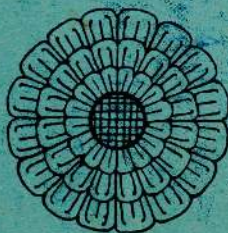


THE NEW LANKA

A QUARTERLY REVIEW

Vol. I. JULY 1950 No. 4



CONTRIBUTIONS INCLUDE

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* * * *

FOR those who are ardent followers of cricket, the “Times” also has an interesting announcement to make. When the England Test team goes to Australia in October it will be accompanied by one of the two outstanding cricket writers of today, R. C. ROBERTSON GLASGOW. His reports of the tour will appear exclusively in the “Times of Ceylon.”

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1

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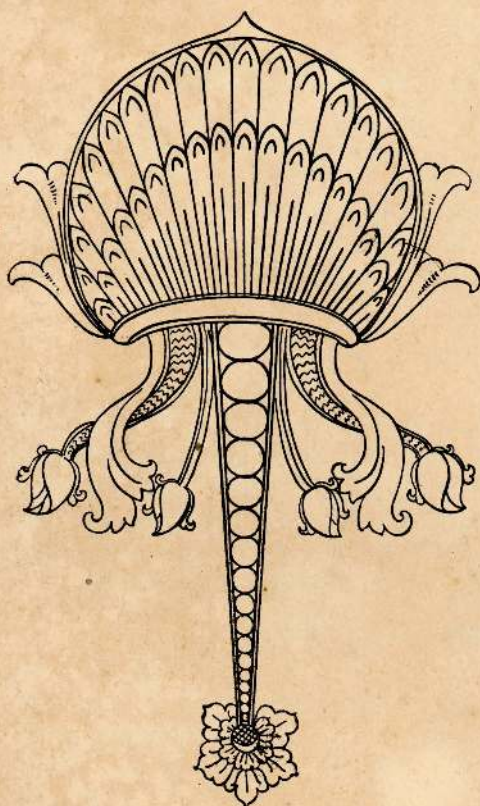
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A QUARTERLY REVIEW

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THE NEW LANKA

A QUARTERLY REVIEW

LET THE CRITICS SPEAK

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A.C.S. ("Ceylon Observer"): There is always an ear-impelling note in the sound "Vol. I, No. I." And when the "nova" swims into our ken under the alluring title: "The New Lanka," what should we do but stare and scan with a glad surprise? . . . In offering their magazine to the public, the Editors say their project is less ambitious than Juvenal's; Quidquid agunt homines. . . However that may be, this issue is of a distinctly high standard.

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V.L. ("Times of Ceylon"): This week there appeared something new and welcome to our contemporary literature. It came in the form of "The New Lanka," an erudite and high-toned* (without being "long-haired") quarterly review edited by Sir Francis Soertsz and Mr. G. L. Cooray. . . The range of subjects is fascinatingly wide. This is an enterprise which deserves well. There are many fine writers and more fine minds in our midst. Their vehicle is now at hand.

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It is greatly to be hoped that this lusty infant will receive the support it deserves and will survive to a ripe old age to play an important part in the journalistic and intellectual life of the New Lanka.

"REMINISCENT OF ENGLISH PRODUCTION"

"The Statesman" (New Delhi and Calcutta): Ceylon has recently been producing periodicals and magazines whose technical standards put India's and Pakistan's to shame. "The New Lanka," a political, literary and general review reminiscent of English production is an interesting and, in some respects, an intimidating example.

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JULY, 1950.

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Articles on topics of current interest are gladly considered. A preliminary letter is advisable. Length: governed by subject-matter, average 2,000 words. If not accepted, articles are returned and a stamped envelope should be enclosed.

The *New Lanka* does not accept responsibility for the views expressed in any articles which appear in its pages. It affords a broad hospitality to divergent ideas. It does not identify itself with one school.

Francis Soertsz,
Editor-in-Chief.

G. L. Cooray,
Managing Editor.

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ART IN THE NEW CEYLON

By Sir Charles Collins

WHAT effect is any important change in the economic or political condition of a country likely to have on its cultural life? This is a fascinating speculation, to which no final answer can be given, but which is well worth pursuing. One thing is certain, an economic or a political change cannot of itself produce a similar development in a country's culture. Yet there exists strong historical grounds for suggesting some connection between the two, though the connection may not be that of cause and effect. The fact of the matter is that political and economic changes generally produce conditions which are likely to be conducive to the development of art, using the term in its widest connotation, or are likely to discourage and stifle the cultural development of a nation. A period of economic prosperity is, or perhaps I should say, was, usually followed by the rise of a leisured class which, while not necessarily containing many artists, musicians, or writers, has generally been found to produce both appreciation and encouragement of the arts and of artists. I said "was" because in many modern countries, England among them, the gradual improvement in economic conditions and the recovery from the strain of war years, is not likely to produce new leisured classes. In the "welfare state," the improvement is, in theory at least, at the bottom, and while it cannot be expected that everyone in the new state will appreciate and encourage art, some encouragement should come from all classes, and theoretically in its total application the quantum of encouragement of the arts, spread over a large number of persons, drawn from all sections of the community, should not be less than it was under the old economy. It is, of course, too early yet to see whether this will prove to be the case, but it does not affect the main proposition, which is, that a period of economic prosperity is likely to produce conditions which are favourable to a development, generally, but not always, advantageous to the Arts. A similar state of affairs is likely to arise when important political developments occur. The danger of retrogression is perhaps more real in the latter case than in that of development following economic change. Here there is the possibility, of which exponents of "modern" art are fond of telling us, of artists being induced to make their art subservient to pleasing their patrons, but I do not think this tendency is so great or so damaging as is sometimes suggested. A

double danger has to be guarded against in the case of political developments, being the possibility of the rise of excessive nationalism, and the fear that the new Government will use and control Art for its own ends. So far as we can penetrate behind the Iron Curtain, the latter state of affairs seems to exist in Russia today, where it appears that the art of an extremely artistic people is being diverted and developed almost entirely for the support of the new ideology and the propagation of the Communist state's own peculiar doctrines.

What is the position in regard to Ceylon? Economically the country is becoming relatively prosperous. The number of well-to-do Ceylonese is increasing, while the spread of education coupled with greater opportunities for employment is adding to the number of the class of person who can appreciate and encourage art, though of course Ceylon has a long way to go before any large proportion of the rural and indeed of the urban population come within this class. It can be said with confidence that the economic stimulus to an advance in the arts exists, though perhaps it is not as well marked as one hopes it will become.

Politically Ceylon's advance to the status of an independent nation and her election to remain within the British Commonwealth of Nations should provide the greater stimulus to the cultural development of the nation.

Assuming then that the conditions are propitious for development, the questions arise, what is likely to be the nature of this development, and what steps, if any, should be taken to encourage and direct it?

At this stage I think it is necessary to point out that a "cultural renaissance" is already in progress in Ceylon, and in my opinion had progressed quite a long way before the dawn of February 4th, 1948, Independence Day. For its beginnings we have to turn to writers like Emerson Tennent and to events which occurred about the middle of last century, such as the founding of the Royal Asiatic Society, Ceylon Branch, followed soon by the establishment of the Colombo Museum, for which we have to thank Governor Sir William Gregory and a band of devoted people, European and Ceylonese, who interested themselves in the early history of this country and in the elucidation of Sinhalese Art and Architecture, in Archaeology, and later in Painting and Music, both occidental and oriental. It may be argued, with reason, that progress so far had been mainly in the recording and preserving what remained of the ancient cultures of the Island, and not in a revival of art itself. But these studies and investigations were a necessary preliminary to

such a revival. A further step was taken with this object in view by the founding of the Ceylon Society of Arts and the opening of the Art Gallery in Green Path, while the more recent creation of the "44" group gave a local impetus to the study of the latest developments of Art in Europe and their possible local application. The establishment of the Kandyan Arts Association and similar institutions which had for their object the actual revival of indigenous art, and the encouragement of the use of traditional designs by local gold and silver-smiths and other craftsmen was a further step forward. Reference must also be made to the encouragement given to art by the last Government, encouragement given in a much more disinterested manner than is often supposed. The Donoughmore scheme did not intend to make the State responsible for all culture, but it did recommend the placing of the subjects of Museums, Libraries and Galleries and of Archaeology under the Executive Committee of Education. They were already functions of the Central Government, and this Executive Committee was the natural one to look after them. Considerable progress was made under the care of the Committee, and the fact that the scholarships they arranged for and granted were for Western as well as for Eastern forms of art showed a broadmindedness and a desire to encourage art for its own sake, rather than for the purposes of political propaganda.

In view of these considerations it will be necessary to restate the questions enumerated above. They might now be put as follows: Will cultural development in Ceylon progress along the lines which were being followed when Ceylon was a British Colony? or will she branch out on new lines of her own? and what should be the attitude of those who seek to lead and guide this development?

I for one doubt very much that there could or should be a cultural renaissance in Ceylon that ignores all that has been done so far, and seeks a start *de novo*. There is an important consideration here which must have a weighty bearing on the future of Art in Ceylon, as well as on many other matters. Ceylon is now a member nation of a great Commonwealth with constituent parts in every continent. She is so situated with regard to her trade and to her position on the sea and air routes of the World, that she can never follow an isolationist policy and keep aloof from the other nations of the World. She must of necessity come more and more into contact with other countries, and this contact will not be merely a business one, but must have cultural bearings also. In present conditions every civilised country should give something to the common good and receive something in return, and this must

apply in special measure to a country like Ceylon. There is no intention here of suggesting that we are progressing towards a state in which there will be only one "culture"—a cosmopolitan culture—in the world. What it does suggest, however, is that Ceylon should be in a position to appreciate and take advantage of the culture of other countries and of movements in other countries that may be beneficial to her. I do not subscribe to the view that Eastern and Western culture and art are fundamentally the same. If it could be shown, and this has not yet been done, that world culture had a single common origin, there have still been separate lines of development, though strong affinities can be traced between them. The two lines have met in Ceylon and in some other countries, but they have not coalesced, and I do not think it is necessary that they ever should. Eastern and Western music and dancing are examples of these differences. Eastern music is quite different from Western. It is based on a different scale with different intervals. The whole technique of Eastern dancing is likewise entirely different from that of the West.

Ceylon is an Eastern country, whose essential culture is and must be Eastern, but she has been in close cultural relations with the West, and it would be an irreparable loss to her if she now divorced herself from these connections and devoted herself purely to oriental culture. There is no reason that I can see why Eastern and Western culture should not exist together in Ceylon, each drawing from the other and enriching itself in the process. In this way Ceylon would perform a very useful service in the world, one for which she seems specially fitted, that is, to be a link in a cultural chain drawing east and west together.

If we now attempt to pass from the general to the particular we find ourselves at once up against a difficulty. The position in regard to each of the arts is peculiar to itself, and it seems necessary to consider them separately. In the case of music and dancing, the differences seem, as already stated, to be fundamental. Every encouragement should be given to the study of Sinhalese (and Tamil) music and dancing. The danger in this case is not so much of "Westernisation" as of "Indianisation." There is no doubt, of course, that Ceylon music is closely related to Indian, and any serious study of the former must include a study of the latter, but there is so much that is individualistic and good in these Ceylon arts that they deserve study, preservation and exercise for their own sakes. Kandyan dancing is a case in point. The special study of Oriental and particularly of Ceylon music and dancing should not, however, preclude the pursuit of Western music.

My experience is that there is in Ceylon much appreciation of Western music and a great deal of talent among performers. There is no reason why an enthusiasm for the best in Western music should not exist side by side with an enthusiasm for Sinhalese music. Fortunately we have with us today cultured exponents of both Eastern and Western music well versed in European and in Indian music, who have done much to revive the local art and beautify it. These are steps in the right direction, and deserve every encouragement.

Painting and sculpture demand quite different considerations. In regard to painting the mediaeval Sinhalese artist was restricted by the material available. Most of the painting of the time were temple or fresco paintings, on wood, including book covers or on walls and ceilings of temples and rock caves, usually with a base of specially prepared plaster and using locally made pigments. The use of oil was apparently known, and pigments mixed in oil were used particularly on exposed walls, etc. The number of colours used was small, usually only two or three in one painting, and the main emphasis was on line with an absence of perspective and shading. A very interesting feature of this art is that it was so largely idealistic and abstract. Very little was really "representational." The Sinhalese painter did not paint a landscape or a portrait—his figures were conventional and traditional. Even colour was used conventionally, to indicate rank, caste, and the like. The revival of these forms of art is by no means an easy matter, though it is claimed that the composition of the media used is still known. Imitation of the set and formal is possible, but in a revival of art more than this is wanted—there must be originality and freshness also.

The history of European art is too big a subject to go into here, even in outline, but since it is usually said to have started with the Byzantine artists, whose work is in many respects not unlike that of the early Sinhalese artists, this history has in it much that is of interest to art students in Ceylon. Suffice it to say that for the greater part of the time there have been schools of representational art, landscape or portraiture, in which the painter's object has been to represent the object exactly as seen by him while other schools have refused to accept "representation" as the true object of art. In the view of members of these schools, the artist cannot be tied down by what his eye observes at the moment, he must be free to express his own reactions and feelings in his pictures. For instance, a representational artist will paint a house just as he sees it, and his picture will be a faithful portrayal of the house as it appeared at that moment. But the "subjective"

artist will see much more in the house. He will try to visualise the land before the house was there at all. Then he will think of the house as sometimes in sunshine and sometimes in shade, in summer and in winter, in good order and with a leaking roof. He will think also of events which might happen in such a house, and he will then attempt to set out on his canvas the impressions all this has left on his mind. The result will be something which conveys much to him, but possibly little to anybody else, and it may be far from pleasing to be general viewer, but he is not concerned with the reaction of others to his pictures, he is only concerned in setting down his own ideas. The struggle between these opposing schools is still going on, and each side frequently says rude things about the other. Generally speaking, however, there is probably less extravagance today in "modern" art than there was at one time, and there is a greater tolerance among "traditional" artists towards some idealism and symbolism in art. Ceylon artists cannot hold aloof altogether from these "tendencies in Art" as they are often styled. Ceylon actually lends itself greatly to representational art—it has great beauty in its landscapes, picturesqueness in its people, and interest in its temples, its ancient cities and in many other ways. The art of Lionel Wendt, where it was representational, including the use he made of photography, may not be pleasing to all art critics, some of whom appear to regard the camera as even worse than "representational" art, because the camera is mechanical and does not even possess a human eye; but to most people his art is delightful. Likewise the art of the late Mr. Sofranoff may not please some of his critics, but it is doubtful if anyone has ever captured the charm of colour and lighting that characterise the best of his Ceylon pictures, or have excelled him in the portrayal of profiles of Ceylon types. Representational art is a form of painting which deserves encouragement in Ceylon.

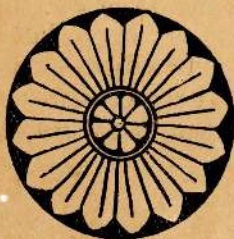
"Modern" art is far removed in its aims and ideology from the formal and idealistic mediaeval Sinhalese art, but they have something in common; neither is, nor professes to be, representational art. Perhaps a new form of art will arise in Lanka which will combine the best elements in all three, mediaeval, representational, and modern! There is plenty of artistic merit in Ceylon. The great thing to guard against is a danger that the art will be merely "copyist," and not a new contribution to culture.

There are many other forms of art, but it will perhaps suffice to refer to one other only, literature. Literature in the Sinhalese language is perhaps not very extensive, but it contains some things that are

very good. It is gratifying that the oriental section of the University is making progress, and that facilities for the full study of Sinhalese, Elu, Pali and Sanscrit exist in Ceylon. There is a demand for Sinhalese literature, witness the progress being made by the Sunday Sinhalese papers. Sinhalese (or Tamil as the case may be) is undoubtedly the best medium for the expression by Ceylonese of many of the more intimate phases of their own lives and actions. The progress made has not been very considerable, however, so far, and this is a field in which one can definitely hope for a "renaissance."

In a recent very thoughtful article in the *New Lanka* Dr. C. Jinarajadasa suggested that a Ceylonese could not become so "Westernised" that he could write English poetry which would be fully English, because "English poetry is steeped in a particular intangible atmosphere of the traditions of the land" (England). There is food for thought in what Dr. Jinarajadasa writes, but I do not feel able to go the whole way with him. English has become much more than the medium of expression of Englishmen writing about their own country. It is the language of America, and of Australia, and is one of the great languages of Culture of the World, quite apart from its importance as the main language of commerce. Many Ceylonese during the British period spoke, read and wrote the language perfectly, and it would be very unfortunate if the high standard reached were allowed to fall now. English is an adaptable language and lends itself readily to practically any type of literature. Ceylonese have written a number of delightful books in English, and it appears to me that if a Ceylonese finds that English is the medium in which he can best express what he wishes to say, there is no reason why he should not use it. I look forward to a good literature in English in the New Ceylon, as well as to a good literature in Sinhalese and Tamil.

There is thus every reason to hope for cultural revival and advance in Ceylon, but while the main emphasis should be on the study and practice of those forms of art which belong to its own peculiar cultural heritage, the recent history of the country and its position among the nations of today indicate a place for it in the general development of the culture of all civilised countries, to which it has many interesting contributions to make.



UNIVERSITY TEACHING TODAY

By Alfred S. Schenkman

THE great philosopher Alfred North Whitehead may have been overstating his case when he wrote that "the merely well-informed man is the most useless bore on God's earth." We could list many instances where such "merely well-informed" men served some very useful functions in society. And yet we cannot help agreeing with Whitehead's main thesis here, that universities—and schools—too often teach for crammed "learnings" alone and ignore in the process the development in the students of *attitudes*, of attitudes which could change the outlook of this century.

We have a problem today in trying to decide *how to educate*. Modern society is being affected more and more by increased industrialization, and at the same time it is also becoming increasingly "depersonalized" in the sense that efficiency is stressed to the derogation of personality. The authoritarian social structure in education impedes the creative development of children because, in line with the autocratic—and prevalent—philosophy, personality can be disregarded and pupils treated as if they were things.

Universities and schools are much bound by the strong forces of tradition and they still use outmoded methods in attempting to build the "defences of civilization" in the minds of men. Only occasionally, even today, do they develop new experimental methods of approach. As Sir Walter Moberly reminds us in his *The Crisis in the University*, the apathy of the teaching body has led at least one observer of the past to the conclusion that "nothing must ever be done for the first time." The argument is still being used although there are many who would claim that it is being used less frequently.

Generally we assume that pre-Gutenbergian methods of teaching must be used still, and we concentrate all our attention on the question "Who shall be educated?" and on the question of content, "What shall be taught?" These questions are of obvious importance—especially now, when the world's population is increasing by some twenty millions annually, and when every day brings new knowledge which seeks for a place in the curriculum. But in the process of concentrating our efforts on the *who* and *what* problems, we have all too often ignored the *how*. In every generation we have some few people who tackle this major problem, but there are never enough of them.

Visits to representative universities convince one of the fact that students are often more awake to the need for instructional reforms than are their professors. Actually it is the students who suffer from the "assign-study-recite-test" routine, so this should not be so surprising. But whatever the reason, at least some university students are alive today with reform blood. Perhaps in part this is due to the fact that the war years have already brought home to them broader realities than are to be found in textbook learnings.

Different institutions have different personalities. Even in the same country different schools often have very different traditions. There is a growing feeling of frustration on the part of students everywhere that universities should continue in patterns long out-dated instead of pioneering in developing new approaches. But it must continually be borne in mind that universities throughout the world are not at the same level of advancement; as a consequence, reform movements may vary considerably from one institution to another.

Every institution, at any one moment, is an *emergent*, and both students and professors of such institutions are in an environment where they start from a given point. The different levels of advancement of these schools are in part due to the varied backgrounds of the institutions. In part also they are due to the fact that members of a university too seldom know what is going on not only in other countries but even in other schools of their own country. What actually *are* some of the things that are going on?

Curricula in most European universities are overcrowded, but it is nevertheless the students who are pressing for more *general education*. Here are some examples. In Stockholm, at the outstanding Tekniska Hogskolan (Technical Highschool), students have taken the lead in organizing lectures on "cultural" topics. Their programs are of exceptionally high calibre and the lectures attract a considerable part of the student body.

But at *all* the Swedish universities, students have in the last few years been given more and more say in matters concerning teaching and curriculum. The influence of Swedish students is steadily increasing. They usually serve with professors on university committees set up to study academic or social problems. This development has been in large measure the result of the support the students are receiving from the Swedish Ministry of Education. According to one reporter this "has compelled even the university authorities to pay considerable attention, perhaps more than they really wished, to student opinion." The same writer concludes that it might not "be going too far to suggest

as a future slogan . . . that the state provides the money, the students the ideas."

In Norway and Denmark students have less direct influence on the administration of the universities. There are several reasons for this and we shall not discuss them. Suffice it to say that it is the professors, though not all of them by any means, who discuss such questions as the extent to which supervision of students' work is desirable, the need for curriculum revision, and the problem of general education. In Norway, for instance, at the University of Oslo, men such as Professor Tom Barth (geology), Einar Molland (theology) and Arne Naess (philosophy) were active members of a "Committee on General Education" and produced a report a few years ago, which, however, was not acted upon by the faculty.

