms and wasp waists, and their elaborate head-dresses. What was ignored was the distinguished colour and the fine drawing. The glance also took in the moonstones of Anuradhapura from which it pillaged the swans and the lotuses, the horses and the elephants disregarding the plastic qualities of the carving. It jumbled all these together with a few motifs taken at random from Hindu mythology and, lo, a new art was born which was relegated to what was, and probably, still is, called, the Oriental section of local art exhibitions. This movement was too unreal to do any positive harm to painting. There was no real talent involved, and I was happy to see that there were very few examples in evidence at the recent exhibition at Heywood. I think however that it has done much harm to the decorative arts and to architecture.

The people of Ceylon have, an instinctive talent for decoration. You constantly see the most attractive decorative effects in country districts, for instance, in the charming, ephemeral, decorations for some religious festival; in the instinctive talent for decorating a flower altar (which impressed D. H. Lawrence so much); in the Maduwas put up for weddings or other celebrations, made of palm leaves and paper cut-outs; in pandals, in Wesak lanterns, in mat-work and weaving and—more complicated, of course—in metal work and jewellery; tortoise-shell and ivory. The Government Inspector of art has shown me hundreds upon hundreds of the most enchanting designs done by the pupils of village

schools, both abstract and using natural forms, that are quite spontaneous in their inspiration which seems to be inexhaustible, quite free and unhampered by convention. I would like to suggest, incidentally, that these designs be used to start a block printing industry. Printed cloths, the beautiful Somanas, were produced in Ceylon not so very long ago. Mexican and Hawaiian prints are world famous. There are block printing industries in India and I do not think the local designs are in any way inferior. It seems a pity not to use them.

But what has happened to the major handicrafts, to silver and brass work, for instance? Forty or fifty years ago it was still possible to buy, in the ordinary way, the most meticulously produced work, deep-cut in patterns that were appropriate to the medium, and you have only to visit the museums in Colombo and Kandy to see fine specimens of such work. Today such cutting as you see is scamped and shoddy, and for the most part the metal is cast or moulded, hasty jobs in imitation of conventional patterns, principally the moonstones which are being worked to death. Real invention is, of course, completely lacking.

The problem of the survival of handicrafts, of course, lies in competition with the industrially produced article. The solution, it seems to me, is not to attempt to compete. Industrial design has improved enormously, and no longer is it true to say that a mechanically produced article is necessarily ugly. Far from it. The craftsman should attempt to produce articles that have a character of their own that cannot be reproduced mechanically. An instance of a successful enterprise on these lines is Mrs. Ludowyk's weaving establishment at Menikdiwela.

The backward look has also had a deleterious effect on architecture, which is an art in which utilitarian considerations, especially where buildings are meant to be lived in, must play a decisive part. If sufficient attention is paid to living space, light and ventilation, and if the land at the builder's disposal is adequate it is ten to one that a building of harmonious proportions would result, and that, of course, is more than half the battle. If, on the other hand, these considerations are subordinated to external decorative effects, living amenities will suffer, and what is produced will only be a pastiche. This is what has happened with the University buildings in a hasty attempt to create a style. It is not possible to create an architectural style merely by exploiting a welter

of decorative features abstracted from the past, I will merely instance those rows of little windows which produce a restless, cramped effect, totally lacking in breadth, and which must give less light and air than larger windows would have done and must also be very difficult to keep clean. Nor can I see that decorative features which were used in temples and palaces, makara balustrades, for instance, and very badly copied in cement at that, are suitable as decoration for buildings in which students have to live.

Happily in other places there is evidence of better design. If the new Secretariat may be taken as a portent—I am not claiming it as a masterpiece—there is every reason to hope that the era of the lifeless neo-classical style for public buildings of which the Town Hall, the old Secretariat, and the House of Representatives are examples, is at an end. The prevalent style in domestic architecture, for the most part simply designed buildings with ground floor and upper storey with pitched roof, if not very distinguished is certainly an improvement on the ornate design of thirty or forty years ago, or of the inconvenient, old-fashioned bungalows with their profusion of fretwork. The present style derives from a house designed by Frank Lloyd Wright some fifty years ago as a reaction against the appallingly ornate American style of building at that time. We know very little about the Sinhalese architecture of the past and what can be credibly reconstructed are palaces or temples. Of domestic architecture or public building we know next to nothing. I think it would be a pity therefore to ignore the legacy of Dutch or English building. In this survey of the visual arts I have left painting to the end because it is in this art that there has been noticeable achievement which has been recognised both in Europe and in India.

Of their very nature the visual arts are not complicated by the special problems of literature and music. With literature, of course, the language difficulty is apparent, and, alas, it cannot be solved on the lines of Sooty Banda's tri-lingual inventions every Sunday morning. You have to write in one language or another. Of poetry in English, apart from some striking verse by George Keyt, which suffers, I think, from over-subjectivity nothing of importance has appeared. It is difficult to predict a future for English poetry in Ceylon. The new language policy will probably not make much difference, as the young writer will I think, for some time at

least, continue to turn to the West, and this is happening even in Sinhalese poetry.

The earliest Sinhalese poetry we have dates from about the 13th century. This was already a period of decline, and by that time composition had set in rigid conventions which are observed to the present day. I am not speaking of versification but of imagery. Let me give you an instance of what I mean. In a translation of the Selalihini Sandesa which I helped to make, stanza 56 had to be translated, or, rather, presented as follows in order to make it intelligible to an English-speaking audience:

“Look, friend, women like gold creepers go,
 crescent-browed with dark clouds of hair.
 Eyes, blue lotus; lips, coral; teeth, white chanks;
 as bosses on elephants' heads.
 Their bosoms with Vishnu's bright hair mark;
 laps wide as sand plains.
 Their calves peacocks' necks; pearly-nailed, the
 young leaves their fingers.

Actually this is all there is: “Look, friend, gold creepers, new moon, dark clouds/blue lotus, coral chanks, etc.

Evidently it was enough for a poet to write of gold creepers for his audience to assume that he was speaking of women. Likewise, blue lotus instantly denoted their eyes coral their lips, white chanks their teeth, and so on. This may be an extreme instance, but there is no doubt that there was a rigid convention in the use of imagery, and when this happens poetry is in a bad way. Something of the sort happened in English poetry of the 18th century. You may recall the dying gales, blushing flowers, finny tribes in the conventional imagery of the verse of that time. To this day in Sinhalese poetry women are gold creepers, fingers tender leaves, etc., but there is also a healthy reaction. I have seen poems that are written in spoken Sinhalese, not in the classical idiom, in which the imagery is fresh and the subjects taken from ordinary life. The inspiration is, of course, English, but the poems are none the less of the soil.

I find it surprising that the Sinhalese novel has not thrown up more talent. Story telling, I imagine, has been traditionally popular, and there is a regular output of fiction of a sort, so that it is surprising that apart from Martin Wickremasinghe, no writer of talent has appeared. Nor have we any novelists in English to compare with R. K. Narayan or Mulk Raj Anand.

There has been no outstanding name in Sinhalese drama to compare with that of Kalidasa in Sanskrit and, in fact, it seems certain that there never was a developed theatre in ancient Lanka. Village plays however have always been popular, and still survive, principally in the South. It is doubtful whether they will be able to compete today with the travelling cinema, and they are almost certainly doomed. In spite of their rough energetic character it is unlikely that they could ever be incorporated into a developed drama as similar elements were into the drama of Elizabethan times. We are too self-conscious now, and the day is past when such slow organic growth was possible. An attempt had been made to create a Sinhalese drama about the turn of the century. The plays were highly melodramatic in character with rather broad comic relief and songs and choruses. A similar type of drama with music appeared in South India. Whether these plays hark back to some old tradition I could not say, but the Indian drama has set the style for the Indian film, for better or worse, mostly worse, I fear, and the Sinhalese film seems to be a debased imitation of the Indian. At its present level of achievement it must be ignored. Its enormous popularity with the mass of people is a most depressing cultural portent.

With music, too, there is the difficulty of differing conventions. In Ceylon music is performed as the accompaniment to various events, at weddings, funerals, religious ceremonies, etc. If there is music in the sense of concert music as it is known in Europe and India, I have not come across it. There are, of course, the beautiful folk songs which are almost certainly doomed. A man might sing if he is ploughing or driving a bullock cart. He could not very well sing if he is driving a tractor or a truck. These are the accompaniments of material advance, and it is pointless arguing whether they are desirable or not.

The most characteristic music of Ceylon is drumming and we usually think of it as the accompaniment to the dance, but it is surprising what remarkable effects, that might be described as symphonic, a good team of drummers could produce elsewhere. I do not suppose however that this sort of music is capable of development for of its very nature it is limited. One might recall Stravinsky's efforts in "Les Noces" and the "Sacre de Printemps" to produce a music predominantly percussive which he seems to have relinquished possibly for this very reason.

There would appear to be a considerable public for western music but whether it is for music or celebrity—hunting is a matter for speculation. Too many people go to concerts, I feel, to *see* Arrau, for instance, play rather than to listen to what he is playing. It is a matter for speculation whether even a superb talent like his would fill a theatre the size of the Savoy three times in a short concert season. There are other upsetting factors. Radio and gramophone seem to have produced an unhealthy cult of the virtuoso. From the listeners' angle this seems to mean nothing but the best. Interesting concerts by local performers which reach a high level of competence are more often than not poorly attended. Even concerts by visiting performers are badly patronised if their names have not hit the celebrity lists.

From the performers' angle the virtuoso cult creates a desire for technical brilliance rather than fine musical understanding. In this connection Arthur Honneger, the French composer has made some pertinent observations. He writes:

“As a test take 20 pianists who have won first prizes. They will all show a remarkable turn of speed when called upon to play a Chopin study or the finale of a Beethoven Sonata. But faced with a score such as that of “Ariane et Barbe Bleue,” for instance, they will be unable to read eight bars without stumbling.

They have never been taught to read music. They have been forced to thump out tunes, to rattle off scales and arpeggios until their wrists ached on the keyboard.

It would therefore seem highly desirable, to restrict the flood of first-prize-winners that gushes out every year from the various academies of music. . . . what we should do is to train sight readers who will spend their spare time in deciphering a Schubert Sonata or a Poulenc impromptu for their own pleasure, or perhaps even in playing a Sonata with a “allist friend”

The ideal public for music would contain a fairly large number of musicians educated on these lines, necessarily a minority, but an influential one who could do much in schools' choirs and music societies to develop taste and assist appreciation. We do, of course, labour under two disadvantages here. First, the public for western music is necessarily limited.

The great mass of people, naturally enough, do not care about it and audiences can only be composed of people who are western-educated. The other disadvantage is economic. It costs a great deal to buy musical instruments today in spite of a reduced duty, so that such orchestras as we have had are always short of players. We have quite a number of good pianists but there isn't a single concert grand available in the whole Island.

The one art in Ceylon which has maintained a fine level of competence from the past is the dancing of the Kandyan provinces. It seems to be generally agreed that the dance came from India, but it has in the course of time acquired an individual character and a highly developed technique. The dance is, as we all know, a part of village life, of weddings and festivals, and religious occasions. Perhaps by being made the business of a single caste, but, more likely because it was the art-form most in demand, it maintained its high level of technical skill. Nevertheless, change is necessary. It is quite possible to maintain a high level of technical skill, and yet produce a dead art. This was the case with the Imperial Ballet in Czarist times and with most opera ballet in Europe till Diaghiler made his influence felt. And so it seems to me that the complex technique of the Kandyan dance has to find new forms of expression, or merely go on existing as a picturesque survival. It is therefore encouraging to find that efforts are being made to revive the women's dances and to create new forms. Such efforts have met with criticism but that is only to be expected.

Painting by its own nature has been freer than any other art of the obstacles set up by differences of language or convention. The visual image is, obviously enough, more readily responded to than music or the spoken word. Furthermore easel-painting was for Ceylon a new art. It is a western importation and is therefore free of restricting conventions. The artist was free to adapt this medium to his own purposes, to take what he wanted from the past, and to make use of the discoveries of the present.

The interest in painting had grown sufficiently over fifty years ago to make it possible to form a society, which held an annual exhibition. The 19th century produced at least one artist of real distinction, J. L. K. Van Dort. He was a remarkable draughtsman and illustrator, but was not, as far as I know, equally successful with oils. The other painter of a later date who has left a small body of genuinely sensitive

work was W. W. Beling. Colombo was very much a back-water in those days, and it is possible that in a more propitious atmosphere the talents of both these men would have had freer play.

Colombo is still a provincial place, but communications throughout the world have become so easy, and the technique of pictorial reproduction so advanced, that no one who is interested need remain ignorant of the artistic activity of his own time, or of any other time or country for that matter. These factors helped largely to make painting emerge in the twenties on a level of seriousness that none of the other arts had achieved for a long while. And indeed this ease of communication is a decisive factor in influencing the attitude of the modern painter, for the arts of all places and all times are ranged before him impartially, whether it to the art of Mexico or Egypt, Gandhara or Indo-China, Polynesia or the Congo. This is what André Malraux has called the Museum without Walls. The availability of these styles has had the result of exploding the academic heresy that there is only one ideal style of painting, the style of naturalistic representation that had been developed in Western Europe in the 14th and 15th centuries, and in Greek sculpture of the 5th Century B.C. Here, incidentally, is another instance of the error of abstracting from the past, for this technique of naturalistic representation was the result of an attitude to life, a way of thinking, of the emergence of humanism, of the glorification of man. It was not naturalistic representation for its own sake.

This widened aesthetic horizon meant, of course, that the supremacy of classical European painting was challenged. The age of liberal humanism was over.

I said at the outset that art in Ceylon, if it is to be taken seriously, must be examined in the context of the cultural activity of our time. A striking change had come over the relations between the artist and the patron at the end of the eighteenth century. Up to that time the traditional patrons of the artist were the aristocracy and the church. The class that became dominant in the 19th century was the bourgeoisie, with which the artist was always at odds. This induced a sense of isolation which was increased by the prevailing climate of scientific agnosticism which had the effect of cutting man adrift from the cosmos and the comfort of any sort of metaphysical belief. Again psychology had made a tremendous revolution in our ideas about human

personality. The cumulative effect of all this was that towards the end of the century—I am thinking of such writers as Huysmans and Villiers de Lisle Adam—the artist seemed to be possessed by what Gide described as “a sort of religious rancour against life.”

Of later developments in our own time Berdyaev writes: “The profound crisis of art is also felt in the painting of recent times, in cubism and futurism. . . . The cubism of Picasso is something significant and very deeply moving. In Picasso’s pictures we feel the real pain of the world’s coming apart, layer by layer, the world’s dematerialisation, and decrystallisation the atomization of the world’s flesh, the rending of all the veils. After Picasso, who in his painting felt the movement of the cosmic wind, there can be no return to the old expression-forms of art—Futurism is the final break with the antique, the crisis of humanism, a shattering of the very image of man.”

Now I do not for a moment suggest that the artist is explicitly aware of all this. He does not work by the processes of discursive reason. It is rather that this sense of crisis is in the very air we breathe, and must, in some way, condition any art that is at all significant.

I said earlier that easel painting is an art new to Ceylon. What came before was wall painting, Sigiriya for instance, the nearly effaced frescoes at Polonnaruwa and numerous examples in temples all over the country. In fresco painting the emphasis is largely on line, and modelling is light. This has had its effect in our painters, and it is significant that such artists as Harry Peiris and Justin Deraniyagala who have worked in studios in Europe use a more orthodox oil technique. More immediately the influence of modern French painting has favoured a free style.

As far as I can judge there has been no other indigenous technical influence on the methods of our painters. The most striking native influence seems to be the still unbroken rhythm of the life of the countryside. It has mitigated the sense of isolation that assails so many artists and may have saved them from the extremes of violence or abstraction that is all too common abroad. It is, I believe, true, as Malraux says, that the civilisation that is in formation is bound up with the whole world and not with one particular country, yet I believe that the artist is better for having his feet firmly planted on a few acres of his own soil. Even Picasso after his most extravagant flights seems always to come to rest on the

soil of the South, and this I think is true of most of our painters.

I would except from this generalisation Deraniyagala for although he uses figures taken from rural life yet they are set against a background of spiritual distress which he makes symbolic of the malaise of our time. His is an art of expression, an art without soil, set in a landscape of the emotions.

The work of George Keyt presents a remarkably coherent development in which many diverse elements have been fused, and for this reason I would like in conclusion to dwell for a little while on his painting. The first works in which his talent found mature expression were the Kandyan landscapes in which for the first time the character of that beautiful countryside were put on canvas in a direct and vigorous way. This feeling for Kandyan life is a sort of constant in his work and he always seems to come back to it when he has exhausted some particular line. Keyt was, of course, alive to the trends of modern painting and his debt to Picasso is obvious enough. An artist will borrow left and right, but he will use what he takes not imitatively but for his own purposes. What Keyt took from Picasso were the figures fused in one enclosed in a running line which seems to have no beginning or end, both of which he converted to his own uses.

The main inspiration of Keyt's work however is the spirit of Indian mythology. I do not use the word "influence" because that would imply something extraneous for his feeling for Indian myth seems to be inborn. It explains the immediate response his work has had in India. In this connection I would like to quote what the late A. R. Orage had to say about the possibilities of Indian myth as a source of inspiration for Western art. He wrote:

"We have, by grace, accessible to us in the remains of ancient India something infinitely more living than philosophies, more inspiring than scholarship. We have a literature, translatable and translated into our own tongue of such dimensions and qualities that its chief work alone, the Mahabharata, towers over all subsequent literature as the Pyramids look on the Memphian plain."

In Hindu art as in Hindu religion the erotic is frankly expressed. This is not peculiar to Hinduism alone. The language that mysticism uses is often the language of physical love. The desire of all mysticism is the fusion of the lover in the being of the beloved and this is symbolic of the desire

of the soul for Deity. It is to me an inexhaustible sense of wonder how Keyt has used a technique essentially modern to recreate these ancient and timeless symbols without any trace of archaism.

In a note on the Arts in Ceylon in the magazine "Encounter" for November last year Ralph Keene who was here with the Government Film Unit has some accurate observations to make on the aesthetic environment in Ceylon. He writes:

"...Colombo . . . is essentially a provincial city and its taste in artistic matters tends to be safe, conventional, and bourgeois. This is not a good environment for the creative artist; especially in a small country like Ceylon where he cannot escape into the liberating atmosphere of a cosmopolitan café society. In this sort of parochial community, the second-rate is apt to be overpraised, and the original artist to be underappreciated."

I do not think that anybody will quarrel with these observations. Nevertheless in two exhibitions that I have seen recently, the '43 Group and the Heywood school, a good deal of fresh talent seems to have appeared. The actual achievement of the pupils of the Heywood school was not particularly striking, but I think it is a very promising sign that so many young people and most of them from village schools should want to study the arts. Out of this widespread activity it is likely that genuine talent will emerge.



L' ENCHANTMENT HINDOU

Guy Georges Duret

(A Translation)

O, Mrinalini Sarabhai, it is written that, "following the steps of past dawns the sweetest and purest light that arises is itself the elder of dawns of the future, of dawns eternal."

Thus, O Dancer of Dancers, have you come to display unto us the immortality of your art, such as it was created at the dawn "of a day of Brahma."

You, whose feet are lighter than the paws of a small fox running in the rice field beneath the new copper moon, whose hands, moving in clever patterns, are more eloquent than our poor words, and whose eyes reflect alternately the dark, mysterious splendour of your country, and the brilliance of its gold and sunshine, wish to make known to us its secret message—this is much more than an unforgettable spectacle, an extraordinary fairy scene, it is a lesson in wisdom.

Steeped in Kathakali and Bharata Natyam techniques (the richest in hand movements of all the techniques of India), the dances of your Ballet are notable at once for construction and naturalness.

Do you wish to tell the uninitiated that, since vedic times the language of the hands forms one of the most precious treasures of the Indian dance, the code of the ever-sacred character, without which nothing can be expressed. Of the "mudras" and their multiple significations Nandiskeshwara has said: "Where the hands go, the eye follows; where the eye goes, the mind goes; there where the mind goes, the heart is also found; there where the heart is, the soul will be also."

It is fitting, too, that you should tell them that, besides these basic gestures, thousands of other movements, in combination with those of the feet, the body, the neck and the eyes, were created by artists worthy of the name. Beauty of pose, purity of expression, the compass of the musical possibilities of an astounding accompanying orchestra, the lustre of rainbow-hued costumes, make of your "Productions," speaking in the language of the West, a complete success.

Let me not here relate the adventures of Ravana and Jatayu, or of Madanavalli or of Maya among so many others. It would be in vain to try to give the details. Let me rather offer the flowers of gratitude to the dancers whose names are Chathunni Panicker, Shivansbanker, Jayalakshmi, Govindan, Jukanya, Uma-Devi and all the musicians, and to you, the most beautiful, reminiscent of the divine Sita.

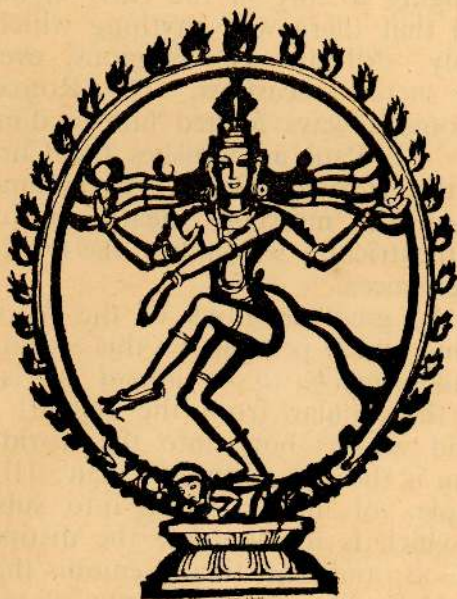
What matters, after that—the trifles, faults in lighting, of decor, the slowness in changing scenes. Bestride the world following the ancient traditions!

To India, our Teacher, the greatest honour!

“Madar I Hind.” Our Mother-land of Hindustan.

May Brahma protect thee!

(*La Danse*, Paris)



THE SACREDNESS OF THE SECULAR

The Rev. D. T. Niles

The meaning of "secular"

THE word "secular" which is derived from the Latin "saeculum" ordinarily means that which pertains to this present world. But in common usage it has come to mean that which pertains to this present world only. It is by the introduction of this adverb "only" that the word "secular" has come to be set in opposition to the word "sacred." In itself the word "secular" does not carry this meaning, and it is part of the need of our time that we should seek to eliminate this unwarranted disjunction between the sacred and the secular.

How did it happen that this adverb "only" came to be introduced into the meaning of the word "secular?" No man belonging to any of the early civilisations would have conceded that there was anything which belonged to this world only. All life was religious, even eating and drinking were sacred occasions. The Roman, inviting a guest to his home, always invited him to dine at the table of some god. St. Paul admonishes the Christians to eat and drink to the glory of God. The common happening of daily life—birth, marriage, death, business, feasting, visiting—were inextricably woven into the texture of religious belief and observances.

None of the great religions of the world admit that there is anything which pertains to this world only. When a Buddhist takes *pancha-sil* or *ata-sil* he is denying the separation of the secular from the sacred; Islam affirms that every child who is born into the world is born into Islam, for Islam is the true nature of man; Hinduism brings the total complex of human living into subordination to its main aim which is to eliminate the distinction between God and not-God; and Christianity enjoins that in whatever we do we should live as children worthy of our Father who is in heaven.

How then does it happen that not only is there a common acceptance of the meaning of the word "secular" as some-

thing which is not sacred, but that also it is generally conceded that men ought to keep the secular and the sacred apart? The reasons for this can be brought together under two main heads. The first reason is the affirmation by man that in him originates the meaning and truth of life. The classical formulation of this point of view is generally attributed to Descartes. The Cartesian postulate "I think therefore I am" has implications for all of life. True secularism becomes possible only when the sacred is denied, for, as long as the sacred is affirmed, the sacred demands that it be related to all of life. When this demand is not made by the sacred it ceases to be sacred.

Thus becomes obvious the second reason which has contributed towards the emergence of that which is recognised as purely secular. When men think of the sacred as not demanding that it be related to all of life, but think of it only as concerned with so-called religious observances, then the sacred is inevitably denied and the secular affirmed. The prophet Hosea protested against the manner of his people's observance of the sacred when he cried out in the name of God, "I hate your solemn assemblies, your feasts and sacrifices are an abomination unto Me." Out of this situation arises also a subordinate reason for the disjunction between the sacred and the secular, for religious observances are controlled by the priesthood, that is by some constituted religious authority, and the secular is conceived of as something outside this control.

We have said enough to lay bare the fundamental truth that the secular in its modern sense is the result of the denial of the relevance of the sacred to all of life. Secularism as an attitude to life means the departmentalisation of life—one set of values and principles governing one set of operations, and another set of values and principles governing another set of operations. Secularism becomes possible when the sacred is secularised, that is departmentalised, so that the only way of recovering the sacredness of the sacred is to recover the sacredness of the secular.

The meaning of "sacred"

In order to understand the true significance of what we mean by "sacred", perhaps the most direct method would be to ask what the difference is between the materialist and the secularist. The secularist is a person who seeks to circumscribe the sacred, while the materialist denies the

validity of the sacred altogether. To the materialist, unlike the secularist, life is all one piece; and living should be controlled by one set of values and principles. In other words, the materialist is a truly religious person. Only, for him this world is the final religious value. In Europe today there are many who call themselves "existentialists." They concede no meaning to this life except that which life itself can produce. There is no God nor Dhamma for them. Yet the existentialist is a truly religious person, for to him too life is all one piece, and the possibilities of life's meaning lie within the resources of man's will both to affirm purpose and to live beyond despair.

The Existentialist and the Marxist-materialist are thus seen to be the very opposite of secular; and so ought also to be, though in a radically different sense, the Buddhist, the Christian, the Hindu and the Muslim. But our present plight in Ceylon is that it is the so-called religious people who are also secularists. It does not need a great deal of perception to discover how, in Ceylon today, instead of the sacred ordering the secular, the secular moulds the sacred. Politics, in particular, has become completely secularised in our country, and has become the means of secularising the sacred. When the devil tempted Jesus, at the very beginning of Jesus' ministry, he offered Him the kingdoms of the world, so that Jesus may be able to use these kingdoms in the forwarding of His own mission. Jesus refused to accept this accommodation. He affirmed both the sacredness of the sacred and the sacredness of the secular when he said, "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

There is today a great effort being made in Ceylon to see that the Buddhist does live according to the Buddhist way of life, but one is struck by the almost complete divorce that is maintained between the area of life in which Buddhism is allowed to operate and the area of life in which it is not. Let me give a few examples:

1. What does Buddhism as Buddhism have to say about the problem of Ceylon residents of recent Indian origin? I have never heard this question raised or answered. On the other hand, in one of the issues of "the Buddhist World" I read a discussion as to what kind of a deed it was to kill a centipede.

2. It is part of the Buddhist Sila that man should not use intoxicating liquor. But what is the relation between Sila and prohibition by legislation? Certainly the one does not deny the other, but it is equally certain that the one does not demand the other. It is essential to be clear in our own minds as to how far we can go in making sin criminal.
3. A great deal is being talked today about the unity of the Ceylonese nation. It has become a matter of major discussion as to how this unity can be maintained. Should we achieve it by making everybody Sinhalese speaking? Should we achieve it by making the nation Sinhalese, with adequate protection for minorities? Should we achieve it by devising a federal political structure which divides the nation, while preserving only its political unity? The question is, has Buddhism anything to say about national unity?

One can go on multiplying this kind of questioning, but the basic issue must now be clear. It is impossible to safeguard the sacredness of the secular unless we allow the secular to be questioned by the sacred. My own personal fear is that there is being built up in Ceylon a relationship between the sacred and the secular, as part of the revival of Buddhism, which is dangerous both for Buddhism as well as for other religions in Ceylon. Those of us who are Christians know the heavy price which Christianity has had to pay in the West with respect to its own vigour as the result of the erastianism of the past, so that it becomes part of our responsibility to keep on saying, "Beware lest the sacred become secular and the secular lose its sacredness."

God's World

Let my last point be a statement of the Christian basis for declaring that the secular is sacred. The Christian faith affirms that this world is God's creation. He made it and He rejoiced in what He had made. He looked at everything He had made and found it good. The presence of evil in the world is the presence of an intrusion. The intruder will finally be destroyed. This destruction is already certain, for the decisive battle between the intruder and God has been fought and won. "Now is the prince of this world cast out," said Jesus, as He faced the prospect of the cross;

and on the cross He died with the cry of triumph on His lips, saying, "It is finished."

Ours is a saved world. It is not a world that needs to be saved, but a world in which men and nations need to learn how to appropriate the salvation which is already theirs.

In St. John's gospel the word "world"—"cosmos"—is often used to denote life as organised apart from and in opposition to God. The world in this sense is not secular. It is anti-religious, it is anti-God. And, therefore, in this sense it is also sacred, for it has become the battleground between God and the devil. This world is God's world. It is a saved world. It is also a world being saved. So that the vocation to which all men are called by God is the vocation of being soldiers in God's enterprise. The primary consequence of realising the sacredness of the secular will be that every secular occupation will become sacred. A Christian lawyer will not just be a lawyer who is a Christian. He will be a lawyer who seeks a Christian fulfilment in the practice of his profession. He will seek so to practise the law that legal justice will more and more approximate to divine justice. A Christian doctor will not just be a doctor who is a Christian. He will be a doctor who seeks a Christian fulfilment in the practise of his profession. He will remember that every patient who comes to him is a person made by God, and that illness is not a condition of the body but a condition of the person. A doctor who simply treats sick bodies has missed the meaning of his vocation as a Christian doctor. A person working in the field of agriculture, if he is a Christian, should remember that "nature" is the home that God has provided for man. It needs to be cultivated and cared for. The exploitation of natural resources purely to serve human self-interest, without taking into account the truth of man's stewardship of nature is sin. A Christian politician is not just a politician who is a Christian. He has to be a person who remembers that God is in final control of the destinies of men, and that no Government has any more authority than that which God has given to it.

There is also one more consequence of this recognition of the sacredness of the secular which is not always remembered. It is because the secular is sacred that men in their normal day-to-day relationships have pastoral responsibility for one another. Each needs to guard and guide the other with pastoral concern, and each one experiences pastoral care himself as he bestows it upon others. The forms in

which pastoral care has been institutionalised in the Church have tended to break down this kind of pastoral concern which ought to exist between men, with the result that the paid and trained pastor has become the instrument of the sacred while daily life is lived in terms purely of the secular. Democracy has little meaning if, in the final analysis, it is not an expression of mutual pastoral care.

Man's safety everywhere, and that includes Ceylon, depends on man's ability and willingness to subordinate his anxiety for present gain to the need of rendering obedience to the demands of that which is accepted as sacred. Let the authority of the sacred be denied in any one realm and for any immediate purpose, and it is inevitable that the sacred becomes the tool of man's desires. God must either be worshipped or jettisoned. The Dhamma must either be always obeyed or never invoked.



FLING AWAY SELF-PITY

H. W. Howes

IN many parts of the world, it is customary to make pious resolutions at the dawn of a New Year. I would like to suggest that on Independence Day, 1956, the people of Ceylon should determine to cast away self-pity, reduce the tendency to seek faults, and give a fuller regard to what has been achieved since February, 1948. It is becoming a very popular pastime to find fault with everything and everybody. One hears men, and women, bemoaning the fate of the Country. Never, they say, were things so difficult and so bad, and they instance bribery, corruption, highness of the cost of living, the appalling state of education, the utter confusion in the matter of language, the fanaticism of some self-appointed leaders of schools of thought, the decline in manners and the general deterioration of standards. No country has suffered so much in these respects as Ceylon, and there is every reason for self-pity.

It would be foolish to believe that all is well in Lanka, and that there are not many things which could be done better. Yet, while we may deplore certain shortcomings, surely it is time that we who are living in Ceylon, and I use "we" hereafter as indicating all who are at present residing in the new Lanka, should begin to count our blessings. The right to criticise is a precious aspect of democracy, but there is also the right to applaud anything that is, or has been done well. This is a country in which peaceful progress has been made during the very difficult transitional period which follows Independence. We can go further, and say that in a number of important fields of endeavour notable progress is evident. It has been my fortune to visit many lands, and, sooner or later, to find that most of them, particularly those who have fairly recently obtained freedom, have some or all of the problems about which we are worried. The great mistake is to think that our troubles are peculiar to this fair Island.

During 1954, I was enabled to tell thousands of people in the large area washed by the Caribbean Sea of some of the

notable things done by Ceylonese. Apart from numerous conversations, I gave a large number of lectures and radio broadcasts, some of which were spoken in a tongue different to my own. In addition, at conferences, it was possible for me to demonstrate some of the progress we have made in rural development, and in agriculture and education. No one was interested in history, except in so far as it was clearly related to recent developments in the life of Ceylon. Yet, I soon realised that I had a glorious story to relate, or rather a series of stories. Among these were the Gal Oya scheme, land development, colonisation, improvements in agriculture, increased electrification, additional water supplies, educational reforms, town planning, housing, economic planning, the development of a full university, farm schools, co-operatives and the successes of Ceylonese in commerce, industry, agriculture and Government. Further, I spoke of advances in the field of Health Services and Health Education. The work of Parliament was described, and stress laid upon the influence of Ceylon in Commonwealth and in foreign affairs. Not least, I was able to emphasise the deliberate choice of Ceylon not only to follow the path of peace herself, but to promote peace in a world all too full of warlike potentialities. If I as a foreigner could feel happy to talk about these things, I see no reason why all Ceylonese should not be immensely proud of what they have done since 1948, even allowing for various inadequacies and failures due to human frailty.

When I left the Caribbean, I was able, for the space of four months before returning to Ceylon, to give a number of talks on Ceylon to British airmen and soldiers, and looking back upon my self-imposed task, in reality a pleasure, of propaganda for Ceylon in Britain and the Caribbean, I realise that I learned a number of lessons. Perhaps the first was the immensity of the achievement since Independence. Another was that audiences were primarily interested in Education, Government, Tea, Health, Welfare Services and Ceylon's relations with the rest of the Commonwealth, and to countries with a Communist regime. I learned that there was much interest aroused when I explained the composition of the Parliament of Ceylon, and this was very noticeable in the British West Indies, where the British Government is promoting federation with the goal of granting Dominion status. There was also interest in our Burghers in the

Dutch-speaking areas in both the Caribbean and in Suriname, in the North East of South America.

This relation of my little effort to "sell" Ceylon, in addition to my other work, is only given for one reason, namely, to underline the point that there is so much of which Ceylonese can justifiably be proud. Yet, one still meets so many people who can only see the debit side of the balance sheet of recent Ceylon history, and in this there is a manifest danger. By concentrating thought upon the failures and the unfulfilled hopes, self-pity can take firm root coupled with a fixed sense of frustration. This also means that there can be a failure in people to have faith in themselves, and in their ability to solve their problems. It is difficult to be a true patriot when one can only see the darkest side of a national picture. To continue to regard only the seamy side is to display a lack of proportion, especially when there is so much evidence of genuine progress made during less than a decade following almost four and a half centuries of European rule. I believe that by looking for the best, we shall also in time be able to remove more quickly those patches which are still dark. There is a lot in the old tag of hitching our waggon to the stars. In realising the extent of our achievement, we shall be the better able to ensure a brighter future. A writer once said, "The men who build the future are those who know that greater things are yet to come, and that they themselves will help bring them about." Believing in themselves, aware of the work accomplished since freedom, and with pride and satisfaction in a job well done, the people of Ceylon have a great future before them.

On the other hand, if we continue, without true reason, to be sorry for ourselves the future will indeed be a sad one. My mind goes back to the dark days in Britain of 1940, days when all seemed lost, and Britain was literally alone. Yet, under the inspiration of Churchill, the people had faith in themselves and in him. He promised us only blood, toil, sweat and tears, but gave no chance for any feelings of self-pity. In Ceylon today there is every ground for hope, and no time for self-pity or apathy resulting from an excessive use of the critical faculty. Let me close by reminding ourselves of an incident in the life of Victor Hugo. This great writer of France had been persecuted by his own people, and driven into exile. At eventide, it was his wont to go down to the seashore, where he would sit for a while in deep

meditation. Then he would get up and throw a pebble into the sea, and walk away. A child, observing this procedure day after day, eventually plucked up courage to ask him why he threw these stones into the water. With a grave smile, he said, "Not stones, my child, I am throwing self-pity into the Sea."



TRINCOMALEE

Philip K. Crowe

TRINCOMALEE, the great port on the North Eastern coast of Ceylon, means different things to different people. To the admirals of the free world the harbour stands for control of the warm seas from the Persian Gulf to the Indies: to the devout Tamil its significance lies in the towering cliffs of Swahmi Rock, a place of Hindu worship and pilgrimage since the dim beginnings of history: and to a third specialized group, the members of the Sea Anglers Club, it is the point of departure for adventures with rod and reel.

Such attractions could not fail to persuade us to make the 160 mile trip from Colombo and the beginning of the long Labour Day week end found me with my wife and daughters, Phillippa and Rene, and our friend, Rohini de Mel, comfortably ensconced in the Royal Navy's pleasant hostelry, the Welcombe Hotel, overlooking the sparkling expanse of the Inner harbour.

Surrounded by jungle-clad hills whose deep green stands out vividly against the sapphire blue of the water, the harbour is certainly one of the most beautiful in the East. But the vast anchorage was virtually empty. A small destroyer lying along one of the wharves was the only sign that Britain still rules the waves. And perhaps in the days of atomic air power, this is all the naval power necessary. Certainly if war comes no thoughtful admiral will now allow his battle fleet to be caught like sitting ducks in any harbour.

Dominating the Bay of Bengal as well as the coasts of India, Trincomalee on the North East Coast of Ceylon has always been considered the key to mastery of the sub-continent. K. M. Pannikar, the Indian historian, in his study of sea power "India and the Indian Ocean" points out that control of this vital harbour gave the British control of the Indian Ocean and enabled them to defeat the French in the War for the conquest of India. The fall of Trincomalee to the French Admiral Pierre de Suffren in 1782 might well have established French power in India, but two years later the politicians at Paris gave Trincomalee to the Dutch East India Company.

Despite its obvious importance, Trincomalee has never been strongly defended. A brief review of its history reveals that in 1620 a Danish expeditionary force landed and laid the foundations of a fort on a point of land from which cannon could command the approaches to the inner harbour. The Danes were expelled by the Portuguese before the fort was defensible and the works were completed four years later by the great Portuguese General de Sa. The three bastions and the ten iron cannon constituted an entirely inadequate defense and the fort fell easily to the Dutch in 1639. The Hollanders did considerable work on the fort and by 1676 had raised an imposing series of battlements. These proved no more efficient than their prototypes, however, and a hundred years later in 1784 the fort fell after a token resistance to the British under Colonel Steuart.

With the surrender of the Dutch Trincomalee passed finally to Britain and Fort Frederick and the dockyards have remained under British control ever since. Ceylon is, of course, a completely independent member of the British Commonwealth but permits the United Kingdom to man this harbour and certain airfields.