There is a greater shortage of equipment in these two countries and all too few university teachers. At the moment the relatively greater financial poverty of Denmark and Norway will delay improvement in these matters. In Sweden, on the other hand, the government has recently provided for the establishment of additional teaching posts at the universities, and financial conditions have enabled this country to make tremendous advances in education in the last few years.

Moving westwards on the continent, in our survey of European universities, we come to Holland where, again, students are constructively active. Most of the Dutch universities offer lectures of a general nature for the entire student membership, and the *Studium Generale*, which sponsors these, is usually student-organized and largely student-run. At Delft, for example, to take another instance of a technical university—the Delft Technische Hogeschool—the 1949-50 *Programma* offers lectures on such widely diverse subjects as Philosophy, Psychology, Music, Theology, Sex, Dutch painting, the Far East, etc.

The percentage of students who attend these *non-compulsory* lectures is indicative of a demand for liberal education. But it must also be reported that there are some, both professors and students, who feel that the "solution" is not yet ideal. To be sure, these voluntary lectures can be followed by students of any faculty but, say the critics, they are still lectures; Or, again, others say that there is a tendency to slight the sciences in making up the lists of subjects.

There is much ferment in Dutch universities and there has just been issued a report of an official State Commission on the "Reorganization of Higher Education." Upwards of one hundred professors (of the different universities) served on this commission and the report

goes thoroughly into many important questions. The Utrecht branch of the *Verbond van Wetenschappelijke Onderzoekers*, the Dutch Association of Scientific Workers, has just published a paper on "Social Aspects of the Recruiting of Students." And the Dutch Central Bureau for Statistics has put out a report on the social conditions of the students. We must also mention the papers and speeches of men such as M. J. Langeveld (psychology and education), H. R. Kruyt (chemistry and engineering sciences), F. M. (Baron) van Asbeck (colonial law), G. C. G. Heringa (histology), etc. All reports stress the need for better financial provisions for the poorer students. Certain of them advocate more autonomy for the universities. And many local problems are discussed.

In the Belgian universities there is a growing opposition to the *grand cours*, but the exceedingly strict legal requirement of attendance at so many hours of lectures per week so far has prevented the formation of a strong student group pressing for more general education. Student committees, rather, concentrate on problems of housing, social life, financial pressures, etc. And yet, "Il nous est arrivé plusieurs fois d'entendre de jeunes docteurs, de jeunes ingénieurs nous dire d'un air découragé : 'les études universitaires ne sont pas une question de science, mais une question de résistance physique.'" And this view is corroborated by Professors and doctors such as Dr. L. Brull (Liège) and Dr. René Sand (Brussels). Curriculum changes in Belgium are in order, and, it would seem, are coming.

Now the writer has visited somewhat in Europe, as well as in America, and can say that by and large universities everywhere are facing the same major problems—problems of increase in enrolment, of student housing, of overcrowded curricula, etc. They are in a period of transition and all of them are responding to the same pressures, though not always in the same way. But one cannot spend two weeks in a strange country and write with any degree of insight about its educational problems. This was the duration of the writer's stay in England. And, though he visited with men such as Sir Walter Moberly, M. H. C. Dent, Dr. Arthur Trueman, Dr. Keith Murray, and Sir Ernest Barker, it would be extremely dangerous for him to try to pose as one who has a profound firsthand knowledge of British universities and their problems.

This it is safe to write, however ; there is a great deal of discussion going on in Britain today about the successes and failures—and functions—of the universities in that country, and it has aroused much public and professional interest. Within the last year Sir Walter Moberly,

until very recently the Chairman of the University Grants Committee, published his *The Crisis in the University*. This book has probably stimulated more debates in Britain than any other book on education published in recent years. Whether or not one agrees with Sir Walter's remedies—and the writer does not—it gives an outsider an excellent picture of “the crisis in the university” (and not only in the English university), and it must be listed as an extremely able presentation. Two other English books that should be mentioned here are the “Redbrick” books of (the imaginary) Bruce Truscot and, of course, we must not forget the Reports of the University Grants Committee.

We must move on, or back, to America. American colleges are today continually exploring new paths in the field of general education. Students at American institutions, such as at Harvard or Cornell or Antioch or Swarthmore, generally start from a vantage point different from that of their European counterparts. Since they are already offered “general education,” they can be more critical of methods. (Among other differences, we must remember that students ordinarily are admitted to American colleges at the ages of sixteen or seventeen, while European students usually do not enter the university until they reach the age of eighteen or nineteen).

Harvard College students, for instance, according to a report of the College Student Council look forward to a reorientation of official attitude toward “group activity of all sorts” because they feel that in this lies the key to a “student oriented teaching,” to “active rather than passive education.” They want a “counter-balance for the carefully guided and highly insulated course system,” a counter-balance where the group can “choose its own path and detect its own mistakes.”

But it would be misleading to leave the impression that such groups are not to be found at American institutions. A number of smaller colleges have been experimenting with such teaching methods for quite a number of years. And even at the largest American universities there are always individual professors and instructors who are dissatisfied with the prevalent lecture methods and who are *doing something about it*.

At Rensselaer Polytechnic Institute, for instance, the chairman of the Department of Mechanical Engineering prepares a memorandum on “Teaching Pitfalls” for members of his department and warns that “the college instructor in the process of imparting facts, demonstrating solutions and analyzing new situations usually develops a monologue that almost invariably turns the class into an indifferent audience; whereas the teacher's real job is to cause the students themselves to do these things.”

At Harvard, the writer is connected with a course in which Professor Kirtley F. Mather, the distinguished geologist (and President-Elect of the American Association for the Advancement of Science) lectures on "The Impact of Science on Modern Life" and in which there are small committees to discuss different aspects of this main theme. During the current spring term there are seven of these small groups, or "workshops," and they study subjects such as "The Impact of Science on the Health of the Nation," and "Religion and Philosophy in an Age of Science," "International Co-operation in Scientific Projects," "Science and Propaganda," and "The Role of the Scientist in Modern Society."

The mere fact that the inevitable difficulties of scheduling makes it impossible to assign all students to the workshops of their choice does not mean that these groups do not show, in large measure, the characteristics demanded by the Harvard Student Council members. The groups are small. They are student-run. And they hold "Hearings" similar to the Hearings held by Congressional committees; that is, experts are invited to meet informally with the different workshops—and they come. The analogy with Congressional committees may be carried still further. Congressmen, on being assigned to committees, are expected to tackle subjects of which they may know nothing. We can testify that ignorance of a workshop topic at the start of a term is not a factor that prevents the development of group effort and spirit when intelligent students are involved—and when they are given the right of self-determination.

To turn to a different kind of institution, students at Antioch College have a unique *study-work* program. For a certain number of weeks each year they are on the campus at Yellow Springs, Ohio. For the remainder of the year they are working, it may be at places far distant from the college. And the jobs they work at, in so far as possible, are selected to give them a real contact with life. This supplements the training in self-government at the college and also the learnings of more academic nature.

The Antioch experience teaches us a great deal about the function of a university. It shows us the value of students having contacts with the world outside. Professor M. J. Langeveld (Utrecht) points out, in an excellent discussion, that if the university does not direct the students' attention on the total reality of life, and confines itself to the purely rational side, "the student will have to conquer the university as a dangerous impostor who has wronged him."

Rektor Sven Bjorklund of Stockholm's Folkuniversitet (People's College), who has been appointed the director of Unesco's Seminar on

Adult Education to be held in Austria this summer, has a unique "Jericho horn that breaks down the walls of isolation between the campus and the world." It is a University Extension run by University students. During the depression of the 1930's several Liberal Arts students at the University of Stockholm decided to offer free evening classes to the unemployed. When unemployment later disappeared, the adults who were attending these classes were reluctant to give up their studies. "The decision was made to continue this adult education program on a free basis which made modest fees possible to the instructors."

Today there are almost 20,000 extension students in Stockholm alone, and a staff of 350-400 part-time instructors. "Teaching is still done to a great extent by young undergraduates and graduates. Only 20 per cent of the teachers are really professionals who have finished their education and gone out into different professions. This means that the average age of the teaching staff is about 22-24, that of the adult students taught by these youngsters about ten years older." The plan, which is most successful, gives the student instructors contact with the outside world!

Universities and colleges cannot longer remain so much apart from life. Voluntary lectures, even of the Studium Generale or the Stockholm Technical Highschool type, are not an answer to the problem although a step in the right direction. To quote Professor Langeveld again, "The talk-and-listen lecture with no chance of facing the actual consequences of a problem means cutting truth from the totality of human spiritual life." This may be too strongly expressed, but he certainly makes his point!

We have already reported some of the problems faced by universities in all parts of the world. There is no question that administrators are making serious attempts to meet the impact of these problems. But student bodies are becoming aware that there are even more basic problems to be faced and they are pressing both for more contact with reality and for bold new departures in methods of instruction.

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ENGLISH AS SHE IS SPOKE AND WROTE

By F. L. Woodward

THESE words, I believe, are attributed to a British schoolboy's essay, but it is more likely that they were the words of some Frenchman, in whose language 'tongue' is reckoned as a 'she.' In 'spoke' we have to consider accent, tone, epithet and meaning. In 'wrote' we have spelling, brevity, order of words, intelligibility, and so on. There has of late been much discussion in Eastern countries about the retention of English, both officially and for ordinary purposes of communication, and I have read in *New Lanka* articles by scholars on this difficult subject. I understand that in India the official language will be Hindi, with English for a period of fifteen years for all official purposes. So later on the oaths and affirmations of officers of State would be taken and made in the language adopted as national. If in Hindi, there would be regional jealousies. If in regional languages, there would be no uniformity; and it is now suggested that Sanskrit alone would be suitable. Here also could be difficulties, for legal terms and the like would have to be invented, borrowed and adopted; Sanskrit thus becoming the official language in Asia, as Latin was in Europe in Elizabethan times and even later today among scholars. Even today the King gives his assent to a bill in Parliament with the ancient French phrase *le roi le veult*, and at Oxford and Cambridge the Public Orator does his business in Latin. On degree days he introduces distinguished persons to be honoured in grave, but sometimes humorous, even doggy Latin. Classical MA's are observed to smile grimly, undergrads do not understand, and the general public laugh too when they see the MA's smile.

In Ceylon also the question of trilingual, as well as bilingual arises. For young students this must involve a great strain in education. At home they must at least be bilingual. At present the question seems insoluble. It is calculated that there are in the world 200 millions of people whose general language is English. This number does not include the millions of others who use it in other countries. Then there are 200 millions of (Northern)-Chinese-speaking Chinese only; so that these two languages may be said to dominate the world, with French taking second place. But users of the one will never use the other,

for their lingual structure, as of Aryans and Mongolians, differs entirely Chinese cannot pronounce *r*, and Japanese cannot pronounce *l*, Burmese use *b* for Sanskrit *v*, which Sinhalese pronounce as *w*, while Germans find the greatest difficulty in our English *th*. In Europe French and English will take one anywhere, I believe. The best speakers of English I have known were Danes, Dutchmen and Swiss. In Asia, and particularly in Ceylon and India it all comes to this:—If I go to Court or business, to public offices or places of amusement, I don my topper, bowler or turban, frockcoat, trousers and spats or their equivalents, and speak a foreign tongue; but on returning home I discard these dreadful emblems of civilisation, and seek the comfort of *pitapata* and *sarong* with ease of body and mind. If I have none, that is, no home language, I must sit in misery in a starched shirt and collar.

Many people, myself included, have often wondered at the facility with which Indians and Ceylonese speak and write English. This, I believe, is due to the following reasons; firstly, because of an average quick intelligence, not shown by other Eastern peoples; secondly, to the fact that English is devoid of case-endings, genders and moods, agreements of nouns, verbs and adjectives, a simplicity which makes it, with French, easier to learn than the Teutonic languages; thirdly, because such speakers do not in their earlier years move in the maze of slang, dialectic oddities and clipped speech of the English-speaker, for instance, of London and New York. Their speech is much influenced by what they read. I sat regularly for many years as juryman (unpaid) in Supreme Court at Galle, and listened to the eloquence of barristers, advocates and proctors with some amazement.

On the other hand the British, owing partly to the insularity of centuries and stubborn self-sufficiency, have always looked upon 'foreigners' as inferiors, and very few of them speak or write a foreign language with fluency and accuracy. Their idea generally is "my own tongue is good enough for me." They pronounce foreign words in their own way and as spelled. Hence not so long ago Latin and Greek, as taught in schools and colleges, were pronounced in the barbaric British way, and still the Latin words, such as legal terms and commonly used phrases, are so pronounced, thus murdering the musical Italian, French and Spanish vowel sounds. Just one example. In *Punch*, about 1916, I remember a picture of some advanced 'intelligents' gathered at the close of a lecture in a lady's house:

Hostess: 'Oh, Mrs. Jones, you *must* come next Thursday to hear Professor X lecture on *Buddism*!'

Lady : 'Of course, my dear ! You know *how fond I am of flowers !*'

Under the influence of Americans, who seem always in a hurry, and abbreviate words and phrases, the general tendency nowadays is to clip and slur the speech, under the law of least effort. Hence the *yeab* and *yep* for *yes*. Of course at schools slang has always existed, into which the new boy is painfully initiated, and the boys of one school would not understand the speech of those of another. So also at the Universities. Americans use *dullicate*, *cornfidential* and *tellaphone*. Dean Inge in his book *Lay Sermons of a Dean*, quotes in this connexion the three rapid ways of spreading information in America ; tellagraph, tellaphon and tell-a-woman.

English 'as spoke' by rustics in the dialect of the different counties of England varies greatly and would be unintelligible to foreigners. I do not here refer to Scots, Irish or Welsh peculiarities of speech. Cornishmen, who are far remote in the Western corner of England are not English at all. They are of Phoenician origin, said by some to be the Philistines of ancient days. They have a dialect of their own, and regard outsiders as Londoners or 'foreigners.' Those of the Eastern counties have their own peculiar phrases and pronunciation. I remember as a child in Norfolk,—yes, I can date it as seventy-six years ago—that, seeing a lot of broken snailshells on the garden path, I asked the old gardener what it was. His reply was : "*snowt but a mavis aknappin a dodman.*" I understood, but a native of other parts would not have done so. He meant "It is naught but a thrush cracking a snailshell." *Dodman* is a word for a snail I have not heard elsewhere. But Bacon in his *Natural History* [§732] uses this Norfolk word.

Northerners, mostly of Lancashire and Yorkshire, pronounce the vowel *a* as short, in glass, pass, class, after, master. I had an amusing instance of this many years ago at Galle, where I had just been teaching my class that this *a* should be pronounced broadly, as in *father*, by *cultivated* speakers of English. Just then in came my friend the Inspector of Schools, a Yorkshire man, who said, 'I think I'll take this *class* this afternoon.' The boys grinned at each other in amazement.

Visitors of Ceylon to London must be puzzled by the strange words and language they hear there. It used to be said that the best English is spoken in the Midlands. This because they are nearer to London, the 'hub of the universe,' and perhaps to Oxford and Cambridge. But now, owing to contact, communications and world-travel, once isolated parts are joined. For these reasons, also owing

to the typewriter, telephone and telegraph, not to speak of radio, movies and newspapers, the art of letter-writing has decayed; partly also because we have little to write about, as all is in the daily papers. Business men abbreviate and busy people make their letters very terse. As an example of this I quote Dean Inge's specimen of a letter of a school-boy whose father had complained of the boy's windy epistles to his parents. The boy's next letter was a marvel of compression; SOS; LSD; RSVP. Could more be expressed in ten letters of the alphabet?

Indians, who used to be taught to study the bombastic works of Macaulay as being the best English, are fond of his rhetorical splendour, in the latinized language of the law-courts; and these legal phrases are picked up and imitated by inferiors, so that many ridiculous errors occur in the choice of word, scraps of scriptural language and a mixture of these with everyday slang. This has given rise to the word Babu English. In his book *The Gentle Art* (of letterwriting) E. V. Lucas has given several specimens of this style of letter. For example; A clerk writes to excuse his absence from office, "as I am suffering from well-known disease called ache of the interior economy, and I shall ever pray, yours ever painful R.C. . . P.S. Oh! Death, where is thy sting?"

As a specimen of this style of writing let me quote from a letter I had when at Galle many years ago. A village parent of the Southern Province wished me to make his sons free scholars. He wrote, beginning with the usual petitionary phrase, or got it written for him by one of those scribes who haunt the district courts: "Hereby showeth—that your Honour's humble petitioner is a poor large familiar man with family of six of whom two are aged to go to school. O sir! make them freeze (i.e. frees, free scholars). If not I must send them to the school of the heathen (i.e. the missionaries)." This last phrase he thought would be a certain draw.

It was an Indian who composed those immortal verses on the death of Queen Victoria, (about 1901):—

Dust to dust and ashes to ashes!
Into the tomb our great queen dashes!

Many years ago an Indian poet sent me a book of verse for review. He wrote of a glorious dawn, and seeking in his dictionary for a synonym of *smile*, which he had used several times, he wrote.

In the East *giggles* the rising sun!

Another specimen is perhaps well-known. A clerk asked for a day's holiday to attend his mother's funeral, and wishing to touch his employer's heart by classical language wrote :

'The hand that rocked the cradle has kicked the bucket.'

I myself had the following conclusion to a letter by a former pupil (but *not* of my own class) ; 'I am in the well ; hopping you the same by ade of trippul Jam.' And to conclude this list of curiosities, an old servant wrote to me : 'Master is my father and my God,' a relationship to which I had no claim whatever.

However, the Englishman who comes to Ceylon must make many much worse howlers. I will give an instance of one of my own. I was one day visiting, many years ago when I was picking up a few words of Sinhalese, an old Mudaliyar of the Southern Province, I think at Gintota, who was suffering from a bad leg or gout. Intending to say *kakula kobomoda*, I said *kukula*, then hastily altered it to *kikila*. The old man was puzzled at first but, unlike Queen Victoria, was much amused.

Most important of all in speech is the manner of speaking. There is the tone, the half-tone, the quarter-tone, which gives so many shades of meaning. Sound is a vibration, therefore a colour also. The intoning of the Mass and ritual, also of the mantrams, if done with knowledge, has a miraculous power to move the emotions. This is why the speech of some persons is honey-sweet, while that of others is mere babbling. So speech, like silence, may be golden as well as silvern ; but is often leaden, like droning hymns, prayers and long sermons. They fall flat. Accompanied by gesture, speech expresses much more than the actual words. Imagine the tone in which Queen Victoria (of pious memory) declared 'We are not amused,' or again the tone of her 'Oh !' when she was told that the band-tune she so much admired was named 'Come where the booze is cheaper.' Think also of the tone of Dr. Jowett's 'Thank you, Algernon,' as he gently closed the door of the room where Swinburne sat correcting proofs of the Master's Plato, and had just joyfully screamed 'Another howler, Master !'

Another point to notice is that a foreigner may speak at a considerable length and without a fault and then suddenly betray his nationality by letting drop one little word, such as 'Isn't it ?' at the end of a sentence ; the French *n'est-ce pas* as in this example ; 'we are all agreed, is n't it ?'

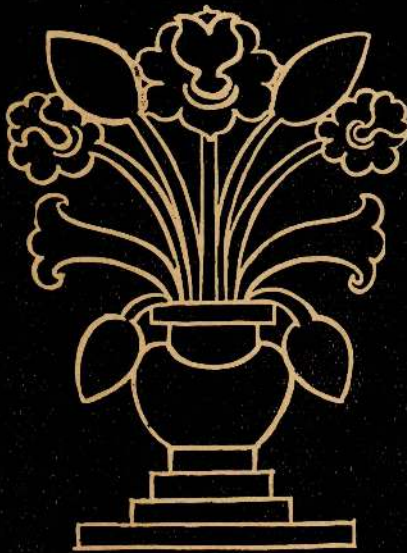
Yet another point to notice is the use of expletives. The average 'uncultural' Britisher, who has not a large store of distinguishing adjectives to draw upon, will use the word 'bloody,' which he thinks very expressive, occult, even indecent. Of course he is not aware that it is merely an abbreviation of the early English swearword, *By our Lady*, a Catholic Christian oath. It has no connexion with the word *sanguinary*, which some people think it has, but which sounds more polite. Another word in common use, and always used by schoolboys, is 'awfully,' which now means only *very*. Tennyson used to hate the use of this word, and it is recorded that he once reproved a friend for using it. The friend was an eminent musical composer, I think Sullivan or Stanford, who was to set to music a ballad which the poet was reciting to him. At the conclusion of one stanza the composer exclaimed 'That's an awfully jolly verse.' "Don't say 'awfully,'" said Tennyson, "say 'bloody.'" This of course was an ironical reproof.