Even Britain, certainly the most sea-power-minded nation of modern times, made little effort to strengthen the defenses of the harbour. Lieutenant de Butts, writing of Fort Frederick in 1841 said "the frowning heights, crowned with redoubts, and bristling with artillery, impress the spectator with an idea of their military strength, if not of their impregnability; which, however, a closer inspection speedily and completely removes." And Sir Emerson Tennant, the eminent historian of Ceylon, wrote in 1850 that "the condition of neglect and insecurity which Trincomalee exhibits at the present day is painfully at variance with the terms of exultation with which its capture was originally announced to the nation."

Today Trincomalee is the headquarters of the East Indies Station and flies the Flag of Vice-Admiral C. F. W. Norris. A lucky officer, he is the only Admiral in the British Navy who is allowed to take his wife along with him while cruising on Her Majesty's ships. We lunched with Admiral and Mrs. Norris at Admiralty House, a fine old Dutch pile that has housed the commanders of the station since Sir Samuel Hood took up his residence there in 1812. The House was acquired by the Admiralty in 1810 but there does not seem to be any record available of its history before that

date. Among its charms is a framed collection of early Portuguese maps.

Admiral Norris' command entails a lot of blue water. It stretches from the Persian Gulf to Burma, and from Pakistan to Mombasa on the coast of Africa. Mauritius, the Maldives and other islands of the Indian Ocean are also his concern. The command has grown since the days when Commodore Curtis Barnett commanded the station with a brace of frigates in 1744. The Admiral spends about half of his time cruising and usually flies his flag from the cruiser Newfoundland.

Long before Fort Frederick came into being the rocky headland where it was built was a place of worship. Now known as Swahmi Rock, the 400 foot high cliffs were famous throughout the East as a place of pilgrimage, and prior to the Portuguese occupation noble temples adorned them. The Portuguese are reported to have pulled down the temple of 1,000 columns to build their original fort in 1622.

The origin of Swahmi Rock is unknown but the Tamil legend gives a charming explanation of it. It seems that one of the kings of the Deccan was told by an oracle that the only way he could avert catastrophe was to put his infant daughter in an ark and set her afloat in the sea. The child's sandalwood bark was wafted by gentle breezes to Ceylon and touched shore just south of Trincomalee at a place still called "Pannoa" or smiling infant. The baby was immediately adopted by the local king and after his death succeeded to his domains. In the meantime a Hindu Prince, having heard that the rock of Trincomalee was a holy fragment of the golden mountain of Meru, hurled to its present site by the Gods, repaired to Ceylon and started to build a temple on the rock in honour of Siva. The Princess sent an army to expel him but changed her mind and married him. Later the Princess died and the King, retiring to the rock, shut himself up in a pagoda where he was subsequently found transformed into a golden lotus on the altar of Siva.

We were met by a young man in sun glasses who informed me that the temple needed donations. Removing our shoes, we followed him to a small white shrine where the Tamil Gods were arranged in a flower-garlanded group. The statues, buried at the time of the Portuguese, and only recently excavated from a cave on the beach, are ancient and beautifully carved. There is a fine figure of Siva, said to be over a thousand years old, and an ancient likeness of his wife,

Parvathi, and his elder son, Ganesh, the Elephant God with the wisdom of a man and the strength of an elephant.

The place where the ancient ceremonies took place and still take place today is a narrow shelf of rock overhanging a sheer drop to the turquoise sea below. It was here that Major Forbes, of the 78th Highlanders, writing more than a hundred years ago said he saw "the priest standing a few minutes before sunset on the giddy height of the farthest rock that rises over the dark and fathomless ocean, and, after dropping some rice into the sea, bowed his head with great reverence toward a chasm in the rock believed to be the residence of the spirit."

Near the rock of the ceremonies is a pillar inscribed with the name of a Dutch girl, Francina Van Beede, who is recorded as having thrown herself over the cliff as her faithless lover sailed past it on his way to Holland in 1689. This column is said to be the only remaining pillar of the temple of a thousand pillars.

Fort Frederick has undergone many changes but time has dealt gently with the old walls and one still enters through the great gate over which is carved the date 1676. Today's barracks are cool and roomy affairs, but it was not so many years ago that garrison duty at Trincomalee was an extremely hazardous experience. Major Forbes said in his excellent history of the period "Eleven Years in Ceylon" that in 1832 cholera carried off one-tenth of the complement. Malaria was also a notable killer in those days and Lieutenant de Butts, writing about the same period, attributed the losses from this scourge to the stupidity of the engineers who built the barracks in high places. He said "In India the summits of hills are proverbially unhealthy, as they get the benefit of the malaria rising from the low country around them, which continues to envelop them long after the valleys are freed from its presence. This fact appears to have escaped the attention of the authorities who sanctioned the building of the barracks on the hills within Fort Frederick."

Trincomalee, the town, is a sprawling provincial capital of about 30,000 souls, whose economy depends almost entirely on the hiring capacity of the naval dockyards. A vast complex of buildings, dumping areas and roads, whose maintenance alone requires a working force of about 6,000 Ceylonese in addition to 300 Europeans, the dockyard is a mute testimony to the insatiable demands of modern defense. The maintenance gangs wage a constant battle with the

ever-encroaching jungle and I saw a group of monkeys discussing the situation from the tin roof of a huge corrugated iron shed.

Responsibility for this semi-abandoned city of Mars rests with Captain Derrick Heatherington, R.N., an attractive resolute officer who not only tackles his job with view but actually seems to enjoy it. He and his charming wife took us for a ride in his launch and then had us for cocktails with some of his senior officers. Not everyone would relish two years duty in an isolated station like Trincomalee but this group took advantage of the recreation offered by excellent sailing and swimming.

We also called on the Catholic fathers. Of the 250-odd Americans in Ceylon, a big percentage are missionaries, and I always make it a point to visit them. Not only is it a pleasure to talk to one's own countrymen, but I have invariably found them to be sources of invaluable local information. The Father Superior of the Trincomalee Mission, which is a chapter of the New Orleans Province of the Society of Jesus, is Father John W. Lange. An energetic kindly man of middle age, he told me that he was engaged in building a new college. Father Lange has been stationed at Trincomalee for the past twenty years but his colleagues had only recently arrived from the States, and spoke with the soft slurred accents of the Louisiana Bayous.

While we sipped some of his excellent Algerian wine, Father Lange talked to us about his work and his problems. The mission's main effort is educational and St. Joseph's College which Father Lange is currently trying to rebuild, was founded by French fathers in 1890. The student body now numbers 225 boys of which only about half are Catholics. There are about 6,000 Catholics in the Trincomalee area as against 300 Methodists, and 100 members of the Church of England.

There are only 30 American fathers in the Society of Jesus in Ceylon and they are concentrated in the towns of Trincomalee and Batticaloa, where they are also the only Americans. The director of the chapter is Bishop Glennie who has his residence at Batticaloa. The fathers are dedicated men but cannot help missing their homeland and one of the younger ones told me that he was glad to see the American flag on my car that he almost ran over and kissed it.

The jungles and tanks near Trincomalee have always offered good sporting opportunities for the officers and men

of the garrisons. Major Forbes wrote that while he was travelling from Kandy to Trincomalee in 1833—a matter of several weeks in those days—he came upon a young officer in a great state of elation over having killed a buffalo. He was somewhat disturbed, however, over the actions of one of the natives who appeared to resent his sport and inquired from Forbes if the locals were superstitious about buffaloes. Questioning the native, Forbes soon established that he had every reason to be perturbed, for the buffalo was one of his team of tame plowing animals.

Even today the jungle presses close on Trincomalee and I learned that elephants had recently pushed over some posts that had been erected around the perimeter of one of the storage areas. Couples idling along Lovers Walk, a popular strolling lane, have also reported bears—certainly not the type of hugging that they wanted.

The tropical waters of the Bay of Bengal are reported to swarm with fish; marlin, sword fish, tuna and tiger shark have all been caught a few miles offshore, while further in along the coast king fish, baracuda, horse mackerel, red mullet, rock cod, coduwa, and seer can be taken. In the old days the harbour itself teemed with fish, but of late years the vicious practice of dynamiting has shown an alarming increase. The water police are few and far between and those who have tried to do their duty have frequently been threatened by dynamite themselves. The real root of the problem, however, rests with the judges who often have to impose fines of less amounts than the value of the fish taken by this illegal means.

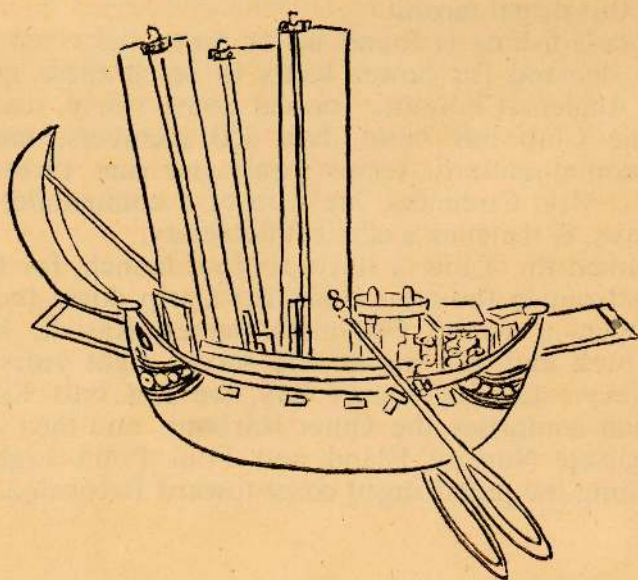
The best fishing is found up or down the coast and to meet the demand for power boats to reach these grounds, the Sea Anglers Club was formed some thirty years ago. Today the Club has more than 300 members, maintains living accommodations, serves meals and runs three power launches. Mrs. Cummers, the wife of a commander in the Royal Navy, is the Club's efficient Secretary.

I booked the Tuna, a thirty-six foot launch, for the day and we set out in the clear dawn for a trip down the coast. The skipper, a young Ceylonese named Rasiah, handled the boat well and told me he had served eight years in the Royal Navy. Leaving China Bay, we ran into Koddiyar Bay, which comprises the Outer Harbour, and then turning south, passed Norway Island and Foul Point Light, and cruised along the palmfringed coast toward Batticaloa.

We were using two rods: a club rod with sixty pound line and a silver spoon; and my own light glass "Gulf Stream" equipped with a Penn reel, twenty-five pound line and a feather lure.

Near Hemming Rocks, whale shaped boulders that rise from the sea some ten miles down the coast from the harbour, I noticed a dark shape rushing through the clear white water and thought for a moment that we were in for some real sport. With a surge, however, the fish broke water and proved to be the head master of a school of dolphin, which played around us for the next five minutes. Completely without fear, these attractive creatures came so close to the launch that we could almost touch them. Soon after they left us Rohini, who was fishing with my light rod, hooked a five-pound kingfish which she lost just as the boatman was about to gaff it. Later we swam, launched and trolled home, arriving without a fish but richer by a fine day on the ocean.

As we turned into the Outer Harbour I kept wondering why it was that Trincomalee, with such a great natural advantage, was not chosen as the capital of Ceylon in place of Colombo. Then I remembered that the Dutch clergyman Philip Baldus, Minister of the Word of God, said in his True the Exact Description of the Isle of Ceylon (Amsterdam 1671) that the reason for Colombo's importance was due entirely to cinnamon: "that precious spice was the Helen or bride of conquest for which we disputed the entire production thereof for so many years with the Portuguese," and cinnamon grew near to Colombo.



THE WARNING OF BANDUNG

Winburn T. Thomas

THE children of darkness are wiser than the children of light. This truth was verified at Bandung as delegates of 29 Asian-African lands explored ways and means of working together to create world peace, and to obtain and preserve freedom. We do not know the full story of what happened there. Many of the sessions were conducted behind closed doors. Save for meagre communiques issued by the sections, and private hand-outs by some of the delegates, the gentlemen of the fourth estate were dependent upon the speeches made by the delegates during the two opening days and in the concluding plenary session. The addresses were effective, thoughtful presentations which probed to the roots of their own feelings and hopes. The leaders of Asia and Africa approached their problems from the angle of their particular interests. Western reporters have called attention to the numerous religious allusions, and to the frequent quotations from the Koran, the Buddhist scriptures, and the Bible. Observed novelist Richard Wright, "The delegates at Bandung believed that they are working under the shadow of the Almighty."

The A.A. Conference at Bandung was important because of the economic consequence which will ensue. The delegates agreed upon mutual help and assistance to improve economic conditions. Many of the spokemen referred unashamedly to the poverty and the under-development of the Asian and African lands. While they unreservedly blamed the lands of the West for the evils of colonialism and racism, the delegates recognized that the economic progress of their lands depends in large measure upon self-help. They admitted that their own people must work and work hard if standards of living are to be raised and the economic health of their nations is to improve.

Bandung spoke freely and critically of colonialism and racism. The Asian-African peoples feel that colonialism has retarded cultural expression. Fundamental human rights cannot be enjoyed fully in a colonial situation. Racial segregation and discrimination deny the values of civilization

and the dignity of men. The colonial system retards both the exploited and defiles the exploiter. The Conference echoed ethical and religious principles, in demanding that colonial exploitation and racial discrimination be ended.

In these economic and cultural areas and in the resolutions calling for disarmament and the control of nuclear weapons, the Conference appealed not to established levels of social and national conduct, but to moral ideals which have been inculcated by religion. The fact that there was a common standard to which twenty-nine nations, with diverse cultures, traditions and religions could appeal, evidences that goodness, justice, and social righteousness have become the accepted norms of the nations even if they are frequently disregarded. Since we have the United Nations why was the Bandung Conference held? One A.A. Conference speaker answered that the United Nations deals with the nations as they are, not as they ought to be. Bandung in reaffirming the ideal passed judgment on the status quo. Even the Soviet nations when they appealed to world opinion do so, not in terms of their own communist standards, but in those of the West which have a Hebrew-Christian base.

The Asian-African nations have been accused of self-righteousness by their stressing the sins of the West, rather than examining their own shortcomings. They did indict imperialistic Europe for exploiting Asian and African resources and populations. They also condemned the racial self-righteousness of the white world. More than one speaker, however, emphasized the need for forgiveness, and warned lest the nations of the East fall victim to the same shortcomings they condemned in others. Japan confessed her imperialistic sins and begged forgiveness from those neighbours whose lands and resources she had despoiled.

Bandung was an international association for the advancement of mistreated peoples. Just as the Negroes in the U.S.A., who are divided at many points, find a bond of unity in their common grievances against whites, just so did the nations of Asia and Africa at Bandung. General Carlos Romulo said that the Asian-African nations were a community of the hurt, the broken-hearted, and frustrated hopes.*

"We list those items about which we cannot agree, and then we concentrate upon those which are common ground," explained one delegate in accounting for the unanimity at Bandung. They could agree upon their common sufferings, their fears, and their hopes. Had Bandung sought

to solve the Kashmir problem, Nehru and Mohammed Ali would have been too distracted to have contributed to the general Conference theme. Had the dispute between Israel and the Arab States been raised seriously the energy and purpose of the Conference would have short-circuited by emotional outbursts. Bandung found its common ground in the indignities which imperialistic nations have wreaked upon Africa and Asia. While the delegates issued communiques in restrained, objective language, the cold scientific terminology betrayed their true feelings of resentment and even of hatred. Bandung was a triumph of human restraint.

Bandung also was a triumph for reconciliation. Differences between the delegates occasionally came to the surface. When they did, the Chairman usually declared a recess, and after passions had cooled, the discussions were resumed. In one of the early closed sessions, tension developed over the issue of neo-colonialism. The Chairman called a recess. When the body resumed its deliberations the air had so cleared one of the delegates wrote in large letters, the word RECONCILIATION to terminate his notes on the heated discussion. Chou En-lai's refusal to enter into controversy distinguished him from his Russian equal-numbers in the United Nations, and added to his prestige. Account for his plaudits on any basis you like, even in the words of Raymond Swing, who said that he was a bad boy who unexpectedly had behaved, Chou En-lai helped create the harmonious mood of the Conference. Mr. T. Baja, who was representing the Philippines, observed that the delegates' unlimited patience accounted for the accomplishments at Bandung.

The indignation expressed by the delegates against colonial exploitation, and against racial discrimination was an inevitable consequence of their long sufferings. We who are worried by the reception accorded to Chou En-lai should recognize that he proved his oneness with the other delegates by identifying himself with them at this point. If we of the West had been more concerned earlier to eliminate the evils on which world communism feeds, we might not need to worry so much today about its spread. Bandung proved again that world communism knows how to exploit the hurts and the sufferings of humanity to its own advantages. By declaring itself opposed to the causes of pain and human misery, as being against human slavery and exploitation, it places itself on the side of the common people. Thus we

who fight communism because of its hypocrisy, its power politics, its totalitarianism, its callous indifference to human values, find ourselves fighting people who want only their freedom and independence.

Bandung wrote large the fact that revolution is going to be a continuing fact in the lives of Asian and African as they break the shackles of the past, both those forged by the West and by their own traditions. Persons and powers which identify themselves with the status quo also will be broken. It is no longer a question as to whether revolution will continue; it is only a question of whose revolution it will be. If we are wise, we will see in this discontent the hand of God, and will take steps to eliminate its causes. The Old Testament prophets reminded the Children of Israel that God used non-believing nations such as Assyria and Egypt as instruments of His wrath and judgment. If we, to whom so much has been given, only belittle or criticise when Asian and African peoples take steps to free themselves, then the judgment of God will fall upon us also. The empires of the West were built upon the broken bodies of slaves, of economic exploitation, upon racial discrimination as well as upon the hard work, the good luck and technology. People who give lip service to the Christ are the ones who profited most from empire. Bandung said in accents loud enough for all to hear that this injustice must end. We are in the mess, we are in today, in large measure because our past includes so much that denies our moral and religious pretensions.

We must demonstrate in the Christian community, if we cannot do it in society at large, that there is no black nor white, nor East or West, "for Christ is all and in all." Our Churches still must make this aspect of the gospel a fact in its own corporate life. The Church has not done, for instance, what the Western press did at Bandung. There were approximately a dozen Negro reporters out of the 60 American pressmen there to cover this meeting. There are not more than 200 non-Caucasian missionaries out of the 18,000 American Protestant missionaries working in Africa, Asia and Latin America today. The children of this world are wiser than the children of light.

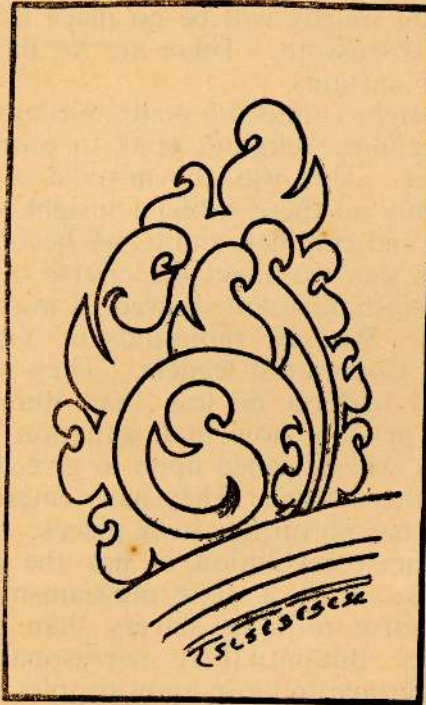
Bandung spoke to the Churches even as it did to the world at large that its hurt and heartbreak are deep. They cannot be healed simply by the transfer of political sovereignty and Supreme Court rulings against segregation. Injustice too long continued produce pathological conditions in whole

peoples as well as in individuals. These are now being rooted out. There are many kinds of revolution in process: revolutions economic, as land reform in Japan; revolutions social, as Ghandi's effort to eliminate the outcasts of India; revolutions political, as the switch from Quirino to Magsaysay in the Philippines; revolutions national, as the revolts in Indo-China. Each of these is a protest against some form of injustice. Men and nations of good-will must do more than think good thoughts if they are to condition or control these developments, some gradual, some cataclysmic. If we do not side with people who want freedom and the opportunity to improve their conditions, then other nations will do so to exploit human need and suffering, and to enslave its victims. Thus gradually they will limit the areas of freedom until there are no places for men of good-will left. Bandung says to you and me that unless we quickly identify with the hurt, the heartbroken and the frustrated peoples of the earth, there shortly will be no place left in the world for this kind of discussion. There are no Bandungs behind iron and bamboo curtains.

Prophetic insight cannot be made relevant to the World situation by appending religious texts to economic, cultural or social analyses. This was the mistake of the statesmen at Bandung. Only as these Biblical insights become incarnate in our lives and conduct, and as we become participants in these struggles can we affect the course of history. The delegates from North Vietnam showed us movies of the liberation of Hanoi. We saw thousands of Vietnamese lined up to salute the Communist leaders. They were victims of a form of social hysteria no less than were the Germans under Hitler. They are now in a situation in which they can be and many will be called upon to give their all. They no longer have alternatives. They have entered upon a one way street which has no turning back places.

The Communist revolution is not the answer to the world's problems. It is a false messianism. It leads the people into a worse form of slavery than any they have known in the past. But until there are reasonable alternatives, the doors will continue to close upon peoples who have been lured inside by the Communist promises. Specifics for the ending of colonialism, racism, and war must be worked out by our Statesmen. But unless you and I as ordinary citizens back them and drive them to this end, they will not undertake the task.

We must take seriously the warning of Bandung. We must make our influence count in pursuing the goals the Conference set up. But there is no certainty that we in this generation will succeed. The children of this generation may again prove themselves wiser than the children of light. Let us do all we can, and leave the rest to God. This is not religious escapism, or superstitious fatalism. It is the source of Religion's dynamic. Let Bandung challenge us to greater commitment, and let us so incarnate the love of God that we and human history will glorify God, happen what may to us as individuals or even to our own homelands or civilization.



THE AUTHOR, HIS WORK AND THE PUBLIC

THE IMPORTANCE OF A UNIVERSAL CONVENTION

José de Benito

The Universal Copyright Convention sponsored by Unesco is about to come into force. Since its signature by 40 countries in September, 1952, nine of the requisite 12 ratifications have been received and the remaining three are expected very shortly.

The effect of this Convention—the first truly universal legislation on copyright—will be to afford protection to writers and artists throughout the world, to provide them with a fair share of profits both from the sale of the original publication and translations, to afford them adequate control over their work and to do away with the costly administrative formalities of registration.

The partial protection so far afforded by the Berne Convention and those of Washington and Buenos Aires, is thus completed and extended to cover countries which belonged to none of these systems.

FAME, which was the essential goal of writers in the past, is naturally still a powerful incentive to authors of cultural, didactic or purely fictional works, but the professional status of the writer—man of letters, popularizer of science, essayist or journalist—which compels him to live on the fruits of his intellectual labour, the difficulties of everyday life and the legitimate desire to improve his standard of living, have altered the nature of the problem that confronted authors right up to the XVIIIth century.

In order to earn his livelihood, Cervantes became a soldier and later on a tax-collector, and even after "Don Quixote" had been translated into many languages and achieved world success, he was still in desperate financial straits; Camoens was also a soldier and very poor; Shakespeare was an actor and earned his living as such; Goethe was a man of means and a Minister of State; Benedict de Spinoza modestly paid his way by grinding lenses in Amsterdam, and even Voltaire acquired his fortune through the generosity of princes and his own financial acumen.

Today, a successful work which achieves a world-wide circulation ensures a comfortable living for its author. The names of Remarque, Greene, Hemingway, Gide, and many others, may be cited as illustrations of the way times have changed, and the miraculous cause of the transformation is *copyright*.

Formerly, when a book was published, the bookseller or publisher had to obtain a royal warrant to sell it and fix the price, and although this authorization did not concern the contents of the book, but simply the book as an object, as something to be bought and sold, *i.e.*, as "merchandise," it was none the less true that the paper and covers of the book were bought for what could be read or seen in the book, or, in other words, what was written in the book was also of importance and had a monetary value. A revolutionary idea of this kind made its appearance in England, in 1710, on the promulgation of the "Statute of Anne," entitled "An Act for the Encouragement of Learning, by vesting the copies of printed books in the authors or purchasers of such copies during Times therein mentioned." It was American constitutional legislation that took the first essential steps for the establishment of copyright, by incorporating in the Constitutions of 13 American States, as well as in the Federal Constitution, the fundamental principle that the recognition of that right was based on the need to encourage intellectual creation, *i.e.*, that the establishment of copyright was needed in the public interest.

There is, no doubt, that the immediate result is an improvement in the author's economic position, but what is aimed at is the "cultural enrichment" of the peoples of the world by facilitating the dissemination of ideas and knowledge for the sake of human progress.

"Copyright properly understood and wisely handled," says Dr. Luther H. Evans, Director-General of Unesco, in his article on *Copyright and the Public Interest*,* may be at the same time a powerful stimulus to creation and the means of opening the channels of thought, information and debate. Misunderstood, and with its true purposes lost sight of, copyright can become a limitation of creation and a barrier to free interchange and expression. Like many other products of man's genius in the realms both of science and of law, it

* "Copyright and the Public Interest" by Luther H. Evans, *Unesco Copyright Bulletin*. Vol. II. No. 1—Paris 1949, page 2.

has a capacity for good or evil depending on his understanding and the use he makes of it."

Thus, the question of copyright represents a human equation in which the balance between the two terms must be maintained as far as possible. The public cannot do as it likes with an author's intellectual creation, otherwise the author would have no interest in creating; nor can the author exercise arbitrary rights over his work against the public interest, seeing that he has written or produced his work for the benefit of the public.

It was perhaps the press, following the industrial revolution of the XIXth century, that created the profession of writer: the *feuilleton* offered a regular, although meagre, income to men of letters—and it was Balzac who championed the author's point of view when he drafted his "Code littéraire soumis à la Société des Gens de Lettres," described by Stefan Zweig as a document of the same historical importance for the Republic of Letters as the Declaration of Rights of Man and of the Citizen for the French Republic and the Declaration of Independence for the United States of North America. This Code was the first attempt at draft legislation designed to protect the author's individual rights.

In a century like the XIXth, when "inventor's patents," "trade marks" and "commercial names" were bought, sold and exchanged, it was not surprising that Balzac's idea made headway and that the legislatures of countries in the vanguard of legal progress incorporated in their legal systems guarantees for the protection of the author's literary and intellectual property. However, whereas material property is always limited by space,—movable and immovable property always occupy a place—literary or intellectual property, such as ideas, cannot be limited geographically. A work written and published in Paris, London or Rome, is read thousands of miles away, is translated and published in many different countries, and the national legislature cannot, owing to the territorial limitation of its sovereignty, extend its protection to the rights acquired in other countries by the author of a successful book.

These conditions are prejudicial to the legitimate rights of the author and lead to editorial piracy. No sooner is an important work likely to have a successful sale brought out, than editions unauthorized by the author immediately appear,

printed in distant countries, without any guarantee of authenticity. Sometimes there are cuts in the text, sometimes the original is only partly translated. Such trading on the great commercial success of the original represents dishonest competition against its author, printer and publisher.

This situation, which is of equal concern to authors, publishers and printers, was reflected in the first draft international conventions on copyright. The diversity or lack of laws and regulations constantly led to disputes, abuses or at least to legal proceedings to which the general principles of private international law were not always applicable.

To overcome these difficulties, an International Conference was convened in Berne in 1886, and on 9 September, of that year it drew up the First International Convention for the Protection of Copyright (the Berne Convention) and created the "International Union for the Protection of Literary and Artistic Works," open to admission by the countries that signed and ratified it.

Almost at the same time and for similar reasons, the Pan-American Union (Washington) took the initiative of convening another conference at Montevideo in 1889, leading to the establishment of the "Inter-American Convention on the Rights of the Author in Literary, Scientific and Artistic Works." The first Convention, the Berne Convention, was revised and completed subsequently in Paris (1896), Berlin (1908), Berne (1914), Rome (1928) and finally in Brussels (1948), a total of 41 countries having adhered to it. The second Convention, the one drawn up at Montevideo, was amended on successive occasions, in Mexico City (1902), Rio de Janeiro (1906), Buenos Aires (1910), Havana (1928) and finally in Washington (1946).

With the exception of Russia and Albania, all other European countries, members of the British Commonwealth, Lebanon, Syria, the countries of the French Union, Siam, Indonesia and Brazil belong to the Berne Union. The American countries, with the exception of Canada, are governed by regional conventions, such as that of Caracas, in force between Ecuador, Venezuela and Peru; that of Havana, between Costa Rica, Guatemala, Nicaragua and Panama; that of Buenos Aires (1910) between Paraguay, Haiti, Uruguay, Peru and Colombia; that of Rio de Janeiro, regulating the relations of Chile with Brazil, Costa Rica, Ecuador, Guatemala, Honduras, Nicaragua, Panama and El Salvador, with Chile and the countries just mentioned;

that of Mexico City, which is now effective only between El Salvador and the United States and the Dominican Republic; and, finally, that of Washington, which was signed by all the countries of the American continent—except Canada—and has been ratified by many of them.

For the countries belonging to the Berne Union, the text revised in Brussels in 1948 implies considerable progress with regard to legislative unification on the international plane, since the revised text of the Convention, instead of leaving matters to the various national legislatures as in the past, adopts the general principle of unification (Article 2, paragraph 4) and declares that the protection of copyright shall be the life of the author and fifty years after his death (Article 7, paragraph 1). In the American countries, however, although the Washington Convention has considerably improved the former chaotic situation, the principle of national legislative diversity still prevails, with the consequent disadvantages.

It must also be remembered that the countries of the Berne Union and those adhering to the Washington Convention do not apply in the same way or with equal strictness the principles of granting exclusive rights to the author and heeding the public interest so as to stimulate production and thereby improve the general cultural level.

Thus, in 1952, when the Universal Copyright Convention sponsored by Unesco since 1947 was approved, the world of copyright was split up into three main sectors: one centred round the Berne Union; the second, that of the Pan-American Union; and the third composed of countries, like the Soviet Union and certain countries of Asia and Africa, not belonging to either of the two Unions.

The existence of these water-tight compartments could, and, in fact, did, give rise to endless disputes, some of them extremely complicated and difficult to settle.

The following are a few of the innumerable examples that could be mentioned:

Article 7 of the Havana Convention (1928) stipulates that “*the country of origin of a work will be deemed that of its first publication in America. . . .*” What, then, would be the position of works legally published in other continents only? Would they have to be republished legally or clandestinely in an American country in order to enjoy protection?

Would the national legislation of the country adhering to the Havana Convention be the only one taken into consideration? If the period of protection in that country were shorter than the one in the authentic country of origin, which period would be counted? If a pirated edition were published in another American country, would the publisher of the pirated edition, considering himself the possessor of what are, in fact, inadmissible rights, be entitled to acquire the rights of translation in the country adhering to the Havana Convention, seeing that the country of "origin" would be deemed that of the first publication in America?

Further, what guarantees are offered to the author by the national laws of countries belonging neither to the Berne Union nor to the Pan-American Union? Are international bilateral conventions sufficient to clarify the situation and guarantee the rights of the author or of the publisher? In countries where excessively exaggerated *national* interest limits the author's rights to the utmost, has the author no legal means of asserting his rights? If, on the other hand, the national legislation emphasizes the author's exclusive rights over his work, can the author arbitrarily refuse to authorize the translation or dissemination of his work if certain countries consider it to be of obvious educational or cultural value?

The number and complexity of the problems could be multiplied indefinitely and the growing need for international copyright experts is convincing proof of this.

It became increasingly urgent not only to harmonize the two opposed interests—the public's and the author's—but also to "universalize" copyright, by introducing into it a uniformity which would be advantageous to all concerned. This was precisely the reason which led Unesco to take an active interest in the question. As a Specialized Agency of the United Nations in the fields of education, science and culture, Unesco could not view with indifference the situation described; its task is laid down in its Constitution, which stipulates, in Article I, paragraph 2, that the Organization will: (a) collaborate in the work of advancing the mutual knowledge and understanding of peoples, through all means of mass communication and to that end recommend such international agreements as may be necessary to promote the free flow of ideas by word and image; (b) give fresh impulse to popular education and to the spread of culture; . . . (c) maintain, increase and diffuse knowledge; . . .

Recognizing this need, Unesco, in a preliminary statement regarding the work of the Provisional Committee of Experts on Copyright, convened at Unesco House, Paris, from 15 to 20 September, 1947, stated: "In brief: Unesco desires that a universal Copyright statute should be of such a nature as to favour, consolidate and sanction the existence of a true community of effort in which creators, economic exploiters and the public itself will collaborate in the peaceful intellectual prosperity of the world."

The task undertaken by the Organization of promoting peace and concord is not an easy one, because of conflicting interests, but it is of importance and practical concern to millions of persons. The word "millions" is no exaggeration; the reality is much more considerable than might appear at first sight.

WHO ARE INTERESTED IN COPYRIGHT AND IN UNIFORM APPLICATION THROUGHOUT THE WORLD ?

A mere enumeration of the categories of persons directly interested in one solution or another will give an approximate idea of the importance of a problem which, at first sight, seems to concern only certain intellectuals enjoying the protection of copyright: those affected include novelists, poets, essayists, journalists, playwrights, writers of comic sketches, script-writers and commentators (cinema, radio and television), radio editors, scientific writers, historians, philosophers, publishers of books, pamphlets, periodicals and gramophone records, impresarios (theatre, radio and television), translators and adapters (theatre and cinema), artists, musicians (composers and executants), painters, sculptors, engravers, trade union (authors, musicians, script-writers for cinema, radio and television), legislators, statesmen, copyright officials, lawyers, teachers of commercial law and of private international law and, finally, the educated public in general, as it is for the benefit of the latter, *i.e.*, for reasons of "public utility," that limitations can and must be imposed on authors' rights.

This enumeration shows it is not too much to say that more than half the world's population would, in one capacity or another, benefit by the regulating of copyright on a just, harmonious and uniform basis. It is, therefore, surprising that Unesco has had to make unremitting efforts for more

than five years in order to achieve its aspiration for the establishment of a Universal Copyright Convention.

The Convention will come into force as soon as the conditions stipulated in Article IX* have been satisfied. Of the twelve instruments required, nine have been deposited at time of writing (24-2-55) and only two of these by members of the Berne Union—Spain and Pakistan. The other seven States—Andarra, Haiti, United States, Chile, Cambodia, Laos and Costa Rica—are not members of the International Union for the Protection of Literary and Artistic Works (Berne).

What will be the result? Firstly, the establishment of the Inter-governmental Committee, mentioned in Article XI of the Convention, to study the problems concerning the application and operation of the Convention, to make preparation for its periodical revision, and to study any other problems concerning the international protection of copyright, in co-operation with the various international organizations interested, and more particularly with the United Nations Educational, Scientific and Cultural Organization, the International Union for the Protection of Literary and Artistic Works and the Organization of American States. This Committee will be able to prepare, in particular, a kind of uniform jurisprudence on all the problems we have mentioned as existing prior to the approval of the Universal Convention.

Secondly, the “universal” nature of the Convention puts an end to the antagonism between the camps of Berne and Washington, and also brings in the countries left out of the two previous international conventions.

Lastly, and in my opinion, this is the most important point, the universal regulation of copyright is based on the “harmonizing” of the two fundamental and hitherto apparently antagonistic principles, namely, the exclusive rights of the author, and the “universal public interest,” with a view to improving the cultural level of the peoples

* “1. This Convention shall come into force three months after the deposit of twelve instruments of ratification, acceptance or accession, among which there shall be those of four States which are not members of the International Union for the Protection of Literary and Artistic Work.

2. Subsequently, this Convention shall come into force in respect of each State three months after that State has deposited its instrument of ratification, acceptance or accession.”

and at the same time opening up brighter prospects of establishing the rule of "active peace" throughout the world; for, "since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed."

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THE 'IMPERIALIST' LABEL

Philip Mason

IT has often seemed to me that there are few things about mankind more difficult to explain than the appearance—and the sudden extinction—of the enquiring, adventurous mind. In China, for instance, some thousands of years ago, there must have been plenty of eager individualists with just that kind of mind, people who made experiments to see what happens when you mix one substance with another, who invented gun-powder, wall-paper and printing, put sails on wheelbarrows, and even put a kind of taximeter on rickshaws. Then that spirit disappeared, and for many centuries the Chinese became traditionalists, content to do as their ancestors had done. India, too, once a land of poets, philosophers, saints and warriors, seemed for a time to fall asleep. In Egypt the same thing happened—great discoveries, and then stagnation.

One such period of growth and flowering began in Northern and Western Europe at the end of the Middle Ages. Men suddenly began to ask questions, and find answers about the physical world, but not the physical world only. At the same time other men were born who became poets, dramatists, saints, philosophers, painters, and musicians as well as soldiers, explorers and statesmen. It has become fashionable lately in Britain to be so anxious to be fair to other people that we are apologetic about Western Europe, that we talk as though in those centuries from the fifteenth to the nineteenth our achievement had been purely technical and material. But do not let us forget Shakespeare and Dante, St. Francis of Assisi, Beethoven and Immanuel Kant, Michelangelo, Molière, Voltaire. There is surely something all these people have in common with the great explorers: all possess the enquiring, adventurous mind.

IMPACT OF THE SPIRIT OF ADVENTURE

Wherever it came from, that spirit of adventure sent men from the North Atlantic seaboard overseas to Africa, Asia, and the Americas, to Australia and New Zealand, and by the end of the nineteenth century men of European

stock held most of the positions of power not only in Europe but in North and South America, in Australia and New Zealand, in all Africa but Libya and Ethiopia, and in a great part of Asia. In many of those parts of Asia where they did not hold direct political power they had special privileges, such as the right to be tried by their own courts, or perhaps they had bases for trade—*islands or towns where they exercised sovereignty*. Either would have been felt by a European state of the period to be a humiliation. And as the nineteenth century wore on into the twentieth they were felt by Asia, too—more and more strongly with each succeeding decade—to be an intolerable humiliation.

It was in India that the impact of the West was felt most strongly; nowhere else were so many Asian people so long under direct European rule. That impact produced two effects. First, there was the direct result. Indian boys read Shakespeare and Milton, Burke, Locke and Rousseau. The ideas of political liberty and the rights of individual human beings grew in their minds, ideas derived from Greek philosophy and Roman law, fused together in the crucible of Christian religious thought and of that by-product of Christian individualism, the rationalism of the eighteenth and nineteenth centuries. Indian young men began to question some of the assumptions of their own traditional culture. And then it was only a short step to questioning the assumption of European supremacy. That was the second result of the presence of Europeans: first an eager absorption of new ideas, then a sharp questioning of alien thought, a reaction against the presence of an alien people, a desire for independence both in politics and thought.

In India, then, imperialism produced new life, new vigour, a kind of Indian renaissance. In Spain, too, another imperialism—Asiatic, this time, and Islamic, the rule of the Moors—was first a civilising influence and then begot a vigorous reaction. When the Moors had gone, Spain became great. Christopher Columbus, Cervantes, Philip II, and Velasquez showed her greatness. And the imperialism of Rome and Scandinavia contributed to the culture of France and England something without which they would have been poorer.