I referred above to the Englishman's insularity and contempt of foreigners. Sir P. Arunachalam used to tell me gleefully how when he was at Christ's College, Cambridge, in the seventies and early eighties the other men used to call him The Heathen, he being one of the earliest Asiatics to go there. Also he would say to me, "You fellows think you are owners of this world and special favourites of your old Jehovah." At that same college later on in my own day were Smuts and de Wet, quiet unassuming young men who did not mix much with the others. Both took double Firsts in Law. Smuts is now Chancellor of the University and de Wet became famous. Both were then regarded as just 'Dutchmen.' Then came Prince Ranjitsinji and taught us how to play cricket, and later on the Indian Paranjpye became senior wrangler. There was more respect for the 'heathen' and the 'nigger,' who had come into their own proper place. All this may seem alien from my subject, but it is not. Modern life, greater intimacy and international mixing has brought about a better understanding and mutual respect. These men wrote and spoke better English than the average undergraduate and were better scholars too. So let it be called, in the immortal words of Pooh Bah of *The Mikado* (1886) 'merely corroborative detail, calculated to add artistic verisimilitude to an otherwise bald and uninteresting narrative,' which in itself is a satire on the turgid Johnsonian English which writers should avoid.

Today it appears that the grand English of three hundred years ago is becoming unintelligible to the general public. The beautiful, measured rhythm and poetic language of the Bible, called *The Authorised Version* of James the First, which we owe probably to the editor in chief

of the forty-seven scholars who drew it up, our Bacon—I had almost written Bakespeare—carried onwards by Milton and praised by Wordsworth and by Tennyson—this is now found to require a retranslation, which has actually been published. True, there are obscure passages and even many errors of translation, but these could be explained by notes. The beauty of the language has been ‘improved’ to baldness.

‘So with these few words,’ as the longwinded orators of the school debating societies in Ceylon used to conclude their speeches ‘I take your leave of me.’



ORIENTAL INFLUENCES IN SPANISH MUSIC

By *H. W. Howes*

LOOKING deep down the avenues of memory, I think it was as a boy visiting Central American ports that I was first attracted by the Spanish idiom in music. Later, I became interested in the folk music of Northern Spain, when, as the holder of a University travelling scholarship, I was a student at a Spanish University studying certain aspects of social anthropology in relation to religious ritual. The music of the North-West is not typically Spanish, indeed it is mainly reminiscent of Welsh folk music. The peasants of Spanish Galicia, for instance, are fond of singing festivals, generally with a competitive element. As the Welsh gather together for song in a National Eisteddfod or the local *Cymanfa Ganu*, so does the Gallegan particularly at harvest time and on major religious festivals.

Later and frequent visits to the Iberian Peninsula brought me into touch with the "typical" folk-music of Spain, which is found in areas like Andalusia, Malaga and Grenada. In the matter of dancing, the various religions have their own folk dances, yet those which are today generally considered as "typical" are those of the South. They are intensely rhythmic, and like Oriental dancing, are pregnant with meaning. Moreover, to appreciate them completely the spectator needs to know the significance of the various movements, patterns and gestures, and to recognise that some have a ritual approach akin to the ceremonial of religion.

Since arriving in the East from the Iberian Peninsula, I have been impressed by the fact that there are so many similarities between music and dancing here and in Southern Spain. This has been explained away by some that this may be due to an underlying Portuguese influence but, although I am willing to be convinced, I feel this is a rather far-fetched theory! In all humility, I would advance what is to me a more satisfying theory, namely that Oriental music has influenced that of Spain. The folk music of Southern Spain and also the works of modern Spanish composers have a very distinctive flavour and as has been said, it is "not merely a variety of any general European flavour." There are certain qualities which seem common to the music generally described as Oriental. It is melodic, decorative as often seen in

ornamental passages of shorter notes, subject to improvisation, while the times are often short, consisting of two or three phrases, and, except in dances, possessing a marked tendency to free rhythm. Again, there is a difference in vocal tone between East and West, the former being harsh, forced and unrefined to Occidental musical ears. As we shall see later, much of what is considered as essentially Oriental is found in the music of Southern Spain.

Before discussing Spanish Music in any detail, it is essential to consider what Oriental historical influences, if any, may have reached Spain. The Moors, in particular, had come along the shores of North Africa to the region they called "el Moghreb" (the Farthest West), later to be known as Morocco. A Moorish invading force landed in April 711 A.D. at Algeciras at the extreme south of Spain, marched on Cadiz and pushed on to Toledo. The Moorish invasion of Spain had begun; and it was some seven hundred and fifty years later before the last Moor was driven from the soil of Spain. It is well to ponder over the significance of a single foreign domination that lasted for seven and a half centuries, and it needs little imagination to realise how deep must have been Moorish influence upon Spain and its civilization, especially in the South where the Moor was for so long in power.

During the Moorish occupation there was power, wealth and luxury. Even in the tenth century, education, literature, fine arts, science, industry, commerce, music and agriculture reached high levels. The Moslems brought intellectual contributions from places like Bagdad, Damascus and Cairo. Southern Spain is architecturally full of evidence of the civilising contributions of the Moors. They introduced, for example, the enclosed court or patio surrounded by arcades, and with a fountain in the centre. Streets were made narrow to provide shade against the sun, and also to assist in enclosing a city within its walls. The Moslems made a deep and lasting impression upon Spanish character, particularly on that of the Andalusian. All the evidence shows that the Moslems of Spain were very fond of music and dancing and loved poetry. With this brief historical background we can turn to the particular matter of music.

During the seven and a half centuries of Moorish occupation, Oriental elements were at work moulding the musical form. Dr. Percy Scholes in "The Oxford Companion to Music," tells us that during this period "the complex Arabic rhythms, microtonic scales (the tone divided into three instead of two), Arabic instruments (especially the plucked string and percussion classes) and Oriental profusion of

floriture became the commonplaces of musical practice, especially in the southern province, where the Moors succeeded in confirming their conquest." The 'floritura' (flowering) or decoration of a melody, penetrated the Church music of Spain, the Moslems allowing the Church to continue. As the Moors influenced ecclesiastical architecture, so they produced an effect upon Christian music in the Peninsula, the plainsong there taking on a style of marked ornamentation.

Moving from the Church to the market place, Oriental influences undoubtedly affected the folk music of Southern Spain, which to this day retains certain Arabic characteristics. However, one notices that in the north of Spain Oriental influences, as might be expected, are very slight, indeed in some areas they do not exist at all. Travelling, as I have done, in all parts of Spain, it is amusing to hear the northerner scoffing at what he calls "that Eastern music" of Andalusia, and at a vocal tone which he thinks is too harsh and forced even to be called music! The Southerner on the other hand, feels that the northern music is too lengthy, too bare, much too smooth in tone and does not enable the individual to express by decoration the deeper emotions. As a non-Spaniard, I have generally felt that the folk music of the north east is reminiscent of Provence, and the north west of Wales, Brittany and Western Ireland. Much of the typical music of Andalusia has always seemed to me only slightly different from what I have frequently heard called "North African Music." Now, I find that listening to certain types of music heard in Ceylon though not distinctly Ceylonese, makes me feel as if I am once more listening to "flamenco" in Seville or to Moorish music in North Africa. It may be one reason why I have felt so quickly "at home" in Ceylon!

Much of the song of Andalusia is Canto Jondo or Canto Flamenco, and these deserve our close attention for a space. Canto Jondo or Deep Song is very popular, and it has certain distinctive features. There is much repetition of the note, considerable decoration of the melody, and some intervals are used which are typically Oriental, intervals which are not found in the accepted European scales. The instrument used with Canto Jondo is usually the Spanish guitar. In the remotest villages of Southern Spain one can hear Canto Jondo, with its tales of love, hate, tragedy and religion. A gipsy-embellished variety of Canto Jondo is Canto Flamenco. The gipsies probably came to Spain in the middle of the fifteenth century, took up the major native form of song and exaggerated it. Even at the present time, some of the best exponents of the art of Flamenco singing are gipsies, who seem to be able to put a certain amount of acceptable wildness into their singing.

It would take too long to discuss here the controversy over the origin of the word "Flamenco," but it can be said that one school of thought inclines to the view that it is derived from the wild behaviour of soldiers who had returned from the Spanish wars in Flanders. Another school holds that it merely suggests something of a wild and free character, gipsy in type. However, all seem to recognise that Canto Flamenco owes most to some Oriental influence.

The musical student as I have suggested, who travels from Northern to Southern Spain, will be impressed by the marked change in vocal tone. In the South, the smoothness has almost disappeared in Canto Jondo and especially in Flamenco. Dr. Percy Scholes has described it roughly as "tending to resemble the oboe where in other parts of Europe the vocal ideal is the flute." Listening as I have to do frequently in Ceylon to Welcome Songs which come into one's ears with some force, and what to an European may seem with much harshness, I always have a feeling that it is reminiscent of singing, particularly female, in Andalusia.

Before leaving the subject of song, I would draw attention to the marvellous collection of Cantigas or religious folk tunes made at the end of the thirteenth century by Alfonso el Sabio (the Wise). While these tunes were probably influenced by the troubadours or wandering minstrels who accompanied pilgrims from the Pyrenees to Santiago de Compostela in Galicia, it is interesting to notice that in the illuminations of Alfonso's collection there are Moorish musicians and Oriental instruments. This suggests that while Oriental music had had a major influence in Southern Spain, it had also penetrated to some limited extent to Leon, Castile, Asturias and the North West. Pilgrims along Northern Spain brought French songs and music, and this fact influenced the music of Northern Spain, giving it a European flavour.

There is a distinct similarity, in my view, between some forms of Oriental dancing and the dancing of Southern Spain, although there is no equivalent to the Kandyan style. For example, in both Spain and in Ceylon, one notices that body and arms are used with beauty and expression, and the body with grace and dignity. Mime is common to both types, and most of the meaning of the movements and steps is lost without an understanding of what the dancers are endeavouring to portray. Again, I have observed certain similarities of rhythm, the interspersion of song with dance and the use of religious motif.

The native folk dances of Spain are however more numerous than those in Ceylon, and very much more varied. Spain has been fortunate in having a great modern composer in Falla who not only contributed

handsomely to the composition of modern music but was a keen student and patron of the folk music of his land. In much of his music there is abundant evidence of Oriental influence, above all perhaps in his "Nights in the Gardens of Spain." He was a devotee of Debussy, and also his friend. Debussy we know was much influenced by his study of music from Java. He was deeply impressed by the Javanese use of percussion instruments, and their combination of rhythm based on a complex counterpoint.

Falla was not the only modern Spanish composer to be influenced by Oriental rhythms. In his work, and also in the compositions of Albeniz and Granados there are strong guitar and dance rhythms, of Moorish origin and hence their compositions have a distant yet distinct Oriental flavour. In ordinary Spanish dancing of the South the rhythm of many a dance is beaten out in the hands of the onlookers. A typical scene is the guitarist on a stool, with the dancer performing in the centre of a circle of people who keep up a rhythmic clapping. Under such conditions the dancer gives of his or her best, and seems impelled to continue to dance. The spectator is really an essential part of the dance, and his hands become a form of percussion instrument.

The Spanish Bolero is a form of dance which is very popular, a three beats in a measure dance with an accompaniment of the dancers' voices or by the use of castanets. Arm movement is very important in this dance. In point of invention it is an eighteenth century remodelled dance, probably from some old folk dance of Oriental origin. Incidentally, the castanets (hollowed pieces of wood clacked together in each hand) are regarded as percussion instruments. Typically Spanish, (or have they Oriental derivation?) they are used by dancers with great skill, both together or separately with the 'male' and 'female' in "conversation." My own view is that they were probably introduced by the Moors from North Africa in connection with the dances they introduced or developed.

There is one type of dance, the Seguidilla in which Castanets are used, which is very ancient, and is generally accepted as being of Oriental origin. It is in the same time as the Bolero, but faster. When properly performed, the performers sing Coplas (short verses) while dancing, but not all the time, the Coplas so to speak being added at intervals to the dance. Something very similar to this I have seen at several entertainments in Ceylon. In Spain, the Coplas are sometimes traditional, but there is also a form in which the dancer extemporises, often at the expense of the audience! The verses do not rhyme, but have vowel agreement.

The Seguidilla, in various forms, and under local names, is found throughout Southern Spain, but is most highly developed in Andalusia. The most popular form of Southern Spanish dance is then, as noted above, one which is Oriental in origin. In my opinion, the feeling for Oriental music, perhaps unconscious, is very marked in this part of the world. In passing, one day I would like to conduct an interesting experiment, namely to take some of the best dancers in our secondary schools for a vacation tour in Southern Spain. I am convinced that, after giving Spanish audiences a brief talk before each performance, our dancers would have an immense and immediate success such as they would not receive anywhere else in Europe. Our dancers, in turn, would see beautiful Spanish dances performed by experts from such cities as Seville, and I venture to say it would be a marvellous educational experiment. What an opportunity for a patron of the arts ! Again, it would be most interesting, and I feel sure it could be arranged, to bring a group of Seville dancers to Ceylon to give demonstrations. Apart from the sheer intrinsic beauty and grace of the best exponents, I know that the people of Ceylon would immediately recognise a number of common elements between the dancing of Southern Spain and Oriental dancing, other than Kandyan, as seen in our towns and especially in our villages.

In conclusion, there is the question of the religious dance which I have only mentioned casually, and which is often accompanied by song, or interspersed with verses. From time immemorial, man has "danced out his religion," that is to say he has dramatized the innermost desires of his soul and the collective emotions of the community. There is ritual of the temple and church, and there is also the dance of a religious character. To people of the East, invocation dances to a god or goddess, and temple dances in various forms are well-known. The Christian who has studied his religious history will recall the dances mentioned in the Old Testament, while Tertullian speaks of Christians who danced to the singing of hymns. Frequent prohibitions of Christian dancing seem to have sent dancing away from the Church, and yet it survived in Spain. I have seen the dancing of "Giants and Dwarfs" before a High Altar in a Spanish Church, the dancers dressed in contemporary clothes and in those of olden times. At Santiago de Compostela, where went Almanzor, one of the most famous of the Moors in Spain, I have witnessed the "Giants and Dwarfs" dance on the feast of St. James. The Giants represent the various major races of the world who have come on pilgrimage to the Shrine of St. James the Son of Zebedee, whose bones are held to be buried beneath the High Altar at Santiago. The Basques have their own religious dances as have the people of Catalonia and the Balaeric

Isles. Perhaps the most famous, persisting to the present day, is the Seises (or sixes) of Seville. In that most marvellous of Cathedrals, on high festivals, boys dressed in traditional costumes, sing and dance before the High Altar. The ritual dances by boys have nearly ended in Spain, but certainly up to recently, if not now, such dances took place in Jaca (Aragon), and in Majorca (Balaeric Isles). There is reason to believe that ritual dancing to the primitive tambourine was part of the Ancient Mozarabic Rite, the rite of Spanish Christians living in those provinces which were under Moorish domination. If this is so, it is possible to think that the ritual dance, once characteristic of several Spanish Cathedrals in what is called the Moorish part of Spain, was of Oriental origin. Thus, whether we look at Music, or Singing or Dancing of Southern Spain in its secular and in its religious aspects, we realise the Oriental influences were not only at work from the early eighth century up to near the close of the fifteenth, but, in various ways and particularly in secular song and dance, have persisted into the middle of the seventeenth century. In no place in Western Europe has this happened except in Southern Spain.



SOME REFLECTIONS ON THE JAFFNA FAMILY

By Sydney K. Bunker

A WESTERNER who moves to Jaffna does not live there long before he is astonished by the power of the family over the individual Jaffna man and woman. He is probably impressed first by the conservative nature of the society there, but it does not take long to trace this conservatism to the influence of the family over the individual. This family is not just the immediate family of two parents and their children which is now the typical extent of the family in Britain or the United States ; but neither does it seem to be the classical type of Indian family where two or three generations in several branches live under one roof or in one self-enclosed compound. In Jaffna the latter is not necessary for the land is so closely built up and the villages are so close to one another that relatives meet constantly even though not living in the same compound. Moreover, the geographical position of the Jaffna district has made it a little eddy in the stream of life in Ceylon. For a very long time the main current of traffic in goods, communications and people has passed to the south of the peninsula, and thus the social unity of the populace has not been disturbed from without. This fact, coupled with the comparatively small population of the peninsula, has resulted in almost every man in Jaffna being related to every other man—or if not related, then connected. So when one speaks of the Jaffna family one is referring to a quite awesomely broad phenomenon.

To be in charge of a school is probably as good a place as one could find to see the control of the family over the individual, especially in Jaffna, since the schools form Jaffna's most productive enterprise, her chief export being men. To the school office there comes a stream of parents with their children. The business conversation usually starts with the statement by the parent that "they" have decided to take this child out of such and such a school and to put him in this. "They" have decided he is to be this or that—a doctor or engineer usually now—and therefore "they" have brought him here. One looks at the child referred to and one may occasionally see a blank face, but one never sees a rebellious or even a discontented face. As this continues over the months it seems surprising enough, but that surprise is as nothing compared to that at certain cases which occasionally come to light when

one gets to know the individuals concerned and finds students whose bent is clearly for the Arts side of the curriculum concentrating on science, yet without visible rebellion or resentment. The father or mother, or the older brother or uncle, or "the family" have decided such a student should do science, so science he does.

There is much that might be said about the educational aspect of this situation, but here I would just note the Westerner's astonishment at the docility usually shown by the Jaffna boy or girl to this shaping of their lives. One was prepared for the family's arrangement of marriages for the young people through reading of that marriage system in accounts of this and similar societies, but scarcely for this acquiescence in the vocational complement of Chinese foot-binding. The situation can become acutely embarrassing when, with the head of a school being 'in loco parentis' in relation to his students, he is called upon either by parent or pupil or both to do the 'foot-binding' himself.

Of course the foregoing is but one aspect of the power of the family in Jaffna life, and its hold upon the individuals within it. It works in reverse when one sees the number of poor relations that haunt the verandahs of the successful man. After seeing this (and remembering that all Jaffna men are related) one can only assume that every beggar in Jaffna can only be a professional beggar since all normal ne'er-do-wells are otherwise taken care of. One scarcely knows whether most to admire the family loyalty of the host or to marvel that there are any well-to-do folk in the society. One might almost be inclined to say that the justly famed simplicity of living of the Jaffna man is but a virtue made out of necessity.

It seems all the more remarkable that with the family holding such a place in the life of Jaffna, family names are practically non-existent. How the family relationships of the number of N. Nadarajahs, S. Subramaniam or C. Coomaraswamys there must be in Jaffna can be kept straight is beyond credence until one actually sees it done. Indeed the extensive knowledge of numberless family relationships displayed by some people is quite staggering. Usually to state the village from which a man comes seems to be enough to start a successful search for identity.

It may be felt that this is an unfriendly representation of an essential and most valuable social fact. It is not meant to be so, but it is doubtless a cartoon rather than a picture, indicating the features which most strike one who comes from a different background. There are features of this family life which leave one very truly impressed

by its strength for good. Loyalty is a great virtue, so is sharing. And the effectiveness of the Jaffna family in preventing even its weakest members from falling into moral as well as economic degradation is truly remarkable and to be admired. Moreover, considering the comparative poverty of natural resources in Jaffna, it is inconceivable that without as tight-knit a social system as this of the Jaffna family the standard of living, of culture, and of education could ever have been built up as it has been. It is certain, in any case, that you cannot understand the Jaffna man unless you understand what his family has done for him and has meant to him. Faced with the insecurity of making a living out of his environment, it has given him whatever security he has been able to find—a security that the more restricted family of the West could never have been able to give him.

Perhaps it is inevitable that an outsider, even while recognizing all the strength and goodness in this family structure, nevertheless, because he is not a part of it and drawing the benefits it has to offer, wonders at times whether the less satisfactory products of it do not now, in a more open world, outbalance its benefits. For that there are grave weaknesses springing from it there can be no doubt. There is nothing more resented about the Jaffna man than his clannishness. Wellawatte is the direct issue of the Jaffna family. But this clannishness does not produce its evil fruit only when Jaffna men settle out of Jaffna ; it works in Jaffna itself in the production of feuds that can only lead the more disinterested souls living there to despair. There is scarcely a public cause that is not imperilled, if not actually frustrated, by feuds. Other factors aid and abet, but this cast of mind which says it is better to rally around a friend or relative rather than to any greater though mere remote cause is the direct outcome of conditioning by the family. "The family—right or wrong, the family!" There probably was never a day when this was really harmless or excusable, but certainly in the day when this was really harmless or excusable, but certainly in the day when we now live, when limited loyalties to class or caste or race or nation are the prime danger threatening man with extinction as a species, a radical change in this outlook is desperately needed, and anything which prevents it is a social evil. The application of this to the social and political scene in Ceylon is beyond the horizon of this essay, but that it is germane to the progress of the island surely there can be little doubt. The only remark I would venture is to note that clannishness has never yet been overcome by a reactive clannishness of other groups and peoples.

There are numerous other evil fruits of a too-restricted loyalty to the family that could be noted, but one more must suffice for present

purposes. I doubt if there is any evil greater than that which sees the family forcing an individual into a career for which he has no gift and no liking simply to bolster up the financial or social position of that family or, in reverse, holding an individual back from a life-work for which he has real gifts, on which he has set his heart or to which he has given his soul just because it does not pay well or give social prestige. This has been and is doubtless now being done in many tragic cases. In many more cases it is probably done by such an early conditioning to this materialistic outlook that the victim himself is not aware of what is being done to him. But whenever and however it is done it is a violation of the most sacred rights of the individual person, besides being robbery of the society and culture which otherwise would benefit from the development of that person's gifts. It is remarkable how unspiritual the Spiritual East can be at times when family considerations come into play.