POSITIVE AND MATERIAL ACHIEVEMENT

That India should eventually be independent had for more than a century been foreseen by the best English

administrators, and had frequently been proclaimed in Parliament; that there was conflict about the timing and manner of the transfer of power must not obscure the fact that 1947 saw the fulfilment of British purpose in India. Nor should it obscure the positive and material achievement that was handed over, the railway network, a trained army and civil service, a wide system of irrigation by canal, a detailed registration of land, an administrative machine.

In Africa today, imperialism, colonialism or whatever label you choose to apply to the rule of one people by another is in an earlier stage than this. Some bad things have been cleared out of the way: slavery; raids by one tribe on another in which whole villages were wiped out or enslaved; the practice of killing twins—these enemies, for instance, have been beaten. Witchcraft, and the fear of witchcraft, still rules many people's lives, but that, too, will be beaten in the end. Roads and railways are being built, and better methods of agriculture are producing more food. Education is producing a questioning spirit, and it is a healthy sign—and one that we of the West should welcome—that it questions us and our achievement, that it desires independence. Yet to awaken a whole people who for centuries have not changed their way of life, who until fifty or sixty years ago had not even known the plough or the wheel or any form of writing is not something to be achieved in a moment or even in a few years. It does take time: there are still few Africans, who have emerged from tribal ways.

India was the home of an ancient civilisation, yet she had seen many generations of young men leave her modern universities before she began the practice of independent parliamentary government. Indians held some of the highest posts in her civil service and half the key positions before the British left. In the Gold Coast that stage has not been reached, yet democracy seems to be working; it seems on the whole to be doing well in the West Indies, too. But East Africa is still far behind West Africa in education and experience. India is inclined to see her own case over again in Africa, yet surely there is a vast difference? Surely there is still a task for the Western powers to carry out in Africa?

As in India, that task, properly carried out, will involve conflict over timing: that conflict is a weakness in the armour of the West. There is, let us face it, a fundamental contradiction in the idea of a people who believe in liberty for themselves retaining in their own hands power over another

people. But the British Commonwealth does today face that contradiction honestly and is taking steps to resolve it. Here you have, I believe, the sole example in history of an empire based on the conscious idea that the parts will in time become independent.

That is a claim which the facts support. Not only Canada and Australia but India, Pakistan, Ceylon and Burma have chosen the road they want—and taken it. Russia and China sometimes claim to offer freedom to their constituent parts, but this is not supported by the facts.

MINORITIES IN THE COMMUNIST EMPIRES

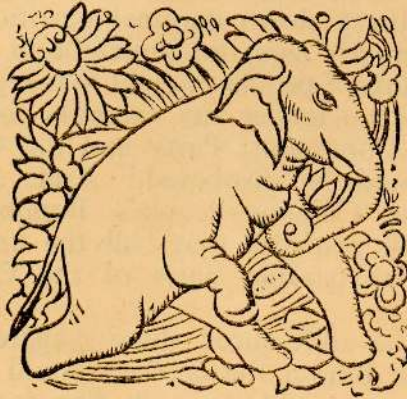
There are minorities, particularly among Asiatic nomads, whose whole basis of existence has been forcibly changed; they have been compelled by armed force to give up their old customs, and those who have resisted have been deported or exterminated. There are also minorities who are reported to be peacefully enjoying the benefits of Communism in what are called 'autonomous regions.' The Mongols, for instance, have their national State in the Inner Mongolian Autonomous Region of China. This province has a population of rather more than six million; and as the Mongols in the whole of China are listed at just under one and a half million the Mongol's part in the affairs of their province cannot be a large one. They make up less than a quarter of their national State.

In any case Stalin himself said that 'regional autonomy is intended to break down national partitions,' and in the words of *The People's Daily* on September 9, 1953, 'it would clearly be a mistake if people thought that regional autonomy meant there was no longer any necessity for the leadership of the Chinese Communist Party and the Central People's Government could be disobeyed.' And, again, the constitution of the Chinese People's Republic adopted in September, 1954, provides that 'all the areas of national autonomy are inseparable parts of the Chinese People's Republic.'

Consider the difference: those 'aggressive' Western imperialists gave Burma the choice—would she stay in the Commonwealth or would she go? She decided to go and they lent her money to make a fresh start. But the 'peace-loving' Communists marched their troops into Czechoslovakia and Tibet—countries which had governed themselves happily before—and came to stay. To those two

Communist empires, still greedily expanding, highly intolerant of any deviation in policy or even in thought, the Commonwealth is sharply in contrast. We have much to regret—there is still a colour bar in some parts of the Commonwealth, for example; and we may not always agree with policy in territories to which power has been devolved. But there remains all the difference in the world between, on the one hand, this free association of peoples, in which every full member may go or stay as they think best, in which the smaller members steadily evolve towards the same practical independence, and, on the other hand, two empires consciously governed by very different principles.

Stalin in his classic work, *Marxism and the National Question*, proceeds from the axiom: 'National movements must be examined from the point of view of the interests of the revolutionary movement, not of abstract right or wrong.' He clearly regards it as a crime to 'foster national peculiarities.' The ultimate aim is 'a single common Socialist culture with a single common language.' The Communist ideal is a dreary uniformity, ruthlessly enforced; the democratic ideal is a rich diversity in which every individual shall be able to think and speak as he chooses.



GATHERINGS FROM GREECE

T. W. Roberts

(An address delivered at a meeting of the Classical Association of Ceylon on the 3rd December, 1954.)

PERHAPS I might start by making a confession, because a confession is good for the soul. I confess I am rather a renegade. There were seven years that I spent deep in the grandeur that was Athens and the splendour that was Rome; those years ended in 1901. From that date, I have never read a Greek book. Yet, a good many memories remain. Some not only stick in my mind, but they also warm the cockles of my heart. Others go even deeper and form part of my little way of life. I think they form part of the life of most of you. If one of us walks round Colombo tomorrow and sees the buildings, three of them will stand out as the most beautiful of the lot. One of those buildings is the Town Hall, another is the Imperial Bank Building, and the third is the Museum. The Museum is quite another type, but the Imperial Bank Building and the Town Hall are built on the pattern of the Parthenon. We have here in the midst of us a little bit of Greece. If again we think of what is beautiful in women, I do not think there is anything better than the Venus of Milo. If there is anything universally valued, it is the aim of a sound body. I pursue my search for that sound body by two or three hours of hard exercise. I do not know whether that custom was borrowed from Greece, but I know it lived in Greece. A Greek gentleman started his life every morning by three hours of hard physical exercise. The first hour or more was devoted to washing and combing their hair so as to make themselves clean, another hour or two on military or gymnastic exercises; thereafter sometimes a few hours to the farm, sometimes a few more hours to meet friends at the market where they discussed everything from God to the devil.

The three big names for me in Greek life are Thucydides, Plato and Aristotle. Let me call to your mind Pericles and Cleon. They were leaders of that young democracy and therefore they may have a double interest for this country, and all the democracies. If you remember the revolution

in France, you will remember that it was one earthquake after another earthquake, execution of one Premier after another Premier. In Athens, they had established an Athenian Empire over a good many of the Ionian Islands. One of those had the hardihood to revolt. That was Lesbos. It was re-captured by the Athenians, and the fate of several hundred captives had to be decided. There was a meeting of the Agora, that is to say, the whole adult free population of Athens met and considered the order to be made. The decision was to put them all to death. But there was an appeal against that decision. Cleon defended that decision. He began by being a tanner, but he had also the demagogue's gift of finding pretty reasons for doing what your greed and anger prompt you to do. He argued that Empires depend on terrorism and nothing else. An unknown person, Diodotus, made a reply. That reply carried the day. He preached the doctrine of conciliation. He gave a simple ordinary reason. He said that if you have an Empire, there are sure to be revolts. These can be avoided by having friends among the people who revolt. Everything he said precisely applies to Empires of later dates. That is one illustration of the simple truth on which Thucydides began his book: "What has happened among human beings in the past may happen again, my record of those events may be useful lessons to those who come after, a thing of value for ever."

I remember another speech of Pericles at Athens. He said "I do not promise you victory, I accept defeat. Your infantry will never be able to stand up against the Spartan infantry. You will be driven from the fields, and your farms will be devastated. But the life of Athenians lies on the sea. They can do anything on the sea. You can always rehabilitate yourselves. Choose then and make up your minds. If you go to war, you must expect suffering, you must expect defeat. Don't do that if you don't expect defeat and suffering." Everything he said was what Winston Churchill said in the last war. He said "We know that if we give in now, they will attack a few more of our allies." I would like to remind you that if Neville Chamberlain had done that when Hitler thought of attacking Czechoslovakia, perhaps there would not have been a second world war. If it had been done five years earlier, when they wanted to fortify the Rhineland, still more clear it is that there would not have been any second world war. England here needed Pericles to tell her the unpleasant truth. That is a lesson that might well be driven home in

Ceylon, and I don't know from where the driving power is to come, unless from the people who study a little history. Our publicists so often seem bent on feeding themselves and the public with delusions.

I come on to Aristotle. I think his is the most complete scientific definition of the moral law or criterion of conduct. There are other definitions equally good; some go deeper, some have more beauty and penetration. Where anger is extinct, where lust is extinct, that is Nirvana. So preached the Buddha, and that is good enough. In our Church, the big commandment is "Thou shall love thy neighbour as thyself." We feel that to be best of all. But there is a certain precision in Aristotle's words that I like to quote to you. He said "Right conduct is hitting the mean as a man of mind would reckon it in pursuit of the beautiful." If you read the books about Greek Philosophy, you will find that many misrepresent that definition. "In pursuit of the beautiful—HENEKA TOU KALOU"—that is the vital part of Aristotle's canon. To understand that, you must remember that the beautiful is one way of describing one aspect of a great entity which was also the good, the just and the right; something like what we mean by 'duty.' That something which if a man failed to grasp, he has "the lie in his soul." The basic thing in that definition is that each act must be done with a right motive, not because it brings pleasure, and not for gain. But, also, no abstract principle is sound without right application to the particular case. "Thou shall love thy neighbour as thyself" has qualifications here and there; it depends how far your neighbour deserves it sometimes, not always. It may be that you want to give him as much as you have, but it may be bad for him to have so much. For everything, there must be a judge, otherwise there would be no rightness of application.

Plato diagnosed Logos or Reason as the foundation of existence. He looked round and saw things as they are. He also saw the pattern—the "idea" permeating all the individuals of each species. There are 5000 horses, but in each horse there is the pattern of the horse. We must guess the source of that pattern. In the same way, Aristotle analysed the composition of existence. He said there were the potential forces that developed into the four elements. Those four elements were heat, cold., etc. Besides these material substances, there are formative causes which give them shape. That produces different species, good and bad,

bright and dark, red and black and so on. In analysing those formative causes, you never get anywhere without some idea of the purpose, that is to say, they believe at the back of existence there is some purpose. In these our modern times, the scientific people seem to have begun to scoff at the idea of purpose. If you read Huxley, he seems to regard the Solar System as a bit of an accident. They coalesced and shocked themselves into producing humanity, horses and pigs, and producing also civilisation and consciousness. When I was a young man, those biologists thought they had found an explanation of everything in the doctrine of the survival of the fittest. I remember about that time, 80 years ago, the greatest defender of Darwin, Professor T. H. Huxley, bluntly wrote that the proof of the whole doctrine would depend on finding the missing link. If it is true, they ought to find it. He expected it to be found soon. They have not yet found anything which they venture to call a missing link. In more recent years, I believe, Einstein is trying to find a formula of energy or motion which will explain the origin of all existence: but, if that is sound, one cannot grasp how consciousness and conscience ever came to be. I think we find greater comfort in Aristotle's faith on the existence of purpose in this Universe. I do not know whether there is an omnipotent God; if there is, I do not know why there should be so much evil. I do not know whether this existence had a beginning. But looking at what I see of it, I see one thing fits some other. When a chicken is born, within five minutes I find it pecking at grass and worms. I do not know how that came as a coincidence. If you look at human beings, you will find 5,000 of these coincidences. Behind all that, there is purposive power. I identify this power with God, and find more truth in Aristotle than Professor Huxley.

I have said little about the drama and poetry of the Greeks, because I have forgotten most of it. You remember how Homer described the discovery of Aphrodite in the arms of Apollo. She was the wife of Vulcan. The lady was not only found in Apollo's arms, but definitely imprisoned in the act, and the angry husband summoned all the other gods to see it. I suspect that Homer had his doubts about the reality of the Gods of Olympus, but you don't find the Greeks speaking of those doubts. When Socrates attempted to discuss it, he was put to death. My own idea is that he regarded it with abomination. I may be wrong in that theory.

like to recall one of the things that Mathew Arnold has

quoted from Sophocles "we have the unwritten laws which are stronger than all the statutes before which men bow in worship." En passant, the name of Sophocles reminds me of a certain incident. He was asked in his old age by some taunting youth whether he did not regret the pleasures of sex. He said that he thanked God he was rid of a raving master. There is no idea how old he was when he gave that reply. He may have passed his 100th year. He wrote one tragedy at the age of 90.

Let me tell you of three matters in which the Greek outlook was barbarian. The first was slavery. I believe that at least two people in three in Athens were slaves. The second thing was in the Greek attitude to the sick and the maimed, the cripple and the lunatic. In Sparta, any child born defective was put out to die. They were to be a nation of soldiers, and they had no use for weaklings. The third was the position and estimation of women. Their wives seem to have been household drudges. It is recorded of one wife, the wife of Socrates, that she was a great shrew, whose tongue had to be always avoided. Aristotle's view is this: "Like a slave and like a bit of furniture, a woman is not altogether a bad thing." We have gone beyond that. The lapse of 2,500 years has seen man's emancipation, emancipation for slaves, welfare for all and emancipation for women. It may be worth while thinking out what has caused that emancipation. I cannot tell you with any certainty what the cause is, but it occurs to me that there has been a growth of new ideas or deeper ideas of conscience. There was a sense of duty among the Greeks, but it did not include a real faith in the descent of man from divinity. Apart from such descent, conscience has no logical basis: among the Greeks: the only thing that I found close to conscience is the "demon" of Socrates; that was his guiding spirit. The small voice he had to obey, for which he died rather than disobey. He was given the choice of recantation, but he preferred to die. He preferred to die because of this small voice which was his conscience.

I wonder whether you would not be able to help in the public life of today if gentlemen of your standing get together sometimes in holding symposia, and apply the Socratic irony and the Socratic *elenchus* to current popular beliefs.

For example, how much truth lies in the view encouraged in our Colombo press that America is a war monger nation while India and China stand for peace?

I can imagine Socrates putting a query on that view. He would ask which, if any, of these three nations has troops in occupation of other nations' territory.

He would doubtless ask similar questions about education, poor law, rent restriction, immigration laws and other problems of our day. Such questions and the answers, if put and given thoughtfully, may shed invaluable light.

For myself, I have found much light and happiness in my acquaintance with the Greeks, and I hope some of you will seek them there.



CRIME AND CORRUPTION

Sir Ivor Jennings

I

THOUGH corruption is often a crime, few associate crime and corruption as different aspects of the same social evil. Crime is thought of as a reprehensible characteristic of the working classes, which a police force is employed to put down. Corruption, at least on a sufficiently grand scale, is a middle-class affair about which people make jokes. The Colombo Municipal Bribery Commissioner has pointed out that there is no public opinion against bribery and corruption and he might have extended his observation to other forms of corruption, whether it takes the form of asking a Minister to do a favour, cheating at an examination, or writing a personal letter to a friend in the University to ask him to request the Vice-Chancellor to give "favourable consideration."

This class-distinction is, of course, not limited to Ceylon. Though a motor-car is a more dangerous weapon than a knife, it took England thirty-years of persistent propaganda to persuade owner-drivers that dangerous driving was not only criminal but wrong. Embezzlement, provided that it is done by a director and not by a clerk, is still thought of as less reprehensible than larceny. In Ceylon the steps taken or proposed to put down crime assume that it is an affair of "the masses"—stop the poor man's toddy, forbid the carrying of knives, strengthen the uniformed police, organise a mass literacy campaign, bring out the middle classes to preside at anti-crime meetings, and so on. There was even a suggestion to stop racing; but this unfortunately cannot be done without depriving the middle classes of an opportunity for what Veblen called "conspicuous waste."

My theory is that obedience to law depends in very large measure on the standards of social behaviour of the wealthier classes. I have to use English material because I am familiar with it and because England has tackled the problem. In spite of the deterioration of standards which, as usual, followed the War, Britain is one of the countries where

both crime and corruption have been kept at a reasonably low level. That the characteristic is not what Ceylon would call "racial" is shown by the fact that a hundred and fifty years ago public life in Britain was thoroughly corrupt and crime so widely prevalent that London was the worst city in Europe. If the characteristic is now "racial" it must be a remarkable demonstration of the inheritance of acquired characteristics, for it must have "gotten into the blood" in three generations.

It may be convenient to define one's terms. I shall tend to use "middle classes" in the English sense as including what Ceylon would call both the "upper classes" and the "middle classes." The "upper classes" in the older English sense have disappeared in Britain and never appeared in Ceylon. "The masses" can be used only of Ceylon. Marx and Engels were a little out-of-date when they made their classic analyses, for the class system in Britain was changing as they wrote, though, no doubt, the change was not noticeable in the British Museum. It is convenient to distinguish the "working classes" and "the middle classes"—both in the plural—because those terms provide a rough generalisation like "passes" and "failures"; but the line is purely arbitrary, because in Britain there are not two classes but a graduated scale from the worst slums at one end to what remains of the great country houses at the other. There is, in other words, not a class division but a class curve. Though the situation is changing in Ceylon also, there is still a clear enough division between "the classes" (*i.e.*, the English-educated) and "the masses." In Britain we simply speak of "the people," among whom even Ministers, Members of Parliament, Civil Servants and Vice-Chancellors are counted, whereas in Ceylon such persons obviously do not belong to "the masses." Thus in Ceylon to-day as in Britain before the Reform Act, crime is regarded as an affair of "the masses" and is thoroughly reprehensible, while corruption is an affair of "the classes" and is a bit of a joke.

II

English social history has been so thoroughly worked over that the rise and fall of corruption can easily be traced. The stern Puritanism of the Commonwealth went to such excess that it produced a reaction at the Restoration. Oliver Cromwell and Samuel Pepys came from the same social group and went to the same University, but Pepys' method

of looking for a job reminds one forcibly of the saying which has been repeated in Ceylon; "What matters is not what you know but whom you know." This Restoration corruption was worked into a fine art under Walpole and Pelham, so that the unreformed Constitution of Britain has been called "Old Corruption."

This, too, produced a reaction. The Puritan strain did not die out, though it was to be found mainly among the Quakers. It was reinforced at a higher social level by what may be called the strain of enlightened patriotism, exemplified especially by Chatham, Pitt, Burke and even Charles James Fox. At this point, though, it crossed another strain. The corruption of the Church is witnessed by the popular song, *The Vicar of Bray*; but late in the eighteenth century a new religious movement started in Cambridge and moved to Oxford—both middle class preserves in those days—and split into several strains. At the top its influence is seen in the Clapham Sect, and it led Wilberforce to agitate for the abolition of the Slave Trade and Pitt to begin cleaning up corruption in the Government. With reinforcement from other sources it led on the one hand to Peel and Gladstone, who between them finished Pitt's job, and on the other hand to Shaftesbury, who insisted on Parliament paying some attention to the condition of the factory workers. A second strain produced the Oxford Movement and the revival of Roman Catholicism under Cardinal Newman. Though both Anglo-Catholicism and Roman Catholicism were (in England) middle class movements, the followers went into the slums. An even more important strain created the Methodist Movement, which was essentially middle class but which spread rapidly among the working classes, especially of the West and of the North, where it joined with the relics of Puritanism to create that remarkable political phenomenon, the Nonconformist Conscience. Gladstone as a man was the product of the Oxford Movement and the heir of the Clapham Sect; but as a politician he was the mouthpiece of the Nonconformist Conscience.