What of the future of the Jaffna family? The writer of this paper is not a seer and he does not know what the future holds for it. Changes have already begun to come; of that there can be little doubt, and some of them have come faster than would have seemed credible ten years ago. Many factors have produced these changes—the war, with its usual tendency to force social change at increased pace—the coming of independence and the consequent expansion of social and economic opportunity—the increase in education which opens larger opportunity to many more people and thus gives new grounds for individual security with independence—the increasing tendency to find amusement outside the home and especially at the moving pictures—perhaps even the fact that Jaffna is on the main line of air-traffic between Madras and Colombo with the result that many people stop off to visit Jaffna who would never have made a special trip to come here: all these and other factors like them seem to be loosening the bonds that have bound Jaffna society so close in the past. It is easier to see the factors at work which are having this effect than to put one's fingers on the effects themselves. Certainly the atmosphere has changed and new ways of behaving seem to produce less shock. Perhaps the change shows most explicitly in the larger freedom women have. It seems to be true that they are having a much larger say in whom they will marry—even whether they will marry—and also what they will do before marriage. Certainly the girls and young women move more freely with the other sex than they have done in the past. It is interesting to speculate on how far co-education is a factor in producing this and how far it is simply a reflection of a trend due to other factors.

Change is seldom an unmixed blessing and the changes which are now coming have brought and will bring many private tragedies. Yet if responsible personal living is the goal man is meant to attain, the cost in strained traditional ties and controls will not only have to be paid, it should be paid. But society must know what is happening and must provide alternate helps and guides which before have not been needed. The schools and churches, religious societies and volunteer agencies will be called on to do things they have not had to do before.

This essay is a brief and informal and rather impressionistic study of a social phenomenon. It is restricted to a small, but a not-unimportant, portion of the island. How far what is true in it applies to other sections of Ceylon, especially to the South where Nature has been more bountiful and security more easily attained, the writer cannot say. It has seemed to him that the general pattern is similar but not quite so closely woven, with both strength and weakness not so pronounced. One wishes that the strength might be retained while the weakness is overcome, but one is only sure that change is going to come, indeed is now taking place, and that we must extract all the good from it that we can and prevent the evil in it so far as it lies in our power to do so, for both good and evil are in it as in most things human.

The only excuse for this article in its present form is that it is written by one who cares, by one who is spending his life and doing his work among the Jaffna people, and, as far as he is permitted, as one of them.



THE TAMIL VIEW OF LIFE.

An Introduction to Thiruvalluvar's Kural

By S. Natesan

THERE is an interesting anecdote about a British Governor of Madras who wished to promote the study of Tamil Literature during the early years of the 19th century. He had established a Government Press at Madras, and it was his desire that the first publication of the Press should be an edition of the best work in Tamil Literature. In order to ascertain which Tamil work should be accorded this honour, the Governor summoned to his residence the Tamil Pandit of the Government College at Madras. The Pandit, who had been previously the Court poet of the Maharaja of Tanjore, arrived in a palanquin, and met the Governor who was standing in his garden. The Governor asked the Pandit which Tamil work was held in the highest esteem by the Tamil people. The Pandit replied that the *Kural* of Thiruvalluvar was undoubtedly the most excellent work in Tamil, and added enthusiastically that there was nothing on earth on which the *Kural* had not something to say. The Governor, who was amused by this statement which he thought was absurdly extravagant, asked the Pandit in jest, pointing with his walking stick to a stone in front of him: "Is there anything said about stones in the *Kural*?" "Yes," said the Pandit triumphantly, "the word, stone, occurs in the *Kural* more than once," and quoted at once two couplets from the *Kural* which might be translated thus: The good that a person does without wasting a single day is the stone that blocks the way which leads to rebirth. It is one's work that is the touchstone of one's greatness or littleness.

This anecdote serves to show not only the pre-eminent position which the *Kural* occupies amongst the works of Tamil Literature but also its universal character. There is indeed no aspect of life on which the book does not touch. It is extolled as the Tamil Veda. It contains the quintessence of the wisdom of the Tamils. It is the one book in Tamil Literature which reflects, more than any other work, the Tamil view of life.

Though the *Kural* is essentially an expression of the Tamil View of life, it has a wide, catholic, and universal outlook. It is non-sectarian,

and its authority has been accepted not only by Hindu religious teachers belonging to different schools of thought, but by Jain and Buddhist authors who have made a considerable contribution to the development of Tamil Literature. In modern times, it has evoked the admiration of some learned Christian missionaries, who devoted themselves to a study of the Tamil Language. The late Dr. G. U. Pope, to whom we owe a scholarly English translation of the *Kural*, spoke of it "as the one oriental book, much of whose teaching is an echo of the sermon on the mount." It might be mentioned in this connection that the *Kural* has been translated not only into English, but into Latin, French, German and some other languages. There are about ten English translations of the book and one of the translators is Rajaji, the distinguished Ex-Governor-General of India. The *Kural* was one of the books which made a profound impression on Mahathma Gandhi.

Thiruvalluvar, the author of this work, lived in an age which has a special significance in the history of the Tamil people. It was the golden age of Tamil Literature—known as the Sangam Era—and it was also the age during which the impact of Buddhism and Jainism which had made a heavy onslaught against the Vedic Religion in North India was beginning to be felt in South India. Both these creeds strongly denounced the Vedic sacrifices, and both repudiated the religious hierarchy of the Brahmins. Buddhism especially made a vigorous attack on caste, and preached a Dharma which was not based on birth. This Gospel made a powerful appeal to the people in North India, where the code of Manu based on the doctrine of Chatur Varna (four-fold caste) had in course of time enmeshed moral and spiritual conceptions in a tangle of caste observances and ritual. In the Tamil country, there had been already an infusion of Aryan culture, and the authority of the Vedas was generally accepted. But the religion followed by the people was, in the main, derived from the ancient faith of their Dravidian ancestors which expressed itself in Bhakti or devotion to God worshipped in His aspects of Grace, in temples. Caste as an institution based on different occupations existed among the Tamil people ; but it did not conform to the doctrine of Chatur Varna, which could not be fitted into the conditions of Tamil Society. This doctrine remained only a theory in the Tamil country, where moral conduct was considered more important than birth. The idea that persons following the humblest occupations could rise to the fullest moral and spiritual stature had always prevailed in the Tamil country. According to a popular tradition, Thiruvalluvar himself belonged to the lowliest of castes ; yet he was venerated as a sage by the highest in the land.

From a careful study of the *Kural* it will be obvious that Thiruvalluvar accepted the authority of the Vedas, and that he adhered to the ancient faith which is now known as Hinduism. One can also infer that he was not impervious to the attacks made against some of the accretions of Hinduism which had begun to sap its vitality. He obviously realised the need that arose in the Tamil country during the age in which he lived, for a moral treatise which, while distinguishing what was essential from what was unessential, would conserve what was good and ignore what was unsuitable; and he produced the *Kural* which fulfilled this need admirably, and which was in accordance with the best ideals and traditions of the Tamil people. The moral truths which he has embodied in this work are based on a broad spirit of humanity which transcends all narrow bounds, and which gives it a place amongst the great classics of the world.

A passing reference might be made here to the attitude which Thiruvalluvar adopted towards some of the issues which assumed importance during his age. Though a supporter of the Vedic Religion, he does not countenance the killing of animals for Vedic sacrifices. "It is better to abstain from killing a living being and eating its flesh than to perform a thousand sacrifices, pouring oblations into fire," he says. At the same time, turning to the critics who, while condemning Vedic Sacrifices, are not averse to eating the flesh of animals killed by others, he says: "If there is no one to eat the flesh of animals, there will be no one to kill animals and offer their flesh for sale." Neither does he adopt the extreme and impracticable ahimsa doctrine of the Jains who condemn agriculture as a sinful occupation, because ploughing the earth causes the death of some minute living organisms in the soil. On the contrary, he commends agriculture as the most beneficial occupation in the world. He does not attach importance to birth or caste. "All are born alike," he says, "it is their deeds that give distinction to men." Again he says, "one is not noble, because of one's birth in a family of high rank; one is not low, because of one's birth in a family of low rank." With regard to the Brahmins, he says like the Buddha; "those who are compassionate towards all living beings are to be called Brahmins."

The *Kural* shows not only the moral insight of its author but also his wide learning and practical experience. A couplet under the chapter entitled "Destiny" in this work recalls, by its close similarity of thought and mode of expression, a verse in the Dhamma Pada which speaks about the divergence of the road leading to Wealth and the road leading to Nirvana. Thiruvalluvar was no less familiar with the

tenets of Buddhism and Jainism than with those of the Hindu Philosophical Systems. There is ample evidence to support the popular idea that he sought to provide a common meeting ground for these different schools of thought in the *Kural*. He was well acquainted with Sanskrit works, particularly those on Government, the subject known as Artha Sastra. It is, however, noteworthy that in dealing extensively with this subject in the *Kural*, he does not adopt some of the Machiavelian features of Kautilya's Artha Sastra, the well-known treatise in Sanskrit, but he insists that Government should always subserve the ends of justice and morality. He compares the minister who promotes his King's resources by questionable means to one who tries to store up water in a pot of unburnt clay. His political maxims have a remarkable validity even in the changed circumstances of Politics in the modern world. One cannot miss the authentic tone of personal knowledge which is conveyed by Thiruvalluvar's maxims on the art of Government, and one cannot help confirming the view which has been held by some scholars that he personally helped a Prince, known as Elela Singham, in governing a territory near Madras, and that this Prince might be identified with the famous Ellara, who became a King of Ceylon and whose just rule is recorded in the Ceylon chronicle, Mahāvamsa.

The unique value of the *Kural* lies in its combination of worldly and other-worldly wisdom. It deals not only with the moral and spiritual aspects of Life, but also with its material and practical aspects. In the whole range of the Great Literatures of the World, it would be difficult to find another book like the *Kural*, which surveys and sums up life in its varied phases. In Sanskrit, as in Tamil, there is the conception of the four supreme ends of life—Purusharthas as they are called—comprising Dharma (Righteousness), Artha (Wealth), Kama (Love) and Moksha (Spiritual Liberation). Sanskrit, rich as it is in its Literature bearing on these subjects, has not a single work, which has brought the four Purusharthas under one compass. It is the pride of the Tamil Language that in the *Kural*, there is a conspectus of the four Purusharthas, and that there is a touch of originality in their treatment, revealing the Tamil mind. This originality is seen at its best in the chapters on Love, which, in the characteristic style of ancient Tamil Love-poetry, depict some love situations in which the idealized lovers give glimpses of their transformed selves.

There are chapters in the *Kural* to guide the householder and the ascetic, the ruler and the statesman, the citizen and the worker; and there are maxims on the virtues to be cultivated and the vices to be

eschewed. Some selections from the work are given below to illustrate its general character :—

(i) To be pure in mind without a taint is the sum of all virtues ; all else is ostentation. Evil brings forth evil ; evil, therefore, shall be feared more than fire. Those who have no love for others live for themselves ; as for those who are full of loving-kindness, even their bones belong to others. It is ignoble to forget a kind act done to you ; but an ill turn received is best forgotten at once ; of what avail is one's goodness, if one does not do good to those that have done harm. They alone live who live without blemish ; they alone die who die without acquiring fame.

(ii) Good fortune goes to the person who is steadfast in his effort, inquiring where he lives. Even if providence fails, the strain of hard work will give the wages due to you. Smile under difficulties ; there is nothing like it to overcome them. He is the true friend who comes to your rescue in your distress, like the hand that catches the slipping garment.

The Ruler who is easy of access and who refrains from harsh words is extolled by the people. The world will be under the sway of the Ruler who lends a patient ear to bitter criticism. Great is the country where people are free from hunger, disease, and the fear of the enemy. The world will respond readily and do the bidding of those who are well-skilled in convincing and persuasive speech.

(iii) She looked, and in bashfulness bowed ; that was the watering of the young plant of love that was growing between us. When eyes meet eyes in unison, what need is there for words ? Whence did she get this fire which burns me when I am away from her, but is refreshingly cool when I come near her ?

(iv) Liberation is for those who have renounced all attachments ; the others get entangled in delusion. If desires, which by their nature are insatiable, are given up, the unchanging state of liberation is attained. In order to get freedom from attachment, attach yourself to Him who is free from all attachment.

It is, of course, not possible, within the scope of this article, to give an adequate idea of the contents or the literary excellence of the *Kural*. The purpose of this article is only to serve as an introduction to the study of this great Tamil classic which has inspired successive generations of the Tamils for the last two thousand years.

SIGIRIYA FORTRESS OR ABODE OF A GOD-KING ?

By *Martin Wickramasinghe*

AT first many scientific hypotheses arose as guesses. In course of time some of them assumed the status of theories by accumulation of facts which supported the original guesses ; others have been discarded because of the accumulation of contrary evidence. Dr. Paranavitane's hypothesis on Sigiriya is not different to any other. Professor Hocart, a former Archaeological Commissioner, says in his *Kingship* : " The essence of science is to guess and then to set about to accumulate facts bearing on this guess, to prove it or disprove it, or, in more learned language, science advances by means of working hypotheses. If we are not allowed to use these, then we might as well pack up our learning, for we shall never achieve more than collections of facts.

" There is no harm in trying the hypothesis of common origin ; but numerous scholars and historians of high repute refuse even to go so far. This is partly due to a fear of losing caste by being confounded with those wild men who seized upon the most superficial resemblances in every part of the world to prove that the Ten Lost Tribes of Israel had been there."

Dr. Paranavitane's lecture on ' Sigiriya, the Abode of a God-king ' suggested to me a problem, connected with the idea of the divinity of the king, which could be solved by anthropological evidence. Such evidence, if forthcoming, would go to support the new theory.

Dr. Paranavitane's whole argument to prove his theory centres round the idea of the divinity of the king. He adduces evidence to show that this idea prevailed in India and in various other regions where Indian civilisation and Buddhism had spread. As to the prevalence of it in Ceylon, he does not produce any direct evidence but goes on to conjecture that the religious teachers who propagated these beliefs must have often touched at ports in Ceylon on their way to Further India. If some of these teachers made an effort to propagate such religious notions in Ceylon, too, it is not impossible that they found conviction in the mind of a ruler of the Island and he made an effort to put them into practice. " I therefore suggest," says Dr. Paranavitane, " that it was as a result of such politico-religious beliefs that Kassapa built his wonderful palace on the summit of the Sigiri rock."

The idea of the divinity of the king assumed different aspects in different countries. It had connections with various magical and religious conceptions and ceremonies so as to develop into a cultural complex. The coronation ceremony shows that the idea of the divinity of the king had existed in early Ceylon, at least as a survival. But later it took a different shape and evolved elaborate magical rites about 200 years before the reign of Kassapa who built Sigiriya.

The prevalence of the idea of the divinity of the king, in itself, does not explain why a particular king should build a palace on the top of a mountain and reside in it. Even the direct evidence from other regions to prove that the king lived in a palace built on the top of a high rock identifying himself with a particular god does not explain why he had done so.

I believe that it was part of an elaborate and gigantic magical rite to attain divinity by the king. Dr. Paranavitane, in his lecture, has not explored this magical aspect as the historical. But referring to the information of a more direct and positive character from Cambodia he says that such politico-religious doctrines played a part in the organisation of the state and the church: "An inscription of exceptional interest, found at a place called Sdok Kak Thom and attributed to circa 1052 A.D., informs us, among other things, of the following facts: Jayavarman II (802-852 A.D.), who came to power in Cambodia after that country had gone through a century of Javanese supremacy, wished to create for himself such a status, that in the words of the inscription, 'Kambujadesa was no more dependent on Java and there was (in this kingdom) no more than one single sovereign who was Chakravartin.' For this purpose, he installed his abode on the top of Mount Mahendra and invited a learned Brahmin according to whose instructions his own chaplain, Sivakaivalya by name, performed the necessary magical rites by which the desired end was obtained. The cult of the devaraja (god-king) was thus instituted in Cambodia."

This evidence from Cambodia is of great significance. According to the Mahāvamsa, Ceylon was under the rule of three Tamil kings in the fifth century. Dhatusena, father of Kassapa, defeated the last Tamil king. When Kassapa became king, he seemed to have performed the same sort of magical ceremony to become Chakravartin or the god-king. This is no mere conjecture. There is evidence in the Mahāvamsa to surmise that this politico-magical rite, an elaborate type of imitative magic, was introduced by a Mahāyānist priest.

The oldest school of anthropologists divided magic into two classes, in considering the basic ideas from which they arose. According to

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Sir J. G. Frazer the magic based on the law of similarity is called Homeopathic or Imitative ; the charms based on the law of contact or contagion are called Contagious magic. These two forms of magic still survive in marriage, death and religious customs and ceremonies of the whole civilised world.

Most of our exorcising ceremonies belong to the class of imitative magic. The exorciser comes disguised as the particular devil who caused the sickness. He imitates the movements and the behaviour of that devil and promises to withdraw or cure the sickness caused by him. This is imitative magic.

The coronation ceremony, the erotic festival called garden and water-sport indulged in by ancient Sinhalese kings, and Kassapa's building of a palace on the top of Sigiriya and residing there, were parts of elaborate ceremonies of imitative magic to attain and to denote the divinity of the king.

Fertility of the earth was caused by the earth goddess. Rain was caused by the rain god. The participation of the king and queen in the festival was a magical survival indicating their divinity.

The building of tanks in Ceylon by almost every great king was not merely a routine work to increase food production. It had a magical or sacred significance which was not unconnected with the idea of the divinity of the king. The fertility cult survived in every ancient agricultural society. The king and queen, participated in the magical ceremonies of that cult. Manu, the Indian lawgiver, says that the king is an incarnation of the eight guardian deities of the world. The gods of water (Varuna), earth, and wealth (Kuvera) are three of the eight.

Manu, in enumerating the duties of a king, says: " Let the king emulate the energetic action of Indra, of the Sun, of the Wind, of Yama, of Varuna, of the Moon, of the Fire, and of the Earth. As Indra sends copious rain during the four months of the rainy season, even so let the king, taking upon himself the office of Indra shower benefits on his kingdom."

Frazer says that the Mexican kings at their accession took an oath that they would make the sun to shine, the clouds to give rain, the rivers to flow, and the earth to bring forth fruits in abundance.

Theravada Buddhism seems to have been hostile to the idea of the divinity of the king. Therefore it was possible that the oldest kings of Ceylon in their coronation ceremonies observed ancient customs without being conscious of their magical significance. Mahānāma, the great chronicler, in referring to the death of the great national hero

king Duṭu-Gāmunu, merely says that he was reborn in Tusita-heaven. But the later chroniclers who compiled the latter portion of the Mahāvamsa, referring to the death of king Dhātusena, the father of Kassapa, says that king Dhātusena, who was killed by his son, joined the king of gods. The same chronicler in the preceding chapter referring to the death of king Upatissa says that he went to unite with the king of gods. These references in such terms to the death of Kassapa's father and one of his predecessors, I believe, assumes significance in the light of Dr. Paranavitane's new theory. Making the image of the god with the face and other features of the king as has been done in Java is also a form of imitative magic to attain divinity.

There is evidence in the Mahāvamsa itself to conjecture that the new politico-magical beliefs had been introduced into Ceylon about two hundred years before the time of Kassapa. The older Mahāvamsa ends abruptly with the 37th chapter. This chapter was incomplete and a later historian or historians completed it and continued the history of the Island. At the end of the 36th chapter Mahānāma introduces a powerful Mahāyānist priest as an expert occultist. He seems to have been an adherent of Vajrayāna, a form of Buddhism strongly saturated with occultism and magic. He converted Jetṭha-Tissa and his brother Mahāsenā. On the death of the father, Jetṭha-Tissa became king. He was hostile to the exorcist priest who had to flee to South India. The chronicler mentions that he went to India after arranging to perform the consecration ceremony of Mahāsenā when the time was ripe for him to ascend the throne. At the death of Jetṭha-Tissa, the exorcist priest Saṅghamitta came over to Ceylon and performed the consecration ceremony of Mahāsenā and later he induced the new king to starve the priests of the Mahāvihāra sect. Saṅghamitta was murdered by an adherent of the Mahāvihāra but the occult religion and the politico-magical beliefs introduced by him, survived. In the fortieth chapter of the Mahāvamsa there is a reference to a magical ceremony performed by an exorcist priest over a youth to make him fit to be the king of Ceylon.

The significance of the above narrated facts and incidents are important. They suggest that Mahāyānists made use of politico-magical rites and ceremonies to convert kings of Ceylon to their religion. When the intrigues and quarrels of ambitious men who aspired to the throne increased, those who had no support from the Mahāvihāra sect must have sought the aid of Mahāyānists.

Kassapa first converted Sigiriya into a fortress. Later, on the advice of the Mahāyāna occultists he must have tried to attain divinity by performing imitative magic on a gigantic scale. One aspect of this

imitative magic was the building of Sigiriya to resemble the abode of a god and the king residing in it. And the other aspect of it was the performance of elaborate magical ceremonies by Mahāyānist priests. Sīgiriya was converted into the abode of a god not because Kassapa or the people were obsessed by the idea of the divinity of the king, but because the king believed that by imitative magic or occult methods he could attain divinity. Sīgiri paintings are of magical significance.