Nor must it be forgotten that the public schools were being cleansed. Arnold of Rugby was the most prominent of the great headmasters, and his connection with Oxford Evangelicalism is abundantly plain: but he was one only of a class of great men whose memorial is the "old school tie" of to-day; and though the sceptics have done their best to debunk that article of apparel it is noticeable that even

the red-brick secondary schools and the primary schools have followed the tradition.

Important though these religious movements were, there were others. Young Jeremy Bentham attended lectures at Oxford and came to the conclusion, like many intelligent young men, that professors often talk nonsense. His influence and the influence of his disciples spread far, for even Ceylon had Benthamites in Colebrooke and Cameron. Bentham probably made as many mistakes as "our author," Blackstone, but there was very little dirt in the stables when the Benthamites had done their job. Nor must one forget Tom Paine and the atheists, Francis Place and the Charter, Cobden and the Anti-Corn-Law League, Carlisle and the freedom of the press. Never was there such an efficient collection of brooms. By the time Gladstone became Chancellor of the Exchequer, the public service had almost acquired its present reputation for rigid integrity, and Gladstone finished the job.

The clearing up of electoral corruption took rather longer. The Parliament of 1841, which brought Peel into power, was known as the "Bribery Parliament": Peel had the courage to defy his majority and break his party, thus bringing the strength of character of the Peelites to lead the Nonconformist Conscience. Even in the 'fifties, though, Dod's *Parliamentary Companion* indicated who had "influence" in what constituencies. The draftsman of the Corrupt and Illegal Practices Act of 1853 obviously knew all the tricks—personation, bribery, treating, undue influence, abduction, flags, streamers, favours, hired transport, paid canvassers, hired committee rooms, and all the rest. Dickens' famous description of the election at Eatanswill was only a caricature of the typical election of the 'forties. Each election, though, tended to be a little cleaner than the last. If I remember rightly there has not been an election petition since 1931 and not a successful one since 1910.

What is significant from our present point of view is that corruption was tending to diminish before the problem of crime was seriously tackled. Pitt and Burke had begun to reform the administration before the crime wave had reached its peak, which was after Waterloo. Not until Bentham began writing was it discovered that fundamentally the fault lay not in the people who were expected to obey the laws but in the people who made them. Fielding began to reform the administration of the courts before the reform of

the laws was seriously attacked and before crime began to diminish.

The explanation, in an English context, is very obvious. If the master was a rogue would not the servants be rogues? If the secretary took his commission would not the clerks cook the accounts? If the clerks cooked the accounts would not the labourers do a bit of pilfering? If the squire evaded the poor rate would not the tenants take a pheasant or two? If the rector took his tithes and let the curate do the work, would the parishioners obey the Ten Commandments? Corruption, in other words, ran down the social scale and became crime. When honesty started in at the top it tended to come out at the bottom. Crime began to disappear when corruption began to disappear.

The difficulty is that crime is thought of in its negative aspect. It is not a question of stopping "the masses" from disobeying the laws: it is a question of persuading "the people" to obey social conventions. Bribery is limited in England not because there are few people willing to bribe or to be bribed but because there are many honest men. What is more, they are honest men with a sense of social responsibility, so that they are apt to pick up the telephone and call "Whitehall 1212 or any police station"—as the B.B.C. announcement always puts it. *The policemen are "wonderful" because they have the great mass of the population behind them, ready to give assistance against any potential law-breaker. The law cannot be enforced unless it is obeyed; the law will not be obeyed unless the accepted conventions of civilised society are observed; and the conventions will not be observed by those who are "under-privileged" unless they are observed by those who are "over-privileged."*

If this is so, reform must begin at the top, as it did begin in England. Chatham had such a sense of responsibility that, though a dying man, he came to the House of Lords to defend the Americans. Pitt resigned because the King prevented him from carrying out his promise to enfranchise the Irish Catholics. Burke lost his seat at Bristol because he would not seek privileges for his constituents. Charles James Fox sustained all the War hysteria because he thought himself right. Peel was turned out because he would not let the Irish starve in order to keep up the profits of the landlords who supported him. Gladstone accepted defeat rather than give up Home Rule. They may all have been wrong, but they were all honest men or, to use a phrase which

unfortunately went out of use because it carried sinister implications, "men of honour." Their heroic actions, though, are less important than their normal behaviour. They all helped to clean up "Old Corruption" and in the process they, and many lesser men, made Britain a comparatively law-abiding country. There is plenty of crime and some corruption; but nobody can sit in police courts, as I have done week by week, without realising that the criminals are the exception and the honest witnesses the rule.

III

If there is a close connection between crime and corruption in England there is probably a similar connection in Ceylon, for though social conventions differ human nature does not. If there is too much crime in Ceylon, and if English experience is any guide, the essential aim should be to reform social conventions not only among "the masses" but also, and indeed above all, among "the classes." Nor does it seem possible to deny that social conventions are defective. For the manner in which some elections have been conducted, one has only to read the judgments of election tribunals. In the past few years there have been three Bribery Commissions, each of which found proved cases, and the last of which reported that "*in recent years bribery and corruption have become so widespread and common in every walk of life that most people have begun to treat them as inherent in present-day society.*" That Commission found, in addition to matters within its terms of reference, that grants from the Mayor's Fund were sometimes obtained by getting members to sponsor them, that members interviewed officials on behalf of persons who wished to obtain concessions, and that witnesses suppressed information because they did not wish to incur the displeasure of members.

There have been cases of "leakages" of examination papers; and, what was most significant, there appears to be no public opinion against those who might be willing to use pirated copies. Every examining authority knows that the candidates have to be assumed to be dishonest and that it must impose rigid precautions to prevent "leakages," personation, the use of smuggled notes, and plain copying. "Leakages" of information from Government Departments are so common that nobody takes notice of them; and if Heads of Departments take precautions other officials are said to be "muzzled." Even when it is made plain that no

“favours” are granted to anyone, attempts are made to secure them as if there was nobody who could not be “influenced.”

These are not allegations but facts for which chapter and verse can be given. Allegations are much more common. What is more, those allegations are sometimes made falsely, with motives which are obviously corrupt. Again documentary evidence can be quoted. What is even more significant is that when an allegation was made casually, as if it were a matter of common repute, that “many Ceylon students are dishonest,” some of the comments were intended to be jokes and others to be caustic. “Boys will be boys” is true enough, and it is also true that if their elders joke about dishonesty boys will be dishonest. If dishonesty is “not cricket” there will be little dishonesty.

Allowing for differences of geography and time, the comparison with the atmosphere in which “Old Corruption” was at work is significant. One gets exactly the same impression from Pepys at one end and Creevey, or even Labouchere, at the other. The same cynicism appears among the newspaper commentators as “Labby” put into *Truth*. Even while “Labby” was writing, however, the relics of “Old Corruption” were disappearing. Victorianism, with all its extravagances, had a rigid moral code—often too rigid by reaction from “Old Corruption.”

If English experience is any guide the reform of social conventions ought to begin among the politicians, not because they are more important than other people but because they receive more publicity. Cambridge could have produced many Pitts, and Oxford could have produced many Peels and Gladstones, but it happens that Pitt was the son of the great Chatham while Peel and Gladstone were induced to enter public life. The improvement of social conventions among the politicians is even more important now that the franchise has been widened. It is sometimes easier to “influence” votes—to use the euphemism popular in England a century ago—than to deserve them; and if the temptation to use “influence” is not resisted the fact that it is used is propaganda for corruption of all kinds having no connection with politics at all.

In this connection one point needs special emphasis. It is quite untrue that in democratic theory the member of Parliament “represents” his constituents’ interests and that his task is to secure advantages for them at the public expense.

He is elected by a majority of them, or even by a minority of them, because his views on public policy, or the views of his party, are acceptable to those who vote for him. He is expected to assist in the decision of matters relating to the welfare of the country, not to secure roads, bridges, tanks, schools, hospitals or wireless sets for his constituents. Burke long ago laid down the correct doctrine. True, he lost his seat, but his statue now stands in the centre of the City which rejected him. The member of Parliament can help to decide whether wireless sets should be provided by the Government and, if there are not enough to go round, the general principles on which they should be distributed, but he is the last person to decide whether a set should go to the Parish of St. George or to that of St. Anne, for he has an axe to grind: he is dependent on votes for re-election and he is under an almost irresistible temptation to give a set to St. Anne's if the electors of St. Anne's are likely to vote for him, even though the people of St. George's need the set more. *On the moral plane there is no difference between giving a wireless set to St. Anne's in order to get votes and giving a rupee each to the electors of St. Anne's. It is a form of bribery, though at the public expense and not at his own.*

It is a general principle, which English experience has demonstrated over three hundred years, that politicians should keep their hands out of administration because they ought to know, from the pressures on them, that they cannot be trusted. The extension of the franchise has merely added to a problem which was acute from 1660 to 1832. Elected members can criticise the Government for defective administration, and responsible Ministers must ensure that their staffs administer fairly, impartially and intelligently: but a right to criticise administration is not a right to take part in administration, for a politician is by definition a partisan.

The religious movements which had so potent an influence in Britain can hardly be copied in Ceylon, for there are too many religions and those accepted by most of the population are not propagandist. It is, however, plain that if it were consistent with Buddhism for the Sangha to act as censors of public morals its influence in two-thirds of the country would be profound. Even Buddhist and Hindu laymen would be influential if there were enough active leaders without axes to grind, if they kept away from politics, and if they sought reform by a change of social convention and not by a change of law. It is as true now as it was when the remark

was made that one cannot make people good by Act of Parliament. The Nonconformist Conscience had great political influence, but the explanation was not that the Nonconformist leaders became politicians but that the politicians, like the electors, were influenced by the social ideals of Christianity. There is, of course, always a danger that politicians will get on the band-waggon. Labby's remark that he did not mind Gladstone having the ace of trumps up his sleeve but he did object to his assuming that God had put it there, though obviously very unfair to the Prime Minister, did at least draw attention to the danger that politicians would "cash in" by affecting a conformity in public which they did not practise in private.

Universities and schools are slower instruments, but their mills grind exceeding small. Oxford and Cambridge played a dominant role in Britain, both as collections of mature scholars who did not hesitate to condemn corruption—once they had reformed themselves—and as collections of younger scholars who went into the world with sound traditions. The public schools played an important part by training their young men to leadership in good citizenship.

It must, of course, be realised that the social conventions of a school or a university, particularly of a day school or a non-residential university, cannot be much in advance of the social conventions of the classes from which their students are drawn. Nor is it wise to develop a body of prigs. Nevertheless, it is not difficult for a school or a university to improve its "tone," and to improve it rapidly, for the generations succeed each other very quickly, and each ought to be an improvement on its predecessor. The University of Ceylon is still below the level at which we should like to see it, but there has been a progressive improvement over the past five years, and it should be more rapid once a large part of it gets away from the corrupting influence of Colombo. Most of the better schools, too, have managed to maintain their traditions in spite of the manifold difficulties of the past six years. It is astonishing how often we in the University find, when we have to recommend a student for a job which implies honesty and sound commonsense, that his personal file tells us of his training in one of the better schools. As the newer schools get established they should follow the traditions of the older schools.

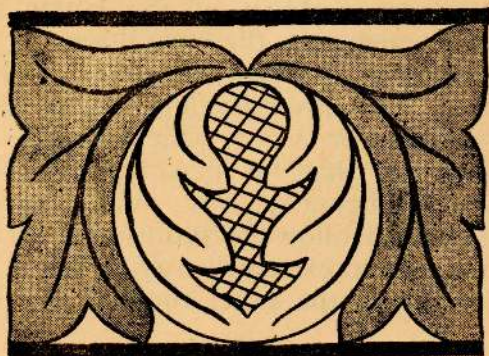
All this may sound extremely vague, but it is really very precise. It determines the exact function of the politician,

the propagandist, the University and the school. It involves a positive and concerted attack. It will probably be successful in a generation, and certainly in two. If it produces a diminution of corruption, it will simultaneously produce a diminution of crime.

The story that crime and corruption have something to do with the standard of living, which keeps turning up in the newspapers, is a product of self-deception. It is easier to find an excuse for doing nothing than to do something which may be unpopular. *It is quite untrue that honesty varies with wealth; on the contrary it often varies inversely with wealth.* In Britain, while the majority of the middle classes was still corrupt, Methodism began to affect the labourers and the factory workers. It stretched right across England, dominated Wales, and spread into Scotland. It had nothing to do with a rising standard of living. It was essentially a movement of ideas. Corruption is a middle-class disease, not a product of malnutrition. Nor is it a product of capitalism, for it affects a bureaucracy like that of the Soviet Union much more easily. In business, honesty is usually the best policy, but in a bureaucracy toadyism is often the best policy, especially if the politicians are corrupt.

The removal of corruption need not await the millennium, nor does it always require the support of a prominent person. A young graduate in another country lived in a city whose government was alleged to be corrupt. He gathered together a number of his friends—all young graduates—and worked out a plan. I knew of it because he wrote to me to ask for advice about certain aspects of English local government. Some years later he sent me a book, written by himself, which described how that city had been cleaned up. It is, I believe, still a model city.

(*The New Lanka*, Vol. II, No. 1, October, 1950).



ISOPANISHAD

C. Rajagopalachariar

THE Upanishads are cast in the form of intimate instruction imparted by a Rishi to his beloved disciple. The Isopanishad is one of the most important of the known Upanishads, though it is the shortest. The following is a free rendering, but I have taken only such freedom as helps to bring out the intent and manner of the ancient instruction. I have left out of account six Mantras which, I regret, in spite of all the commentaries, remain to me wholly obscure. I have adopted Sri Madhwa's interpretation of the first Mantra in the rendering here. I have put a construction on the third Mantra which does not conflict with the traditional interpretation although it is not the same.

Soul of the Universe,
Pith and substance too
Of you and me,
It remains yet apart, entire.
Everything in this moving, vibrant world
Holds the Lord Supreme:
So take your joy as a gift
From him to you.
And cast not the eye of greed
On what is given to others.
Thus alone, not otherwise,
Your tasks performing here on earth,
A hundred years you well may live
Detached and unaffected.
Deny not the soul within:
For he who so denies, my son,
Condemns himself to a world of darkness.
Purposeless all his days will be,
Sunless his path and uncertain his steps;
Blindly the man who slaughters his Self
Must wander through his life.
Within you is a spirit divine,
Fleeter than mind
And swifter than the senses five;

Nothing can overtake it ever,
 Firmly in its place it stands.
 The freedom loving air,
 Like a bond-slave it serves the Self,
 Supporting life and all its works:
 Moving ever, yet stirring not from its place,
 The Self is now so close and near,
 Anon, so far away.
 It is the changing core within
 Yet ever it stands apart uncontained.
 Does grief or hate afflict your mind?
 Does dark illusion hang over you?
 Learn to live, my son, in the flesh of others
 And train yourself to feel their pain and joy;
 Within your body lodge
 The living beings round about:
 Gone will be hate and fear,
 Grief and attachment's pain;
 The scales will fall from off your eyes;
 The vision of oneness will burst on you.
 Within you is a spirit divine,
 Invulnerable, incorporeal,
 Self-luminous and all-pervading,
 Sinless and pure and of vision limitless;
 All the long years of your life
 It is that whence really came your joy.
 Come, let us pray to the Lord
 That he may open the golden chalice
 In which is kept the Truth.
 Reveal it, Lord, to us
 That pine for the glorious vision:
 Withdraw these dazzling rays,
 The brilliance that blinds our eyes,
 That we may see Thee in kindly form,
 And see in Thee the same as is in us
 And see in us the same as Thou.
 Our breath will pass one day and not return
 But merge in the deathless wandering air
 And these our bodies be burnt to ashes.
 Remember, son, the deeds alone remain,
 The deeds alone remain
 To make for us the further path
 Before the journey's end.
 Come, let us feed the fire and pray:

“ Guide us aright, O Fire,
Along the path that leads to good.
Thou knowest all the paths;
We bow to Thee, O Fire,
We bow to Thee again!
Lead us away from sin,
From sin that ever deceives,
And take us along the path that leads to good,
The path that leads to good! ”

(By courtesy of the Editor, *The Aryan Path*, and of the Author.)



BOOKS NEW AND OLD

Alan Bird

'I have come to this resolution—never to write for the sake of writing or making a poem, but from running over with any little knowledge or experience which many years of reflection may perhaps give me; otherwise I shall be dumb.' *Letters of John Keats.*

A History of Modern China

CHINA never ceases to fascinate; and its fascination does not lie in anything unknown or unexplored but rather in what is well-known and clear: it is the very preciseness of Chinese culture which always has and still does fascinate the West. A Chinese bowl, a lacquer screen, a jade Buddha or a simple poem all have about them a clarity, an ease, a grace which is strictly classical and besides which even the art of the Greeks is apt to appear florid and excessive. And, in many ways, Chinese life seems equally regulated by this quiet avoidance of excess.

Yet, like all nations, China has known extensive periods of violence. In recent years she has gone through such a period; and quite possibly her troubles are not at an end. Undoubtedly the West is largely to blame and sowed its own dragon seeds—and America is to be included among the sinners. At the present moment it rather seems as if America is more interested in the Chinese situation than any other nation, though unlike the Western nations in the past she does not wish to grasp portions of Chinese territory. It does rather seem however as if she wishes to exercise more control there. We are perhaps more conscious that Africa is likely to pose great and sinister problems in the coming years whereas America seems rather blinded by the sudden growth to power of the new Chinese Republic. It is a pleasure then to welcome a new book on China by a responsible and learned American author, the Sterling Professor of Missions and Oriental History at Yale, Kenneth Scott Latourette.

In *A History of Modern China*, Professor Latourette first traces the geographical setting of China, the history of China before the revolution caused by the advent of the

West, and then describes how the old culture and social system began to crumble at the beginning of this century. The last sections which deal with Chinese history from 1912 are particularly valuable. What an ironic turn of fate there has been since 1839 when hostilities broke out between the British authorities and the Chinese and 1954 when there is such dangerous friction between the Chinese authorities and—the Americans! British action in 1839 was quite disgraceful: the main commodity imported into China by the West was opium and, very naturally, the Chinese Government wished to restrict its import both because it had debilitating effects on its people and was an expensive import for which it was difficult to pay. The British were not concerned with the moral effects of their imports—traders very rarely are—and wished to have complete rights to import whatever they wished; the Chinese wished neither to have opium nor to have British will imposed on them. China lost the struggle as she lost most of the struggles after that; and, indeed, she has never felt herself in a position of equality with the West until the present day. A little arrogance may be excusable then. To understand is sometimes to pardon.

When he comes to the present day and attempts to balance the virtues and defects of the present Government, Professor Latourette is very fair. He says there has been no famine (food has even been exported); inflation has been kept within bounds; education has progressed; public health has improved; land has been reclaimed; and the railways put into order. On the other hand, there has been a tremendous loss of life and terrible hardship for many people. To some extent traditions have been maintained—the encouragement of intellectuals, for instance—and the new Government is not so revolutionary as it may at first appear. What Professor Latourette does not say, and what is so immensely important, is that China, for the first time for centuries, is able to face the West and ask things of them. And we are so used to demanding from China (at the point of the sword) that we are amazed and angered by this reversal of roles. Professor Latourette is to be congratulated on this excellent book which is a real contribution to Western (and Eastern) understanding of China.