There is a thovil ceremony popularly known as *booniyama* and technically known amongst exorcists as *Rāja-Oddisaya*. This highly esteemed magical ceremony is still very popular among the people of the Southern Province. The dances performed at the ceremony are not crude and primitive. Some of them are more refined and graceful than even those of the Kandyans. And the charms and verses recited in it are refined in language and style and are extremely musical. At present this thovil ceremony is performed for the protection of any man. But that it was originally performed for the protection of the king, is clearly indicated by the text. The name of the Sinhalese text itself indicates the original purpose of the ceremony. It is called *Rāja-Oddisaya* which means Oddisaya for the king. The word 'Oddisaya' means the ceremony performed or compiled by the sage Oddisa. The word 'Oddisa,' I believe, is a corruption of Uddiyana which is identified by Sanskrit scholars as the place where the Tantric Buddhism first developed. Nalini Nath Das-Gupta in an article contributed to the *Indian Historical Quarterly* identifies it as a place on the north-eastern fringe of Bengal.

The Sinhalese text of *Rāja-Oddisaya* has instructions to construct a palace and a throne. The text clearly indicates that the magical ceremony was performed by the sage Oddisa at the behest of the king of gods for the protection of the king. It says that all the gods have been assembled at the ceremony and certain prose passages refer to the king as god. The Sinhalese text of the ritual is, of course, of recent date but it is traditional lore that extends to a remote past.

Things treated as sacred by primitive man become the play-things of children of civilised countries. The bow and arrow were the only weapons with which the primitive man obtained his food and defended himself from his enemies. But now they are toys of the children. The casting of lots was used by primitive people as a means of selecting from a company of slaves or prisoners the unfortunate individual who

was to be offered in sacrifice. One such form of selection was by counting-out rhymes. Now the casting of lots and counting-out rhymes are games of children. In the same way the magical rites performed at the consecration of the king have degenerated into ceremonies for the protection of the common people. According to some anthropologists a part of the marriage ceremony as performed in every civilised country is an imitation of the coronation ceremony of the king and queen.



CULTURAL LINKS BETWEEN CEYLON AND BURMA

By U San Pe (2),

CULTURAL relations between two countries generally develop when they are geographically contiguous, and even if they are not geographically contiguous out of political relations. Neither of these conditions exist in the case of Burma and Ceylon. There have been no political relations between these two countries except for the fact that until recent years both were members of the British Empire. Geographically Ceylon may almost be said to be a part of India. Prof. B. M. Barua aptly and beautifully described it as a large island which is farther than any part of India; and which hangs like an eardrop (Kundala) from a lobe or earlap of the mainland, the tapering ends of both confronting each other and being joined by a small chain, so to speak, of sand banks and rocks.

Burma, on the other hand, is a projection forming, as it were, a wedge, between two the sub-continent of India and China, both of very ancient civilizations and with teeming millions of peoples. It is impossible that these two large countries should not have important cultural influence on Burma, and Ceylon which is almost an appendage of India seems to suffer by the eclipse of the greater influence from India. Racially also the Burmans belong to the same Mongolian stock as the Chinese, while the Sinhalese are of the Indo-Aryan stock as the majority of the Indians.

And yet the cultural links between the two countries of Ceylon and Burma are both ancient and strong—strong that is, in the sense that the culture of a nation depends greatly on its religious beliefs. The debt, in this respect, is owed to Ceylon by Burma.

The story of the introduction of Buddhism is long and interesting. Its coming from Northern India cannot be doubted, but the date was uncertain. The coming of Buddhism to Lower Burma, however, is authenticated in lithic inscriptions of Burma as well as in the great Chronicles of Ceylon. According to the Kalyani Inscriptions, it was to Taikkala in Thaton District that Sona and Uttara the two Theras were sent after the third Council of King Asoka to carry the message of

the Buddha to Suvannabhumi. It is significant that the Theras Sona and Uttara caused to be set up at Taikkala a figure cut out of rock of a fabulous animal called Manussiha—a being with a human head and two bodies of lion (Sihala). As the lion (Sihala) was the symbol of Ceylon—and continues to be so up to the present time—the setting up of the Manuhissa figure at Taikkala would seem to indicate that the two Theras came *via* Ceylon, where the Great Thera Mahinda, son of King Asoka, had gone for the same purpose. This tradition is the beginning of the cultural link between the two countries of Ceylon and Burma.

In dress, the Burmese people are indebted more to India and China than to Ceylon, whose influence, if any, is almost negligible. The long *pasoe* of the Burman is undoubtedly an evolution of the Dhoti of the Bengali, but the love for colour and the artistic taste of the Burman has changed it to what it is. The white fillet, which is the origin of the Burmese *Gaung Baung*, is Brahmanical in origin. The Burmese ceremonial dress is adapted from the Indian Court dress, while the *Engyi* is Chinese in origin. It is only in the longyi that there is any possibility of a borrowing from the Sinhalese but whether it is just the natural outcome of the ease of method of wearing it is impossible to say.

Burmese music has passed through several stages, and although the influence of the Southern Indian music on Burmese music through the Mons is apparent, it is impossible to say, owing to the similarity between Indian and Sinhalese music, whether Ceylon has influenced Burmese music. There are, however, some classical songs which are played on short drums, called Dobat, which sounds like the music played by the Kandyan Dancers who came with the Sacred Relics Mission to Burma very recently. A part of the dances exhibited by the Kandyan Dancers is also known to the Burmans. In music, however, Burma is now adopting most of the foreign tunes and even Jazz. Music of the neighbouring country of Siam was very popular in the time of Bagyidaw and some of the classical songs are known as Yodaya, from Ayuthia, the old capital of Siam. Most subjects of these classical songs are from Hindu Mythology principally Ramayana. As Ceylon featured greatly in the story of Rama's search for Sita, Ceylon is mentioned in these songs in very beautiful terms. In one, Ceylon is described as the Emerald Isle amidst blue seas.

The story of the colonisation of Ceylon by Vijaya and his followers from Vanga (Bengal) is well-known in Burma. It forms the subject of a play by U Ponnya, one of Burma's well-known Dramatists and

Writers. There is no doubt that the Mahavamsa of Ceylon is the source of this play. The paternity of Vijaya's father, Sihabahu, is not only well-known but the story is also existent among Burmans, that Sihabahu, when he became King, directed that images of the lion be made and worshipped to atone for his sin of having killed his father. This is believed to be the origin of the custom of putting up images of the lion at approaches to pagodas in Burma in commemoration of Sihabahu's father, and they are a well-known feature in Burmese religious architectural design.

How ancient this tradition in Burma is may be gauged from the fact that the Burmese Chronicles record the existence of an oracle that the eyes of a lion at the approach of one of the Pagodas at old Sri Kshetra would turn red when that capital was about to be destroyed. It is stated that the oracle was fulfilled by a young school boy surreptitiously coating the eyes of the lion image with vermilion one night, and lo! and behold, soon afterwards, Sri Kshetra was overthrown and the capital removed up the Irrawaddy to Pagan. At Hmawza, near Prome, which was the site of the old Sri Kshetra Kingdom, there are a number of Pagodas, the shape of which is that of a stupa, although "approximates more to a Turanian tumulous than to a domical Indian or Sinhalese Dagoba."

At Sagaing, in Upper Burma, however, there is a dome-shaped Pagoda, built by King Thalun (1629-48). It is known as Rajamanicula but popularly called the Kaunghmudaw. The Sinhalese influence in the building of this Pagoda is undoubted. It was built after the model of Thuparama Pagoda built at Anuraddha by King Devanampiya Tissa, complete with its palisade of stone posts, around it. These stone posts had hollow cups at the top ends to hold oil for purpose of offering lights to the Pagoda. There is also the Sapada Pagoda at Pagan, which is of Sinhalese pattern.

Burma was divided into small chieftainships when the capital shifted to Pagan and King Anawrata (11th Century) was the first to bring the country under his sole suzerainty. Buddhism at Pagan at the time was the Religion originally introduced from Bengal and was in a very much corrupt and debased state, having become mixed up with tantric practices. The Priests of this Religion were known as Aris. They wore robes dyed of indigo, wore their hair long, worshipped serpents, and hung up in their Temples heads of animals that had been sacrificed. They did not keep the vow of celibacy and even the practice of *jus primae noctis* prevailed among them. It is not at all

surprising that Anawrata was impressed by the Holy appearance of Shin Arahan who had come from Thaton in Lower Burma bringing the Sinhalese form of Buddhism and took him into his confidence at once.

The King of Thaton at the time was Manohari, known in Burmese as Manuha. Religion was prosperous in Manuha's Kingdom. It had come from Ceylon and Manuha had several sets of the Pali Pitakas—in palm leaf manuscripts just as in Ceylon. Anawrata receiving a rebuff from Manuha, when the former asked him for a few sets of the Pitakas, marched on to Thaton and ransacked it. He took away captive to Pagan the King Manuha and his family and retinue and 37 elephant loads of sets of Pitakas and several Relics, and also took with him several monks and artisans, who were mostly Indian. Anawrata housed the Pitakas in a splendid Pagoda. He also sent to Ceylon for other copies of Pitakas which were compared with the Thaton Pitakas in order to settle the text. This is, indeed, good evidence of the existence of communications between Ceylon and Burma at the time, and in fact Sir Charles Elliott wrote in his *Hinduism and Buddhism* that "one result of Anawrata's conquest of Thaton was that he exchanged Religious Embassies with the King of Ceylon, and it is natural to suppose that the two monarchs were moved to this step by traditions of previous communications."

Anawrata had with him a number of warrior heroes, the chief of whom was his own son Kyanzitha by an Indian Lady. Others were Nyaung-Uphi, the great swimmer of Nyaungu, Nga Twe Yu, a toddy climber of Myinmu and Nga Lon Letpe, a ploughman from Popa Hill. Accounts of their superhuman strength and their wonderful feats in several campaigns are almost an echo of the Mahavamsa of Ceylon in its accounts of the warrior heroes of King Dutthagamani in his fight against the Damila King Elara whom he finally vanquished.

Anawrata built the famous Shwezigon Pagoda in which a Buddha tooth relic presented by the King of Ceylon was enshrined. This Pagoda was completed by Kyanzitha when he ascended the throne.

Again it was to Ceylon that Panthagu, the Primate at the time of Alungsithu and Narathu, went when he became disgusted with Narathu for murdering his aged father the King and then poisoning his elder brother Minshinsaw. Minshinsaw was induced to come alone to the capital on the promise of Narathu that he would set Minshinsaw on the throne. This promise was taken to Minshinsaw by Panthagu at the special request of Narathu, and when Panthagu found out the

murder of Minshinsaw on the very night of his Coronation, Panthagu called Narathu a foul thing. Panthagu stayed in Ceylon until Narapatisithu became King after Narathu's son Naratheinkha. He was already 90 years old when he returned to Burma, and soon died. He was succeeded as Primate by Uttarajiva, who also made a Pilgrimage to Ceylon and was known as the first Pilgrim of Ceylon. He took with him a young Samanera by the name of Sapada from Bassein, and when he returned Sapada who was ordained in the great Mahavihara Monastery remained behind for ten years pursuing his studies in that famous Monastery.

Sapada's solicitude for the spread of the pure and orthodox Doctrine as taught in the Mahavihara Monastery was so great that he formed the idea of forming a Sinhalese Sect in Burma and on his return took with him four other fellow-monks from the same Monastery. The work of these five monks at Pagan was so impressive that the King Narapatisithu gave them every encouragement. The Sapada Pagoda, which these monks built at Pagan, has already been mentioned.

Trade between Ceylon and Burma was so considerable that the King of Ceylon kept a resident agent in Burma, presumably at Bassein. But Narapatisithu's dealings with the Sinhalese were not cordial and he put them in prison and seized their goods. This resulted in a raid by the Sinhalese sent from Ceylon, and the Burmans fared badly in their hands and were forced to send a conciliatory message through monks and friendly relations were resumed.

After the overthrow of Pagan by the Armies of Kublai Khan, Burma split up again into several small kingdoms. Religion also suffered along with the general deterioration in the country. The centre of learning shifted to Ava, which was the new capital of Burmese Kings. The Talaings (Mons) had their own capital at Hamsavati (Pegu). It was at Ava that Dhammaceti pursued his studies, and he found that the state of Religion was in a very backward state so that as soon as he ascended the Throne of Hamsavati, he set about to work for the reform of the monks. He first tackled the problem of Ordination, and finding that the Ordination halls, called Thein, Pali Sima, were not consecrated in accordance with the rules of the Vinaya, he sent to Ceylon 22 Mahatheras in two ships under the charge of two envoys. King Dhammaceti set up the Kalyani Inscriptions in which are recorded a full account of the reformation which he carried out. The high regard in which he held the Religion of Ceylon and the monks of the

Mahavihara Monastery is clearly traceable in these Inscriptions. In making the request to the Mahatheras to go to Ceylon, the King said :

“ In the Island of Ceylon, from the time of the establishment of the Religion to the present day, there has been in existence an order of monks who are the direct spiritual successors of the residents of the Mahavihara Monastery and who are orthodox and exceedingly pure in their conduct. If, Reverend Sirs, you should go to the Island of Ceylon, select a chapter from the Order of pure and orthodox Monks who are the direct successors of the residents of the Mahavihara Monastery, and who are free from blame and censure, receive afresh the Upasampada Ordination in an over-water Thein constructed on the river Kalyani where the Enlightened One once enjoyed a bath, and if you should make this form of Ordination the seed of the Religion, plant it and cause it to sprout forth in this country of Ramanna by conferring it upon sons of good families who are desirous of taking the orders, the Religion would become pure and prosper till the end of five thousand years.”

King Dhammaceti had the famous Kalyani Thein at Pegu consecrated by the Mahatheras who returned from Ceylon. He unified the different Sects and is deservedly renowned for his purification of Buddhism in Burma. It is because the Ordination ceremony and the consecration of Theins in Burma are in accordance with the procedure laid down in the Kalyani Inscriptions that the Monks of Burma now regard themselves as direct lineal descendants of the Monks of the Mahavihara Monastery of Ceylon. The Sect which the Monks of Dhammaceti formed came to be known as the Sinhalese Sect after Sapada and those who came with him. There is not the slightest doubt that it is in keeping the Religion refreshed and pure that the influence of Ceylon on Burma is greatest.

Ceylon was not without her own troubles. As early as the 11th century she had periodic invasions from the mainland of India causing much damage to Religion. It is said that in the reign of Vijaya Bahu I, there were so few monks left that it was hard to get the required number for a Chapter to perform Upasampada Ordination and other ecclesiastical ceremonies, so that Vijaya Bahu I had to ask for Scriptures and Monks from Burma. King Anawrata gladly sent these and in addition also made a present of a white elephant.

But in the 17th century when Ceylon was again faced with dearth of Monks it was to Siam that King Kittisiri Rajasiha sent for help.

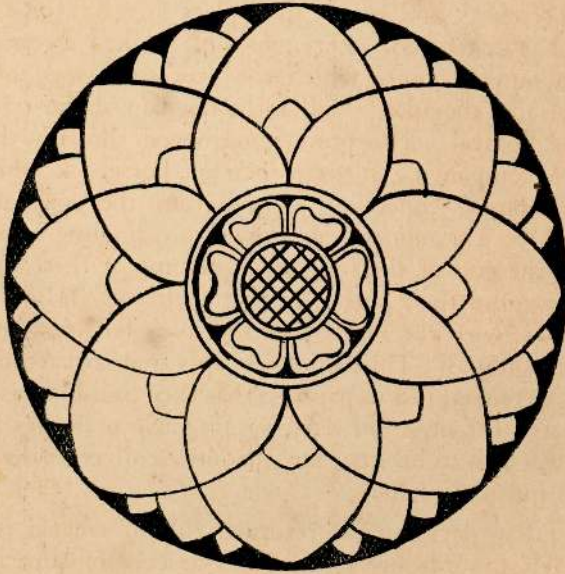
This is not surprising as Burma was then in the throes of a long struggle between the Burmans and Talaings (Mons) culminating in the overthrow of the latter by Alaungpaya (1752-1825). The Monks sent by King Dhammika of Siam formed the Siamese School of Buddhism in Ceylon which admits only members of the highest caste to the Order. This would *prima facie* appear to be discriminating and against the very spirit of the teachings of the Buddha. But when we take into consideration the fact that when King Kittisiri Rajasiha sent for help from Siam he found several of the so-called Monks had families, the reason for restricting admissions to persons of the highest caste who were really sincere and anxious to take to the Order to work for its uplift becomes apparent. This innovation, however, is not without its own repercussions. People of lower castes became indignant and in 1802, some of their novices came to Burma on a mission and laid their case before King Bodawpaya. They were received in audience and Bodawpaya had them ordained by his own Primate and sent them back to Ceylon and some Burmese Monks to accompany them with a letter from his Primate to the Primate of Ceylon. These founded a new school known as the Amarapura School of Buddhism. A later school called the Ramanna School was also formed by the Mon Monks of Lower Burma and the aim of this school was the strict enforcement of the Vinaya Rules of conduct. Thus has Burma been able to repay, even if it were a small part, the great debt which Burma owes to Ceylon.

The whole of the Burmese Buddhist Literature, that is the Pali Pitakas and the Commentaries and many of the Sub-Commentaries are Ceylon's gift to Burma. Abhidhammattha Sangaha, the little manual of introduction to the Abhidhamma studies, was compiled in the 12th century by Anuruddha at Ceylon, and this manual is still in use all over Burma. Visuddhi Magga, the well-known work by Buddhaghosa, is another popular book among the Monks and laymen in Burma, and the extent to which Burma holds in worth this great work compiled in Ceylon may be judged from the claim made in the ecclesiastical histories of Burma that Buddhaghosa was a native of Thaton. Sapada wrote several books on Grammar, but it is believed that his commentary on the Abhidhammattha Sangaha was a translation of a Sinhalese book.

Since the attainment of Independence by both Ceylon and Burma, the cordial relations between the two countries has been intensified by exchange of Diplomatic Missions. His Excellency Mr. Susanta de Fonseka who has the distinction of being Ceylon's first Minister extraordinary and plenipotentiary to Burma has won the love and

goodwill of the people. His arrival in Burma was followed soon after by the Mission of Sacred Relics from Ceylon, which has brought about a great understanding between the two countries and a number of delegates from Burma have gone, on invitation, to attend the World Buddhist Conference being held in Colombo. These are signs of the continuance of the cultural links between Ceylon and Burma.

May the Sasana of the Lord Buddha continue to shine in both countries! May the friendship between the two countries be everlasting!



THE CALL OF AFRICA RETURN TO COLMAR

By Albert Schweitzer

THE Colmar of 1880-6 played a special role in my life, since it was for me the place where I became acquainted with the great world. It was then—from my sixth to my eleventh birthday—that I spent a few weeks each spring and autumn in Colmar.

The first time I caught a glimpse of the life of the great city was when I watched the so-called 'cavalcade,' which featured the men of Colmar on horseback and which took place in 1881 or 1882. In its preparation I participated. Through table talk I became aware of discussions about the route which the procession was to take, about the costumes and the like. Brilliantly the sun shone on the Sunday fixed for the festival. The procession moved through the streets of the town. Accompanying it were men on horseback who rode along beneath the houses, collecting money from the spectators standing at the windows. The money was thrown into jingling bags which were passed up at the end of the long poles. Some of these men were not in perfect control of their horses, so that their bags did not reach as far as the windows, with the result that the coins fell, not into the bags, but on to the ground. This, however, appeared to have been foreseen for the coins were wrapped in paper so that they could be easily collected by bag carriers on foot. The exciting spectacle of horses bolting with their riders was also to be seen, but this only enlivened the proceedings which lasted into the night.

When, a few days later, I returned full of what I had seen to Gunbach I felt towards my schoolmates a sense of superiority, which until then I had not known. That sonorous word, cavalcade, meant nothing to them. In vain did I try to make clear to them its significance, but it lay beyond the horizon of their world.

In October, 1893, when I went to Paris for the first time, I witnessed the first commemoration of the Franco-Russian alliance. A great parade took place. All the buildings were beflagged. The street lamps, the trams, the omnibuses, the carriages, yes, even the horses, were decorated with little French and Russian flags. The waves of enthusiasm went high. During the torchlight procession the Russians in their white uniforms stood out as bright flacks from the crowds. Everyone

was astonished that I was not overwhelmed by this spectacle as one would have expected of a youth from the provinces. But I could not help comparing it with the cavalcade I had seen in Colmar. This one was more magnificent, but it did not come up to the first memory. The cavalcade had been for me an acquaintance with the *grande monde*. The Parisian spectacle was but its renewal.

Even the Louvre could not rival the Colmar museum with which my childhood memories linked me. I knew the Colmar museum fairly well, for in those days it was the custom of Colmar families to conduct their visitors from the country (they usually came on Thursdays) through the museum after lunch. I can only hope that this tradition has remained in spite of the cinema and the football matches, because of its 'cultural significance,' as they say today.

The museum visits of my god parents and their guests began before the works of the old masters. Dutifully we paid them their honour. But whenever a painter's name of the olden days was known, it would not be that of the master, Matthias Grunewald, but that of Schongauer; Grunewald's paintings were hung in a poorly lighted corner. Far be it from me to claim that I was the boy who discovered Grunewald, but I cannot help confessing that his paintings exerted an attraction over me. Whenever the caravan of museum visitors to which I belonged moved on to other galleries, I would remain standing in front of Grunewald until I was fetched away. What attracted me to him was first of all the brilliance of his colours and their strangeness, and then his realism. And what realism there was in the glimpses of the devils and animal monsters that surrounded the holy Anthony! I could not see enough of it.

What interested me most was the hair of the apostle John, who took care of Mary under the cross. His straw-like, disorderly hair held a special meaning for me. I myself had the misfortune to possess a shock of hair which resisted the comb. In the apostle John I saw a fellow sufferer. I pitied him as I pitied myself, for as a child he had, no doubt, had to suffer every morning when the maid-servant combed his hair, as I suffered at the hands of our maid. In order to tame my hair I plastered it down with pomade. But what vain efforts! An hour later, even when I did not move my head about, my hair rose again and disposed itself just as it pleased. Of the delineated parting, nothing more was to be seen. And then all those unfriendly remarks that accompanied the combing: "The hair is a reflection of the character," or! "It is so stubborn because the boy himself is so stubborn." What I have not heard on account of my hair!

He, too, I told myself, gazing at the apostle John, had to suffer physical and moral torment in his youth because of his hair. This reflection afforded me some consolation. Although I was convinced that at heart I was a good and obedient boy, I had begun to be confused about myself. I asked myself if what they said about the relation between my hair and my character had some truth in it after all and whether I should regard myself as a creature fated to be bad. I began to have a kind of inferiority complex, as it is called today. From this I was delivered by Grunewald's apostle John. When I looked up at him and noticed that in spite of his unruly hair he had become an apostle I told myself that the hair could not have the meaning with which I had been frightened; gradually I was released from the fear which had eaten into me and darkened the sky under which I lived.

But it was also in Colmar that I became acquainted with the feeling of guilt and, in fact, with the involuntary complicity of guilt which is one of the most complicated of moral problems.

One Sunday afternoon my godmother had to go somewhere or other and left me in the care of the two maids. In those days even the smaller households had two maids. As she left, my godmother said to them: 'Go for a walk with him in the neighbourhood and take good care of him.'

Hardly had she disappeared with her daughter than I found myself with the two girls running on the way to Horbourg. As we came near, we heard the music of a brass band. It was the Horbourg fair which had attracted my companions. Scarcely had we arrived there than we were on the dance floor. It was the old-fashioned *contre-danse* in which two rows of men and women bow to each other, approach and then part. My two companions took good care of me: each one held my hands and each had on her other side a dancer far more interesting to her than I was. The whole afternoon I was made to go forwards and backwards to bow and to turn around myself. I was thus initiated into the secret of the *contre-danse* at the Horbourg fair.

On the way home I then became an involuntary participant in guilt. "You need not say that we went to the fair," whispered one of my companions. This filled me with pride, but also with unrest. I was proud that these women should have such a trust in me, a small boy. Feelings of chivalry soared from my heart to my head. But at the same time I realised I had got into a position where I might have to lie to remain loyal to my companions. Fortunately, as does happen to us now and again, a gracious fate spared me from the temptation to

which I had been subjected. I did not have to lie, nor did my companions. When my godmother returned home, she asked the two girls "Did you have a nice walk?" They answered "Very nice, madam." The question as to the place and the manner of the walk was never asked.

The other story of involuntary participation in guilt did not turn out so well. One afternoon my godmother entrusted me for some unknown reason to the care of a Colmar boy, the son of a friend of hers and of my mother. He was a little older than I was, but in all things far ahead of me. "Take good care of him: do not go to the river and in no case go on a boat," said his mother to him. "Take good care of him, do not go to the river and in no case go on a boat," repeated my godmother. Burdened with these two warnings he took me away, led me through little streets which I did not know, out of the town and there we stood by the river. For the first time in my life I saw boats, not in a picture-book, but real boats floating on the water, with people in them. This moved me a great deal for, having passed the period in which I wanted to be a coach-driver and then a confectioner, I had reached the stage where I wished to be a sailor.

"Now we must find a boat that is not too well tied up," said my companion. He found one, untied it and clambered in and with a movement of the head, ordered me to do the same. "But remember that your mother and my godmother forbade us to do this," I implored. He did not honour me with an answer, but looked at me as if I had fallen from the moon and spoke an incomprehensible language. That he took no pains to give an excuse for our disobedience, but simply treated the order as non-existent, staggered me. His behaviour allowed me to discover a feeling of being above good and evil, which until then I had not suspected.

When later, around 1893, I became acquainted as a student with the writings of Friedrich Nietzsche, published in the '80s and which began to attract attention in the early '90s, the "Beyond Good and Evil" of this philosopher did not surprise me greatly. What he explained in words I had learned from the eloquent silence of my companion that day on the river and I had made the concept my own when I obeyed his commanding look and followed him into the boat.

In spite of the remorse resulting from the disobedience into which I had let myself be forced, I enjoyed what I could get out of it. I experienced at last the fulfilment of the dream which for so long I had carried within myself. What had hitherto been unimaginable—to sail on the water—now became reality.

From this dreaming I was delivered by shouts in the distance, which became louder. My fellow-passenger also heard it. His expression darkened. "Now we had better turn back," he said.

I realised that things were beginning to go amiss. Some of the boats which we had met on the way must have told the owner of the one which my companion had requisitioned that it was making a journey with two boys in it. When we got back, the owner had prepared an unpleasant reception for us and he said to my friend: "This time I shall tell your mother." Indeed, the matter was brought before our parents.

When my godmother brought me back to Gunsbach and at the station my mother asked the usual question whether I had behaved well (I can still hear her)! "Not very." On being pressed, she related what had happened, but added that I had been led astray by an older boy. Even these extenuating circumstances, however, did not help me. I received my punishment. But it should also be said in my honour that I felt remorse as if I had done the wrong myself.

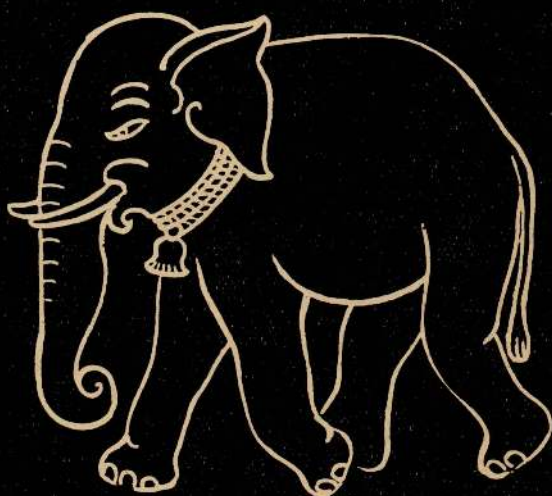
Here in Colmar, where I made my first voyage, the destination of a future voyage was also revealed to me. From the beginning, the monument to Admiral Bruat, with its sitting and reclining figures symbolising the peoples of the distant parts of the world, had held my attention. Among these I was particularly captivated by that of the Negro, because it showed most clearly the race to which it belonged, and because it was so full of expression. In the face and the bearing of the Herculean figure of the Negro dwelt a melancholy which went to my heart and moved me to brood over the lot of the black peoples. Each time I had to go to or from the station I asked to be allowed to make a detour to include the monument so that I could greet the Negro and hold converse with him. When I was at school in Mulhouse, it remained my custom on visiting Colmar to call on my black friend in red sandstone. From 1866 onwards, after my sister had married in Colmar, I often had occasion to remain in the town and renew my acquaintance with it to see old friends again and win new ones, to enjoy once more the wonderful pealing of the bells of St. Martin from near at hand . . . and to be with the Negro again.

This statue of Bartholdi transmitted to me the call of Africa which subsequently I followed.

When for the first time I travelled along the African coast in 1913 I discovered the Herculean Negro race to which Bartholdi's model belonged. It lives on the Ivory Coast.

How much I was attached to the town of Colmar, I came to learn in the first few weeks of 1945 when I heard from the radio station of Lambarene of the danger in which Colmar found itself. I thought I would have to get used to the idea of finding the town in nothing but ruins. But one evening a white man who was in the hospital and who had a wireless set with him, sent me a note by his boy that Colmar had been liberated and had been left practically undamaged. A few days later I received an airmail letter *via* Paris and a newspaper cutting with a picture in which the Mayor, *en beret et avec son cache-nez*, was welcoming the troops which had liberated Colmar. But it is only now, because of what I have seen with my own eyes on my return to the town, that I dare believe what they said in the note which the white man sent me in Africa.

(By favour of the United Nations Educational, Scientific and Cultural Organization 19, Avenue Kléber, Paris 16: offered to the "New Lanka" free of charge, with exclusive rights for Ceylon).



UNCHANGING JAPAN

By Graham Martyr

THERE were no kinder, considerate or more lovable people in the world than the Japanese, until somewhere about 1931, when they made their first aggression into Manchuria and opened the way to a stupid militarism inflamed by an influx of Nazi ideas and Facismo. The Japanese militarists could see only what they thought was their opportunity to seize the lordship of the Far East with Australia and the Pacific ; they were not farsighted enough to look ahead and take into account the immeasurable possibilities of British and American resources, military and scientific. It is true that all through their history the Japanese have exalted the ideals of the soldier, the spirit of the Samurai ; and that in their island story there has been a welter of civil war and local disturbance ; but the people were subject to the teaching of a civilization, derived from China, that taught the rules of courtesy, consideration, and high ceremony which, with the lapses that must occur in humanity anywhere the world over, they observed to admiration ; nevertheless, the trend of the people generally has been peaceful and industrious. For two hundred and fifty years during the rule of the Tokugawa Regents, the Japanese enjoyed an unbroken peace, which was only disturbed when the Americans came knocking at the door of the secluded country in 1853, which resulted in the entry of Japan into the comity of nations. The failure of the Japanese militarists to look far enough ahead resulted in the overwhelming defeat of their country. But Japan has learnt her lesson, and there is every probability of her becoming a decent people once more.

However, some twenty years ago when militarism began to assume its evil influence as the power behind the Throne, the Japanese began their preparation for future aggression. Here in Ceylon this preparation followed the familiar pattern. Spying has always flourished in Japan ; so it came naturally to the men who were sent to Ceylon, as dentists, photographers, traders, and so on, some of them army and navy officers, to observe what they might consider useful in the future, such as local knowledge, map-making, and such things. Emphasis has always been laid by the Japanese on securing the sympathies of their victims—a sympathy which has invariably been destroyed as when in Korea, Formosa, Burma, and other countries, the island pride of the

Japanese as the divine Sun-descended race has proved too strong for them—and so they tried, and not unsuccessfully, to secure the initial liking of Ceylon. Subsidized trade was useful: banyans made in Japan, could be bought in Colombo for 25 cents, and rubber shoes for less than a rupee. At the same moment, the 25-cent banyan in Ceylon was costing the equivalent of Re. 1/- in Japan, and the Re. 1/- shoe was Rs. 4/- in Tokyo. Had the Japanese seized Ceylon, the 25-cent banyan would have cost three times the amount in less than no time, and the Lanka people would have begun their disillusionment. It would have been a bitter process. It seems like a miracle that the Island was not seized. There was not much to prevent it. But there is an explanation.

The Japanese is industrious, obedient to authority, tenacious, but he is not imaginative or inventive. Everything must proceed as planned. There is no initiative. In a sudden emergency a higher authority must speak before necessary action. Ceylon was outside the plan of campaign; it had not been previously arranged to take the Island. So Lanka escaped.

The Japanese have a great capacity for concentration. This, by the way, is in contrast to the incapacity of the Sinhalese—I do not speak of the Tamil—in that regard. You may be discussing with a Sinhalese a subject of vast personal importance to him, but if a servant enter the room at the most vital moment, he will instantly lose interest, and concentrate on the new subject, which may be nothing more than the fact that the bread has not arrived.

Japan seems to have made a wonderful recovery since her surrender in August, 1945. Hiroshima, the atom-bombed city, shews today little trace of the disaster, but is a new-built place of some prosperity. Tokyo remains rubble; but it is designed to build, so soon as may be, a most up-to-date city on exclusively modern lines, presumably American. The Tokyo which was rebuilt after the Great Earthquake of 1921, but bombed in the last war, was a fine city, with broad high roads having grass strips, trees and flowers down the middle, luxurious hotels, magnificent cinemas and theatres, steel reinforced, fire and earthquake-proof public buildings, granite banks with bronze doors and marble fittings, and an enormous population; so that Whitaker's Almanac listed Tokyo the third largest city in the world, after London and New York.

Japanese mythology begins in 660 B.C. with the accession of the first Emperor Jimmu. Even discounting the first millenium of so-called

history, which however must contain some echoes of real events, the Imperial House of Japan is the most ancient Dynasty in the world. The title "Mikado," so often used in the West, is an archaicism practically unheard of in Japan except in classic poetry. The Emperor is known as *Tenno* which signifies the Son of Heaven. Before the dawn of History, then, the ancestors of the present Emperor ruled—I will use the ancient adjectives-of-honour—sun-brilliant Japan, the land where the morning's sun shines straight, a land which the evening sun's light illumines. Sometimes, in the early ages, the Emperors really ruled, "tranquilly carrying on the government of the succession of Heaven's Sun" from the divine Palace whose "pillars were made stout on the nethermost rock-bottom, with the cross-beams made high to the Plain of High Heaven." As the centuries passed, the illustrious family of the Fujiwara wielded great power owing to imperial alliances of marriage. From 1156 A.D., with one brief interval, the power passed away from the hands of the Emperor, and the government was carried on in his name by Regents, called *Shogun*, until almost our own time, when in 1868 the Emperor emerged from his cloistered retirement in the Thrice-cloud-encircled Palace of Kyoto, at what is called the Restoration, in the person of the great Emperor Meiji, grandfather of the present occupant of the Throne. The families of the Regents were of Fujiwara blood, the Taira, the Minamoto, the Ashikaga, and the Tokugawa, and though the sovereign was kept a helpless puppet, often poverty-stricken, in his Palace of Kyoto, the powerful *Shogun* seems always to have held the Sun-descended Emperor in reverence, and no new Regent would have dreamed of succeeding his father as such until the Sovereign issued the necessary warrant.

In my book *Dai Nihon*, I wrote:—"The Emperor was shrined and hidden in the cloistered palace of Kyoto. All power had gone from him; the long years passed with women, august courtly rituals, and the making of verses, listening to music and witnessing theatrical plays and dances. He was so sacred none might gaze upon him. The royally descended House of Fujiwara wielded the Sceptre of Japan, viceroys of him who was now but the fount of honour, venerated still, but ruling no longer. It was the day of the Nobles of the Court, screened in the mysterious recesses of the Purple Forbidden Palace, where the Sovereign dwelt among the Sombre Retinue." Such were the epithets used.

Today, a democratic Emperor has issued, at the dictate of the Occupation Chief, an Imperial Edict disclaiming divinity. But the tradition of 2,600 years is not to be abolished by a few years or decades of occupation, and though a somewhat embarrassed Sovereign vi.its

schools, and shakes hands with all and sundry, while wearing a business suit and a billycock hat, he is still divine in the secret estimation of his people, many of whom when questioned by the Living God have in their awe and trepidation been quite unable to make answer. They remember the official attribute of the Throne, which "Tranquilly carries on the succession of Heaven's Sun, established from ages immemorial, and destined to endure until the end of time."

The present Emperor Hirohito, whose name is—or was—unknown to the majority of His subjects as being too holy to be pronounced or written, visited England and a few European countries as Crown Prince when a young man some twenty-five years ago. He is the first Tenno of Japan for some centuries to be what we should call legitimate, being the son of the late Emperor and the still living Empress Dowager. The late Emperor, for instance, was the son of the great Emperor Meiji, and a Court Lady, Madame Yanagiwara, but so long as the Sovereign was the son, brother, nephew or uncle of a Sovereign, bastardy was of no account: he had the sun descent. His present Majesty was always friendly with the British Royal House, and held the Orders of the Garter and the Bath, besides having the rank of a Field Marshal. He is known to have expressed to the aspiring militarists that he did not wish for war with Great Britain or the United States, but these silly soldiers supposing they had their chance after the British débacle at Dunkirk, persuaded or forced the Imperial assent, which led to Pearl Harbour and defeat. The Emperor may have been swayed by the thought of the interests of his son, the sixteen-year old Crown Prince Akihito, or he may have reflected—he does not "die," of course—that he might be assisted "augustly to condescend graciously to ascend above the clustering clouds of heaven." Militarists, however loyal they may be in lip service, are capable even of that.

In view of a recent Soviet demand to try the Emperor as a war criminal, it may be well to include here very recent tidings I gathered from the mouth of a bishop from Japan who passed through Colombo in June. The bishop said such an attempt at trial would be the greatest mistake, and if it came to pass would certainly throw Japan into confusion and rebellion. The Japanese today, he said, regard their ruler with greater veneration and love than ever before. After a tour of Tokyo, shortly before the atom bomb fell on Hiroshima, seeing his capital city one immense ruin, and the misery of his people, the Emperor decided to use his absolute power and offer Unconditional Surrender. In the face of the strongest opposition from the militarists, a microphone was smuggled into the palace, and His Majesty issued his

commands. The army had ordered the people to resist the invasion of the Americans ; to fight with bamboos only if necessary ; in fact, to commit national suicide : when the Imperial voice, for the first time in history, came over the air, saying the Americans were to be received as friends, and no resistance was to be offered, in a moment, the mind of the people was changed, and as we know, the invaders peacefully occupied the country. The Emperor sits upon his changeless throne—and reigns within his people's hearts, the saviour of his country.

The country's credible history commences only about the fifth century A.D. with the introduction of writing and Buddhism from China. She possesses a Literature of which any country might be proud, and strange as it may seem to some, the most famous of her writers at that distant time were women. Murasaki Shikibu, a lady of the Court, wrote the *Tale of Genji*, a romance which shows the customs and court life of the age in glowing pictures. She was followed by another Court Lady, Sei Shonagon, who was authoress of the celebrated *Pillow Sketches*. Here it may be pertinent to note that there have been ten Empresses Regnant of Japan in the long line of Emperors—the exact number escapes me and I have no books at hand. The Lady Murasaki flourished about the year 1,000 A.D., the heyday of Japanese letters, a time when we in Europe walked about painted blue, but the East was clad in gold brocade. Many are the famous classics which graced the flowering time of Japanese literature, but here there is no space to particularise.

A word about the poetry of Japan may not be amiss. There is no rhyme, but most verses are written in a quaint metre of 5.7.5.7.7. syllables, or even shorter ones of 5.7.5. There are few long poems : the majority are mere sketches of ideas, ghosts of dreams, leaving much to the imagination. The examples which follow give an idea of their scope and construction. The first illustrates a sensation which many of us must have experienced.

Through early autumn woods I seek alone
The hidden forest ways you wander on,
Unseen, beyond some turning just ahead.

The next was found in the clothing of a young soldier killed in the Battle of Sekigahara in 1600 A.D. His name is unknown.

Twilight upon my path,
And for an Inn tonight
The shadow of a tree,
And for mine host—a flower.

I have translated the following in the quaint measure above referred to—a metre which grows on one with familiarity. It illustrates the feeling of a woman who went to draw water from a well, but found a morning-glory flower using the bucket-rope as a support, so she had to get her supply from a neighbour.

I must seek water,
For the morning-glory fair
Twines round the well rope.

My final example is very touching, when you have correctly pictured the circumstances. Japanese rooms are divided from each other by screens of delicate trellised wood on which is pasted tightly stretched rice paper. Children love to stab their fingers through the drum-like surface. In this case the mother had recently lost her child.

So cold the wind blows
Through holes in the paper screen
My lost baby made !

In painting the idea is much the same as in poetry : the idea rather than detail. Here the Japanese artist is unsurpassed in delicate charm. Great names of worldwide celebrated artists will occur to you : Eshin (942) a renowned sculptor in wood ; Kano Motonobu (born 1477) and the Kano dynasty of painters ; Korin (1683) ; to mention only three. The porcelain and enamel workers are unrivalled. Then there are the esoteric arts ; the Tea and Incense ceremonies.

Flower arrangement, the mystic and august rituals of the Imperial Court, were included in the many dainty and elusive devices to pass the time of the illuminati. The characters used in writing, taken direct from China, are very beautiful, but the non-Far-Eastern cannot attempt successfully their delineation ; that requires ancestral memory and skill.

In sport, today, the favourite game is American base ball. The Japanese are good at Rugby football and tennis, and in swimming they are Olympic champions. It is, however, hardly correct to use the word "game" in relation to Japanese sport. They play for the honour of placing Japan in the forefront. A footballer will study the angle of incidence at which the ball strikes his opponent's body. They will burst into tears in case of defeat.

In commerce, already we in Ceylon are receiving goods made in factories, re-designed from military to commercial use. Already Lancashire casts uneasy glances in the direction of Nippon, remembering

her pre-war capabilities. And Japan has declared in an Imperial Rescript that war is outlawed ; no Army, no Navy, no Air Force, exist. This releases a vast flow of money power to peaceful manufactures. There existed a Japanese Scholarship in Ceylon to provide means for Ceylonese to proceed to Japan to study the art of weaving. This was founded by either the father or the grandfather of Mr. Rajah Hewavitane. If this admirable fund still exists, surely advantage should be taken of it. The opportunities in silk and cotton trading are immeasurable. During the occupation we can be sure no energies are diverted to military replacements. When the occupation is withdrawn, the Powers must make certain that ample power of inspection continues. If we do not, we shall deserve what we shall get.