A Short History of Confucian Philosophy

Another new book on a fascinating aspect of China is *A Short History of Confucian Philosophy* by Liu Wu-Chi who

is also a Professor at Yale University in America. It is surely impossible to understand Chinese history or even contemporary developments there without making a study of Confucian philosophy. Every country and every age has its philosophers though they do not appear to have had an overwhelming effect on the nature of mankind which continues to run its own erratic and unreasonable course; and China is certainly no exception. Generally the great drawback to most philosophical advice whether in relation to morals or politics is that man is not considered as what he is but as what he should be; and we are always being told about the ideal man or the ideal state, neither of which have ever existed, a tendency which derives from the Greek love of ideals and universals. China has been more fortunate and her great school of philosophy begun by Confucius is based on man as he is. Confucian or Ju philosophy had its beginnings in the teachings of K'ung Ch'iu (551—479 B.C.), commonly known as Confucius. Through the centuries the original teaching of Confucius has been changed and the ideas of other philosophical schools have been absorbed to give it new vitality. K'ung Ch'iu began life as a minor official in charge of the granary and herds in the state of Lu but by the time he was thirty-four he had emerged into public notice as a distinguished teacher of ceremony, whose sayings were collected in the book known as the Analects—at least, the sayings are ascribed to him though it is likely many were added after his death. The next important book is *The Great Learning* and the other two are *The Doctrine of the Mean* and *The Works of Meng-tzu*. Confucianism depended not only on self-knowledge but knowledge of one's station in life: it was a philosophy perfectly adapted to a great and populous nation with an immense and ordered bureaucracy. Now in China, as in other parts of the world, the structure of society, from the family upwards, has changed and men are no longer bound by the "fetters of tradition." Confucianism had gained undesirable elements and had proved too often an excuse for apathy and indifference. Will it ever be revived as the leading Chinese philosophy? The author of this book does not seem to think so; indeed he says: 'a new Chinese philosophy, we believe, should be formulated to replace the Ju dogma that has already spent its strength and served its purpose. But this should not be done without first incorporating into the new system the best elements in the Ju as well as in the other philosophies.' *A Short History*

of Confucian Philosophy, tracing, as it does, the history of this philosophy from the days of Confucius down to our times, is not only fascinating in itself, but also a necessary addition to the scholar's library.

Aldous Huxley

A philosopher of the Confucian school, Master Meng, tells a story about a recluse who claimed to be a vegetarian and yet ate goose (cackle-cackle) when it was served at a feast by his mother; and he adds this comment 'In his abstinence wasn't Ch'en Chung' (the recluse) 'much like the worm that ate only the dry mould above ground and drank from the Yellow Spring below?'. We know exactly what Master Meng meant by this remark. And, in many ways, it particularly applies to a novelist who has had ten works issued in reprint: Aldous Huxley. I have mentioned Aldous Huxley before in these pages with reference to his novel, *Brave New World*; now, with ten of his books before me, it may be possible to make a general sketch of his ideas. Huxley was born in 1894, the grandson of the famous Thomas Henry Huxley; his father was an editor and writer, and his brother, Dr. Julian Huxley, is a well-known scientist. Aldous Huxley quickly attained fame with a collection of short stories published in 1920 and established his reputation with *Crome Yellow* (1921), *Mortal Coils* (1922), *Antic Hay* (1923), *Those Barren Leaves* (1925), *Point Counter Point* (1928), *Brave New World* (1932), *Eyeless in Gaza* (1936), *After Many a Summer* (1939), *Beyond the Mexique Bay* (1934) and books on philosophy and religious phenomena. He now lives—as he lived during the War—in the U.S.A., near Hollywood. He has very bad sight (he wrote a book about a method of improving the sight) and is said to be something of a recluse though he writes film scripts and books and articles for the world at large. One feels that Master Meng would not have spared him. Aldous Huxley is generally regarded as one of the most distinguished living writers and, on first reading, his novels are impressive: often witty, usually sceptical and, in total effect and apart from *Crome Yellow*, depressing. Critics have praised his immense erudition, his moral seriousness his wit, his distinguished style and mentality and his hatred of the fleshy and sensual manifestations of our humanity. He is frequently compared with Dean Swift though it is uncommonly difficult to find any of the *saeva indignatio* with which the Dean is usually credited. A reading of

Huxley's books does not reveal so many of these qualities with which he is usually credited. The immense erudition, for instance, does not seem so very immense when the same quotations and references are made in book after book—quotations from Baudelaire, mention of the works of the Marquis de Sade, Pavlov's dogs, seventeenth century metaphysical verse, Italian sculpture. In fact, however erudite and scholarly in private life, Huxley manages on a very small stock in his novel. He frequently mentions dogs conditioned by the Russian scientist Povlov—dogs conditioned to feeding-times, to bells and buzzers, to the limited knowledge allowed them by their equally limited experience—and sometimes it seems that he too is also conditioned by the social world in which he grew up and made his fame. Round and round this circle of experience and knowledge he twists, without ever being able to emerge from it.

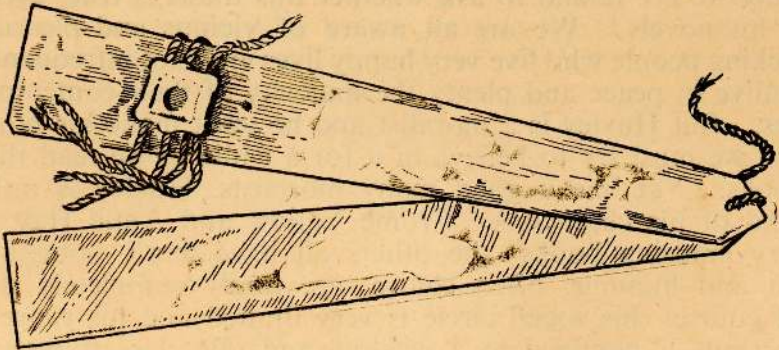
The themes of his novels are moral; he is concerned with the depressing effects of dissipation both physically and intellectually; he is concerned with the moral and spiritual aimlessness of contemporary life. And yet, however great his indignation, however nauseated his feelings, however disgusted his purity of taste, he is still bound to describe these puppets of his own thinking and creation, these stunted idiots who make love to each other and deceive each other and who are unable to find either spiritual or physical ease. Bishop Herbert thought that God gave us all the gifts except ease so that finally unrest might draw us to His breast; Huxley is sure of the lack of ease but not of God. He expressed himself rather clearly in *Beyond the Mexique Bay*: 'The commonest, one might call it the natural, rhythm of human life is routine punctuated by orgies. Routine supports men's weakness, makes the fatigue of thought unnecessary, and relieves them of the intolerable burden of responsibility. Orgies, whether sexual, religious, sporting, or political, provide that periodical excitement which all of us crave, and which most of us are too insensitive to feel except under the most crudely violent stimulation. Hence (beside all the private and domestic orgies) such public stimulations as gladiatorial games, bull-fights, boxing matches, gambling; hence patriotic demonstrations, hymns of hate, mass meetings, and parades; hence saturnalia, carnivals, firsts of May, fourths and fourteenths of July; hence religious revivals, pilgrimages, miraculous grottoes, and all the techniques for arousing what Professor Otto has called 'numinous'

emotions. Sensitive and civilized men can dispense with these crude, almost surgical methods for producing excitement. But sensitive and civilized men are rare—as rare as Americans who, after ten years of prohibition, can enjoy a glass of good wine. The vast majority can only get their kick out of the equivalent of proof spirit. Consider in this context the adaptation to popular needs of the religion of Jesus. For Professor Otto, the essence of religion is the ‘numinous’ emotion in all its forms, from panic terror up to a rapturous awareness of the *mysterium tremendum fascians* of the world. And so far as the religion of the ordinary, insensitive but excitement-loving person is concerned, this is probably true. Jesus, however, lays no stress on such emotions, nor prescribes any technique for arousing them. For him, it is clear, the surgical stimulation of deliberately induced ecstasy, of luscious ritual, and corybantic revivalism were all entirely unnecessary. They were not unnecessary for his followers. These, in the course of a few hundred years, made Christianity almost as sensational and orgiastic as Hinduism. If they had not, there would have been no Christians.’ Now all this is very true; and has been said many times before Huxley, if not quite so convincingly. He punishes all his characters who exist on sensation: Mary Amberley in *Eyeless in Gaza* comes to a very sad end as a drug addict, the Fifth Earl of Gonister ends up as an ape. Only we are bound to ask whether this thesis is true, except in his novels? We are all aware of vicious and pleasure-seeking people who live very happy lives and, not infrequently, outlive in peace and plenty the majority of their contemporaries. But Huxley is a moralist and he must make his point; and we must try to believe in it for a while as we read these books. Yet like a good many moralists, Huxley is rather fond of his characters. *Crome Yellow* and *Antic Hay* are very amusing books; the others all have merit, sometimes wit and humour, often charm, are rarely completely dull. Of course, his social circle is very limited and his range of portraits is confined to a wealthy and idle class though he does sometimes include a millionaire who has made money through industry; and this makes for monotony. It is not surprising that he has retired to Hollywood, the most vulgar and sensationalist of all towns, and it is not strange that he practises a very personal form of mysticism. Perhaps he is taking his private war into the midst of the enemy or perhaps that side of him—that pleasure-loving, earthy side that is

occasionally revealed in the early novels—that seeks sensation or literary fame or a share of this world's comforts is most at home there. He says himself that we must cultivate our own private oasis.

In brief then, Huxley is an excellent writer with a great talent for self-expression; a limited repertoire of themes such as seduction, love-making, literary pretentiousness and mutual distrust; an excellent literary style; much self-confidence; and charm and wit. What he lacks is the ability to pass beyond his limited range of experience, to see outside the social set of his youth, and to experience something of the vastness and mystery of life such as was known by Henry Vaughan:

I saw Eternity the other night,
 Like a great ring of pure and endless light,
 All calm, as it was bright;
 And round beneath it, Time in hours, days, years,
 Driv'n by the spheres
 Like a vast shadow mov'd; in which the world
 And all her train were hurl'd.



THE NEW LANKA CLUB

At the third meeting of the New Lanka Club at 51, Turret Road, Colombo, on Friday, the 3rd June, 1955 at 5.45 p.m., Mr. L. C. Van Geyzel delivered a lecture on ART IN CEYLON TODAY.

A GARDENIA FOR SIR OLIVER (Ceylon Observer, 4th June, 1955)

Last night Mr. Len Van Geyzel read a paper on "Art in Ceylon" under the auspices of the New Lanka Club. Mr. and Mrs. G. L. Cooray, the organisers of the club, were hosts to a large and appreciative audience which included the Governor-General, Sir Oliver Goonetilleke.

Mr. Van Geyzel dealt with the debasement of ancient Sinhalese arts, and the characterless architecture of present day Ceylon. He made special reference to the work of George Keyt, Justin Daraniyagala and Harry Peiris who had skilfully assimilated the traditions of ancient Ceylon and the influence of modern European art.

Sir Cecil Syers, United Kingdom High Commissioner in Ceylon, in the course of a vote of thanks to Mr. Van Geyzel, said that some modern art was beyond all understanding. Sir Cecil said that the most pernicious influence on modern culture was the radio, which "gibbered away, without meaning, without pause"

Dr. H. W. Howes, former Director of Education, said that the best way to encourage the development of art in Ceylon was to persuade everyone to hang at least one picture by a Ceylonese artist in their homes.

Sir Oliver Goonetilleke told the audience that there was no cause for despondency. Like everything else, a national art had decayed under the long years of Colonial rule in Ceylon. But opportunities for creative work were at hand. Ceylonese artists would have the chance of displaying their talents soon at two big national events—the Colombo Powers Exhibition and Buddha Jayanti.

The Governor-General was presented with a gardenia as a token of appreciation of his patronage of national art and culture.

THE NEW LANKA CLUB (Ceylon Daily News, 21st July, 1954.)

At a gathering of contributors to The New Lanka Review held on July 15th at No. 51, Turret Road on the motion of Mr. L. W. de Silva, D.J., Kandy, supported by Viscount Soulbury, a group called The New Lanka Club was formed with the following aims and objects:—

- (a) to provide opportunities to contributors to The New Lanka to meet one another.
- (b) to help The New Lanka Review continue to serve the intellectual interests of the country.
- (c) to encourage the study of the history, literature and art of Lanka.

THE SINGULARITY OF BUDDHISM

H. de S. Kularatne

THE Singularity of Buddhism is essentially this—that the Buddha was the first and only World Teacher to found a Universal religion, a religion which all can accept. He was the first one believed to have been born for the welfare of all mankind—“*Manussa lōkē hita sukkhatāya jātō.*”

From time immemorial man born on this earth in what seems to him a fortuitous manner has tried to solve the mystery of life, the why, the wherefore, the whither and the wherefrom. He has tried to find some explanation for the inequalities and the injustice in this world. So he evolved certain theories which go by the name of Religion.

There are several great Religions—Buddhism, Christianity, Islam, Hinduism, Judaism, &c. All religions except Buddhism cannot be called universal religions, which all can accept. If a man cannot believe in the Immaculate conception of Christ, in Christ's bodily resurrection, in Salvation through Christ and other dogmas, he cannot be a Christian. A man must believe in the efficacy of sacrifice, a soul which transmigrates and gets merged in the great Soul or Maha Brahma and other dogmas to be a Hindu. It cannot be universal because the so-called “Untouchables” are outside it. Jehovah of the Jews, God the father of the Christians, Allah of the Muslims and Maha Brahma the Creator of the Hindus are not considered identical. Insistence on the belief of these various dogmas for the purpose of Salvation led to Holy Wars and persecutions and to the shedding of much blood, of which Buddhism is not guilty.

But what does the Buddha say? Once some people called Kālāmas visited the Buddha and said “Lord, some religious teachers say this and others say that. We are puzzled. We don't know what to believe. Please tell us what we must do in the circumstances.” The Buddha replied “Do not believe any thing because it is believed by parents, teachers, learned men, men of high position or by the majority of people, or because it is alleged to be a divine inspiration or because it is said to be an oracle, or because one's conscience says it is true or because it appears in books

බුද්ධාගමේ පවත්නා විශේෂතාවය

(ප්‍රජාපති විද්‍යාලයාධිපති ශාස්ත්‍රාචාර්ය ආච්. කේ. හිමලා ද සිල්වා මහත්මි විසින් සිංහලට පරිවර්තනය කරන ලදී.)

සියලුදෙනාට ම පිළිගත හැකි ආගමක් වූ සාමාන්‍ය ආගමක් පිහිට වූ එකම උතුමා බුදුරජානන් වහන්සේ ය. උන්වහන්සේ එහි ප්‍රථමයා ද වූ සේක. සියලු මනුෂ්‍යයාගේ හිත පිණිස උන් ප්‍රථමයාත් උන්වහන්සේ යයි කල්පනා කරණු ලැබේ. “මනුෂ්‍ය ලෝකේ හිත සුබන්ධය ජාතෝ” යන්නෙන් ඒ බව පැහැදිලි ය. බුද්ධාගමේ ඇති විශේෂය ඉදුරුම මෙය වේ. යම්කිසි බලයකින් හෝ දෛවයකින් මේ ලෝකයෙහි උත්පත්තිය ලැබුයේ යයි අදහස් කරණ මනුෂ්‍යයා, බොහෝ ඇත කාලයේ සිට මක්නිසා, කුමක් පිණිස, කොතැනින් පැමිණ මෙලොව උපන්නේ ද යන ජීවිත රහස විසඳීමට උත්සාහ කළේ ය. ලෝකයෙහි ඇති අසම තාවන් හා අයුක්ති ඇතිවන්නේ මක්නිසාද යනු විස්තර කිරීමට ද මනුෂ්‍යයා තැත් කළේ ය. එයින් ආගම යන නමින් හැඳින්වෙන සුභ ක්‍රම කීපයක් ක්‍රමයෙන් අනාවරණය කළේ ය.

බුද්ධාගම, ක්‍රිස්තියානි ආගම, මහමත් ආගම, හින්දු ආගම, යුදෙව් ආගම ආදී උසස් ලෙස පිළිගනු ලැබූ ආගම් කීපයක් තිබේ. බුද්ධාගම හැර අන් ආගම් සියල්ලන්ට ම පිළිගත හැකි සාමාන්‍ය ආගම් ලෙස පළඟන නොහැක්කේ ය. යමෙක් ක්‍රිස්තුස් වහන්සේගේ නිමිල වූ ප්‍රතිසංස්කරණය, නැවත නැගීමට, උන්වහන්සේ නිසා වූ ගැලපීම යනාදිය ගැන ද, අතික් විරන්තන මතයන් ගැන ද නොඅදහන්නේ නම් ඔහු ක්‍රිස්තු භක්තිකයෙක් නොවන්නේ ය. හින්දු භක්තිකයකු වීමට යාග පූජාදීන්ගේ අනුසස් ගැන ද, භර්ගයන් ශරීරයට ආත්මය වෙතස් පි ගොස් මහාබ්‍රහ්මයාගෙන් වැසියාම ද, යනා දී මතයන්හි විශ්වාසය තැබිය යුතු ය. එහි සදහන් වන සැබොල් කුලයන් ඉන් පිටත්හි නිසා, එය ද සාමාන්‍යතාවය කිව නොහැකි ය. යුදෙව්වන්ගේ යෙහෝවක් ද, ක්‍රිස්තියානීන්ගේ පිය වූ දෙවියන් වහන්සේ ද මුස්ලිම් වරුන්ගේ අල්ලා සහ හින්දුන්ගේ මහාබ්‍රහ්මයා ද යන මොහු එකම තැනැත්තකු ලෙස නොසලකනු ලැබෙත්. ගැලපීම සදහා මේ නොයෙක් විරන්තන මතයන් විශ්වාස කිරීමට බල කිරීම නිසා, දෙව යුද්ධ, වධ පීඩා, ලේ වැගිරීම් ආදිය ඇති විය. එසේ බලකිරීමක් නොපවත්නේ බුද්ධාගමෙහි පමණකි.

බුදුරජානන් වහන්සේ කුමක් දෙසු සේක් ද? එක් අවස්ථාවක දී කාලාමයන් බුදුන් වෙත ගොස් “සාමීනි නොයෙක් ආගම් කතීවරයන් විසින් පල කල මත අපට අවුල් සහිත ය. අප කුමක් පිළිගත යුතු දැයි නොවැට හේ. එහෙයින් අප කල යුත්තේ කුමක් දැයි වදාරණු මැන වැ”යි ඔවුහු කීහ. එවිට “යමක් දෙමවිපියන්, ගුරුවරුන්, උගතුන්,

or because a certain individual emphatically says it is the Truth, but believe a thing if it agrees with one's reason, investigation and practical knowledge and if it conduces to one's happiness and to the happiness of others." Could anything be fairer than that? Can anyone doubt that this is true Freedom of thought?

The Life of the Buddha itself makes a Universal appeal. He was a man and never claimed to be a God. He was an exemplary son, an exemplary student, an exemplary husband and master. He tasted the best of the worldly life and enjoyed it to the full. Then He developed a sense of responsibility towards suffering humanity and deliberately discarded his wealth and took to a life of poverty, having never known what poverty and hunger were. It may fairly be said that He ran through the whole gamut of human experience and that in itself should make an appeal to every kind of human being. By great effort and deep meditation He found Nibbana—the Paramam Suddham, the Highest and everlasting Happiness—on the full moon day of Wesak (April—May). He then propounded the Four Noble Truths, which every thinking man can accept. I have not yet come across any valid criticism of these simple but profound Truths. The universality of this teaching depends on the fact that this Middle Path, the Magga Sacca, is divided into three main groups. Sila (Morality) Samadhi (Mental Concentration) and Panna (Wisdom). Sila is the a.b.c of Buddhism. Morality is taught in all religions, but the Buddhist morality is undoubtedly perfect. Take for instance the doctrine of Ahimsa (non-hurt.) It was known even before Buddha was born, but in other religions, it had exceptions. Animal sacrifice or killing of animals for food was allowed, but He made this teaching Universal and disapproved all killing. The Buddha would never bless an army going out to murder their fellow-beings on any pretext whatsoever. His consistency is demonstrated when He advises His followers not to manufacture weapons of destruction and not to adopt the life of a soldier for a livelihood (vide Sammā Ājiva).