CONTEMPORARY PAINTING IN AUSTRALIA

By Hal Missingham

A STURDY nationalism, filled with such symbols of Australian life and geography as squatters, "sundowners" (itinerant bush workmen), busy shearing sheds, galloping horsemen, sun-drenched plains and distant, rugged, blue mountains, was the typical early twentieth century Australian approach to painting.

This impressionistic open-air tradition became a national habit. At its best it was a release from artistic bondage. Brought up in European tradition early Australian painters saw the Australian landscape and Australian life through English eyes. A national school of painters, led by Tom Roberts, Arthur Streeton and Fred McCubbin, changed all that. They grappled with the problems of Australian light and shade, brought life and movement and reality to Australian painting: took it out of the studios and into the open air.

A school of later impressionists, dominated by George Lambert, Elioth Gruner and Hans Heysen, extended and deepened the national tradition. Their main concern was to approximate, as nearly as possible, to visual reality.

By the 1930's the national habit had become a bad habit. Scores of competent but uninspired painters reproduced the pattern but added nothing to it. The eucalypt trees, so accurately seen and felt by Hans Heysen, had become a facile symbol with a stock response. Imitations of Elioth Gruner's personal rounded paddocks and misty mountain backgrounds, now made excellent postcards. Sundowners, teamsters, drovers, and other bush workers were romantic exceptions in a land where the majority of the people, and the artists, worked in the cities, in offices, shops and factories, and travelled through city streets in omnibuses and trams.

Thus, by the 1930's, Australian art awaited the stimulus of new ideas and new techniques. Up to then, the only successful rebels against the national habit had been the Bohemians, led by Norman Lindsay, whose Rococo world of naked women and roystering men remains a ninetyish anomaly in an atomic age. The main-stream of Australian art needed something more akin to common experience.

Fortunately, at this point, new men appeared and brought new influences. They were mostly expatriates or men who had studied abroad and brought back new ideas. These men are not united in one movement but they have become the nuclei of lively whirl-pools in what were becoming the rather stagnant waters of the Australian tradition.

This modern movement may be traced back as far as the 1920's when Roland Wakelin, Grace Cossington Smith and Roy de Mestra, Sydney students, began to study Cezanne and other European post-impressionists. A few years later George Bell, a Melbourne teacher, led a similar movement, which included Arnold Shore and William Frater.

Gradually, this post-impressionist emphasis on form and colour over representational exactness had a wide influence. Nevertheless, the post-impressionist credo of "significant form" has never dominated Australian painting. New methods changed the national tradition but did not fundamentally alter it.

Critics often miss the value of this enduring "Australian" quality. They are too apt to judge Australian painters by French standards; to put Australian painters against a slide rule prepared by Roger Fry and Clive Bell, whereas their best approach would be to formulate new rules to explain particular Australian painters against the background of their time and place.

English critics are beginning to realise that the theories so enthusiastically sponsored in Britain by Fry and Bell ran directly counter to the English genius. English painters have a feeling for the particular and, as an English critic expressed it recently, the best of them stubbornly cling to the sensible notion that the difference between Salisbury Cathedral and a dish of apples is more than purely formal.

The enforced artistic isolation brought about in Britain by the war has allowed a genuine development of the English tradition. John Piper, for instance, defies the Fry-Bell concept of "significant form" when he reaches out for the human activities which go on behind Georgian shop-fronts, Gothic country houses and Victorian pubs. To an English neo-Romantic the facade of a building is much more than a surface which refracts light. It is a symbol of the men who built it and the people who use it.

In Australia we had the isolation from Europe brought about by the war added to the isolation that comes from our distance from

the centres of artistic innovation. Overseas influences have affected Australian painting, often for the better, but the impact is usually delayed and fortunately seldom influences practising painters to the same extent that it does theorising critics.

During the 1930's Australian art was a ferment of new ideas and new influences. Rah Fizelle, Frank Hinder, Grace Cowley, Eric Thake and the late Eric Wilson were experimenting with abstract and constructivist art. A few Australian painters, notably James Gleeson, were strongly influenced by surrealist theories. From these diverse and varied beliefs no decided pattern or patterns appeared. Nevertheless, impressionism and post-impressionism were undergoing a much-needed shake-up.

These avant-garde painters were chiefly interested in formal design and the constructional elements of painting. They compelled Australian artists and the Australian public to become aware of what was happening in the world of art. This was all to the good. When, during the war, Australia's best creative artists returned to the national preoccupation with subject-matter they were able to demonstrate convincingly that truth to nature doesn't necessarily mean truth to the *appearance* of nature.

The war and the desire to record its impact on Australian society impelled many artists here as elsewhere to reconsider the importance of subject. At the same time Australian painters were caught up in the general reaction from theoretical formalism.

This new tendency is now manifesting itself in two distinct and opposing directions, a school of contemporary realism and a school of contemporary romanticism.

The achievements of the best modern Australian artists and differences between them was crystallised recently in an Exhibition of Paintings, 1937-49, by Five Australian Artists at the Macquarie Galleries, Sydney. The five painters represented were William Dobell, Russell Drysdale, Donald Friend, Sidney Nolan and Justin O'Brien. They serve to illustrate the development of art in Australia during and since the war.

At 50 William Dobell is probably Australia's most distinguished painter. Nevertheless, he stands a little apart and aloof from the most marked tendencies in post-war Australian art. Despite the controversies, which have raged about him, he is not a "modern" painter. It is his sardonic humour and penetrating insight, joined to superb

craftsmanship, which lift him above the imitative commonplaces of the sound academic tradition he inherits. He is a stimulus rather than a leader.

The only recent Dobell in the Macquarie Galleries exhibition was a preliminary study for his second Archibald prize-winner, the portrait of Margaret Olley. The three completed works hung are now established classics of contemporary Australian art. They are : The Street Singer, The Irish Youth and Portrait of Capt. G. U. ("Scotty") Allan, A.F.C. All of them illustrate his humanism, his craftsmanship and his compassionate insight into the reality of the conflict between the flesh and the spirit.

The four painters hung alongside Dobell at the Macquarie Exhibition showed the vitality, vigour, and variety of contemporary Australian painting. They were Russell Drysdale, Donald Friend, Sidney Nolan and Justin O'Brien.

Drysdale is the realist of the group. He paints stick-like men, big, blowsy women and stark odd shapes of trees and iron against an uncompromising background of drought, soil erosion, destitution and loneliness. His abstractionist and constructivist antecedents are seen in the careful pattern which underlies all his pictures. On the dry bones of his architectural underlay he imposes the colour and emotion aroused in him by the subject. His work is an outstanding example of how *Australian* is Australian modernism. A Drysdale landscape is specific. It derives from a particular place and a particular time. The time is post-Surrealist. The place is unmistakably Australia.

Drysdale's latest paintings show an original and authentic vision of Australia. They also underline the change that has come over Australian landscape since the impressionists painted blue distances and green foregrounds. Despite their Australianism the impressionists and post-impressionists searched out picturesque rather than typical aspects of the Australian scene. They avoided harsh, flat, sunbaked earth, stark houses and skeleton trees, the aspects of Australian scenery which delight Drysdale. Their colour, too, was often misty and subdued, reflecting morning and evening shadows rather than the harsh blaze of noon-day in the outback. Drysdale uses fierce contrasts in red, yellow, brown and black offset with passages of cool grey greens but still retains the subdued dustiness of the Australian reality. He puts on his colour with a thin carefully worked-in surface leaving no raised facets to catch and reflect the light. His pictures are hard and luminous not misty and flat.

In the Macquarie Exhibition Drysdale was represented by six pictures, ranging from the early *Man Feeding His Dogs* (1942-43) to his latest and far different *Road With Rocks* (1949). The first is a typical example of his early period. The stick-like figures and the skeleton trees form a carefully worked-out pattern against the sultry background. The human elements are important but one feels that they are more important as part of a pictorial pattern than as a commentary on the life they lead. In *Home Town*, a later painting, he became more mellow, reflecting a sort of tender and desolate tranquillity. *Road With Rocks* purchased for the National Art Gallery of N.S.W. is a landscape and depends primarily upon a sculptured solidity for its effects rather than on a portrayal of remote and empty distances.

Donald Friend is still in his early thirties and represents the neo-Romantic trend in contemporary Australian art. His early work was strongly influenced by Gauguin. So much so that he spent his younger life travelling among the islands of the South-West Pacific and in Africa living with the natives and learning to paint. He has a romantic lust for life and a keen eye for the exotic and the unusual. He prefers to paint and draw the peoples of other races than his own and it is the tropical aspects of the Australian scene which attract him most. He is also one of Australia's outstanding colourists. The Australian reality has always had a subduing effect on the colour of Australian painters. Even the post-impressionists, influenced though they were by Cezanne, Gauguin and Van Gogh, were luminous rather than brightly glowing. Friend, however, loves colour and seeks it where he can find it. Native heads and tropical scenes abound in his early work.

Before he left Australia for Italy recently Donald Friend spent a year at Hill End, a tiny Australian "ghost town" formerly a mining centre, painting a large canvas mural entitled *Apocalypse*. This large and crowded canvas is based on St. John the Divine's gospel and shows the triumph of good over evil when the legendary Four Horsemen bring war, famine and plague to humanity. Hill End becomes the Babylon of the story and the 300 individual figures in the mural sweep from foreground to background in a strong structural curve which holds the whole scene together.

Sidney Nolan interprets the Australian scene in accordance with his vision of personal myth and fantasy. He is an *Apocalypt* and he uses a deliberately chosen primitive style. His best-known works are a series of paintings on Ned Kelly, a nineteenth century outlaw or bushranger, who has become part of Australian folklore.

Nolan has the innocent eye and he sees the world afresh every time he looks at it. His work recaptures some of the strange and terrible beauty of the Australian outback as it must have seemed to the first settlers.

Nolan began work in Melbourne but Sydney's more liberal approach to experimentation attracted him there during the war. He is essentially a lyric poet in paint but he has a well-developed plastic sense which give his pictures a well-constructed finish as well as a poetic simplicity. He was practically unknown outside Australia until Sir Kenneth Clark, Slade Professor of Fine Arts at Oxford University and a former Director of the National Gallery, London, bought a painting from Nolan's first Sydney show. Sir Kenneth, who visited Australia early in 1949, bought examples of Nolan's and Drysdale's work for his private collection. He said that Nolan's work was amongst the most exciting and interesting he had seen in Australia.

There were two of Nolan's pictures in the Macquarie Galleries show, Alligator Creek and Dead Duck Mine. Both paintings were new canvases and brought great praise from critics. The latter shows a dead duck hanging in the sky over an amazing and vivid mining landscape with the figure of a miner as the pivot. Its fusion of fantasy and reality illustrates Sir Kenneth Clark's opinion that Nolan really has a vision of Australia pointing towards a new kind of Australian myth.

Justin O'Brien is a post-war phenomenon in Australian art. A teacher of art in Sydney before 1939 he was little affected by the new currents exciting the younger generation of Australian artists. As a prisoner-of-war in Poland and Germany he found his old academic attitude insufficient to present his changing vision of the world. The International Red Cross and friendly guards provided painting equipment and he set out to experiment with new techniques. On pieces of cardboard, scraps of paper, the ends of wooden packing cases he painted boldly coloured and vitally conceived portraits and compositions. O'Brien was deeply attracted by Byzantine and Persian art. He had a religious view of the universe that expressed itself in rich reds, blues and greens, which glowed with the sonorousness of a Gregorian chant.

When he came back to Australia after the war O'Brien held an exhibition at the Macquarie Galleries, Sydney, with Jesse Martin, a fellow-prisoner. His deeply felt Christianity expressed itself in the bold, flat colours and rudimentary perspectives of Byzantine art,

softened by the opulence of Persia. O'Brien uses brilliant colour on a two-dimensional plane, with little modelling and hardly any perspective. In his best work he achieves a delicacy allied with strength rare in modern Australian art. It is obvious that Matisse and Modigliani have contributed to his development but he has now developed an individuality of his own. His well-known Triptych, now in the Hall-Best Collection, tells a story of the Virgin in a manner which recalls a Siense altar-piece. Christ, the Madonna, the apostles and angels appear frequently in his pictures, which have a universal rather than a peculiarly Australian appeal.

O'Brien does not confine himself to religious subjects. A recent painting of Sydney Harbour showed that he is capable of interpreting the world of his immediate experience in a vivacious and subjective manner. The four pictures that were hung in the Macquarie Galleries hardly show the full range of his abilities. The latest and best of them, *Boy In Costume*, showed remarkable development from an earlier *Lady With Mantilla*. The drawing remains flat and simple but the picture blazes with a new sense of colour contrast with red predominating.



ELECTIONEERING IN BRITAIN

By Sir Francis Low

MOST readers of Dickens are familiar with his description of a parliamentary election at which both candidates appeared on the hustings and faced a mob of their supporters and opponents, while rival newspapers poured the heartiest abuse on each other. We have moved a long way from those days. Britain's last General Election was of the most decorous kind ; it was rightly described by Mr. Churchill—whose long political experience entitles him to speak with authority—as the most genteel and orderly election in the country's history. Yet to people in the East who follow democratic methods it presented many features of absorbing interest. It showed, for example, how elections to the sovereign legislature of the land are conducted in a country where adult franchise is practised by an electorate which is not only literate but represents a high general level of intelligence. The new member countries of the Commonwealth in the East naturally look forward to the day when their own electorates will possess the same qualifications as the British electorate does today. Will they react in the same manner? Time alone can show. But the thought is an intriguing one.

I had not participated in a General Election in England since the days when, as a very youthful student, I hung on to the fringe of open air meetings and occasionally ventured a comment which on one particular occasion brought on my head the wrath of a listener whose menacing attitude led to my precipitate flight. My experience in February of this year was confined to the constituency in Surrey in which I live. This constituency is part of the vast "dormitory" around London ; it is peopled largely by business men who troop up to town every week day, and by retired persons who want to live in the country but not at any great distance from the metropolis. It is not therefore a fully representative industrial-cum-residential area. Yet it has its labour population, employed in small factories and in the numerous public utility services which densely populated districts enjoy.

Three candidates appeared in the field. The two dominant parties—Labour and Conservative—had long since chosen their representatives ; the

Liberal came into the fray at the last moment and his activities scarcely created a ripple in the local political pool. The first thing which the party associations has to do was to plan their campaign. General policy was decided by the constituency association, which in turn took its lead from the central party headquarters. But the real work was done by the ward committees, whose duty it was to establish direct contact with the voters. To one like myself who had memories of the more free and easy methods practised at the beginning of the century, the emphasis on personal canvassing in the election of today was a revelation. One Fleet Street pundit to whom I applied for a forecast in the early stages of the fight declared with all the assurance of an oracle: "This election will be won on the doorsteps." Asked to expand his theory, he explained that when, as in the present case, the electorate was so evenly divided between the two main political camps, victory would go to the party which applied reasoned personal persuasion to the doubters whose votes would decide the issue.

Each ward committee, therefore, took steps to ensure that every voter would personally be approached not once but several times during the election campaign. Members of the committee, working as small groups, were assigned certain streets or localities; the task of the groups was to call on each household and to get in touch with every voter whose name appeared on the electoral roll. Certain rules were laid down for their guidance. If a voter was found to be hostile to the party to which the canvassers belonged, no attempt was to be made to convert him. He would be handed literature, including the candidate's election address; he would be invited to attend the candidate's meetings, and he would be asked, if he had any questions to put, either to submit them to the candidate at a meeting or to hand them to the canvasser who would arrange to secure the candidate's reply. If the voter said he was undecided or that he belonged to no party, he would be pressed to attend the candidate's meetings and would be invited to submit questions either personally or through the canvassers. If the voter declared himself a supporter of the candidate the canvassers' task was easy; he would be reminded that it was his solemn duty to exercise his vote without fail on polling day.

From the answers supplied to the canvassers a roll was compiled showing how each person on the electoral list intended to vote, with the uncertain ones included under the word "Doubtful." From these lists the constituency party association was able to form a fairly accurate picture of the election front, and to formulate a policy designed to improve its prospects. If the list of uncertain votes was unduly

large, orders would be given to increase efforts to bring Doubting Thomases into the true fold. But the one thing on which every headquarters insisted was that every voter who declared himself a supporter of a particular candidate should be persuaded by hook or by crook to record his vote. "It's the party that polls its full strength which wins" is the motto of every canvasser. For the frail and the old arrangements were made for vehicles to be at their disposal on polling day. Great care has, however, to be exercised in the use of these vehicles. To prevent corruption and unfair tactics their numbers are strictly limited by law, and any breach of the rules governing the use of party motor cars for the conveyance of voters is liable to lead to the disqualification of the candidate in whose name they are employed. One peculiar omission aroused much amusement during the election. The Act of Parliament did not mention horse-drawn vehicles; it was, therefore, perfectly legal for any candidate to employ as many cabs, carts or "tongas" as he liked. Yet despite the obvious error in parliamentary drafting the number of horse-drawn vehicles in our constituency at least was very small indeed. This was probably due to the lack of horses.

What sort of reception did the canvassers receive from the electors? Here I can give my own personal experience. Along with my wife I undertook to canvass on behalf of the Conservative candidate a somewhat mean street inhabited mainly—but not entirely—by people of the working class type. Some were frankly Labour and said so; others were frankly Conservative and promised their support; the remainder said they were not interested in politics or even if they were the ballot was secret and they declined to inform us in what direction their political predilections lay. But we never had the slightest trace of rudeness even from those who were clearly hostile to the party we represented. In that respect we were possibly lucky; we heard of other canvassers who were not so fortunate. Yet on the whole the voters were courteous and polite; they did not lose their tempers nor did they seek to score off their opponents' agents.

The whole electoral organisation reached the climax of its activity on polling day. Assistants ceaselessly watched the polling booths; the electoral number of every voter who recorded his vote was taken, and the lists were compared with the rolls under constant scrutiny at ward committee offices. Then as the closing hour drew near, scouts were sent out to remind laggard electors who had promised their support to rally to the polling booths. Each canvasser or group of canvassers was expected to see that his or their area did its duty, and I can vividly

recall the cry of triumph which would break from some hard working canvasser as he announced "All mine have voted." Yet this intense personal canvassing did not mean that there were no political meetings of the old fashioned kind. Candidates addressed meetings in every section of their constituencies, usually several daily in whatever part of the constituency they happened to be working. They answered questions and they strove with hecklers. But the emphasis was always on the personal touch; candidates themselves called on housewives, patted babies on the head, tickled children under the chin and generally tried to spread an atmosphere of good will.

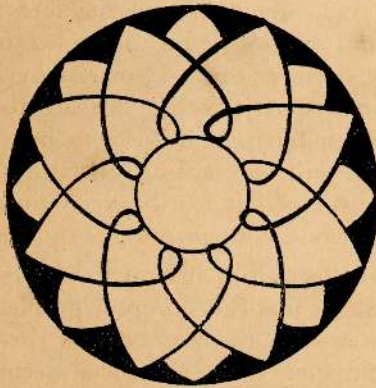
Readers in the East may well ask whether individual voters relish these pressing attentions at election times. The general experience is that they do. A Labour voter, for example, would in most cases feel himself neglected if the Conservative canvassers did not call on him. As a voter, he expects the various parties to display a personal interest in him, for it is he, after all, who is the ultimate master.

And what of the result? Those of us in intimate touch with the electors knew that it would be a close finish. Britain is today divided into two great *blocs*, those who believe in Socialism and those who stand by free enterprise. Ranged on the side of Socialism are the great mass of trade unionists and members of the co-operative movement; this solid front can be depended upon to support the Labour Government, however much it may disagree with some of the Government's actions. On the other side are to be found the solid mass of Conservatives by birth, by habit of thought and by conviction—men and women who will vote against Socialism even if they do not approve of Conservative policy. In between come the Liberals, now, alas, a very thin host whose influence seems to be steadily on the wane.

The key to every election in Britain today lies in the hands of the lower middle classes. It was this group of people who put the Labour Government in power after the war because they felt that a Labour administration would give them the social security for which their souls craved. They wanted employment and they wanted improved living conditions. Both parties promised to meet their wishes, but they voted Labour because they remembered what happened after the last war. Not all of them are, however, full blooded Socialists. Many of them distrust the Government's nationalisation policy when it is applied to industries such as iron and steel—industries which are doing excellently under private enterprise.

It is here that the Labour Party lost ground. That astute party manager, Mr. Herbert Morrison, has for some time been assiduously

wooing the lower middle classes on behalf of Labour, and deliberately playing down nationalisation. Yet he has not calmed all middle class fears, nor has he been assisted by rising prices, heavy taxation and the tendency of the trade unions to demand more pay every time the cost of living index figure shows a tendency to rise. The lower middle classes generally appreciate social services such as the health service, but they do not all agree that nationalised railways and other enterprises fulfil the high hopes entertained of them ; they see, on the other hand, the rising cost of these services which falls on the consumer and the taxpayer. Hence middle class doubts. The result of the next election will depend on how far the Labour Government is able to resolve these doubts. The two great parties are likely to run a neck and neck race for years to come, but it would not require a big swing-over of votes to give one party a working lead. And that vital swing-over must come from the lower middle classes.