Let us take just two more illustrations to show the difference between Buddhist morality and Christian morality. Everybody admits Anger (dvesha, one of the three roots of III) should be avoided, but Righteous anger is allowed to Christ, who threw the tables and chased the money changers at the Temple. Maitri, compassion, love of fellow-beings is an acknowledged and recognised virtue, but Christ cursed

උසස් තනතුරු දරන්නවුන් විසින් හෝ වැඩි දෙනකු විසින් විශ්වාස කරණු ලබන බැවින් ද, දිව්‍යමය අනුභවයක් ඇත්තේ යයි කියනු ලබන බැවින් ද, දේව වාක්‍යයයි කියනු ලබන බැවින් ද, යමකුගේ සිත ඒ සත්‍යයයි කියන බැවින් ද, සත්‍යය මෙයයි එකකු විසින් තදින් කියනු ලබන බැවින් ද කිසිවක් විශ්වාස නොකළ යුතු ය. යමක් තම බුද්ධිය, විමර්ශනය සහ විඤ්ඤාණය යන මොවුන් හා සැසඳේ නම්, තවද එය තමාගේ හා අන්‍යයාගේ භිතසුව සැලසීමට ඉවහල් වේ නම් ඒ විශ්වාස කළ යුතු ය.” යනු බුදුරජානන් වහන්සේ දුන් පිළිතුර ය. මෙය කොතරම් සාධාරණ ද? තමන් කැමති පරිදි අවබෝධය ඇතිකර ගැනීමට නියම නිදහස තමන්ට තිබෙන බවට කිසිම සැකයක් තිබේ ද?

බුදුරජානන්ගේ මුළු ජීවිතයම පොදු හැඟීමක් ඇතිකරයි. උන් වහන්සේ ද මනුෂ්‍ය වූහ. කිසි විටෙක තමන් දෙවිකොට නොසැලකූහ. උන්වහන්සේ ආදර්ශීවන් පුත්‍රයෙක්, ආදර්ශීවන් ශිෂ්‍යයෙක්, ආදර්ශීවන් සාමිපුරුෂයෙක් සහ ආදර්ශීවන් නායකයෙක් ද වූහ. උන්වහන්සේ ලෞකික ජීවිතයෙහි නියම රසය විඳි සේක. නැවත උන්වහන්සේ දුකින් පෙළෙන මනුෂ්‍යයන් කෙරෙහි වගකීමක් ඇතිකොටගෙන තමාගේ යස ඉසුරු සියල්ල ඉතා සතුටින් අනභාර දිළිඳුකම සහ සාහිත්‍ය කුමක් දැයි නොදන්නෝ ද, දිළිඳු ජීවිතයක්ම ඇරඹූහ. මනුෂ්‍ය ජීවිතයෙහි අත් දැකීම් සියල්ලක්ම පසු කළ සේකැයි කීම නිවැරදිය. මෙය සෑම මනුෂ්‍යයෙකු තුළම උන්වහන්සේ කෙරෙහි පැහැදීමක් ඇති කරයි. මහත් වීර්‍යය සහ ගැඹුරු සමාධිය නිසා, වෙසක් පුර පසළොස්වක් සංචාරය උන්වහන්සේ පරම සුඛ වූ සදාකාලික උත්තම සැපත වූ නිවණ අවබෝධ කළ සේක. කල්පනා ශක්තිය ඇති හැම කෙනෙකුටම පිළිගත හැකි වතුරයේ සත්‍යය දේශනා කළ සේක. මේ ඉතා පැහැදිලි වූ ද තමුන් ගැඹුරු වූ ද සත්‍යයන්ගේ යහපත් විවේචනයක් මේ දක්වාත් නොකෙළෙමි. මධ්‍යම ප්‍රතිපදාව හෙවත් මානී සත්‍යය සිල, සමාධි, ප්‍රඥ යන ප්‍රධාන කොටස් තුනට බෙදා තිබීම මත මේ ආගමෙහි සම්මය නාවය රඳා පවතී. සිලය බුද්ධාගමෙහි මුල් පිළිවෙතයි. සද්වාරය සියලු ආගම්වල උගන්වනත් බෞද්ධ සද්වාරයම සම්පූර්ණව සිටියේ ය. ඊට නිදසුන් වශයෙන් අහිංසා ධර්මය ගැන කල්පනා කර බලනු. බුදුරජාණන් වහන්සේගේ උත්පත්තියට පෙරත් අහිංසාව දැනගෙන තුබුණේ ය. එහෙත් අන්‍ය ආගම්වල අහිංසාවෙහි විශේෂ වෙනස්කම් පැවැත්තේ ය. බ්‍රිහදීමට හා ආහාර පිණිස සතුන් මැරීමට අන් ආගම්වල ඉඩ තබා ඇත. එහෙත් බුදුන් වහන්සේ මේ ආගම සාපේක්ෂව ආගමක් කොට සතුන් මැරීම මුළුමණින් තහනම් කළ සේක. රටවැසියන් මැරීමට යුද්ධයට යන යුද්ධ හමුදාවකට කිසිකලෙක ආශීථිද නොකළහ. සසඟින් තැසීමට ආයුධ නොතැනිය යුතුයයි ද ජීවිතාව සදහා සොල්දළුවකු නොවිය යුතුයයි ද අවවාද දීමෙන් උන්වහන්සේගේ සම පැවැත්ම මනාව පැහැදිලි වේ. (“සමා ආජිව” යන්න සලකන්න.)

බෞද්ධ සිලයෙහි හා ක්‍රිස්තියානි සිලයෙහි ඇති වෙනස පෙන් වීමට තවත් උදාහරණ දෙකක් ගනිමු. අගති මූල තුනෙන් එකක් වන ක්‍රොධය තුනී කළ යුතුයයි සියලු දෙනාම පිළිගනී. තමුන් දෙවසරක

the Pharisees and Sadducees and Scribes and Judas Iscariot. Contrast with this the Maitri, the love and compassion which Buddha extended to Devadatta who several times attempted to kill Him and actually wounded Him slightly on one occasion. The Buddha preached Universal Love and He practised what He preached.

He has laid down certain rules of Conduct which He advises (not commands) us to follow for our own good and the good of our fellow-beings. He says if we act contrary to those good rules, we will suffer, just as we shall get burned if we touch fire, but the burning shall not be in an everlasting Hell fire. The punishment will be according to the gravity of the offence. He says the Law of Karma which is the Law of cause and effect, the Law which enunciates that what we sow we shall reap, will operate whether we call ourselves Buddhists, Christians, Mohamedans or what not. The label does not signify anything. If you accept this Law as sound, you are a *Sammā Dhitti*, a man with Right Views, the name given in the Scriptures to Buddhists.

Am I not then right when I said that Buddhism was a Universal religion, which all could accept?

Once you have passed the Infant Class of *Sila*, you reach the Middle School of *Samadhi* where you meditate on eternal verities, on the basic facts of existence, viz, *Anicca* (impermanence) *Dukkha* (sorrow) and *Anatta* (non-self). The Buddha's second Noble Truth is *Samudaya Sacca*, the cause of sorrow which is selfishness (*Lobha*). Then in this Middle school you practice *Anatta*, unselfishness in all your actions and you get a taste of *Nibbana*—the Real Happiness. The pleasures of the senses are evanescent and fraught with sorrow and never satisfying. Then in the Varsity stage you learn and practice *Panna* (wisdom) by following the Noble Eight Fold Path, which is found only in the Buddha Sasana and then attain the four stages of Holiness—*Sōwan*, *Saka-dāgāmi*, *Anāgāmi* and *Arahat*, that is to say you reach *Nibbana* the *Paramam Sukham*, the everlasting and Perfect Happiness. *Nibbana* was attained in this life by the Buddha and his *Arahats*. So can all of us in this life or another life according to our fitness for it.

Buddhism tells the scientist that his search for truth and the scientific truths that he discovers are of the utmost importance. He must not however be led into the belief that what he discovers is all there is to discover. The means must not be allowed to obscure the end and he should so

යේ දී පුටු විසිකොට මුදල් මාරුකරන්නන් ලුහුබැඳි ක්‍රිස්තුස් වහන්සේට ධර්මිෂ්ඨ උදහස ඇතිකර ගැනීමට බලය තිබේ. මෙම ක්‍රියා, දයානුකම්පාව, සන්ධ්‍යා කෙරෙහි ඇති ආදරය පිළිගත් ගුණාභිගයෙකි. නුමුත් ක්‍රිස්තුස් වහන්සේ එරිසි උපාසකයන්ට ද යුදෙව් සද්දසිවරයන්ට ද යුදෙව් වන්ගේ සුද්ධ ලියවිලි කෙටුම් පත් කළවුන්ට ද ජුඩස් ස්කාරියව්ට ද ශාප කළ සේක. මෙය, බුදුරජුන් මැරීමට නොයෙක් වර නැත් කොට එක් අවස්ථාවක දී උන්වහන්සේට තුවාල කළ දෙව්දහුන් කෙරෙහි පවා බුදුරජුන් විසින් දක්වන ලද මෙම ක්‍රියා, ආදරය සහ කරුණාව සමග සසඳ බලන්න. බුදුරජානන් වහන්සේ සියලුදෙනාට කරුණාව දැක්විය යුතු යයි දෙසූ සේක. ඒ ක්‍රියාවෙහි ද යෙද වූ සේක. තමන්ගේ ම යහපත සඳහාත් සහවාසීන්ගේ යහපත උදෙසාත්, අප විසින් පිළිපැදිය යුතු යයි අවවාද කරණ ලද, නමුත්, එහිලා බල නොකළ සුවර්ත වඩින නීති කිහිපයක් බුදුරජාණන් වහන්සේ විසින් පනවා තිබේ. යමකු ගිත්තක් ස්පර්ශ කළහොත් එයින් ඔහු දූවෙන්ගේ ය. ඒ පිළිස්සීම සදකාලික ගිනි ඇති අවිචිතියෙහි තොවන්නේ ය. එසේ ම බුදුරජුන් විසින් පණවා තිබෙන ඒ උසස් නීතිවලට පටහැනිව ක්‍රියා කළොත් දුක් විඳීමට සිදුවන බව උන්වහන්සේ දෙසූහ. විඳිය යුතු දඬුවම කළ වරද අනුව පවත්නේ ය. අප බෞද්ධයන්, ක්‍රිස්තියානීන්, මහමත් ආගමිකාරීන් හෝ වෙන ආගමකට අයත් අය ලෙස පෙනී සිටියත් කමි බලය හෙවත්, “අප වගා කරණ ලෙස කපාගන්ට ලැබේ” ය යන කියමන පැහැදිලි කරණ හෙතු ප්‍රත්‍යය ධර්මය අප කෙරෙහි බල පවත්නේ යයි උන් වහන්සේ දෙසූහ. යමකු අසවල් ආගමට අයත් යයි කීමෙහි ප්‍රයෝජනයක් නැත. මේ ධර්මය ඔබ සතීර ලෙස පිළිගන්නෙහි නම්, බණ පොත පතෙහි බෞද්ධයින් හඳුන්වනු ලබන අන්‍යමට ඔබද නිවැරදි අදහස් ඇත්තෙක් වන්නෙහි ය.

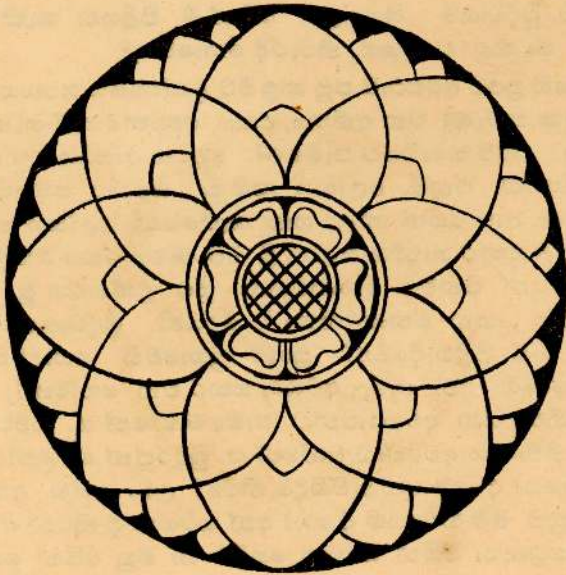
මෙවිට, බුද්ධාගම සියල්ලන් විසින් ම පිළිගත හැකි සාමාජික ආගමක් යයි මා කළ ප්‍රකාශය නිවැරදි නොවේ ද?

ශීලයෙහි ප්‍රථම අවස්ථාව පසු කළ විට උත්තෘෂ්ඨ සත්‍යයන් ගැන ද භවයෙහි මූලික කරුණු වන අනිත්‍ය, දුක, අතාත්මයන් ගැන ද භාවනා වැඩිය යුතු ය. එවිට සමාධියට පැමිණේ. දෙවන ආයතීය සත්‍යය නම් දුක් ඉපදීමේ හේතුවයි. එනම්, ලෝභය නම් වූ සමුඛය සත්‍යය යයි. මේ මැද අවදියෙහි ආත්මයක් නැත යන හැඟීමෙන් ලෝභය හැරදමා ක්‍රියා කිරීමෙන් පරම සුඤ්ජර ශාන්ත සැපත වූ ඤාණයේ රසය ඔබට වැටහෙන්නේ ය. ඉන්ද්‍රියයන් පිනවීම නොපවතින සුඵ දුක්භරිත වූ, කිසිවිටෙක නියම නෘප්තිය ගෙන නොදෙන්නා වූ දෙයකි. බුද්ධාගමෙහි පමණක් ඇති ආයතී මාගී පිළිපැදීමෙන් ප්‍රඥව ක්‍රියාවෙහි යොදවන අවස්ථාව ඊළඟට පැමිණෙයි. අති නිමිල අවස්ථා සතර වන සෝවාන්, සකාදහාමි, අතාගාමි, අරහීන් යන අවස්ථාවන්ට පැමිණෙන්නේ ය. එවිට සදකාලික සමී යම්පුණී නිඤාණය අවබෝධ වන්නේ ය. බුදුරජුන් හා උන්වහන්සේගේ ආයතී ශ්‍රාවකයෝ ද මේ අත්බැවිහිදීම නිවන් ලබා ගත්හ. අපට ද අපගේ සුදුසු කම අනුව මේ භවයෙහි දී හෝ අත් භවයක දී නිවන් අවබෝධ කළ හැකි ය. ශාස්ත්‍රඥයා විසින් සත්‍යය සෙවීම හා ඔහු විසින් සොයාගන්නා

direct his work that his discoveries or inventions conduce to the true happiness and progress of humanity.

There is a place in the Buddhist system for all kinds of people. Buddhism has no dogmas. The appeal is not that of the totalitarian system. It may more correctly be described as a sphere of influence. Can we afford to refuse to remain outside that sphere? Apart from living up to the principles of the various religions we profess, how many of us can say that we are living up to what we personally believe to be right? Can any of us say that we would not welcome a United world and that we could get no assistance from the knowledge that we can fit into a universal scheme?

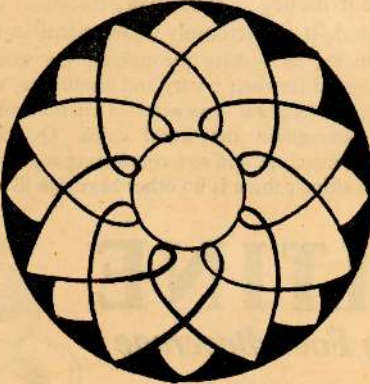
Every one acknowledges that the Buddha is a great man. I want most earnestly to appeal to you, whatever your beliefs may be, to allow yourself to come under the influence of the Buddha's teaching. Accept what you can, and reject what you cannot accept. It is my belief that all seekers after truth are Buddhists in embryo. Study the Teachings, put them to the test of reason and experience and see whether you will not come to the same conclusion. Ehi Passiko (Come and see) said the Buddha about His Dhamma.



ශාස්ත්‍රානුකූල සත්‍යයයන් ද ඉතා ම වැදගත් බව බුද්ධාගමෙහි දක්වනු ලැබේ. එහෙත් සොයාගනු ලැබූ දෙය සොයා ගත යුතු සියල්ල ම යයි වරදවා නොසිතිය යුතුයි. උපක්‍රමය පරමාණුය වැනෙන සේ නොයෙදවිය යුතු ය. ඔහුගේ නිපදවීම් මනුෂ්‍යයාට නියම සතුට හා දියුණුව ලබාදීමට ඉවහල්වන සේ ක්‍රියාවෙහි යෙදවිය යුතු ය.

බුද්ධ ධර්මය අනුව සෑම මනුෂ්‍යයකුට ම සථානයක් තිබේ. බුද්ධාගමෙහි විරන්තන මන කෙරෙහි විශ්වාසයක් තැන. බුද්ධාගම ගැන කල්පනා කර බැලීමට කරුණ ඉල්ලීම බල කිරීමක් නොවේ. එය එහි ඇති අනුහසින් මනුෂ්‍යයන් තුළ ඇතිවන්නක් ලෙස විස්තර කළ හැකි ය. ඉන් පිටත සිටීමට අපට හැකිවන්නේ ද? අප අදහන ආගම් අනුව ජීවත්වනු විනා නිවැරදියයි සලකන දේ ලබාගැනීමට අප කිදෙතෙක් උත්සාහ කරමු ද? එක්සත් ලෝකයක් පිළිගත නොහැකි යයි ද, පොදුවේ එකාකාර දියුණුව ලබා දෙන ක්‍රියා පිළිවෙලක් අනුව අපට ද ක්‍රියා කළ හැකිය යන දැනීමෙන් ප්‍රයෝජනයක් තැත්තේ යයි ද අප කිසිවකුට කිව හැකි ද?

බුදුරජුන් උත්තම පුද්ගලයකු ලෙස සියලු දෙනා ම පිළි ගනිති. ඔබගේ හැඟීම, විශ්වාසය කුමක් වුවත් බුදුරජුන්ගේ ධර්මය අවබෝධ කර ගැනීමට මගක් සලසා ගන්නා ලෙස මම ඉතා ඕනෑකමින් ඔබගෙන් ඉල්ලා සිටිමි. එහි ඔබට පිළිගත හැකි යමක් වේ නම් පිළිගන්න. පිළිගත නොහැකි දේ අනහරින්න. සත්‍යය සොයන්නන් බෞද්ධයන් ලෙස පැලකිය යුතු යයි මාගේ හැඟීමයි. ධර්මය ඉගෙන, විමසීම හා අත් දැකීම් හා සසඳා බලා, ඔබ ද එහි සදහන් නිගමනයට නොපැමිණෙන්නෙහි දැයි බලන්න. බුදුරජාණන් වහන්සේ තම ධර්මය පිළිබඳව මෙසේ දෙසූහ. “ඒහි පස්සිකො” “එව, බලව” යනු මෙහි තේරුමයි.



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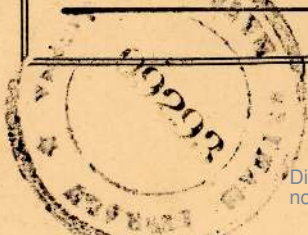
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