REFLECTIONS ON EDUCATION

By J. C. A. Corea

THE educational system of any country expresses its way of life. In spite of our indebtedness to Britain for the resemblances that are noticeable in our organisation and theirs, our system is peculiarly our own, differing from the organisation elsewhere in outlook, objectives and form. The shape of education in any country is determined not by the simple method of imitation or by the directive of an expert or by Education Acts, but by the processes of change in the social, political, economic and cultural conditions of a people. In as much as these conditions differ from people to people so the forms of education must differ from country to country. A study of these conditioning factors must accompany any deliberate attempt to plan education.

The last twenty years have witnessed rapid and far-reaching changes in the political condition of our people, which have influenced the trend of educational development. One of the most significant changes was the granting of universal adult franchise. In making this decision the architects of the Donoughmore Constitution (1931) took account of the existence of a social cleavage in the country which divided the people broadly into two groups, a minority who were more privileged and politically and economically more powerful, and a majority who did not count either socially or economically. The advisers of the British Government were apprehensive of the danger which would arise from entrusting power and responsibility to an educated and privileged minority. They thought that this would be tantamount "to placing an oligarchy in power without any guarantee that the interests of the remainder of the people would be consulted by those in authority." The Special Committee on Education in their Report (1943) were quick to recognise that this unfortunate division was encouraged and perpetuated by the prevalent system of education, which provided an expensive but infinitely better type of English education for the minority, and an unimaginative and formal type of elementary free education for the majority. When you examine the situation carefully, you notice that the division of our people into two such groups was the result of the low economic level of the country: Capital invested here was not directly interested in harnessing natural resources for the social and economic development of the people. The more lucrative forms of

employment, so far as they were available to Ceylonese, were severely limited, and they were out of reach of any but the socially and economically powerful. The majority who existed on a sub-standard of living found consolation in a philosophy of contentment. They were jerked out of their complacency by the rising tide of national consciousness and by the newly-discovered dignity to which universal adult franchise had lifted them. Changes so fundamental in political organisation were bound to react strongly on the Educational System of the country. Equality of educational opportunity was the natural corollary of the new democracy. When the Special Committee on Education in an outburst of genuine enthusiasm declared that education should thereafter be free, they were not carelessly ignoring the fact that 88% of the school children were already receiving free education, but they were actuated by the desire of extending the better type of education, so far reserved for the privileged few, to all without placing on parents the burden of fees. English was the official language of the country and an English education was the gateway to the more important and lucrative forms of employment. English education would, therefore, be free and made available to all who asked for it. To complete the process of social synthesis the mother tongue medium would be used even in those primary schools to which the socially privileged sent their children. Parallel with these changes came the demand to make the national languages the official languages of the country. In all these movements one sees not so much a belated attempt to resuscitate national culture as an attempt to win for the masses direct access to authority, social significance, employment and every other privilege citizenship in a free country would imply. Educational reforms on any extensive scale rest ultimately not on the excellence of educational theory but on the economic resources of a country. Defence Budgets with their increased revenue and external assets afforded greater scope for educational planning and permitted the establishment of Central Schools in Electoral Districts and the conversion of government and certain assisted schools into non-fee levying institutions, as the first steps in a bigger programme. And a further effort was made to improve education in the smaller towns by attracting a better type of teacher to the more important posts in schools.

The fuller realisation of the intentions of the Special Committee will depend on the maintenance of the country's revenue at a sufficiently high level. Much progress has yet to be made. Equality of educational opportunity does not mean that all children should receive the same kind of education for the same length of time. Abilities and interests

differ from child to child even in the same school and when these differences emerge it is necessary to give each child the education best suited to his own needs. But the principle of equality in education is violated if the child of special promise misses the opportunity of bringing to fruition his latent gifts. In the present uneven distribution of educational facilities it is an urgent matter that any child of exceptional promise should be discovered early enough and given the opportunities of developing his abilities and talents. The optimum development of these qualities depend on the richness and variety of a child's environment and the stimulating contacts he makes in the most impressionable period of his life. The heavy hand of neglect dulls early promise; it is, therefore, necessary that a gifted child in a backward or rural area should be given the opportunities of a better education before he is past 10 or 12. In Mark Twain's story of *Captain Stormfield's Visit to Heaven*, the greatest potential poet in history was only recognised as such in paradise—in his earthly life he was a poor tailor of Tennessee who was laughed at in his village and never wrote a line of poetry.

The economic condition of a country is related to education in yet another way. They come together in the aims of education. Important as the other functions of education might be, one of its persistent aims must be to give every student such training as would enable him to find satisfaction in some gainful occupation. What an earlier generation of educationists clearly recognised was the utter futility of providing on a large scale a type of education which though laden with golden expectations would lead to frustration, as there was little possibility of absorbing more than a limited number of people in the more learned professions, administrative and executive services and in business and commercial enterprises. They concentrated on the education of the future leaders of the country, drawing their pupils from the more privileged classes and providing for the others the simplest elements of reading, writing and arithmetic. The warning of the past is that as long as we continue to stagnate economically we should hesitate to extend the scope or improve the quality of education! The rush to establish secondary and senior schools without at the same time providing avenues of employment will eventually lead to unfortunate results. Already an atmosphere of expectation has been created and there is a bigger demand for education which will give the people as a whole more direct access to authority; and a significance and importance in the life of the community. But to what extent can that demand be satisfied? Admittedly the pace of educational progress is slow, but

even at that rate of progress it seems to outrun the economic development of the country. Clearer objectives in education can only emerge in relation to economic and social development and educationists are beginning to ask, *for what* shall we educate our pupils. New avenues of employment are gradually opening up, a few here and a few there, but until this process is more rapidly accelerated ambitious students will find that checks will automatically operate to their disadvantage. The inevitable result of an over-production of undergraduates is that qualifying tests become highly competitive. The brilliant student who combines application with ability is not overawed by such tests, but misfortune dogs the steps of the student who though not so brilliant is yet capable of following a course of higher studies. Careful investigations in the field of examinations have shown that chance factors play too large a part in an attempt to arrange in order of merit candidates who are nearly all of the same standard. To take a simple example, if several selectors were each trying to pick out five of the best from a packet of fifty pictures, all of nearly the same merit, each selector is as likely as not to pick out a different set of five. This is a random choice. The same situation arises in a highly competitive test, in spite of the best intentions of examiners. The consequences are disastrous. The more sensitive are frustrated, the more persistent drift to private tutorials, run on commercial lines. Schools themselves are damaged. Examinations of this type tend to exercise a tyrannising influence over schools, to rigidly determine the school curriculum compelling schools to cut out cultural, social, and physical activities in order to give pride of place to the amassing of facts so useful for examination purposes. The fear is, the situation described above is no longer prophecy but history. For example, Art and Music which rightly occupy a high place in the educational organisation of Scotland, France, Italy, are here even in some of our best schools relegated to a position of inferiority or totally neglected, although their value as instruments of education rank more highly than the study of Physics, Chemistry, Latin or Mathematics. The best schools in the island should boldly ward off the invasion of their territory by narrow ideals. They should pay less regard to examination requirements now rigidly demanded, and stimulate the imagination of their pupils, particularly those who have both the ability and the means, to strike out on new careers : for it is more the business of education to encourage the human spirit to break with tradition than to preserve it. It is only in this way that the nascent hopes of a reawakening nation can in some measure find fulfilment.

Too much of the time of educationists and administrators has been taken up with the problems of the citizen of Colombo and of the

town dweller. Too little has been done for the majority of our people who live in villages and hamlets. Here life is dull and uninteresting. In spite of the fact that Ceylon is not a highly industrialised country there has been a constant drift of the more energetic and enterprising among the rural population from the villages to the towns in the quest of employment, and a fuller life. The low economic life of the village, the lack of social amenities and bond of common interest have made life in it unattractive. The task of education in these areas is to build up a satisfying and stimulating community life, independently of the town. An encouraging sign is the new interest in rural development. Welfare societies have been established to recreate community life in the villages by encouraging agricultural pursuits, industrial activities and an interest in the social amenities and in experiments in corporate living. Valuable welfare work among women and in rural homes is being done by organisations like the Lanka Mahila Samithi. The aims of the Samithi are to stimulate a rural community to take action under its own leadership, to improve conditions, to instruct a community by planning a programme of adult education linked to daily life. Under competent guidance this organisation attempts to spread the services of trained officers as widely as possible and to develop voluntary leadership in the village itself. These are signs of promise. In the context of a rural community with a progressive outlook and a determination to share in the development of their own village, schools can help to build up a vigorous rural civilisation by providing an education suited to local needs. It is interesting to note what has been done to recreate rural life in Cambridgeshire (England), and Denmark. In Cambridgeshire they found that the economic provision of modern social services and amenities demanded a much larger social unit than the simple village, consequently they organised a group of villages centring round a larger village. A Village College, furnished and fitted in exquisite taste, sited in a place of natural beauty in the larger village served the needs of eight or nine villages, of which the farthest was no more than four or five miles from it. The College was both a post primary school for the older children (from 11 to 15) and a Community Centre for adults. In all the Colleges, the school rooms are used by the adults in the evening for both educational and social activities. To give some impression of the scope of the work carried out in a Village College, an example might be given. In one College there were 16 societies, clubs or educational classes for adults and eight for young people between the ages of 14 and 20. Subjects so varied as country dancing, woodwork, metal work, dress-making, French and German were being taught. There were lecture courses on current affairs, comparative

religion, and child study. The Dramatic Society and Music Club had a large and enthusiastic membership. The College provided rooms for adult education for libraries, for games, for social and public activities. There were to be clinics for school and public health services, a gymnasium and a swimming pool; an employment bureau for the placing of boys and girls in rural occupations; and surrounding the buildings, gardens and a large recreation ground. The thought behind this organisation is the provision of a community centre which can serve the population of a rural region at all points and all ages. There was a two-way traffic between the Village College and the community centres in the smaller villages. Men and women came from the smaller villages to the College and tutors and instructors went out to them to conduct classes, club meetings and to preside at discussion groups. So far only four of the eleven Village Colleges which were planned have been established, but they have been a great success and have led the way by giving rural education for the whole community a beautiful and dignified setting. Anything shoddy is not good enough for the village, it cannot help to uplift rural life. In a country like our own with its many villages and fewer towns, our national life, if it is to blossom out, must be the product of two cultures, an urban one and a rural one. To neglect one or the other is to undermine the very foundations of our national life. The largest contribution to this ideal has been made by Denmark where the Folk-High-School movement has operated for a hundred years and has helped to stimulate the mental and material progress that has characterized rural life in Denmark. The further education planned for young people over 18 was not specific training in farming or in business or even in the theory behind these activities. The purpose of the Danish Folk-High-School was to help young people to work and live together as members of the Danish community. The main subjects of the course were social history, literature, singing and use of the 'spoken work' in free and sincere debate, and bodily exercise and folk-dancing as a key to health. The course extended from three to five months at a time, the young women attending it in the summer and the young men in the winter, when they could retire from field work. The course was not, however, confined to cultural subjects, although these formed the centre of it: experience dictated the value of including utilitarian subjects like book-keeping, housecraft and language study according to the needs of individual groups. It is refreshing to move out from the examination-ridden schools of urban Denmark to the free and pleasant atmosphere of the Folk-High-School. Earlier in this article it was noticed how education depended on the economic conditions of a country:

it was difficult to plan education unless educationists knew what avenues of employment were available to the young. The Folk-High-School is a classical example of the opposite influence of education on economic life. The spread of this type of education has had a decisive influence on the mind and character of the Danish farmer and helped to reshape Danish agriculture. The economic prosperity of rural Denmark owes much to the Co-operative Movement—a farmers' association which is independent of government assistance or control. While it cannot be claimed that this movement is wholly the result of the Folk-High-Schools, it has received a tremendous impetus from them. The schools prepared the minds of those attending them for the idea of voluntary association on the basis of self-government and solidarity, and gave them the necessary education and created that social mindedness without which the Co-operative Movement would not have been possible. It will, therefore, be seen that the economic development of rural Denmark has its deepest roots in a cultural movement.

The twin forces of education and economic development must go hand in hand; economic progress making it possible to extend an efficient educational system throughout the country and helping to define our educational aims more clearly and precisely, education providing the necessary stimulus, preparation and outlook for economic progress and social integration. Both education and economic development need to be *indigenous* in the sense that they should be related to the realities of our particular circumstances and life. In the economic field several schemes have been inaugurated to promote industry. The Norton Bridge Hydro-Electric Scheme promises the production of electricity sufficient to run 51 cities of the size of Colombo. The multi-purpose scheme at Gal Oya will augment this supply, and at the same time convert 120,000 acres of virgin jungle into arable land. Other schemes for the utilisation of land and internal colonisation have been undertaken. We can learn from others, but our industries cannot follow the pattern of highly industrialised Western countries. If industrialisation is to be successful, it must be indigenous; it should be related to our resources in raw materials, our geographical position, economy of production, the range of possible markets and our resources in trained personnel. In the field of education there is the same need of linking our work with realities. We can draw our inspiration from the glories of the past, certainly; but our chief source of inspiration should be the economic and social needs of the present. What must be avoided at all cost is the mistaken belief that

technical efficiency is the chief end in academic studies, in administration, in the professions and in any other type of work. Technical efficiency is a most valuable instrument in the wider purpose of Community Service. "Life in this country is drab : let us escape from it"—is a mentality which reveals not only the lack of social responsibility but also the first symptoms of a pathological state. It is in the context of social duty that intellectual and spiritual growth can flourish.



D. R. W.

By N. M. De Silva

AT a time when too many names are being glibly mentioned as the makers of modern Ceylon, this country mourns the death of Mr. D. R. Wijewardena, one of the greatest Ceylonese of this generation, a man who made an immeasurable and invaluable contribution to the progress and development of this country. It is now the fashion to think of him as the directing genius of a highly successful group of newspapers and to attribute to him the faults that are often associated with one who occupies such a place in the community but too many of these people have forgotten the long years of stern struggle during which, with perseverance and patience, he built up, almost from nothing, the huge and vast organisation which will always be his most striking and spectacular achievement. He brought into this activity a rich mind which was able to gauge public opinion infinitely better than many of the intellectuals who worked under him. He also risked a family fortune which in the lean years, and there were many, often ran the risk of dwindling very seriously. He never deviated from the principles and ideals that he set for himself and he lived to achieve remarkable success and enjoy in Arcadian grandeur the fruits of the fortune which he earned.

It was in his years of struggle after he abandoned the Bar that I came to know him. He was trying to build up the "Daily News," his first newspaper venture. He was a very close personal friend of my father and as a boy I well remember the time when almost every day in the morning and the evening one friend would ring up the other and engage in a long and friendly discussion of every matter of moment. Everybody and everything were discussed with complete candour and without reserve and we often knew in advance what the "Daily News" would carry the next day. This newspaper proprietor fighting his country's cause for freedom against really terrific odds and making his own mark in the public life of the country was one of the many people I grew up to look upon with respect and admiration.

In later life it was my privilege to work under him after he had been successful in achieving wealth and power and I was sufficiently closely associated with him to realise that he used both with grace

and dignity. It was only those who worked under him who had a real opportunity of realising the strength and character of the man who not merely succeeded in building up a large net-work of newspapers but also was able to knock most of his powerful adversaries out of the ring. If he was a hard taskmaster it was only because he imposed on himself exacting and rigorous rules which he expected all his subordinates to adopt. There was not a trace of vanity in his make-up and he despised those who indulged in petty exhibitions of power or enjoyed the joy and the glory of honours and the like.

He was like many Ceylonese leaders of his generation one who had lived and grown up in the golden age of English Liberalism. His political views were to a large extent coloured by those factors which influenced him in his student days in England where after taking his degree at Cambridge he migrated to the Temple and read in the chambers of F. H. M. Corbett. At the National Liberal Club he had watched Roseberry and Crewe and Campbell Bannerman ride the storm of English politics triumphantly and effectively. It was not surprising that he modelled the newspapers he owned on the papers which impressed him in his day, and throughout his life his chief concern was that the "Daily News" should create the impression that the "London Times" and the "Manchester Guardian" created in England. He always aimed at a sober and sound expression of views and objective reporting. Both these he achieved in substantial measure.

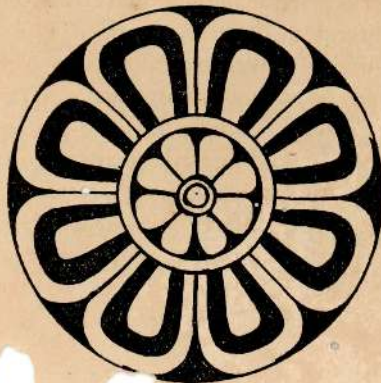
He entered upon his newspaper activity when it was a pitched battle of personalities fighting for power and although he had himself to enter into the battle there was nothing he was after for himself and therefore he was able to raise the standard of his papers to the high level of excellence that they have achieved today. This transformation was possible on account of the large number of distinguished and loyal men who helped him in his task. S. J. C. Crowther, H. A. J. Hulgalle, Orion de Zilva and R. E. de Alwis on the editorial side and G. V. Perera and P. C. Nelson on the managerial side gave of their best, loyally and ungrudgingly, but it was Mr. Wijewardena himself who held most of the strings and took all the vital decisions which affected the fortunes of his enterprise.

He also taught the Ceylonese, whose reputation in business was very low, how to build up a vast commercial enterprise the hard way. The get rich quick technique of many modern millionaires was unknown in those days and in spite of credit difficulties and political pressure from creditors he built up slowly and steadily a sound and stable organisation with very substantial resources. In a quiet and effective

way he mastered the intricacies of newspaper finance and earned for himself and those who had faith in his capacity to win the rich rewards that were earned by his newspapers after the tide had turned.

His contribution to public life was almost as noteworthy as his achievement for himself. He hated publicity and the limelight but from his chair of responsibility in Lake House he watched the public affairs of Ceylon with the eyes of a hawk and was the man behind the scenes on many an important occasion. All political leaders listened to his advice with respect because they knew that it came from a disinterested person who was more anxious about the political stability of the country than the quest for power. Many early organisations like the Reform League owed a great deal to his energy and enthusiasm, but in later years even though he withdrew from all organisations he conducted many campaigns fearlessly and relentlessly with the resources he had at his command and indeed in times of crisis and stress it was very largely on account of the way that he dealt with situations that he was able to influence public opinion as much as he did. He had little regard for the personalities in the fray and often he lost his good friends when he was compelled according to his lights to criticise their conduct or their actions. He acted always according to the lights of his reason and although many often thought he was wrong in time his judgment was vindicated.

Some day, perhaps, when the historians dig up the past for the purpose of giving a chronicle of these times they may present a true picture of a selfless patriot who played a remarkably large part in establishing and developing the institutions on which a free country can legitimately take pride. He stood majestically and almost alone as the representative of a Free Press but in the political battle of this country as well as in the development of such institutions as the University he played a part that it is still too early to measure. Ceylon will have good cause to remember with pride and gratitude one of her most noble and distinguished sons.



By Victor Lewis

THE KREMLIN THINKS OF EVERYTHING

THE Korean war is but a couple of weeks old. The battle changes so quickly it would be quite unprofitable to discuss it here. As a war gathers pace the causes of it are apt to be lost from sight in the immediate picture of military activity. It is as well, therefore, to put on record the events which led up to the Communist Northern Korea's invasion of the South. It starts so far back as 1945 when a plan was made by the Allies for the peaceful development of Korea into a unitary democratic independent state after the defeat of Japan. The Council of Foreign Ministers, meeting in Moscow that December, drew up an elaborate plan for assuring this revolution by stages. The pivot on which Korea was to move forward to its goal was to be close collaboration between the Soviet military authorities in the North and the American military authorities in the South. A provisional Korean democratic government was to be set up forthwith. It was to concentrate on the development of industry, transport, agriculture and national culture. Its political immaturity was to be compensated by the helpful guidance of a joint Soviet-American Commission. Later, as Korea's march toward independence proceeded; this same joint Commission was to draft the terms of a trusteeship agreement under which the U.S.A., the U.S.S.R., the U.K. and China would act as trustees for Korea for a period not exceeding five years; by which time it was estimated that Korea would have attained the full stature of democratic statehood.

No single part of this scheme has been successfully carried into effect. In the light of subsequent experience it is clear that the Soviet Government never intended that it should. The Joint Commission preparing the programme of development was to consult with "Korean democratic parties and social organisations." The Soviet authorities insisted on the definition of "democratic" parties and organisations which, according to them, ruled out all except Communists and fellow-travellers. The Americans opposed such restrictions and the Joint Commission was thus brought to an *impasse* by the Soviets. The U.S. Government's reference of the whole Korean problem to the United Nations was a logical consequence of Soviet tactics in the

Joint Commission. At its autumn session in 1947 the United Nations General Assembly assumed responsibility for Korea.

At the request of the United States the United Nations sent a commission to Korea to supervise new elections and the formation of a regular government, to be followed by withdrawal of American and Russian forces. The commission was not permitted into the Russian zone. Elections were then held under the supervision of the commission in the southern zone only. The Russians also held an election in their zone to which the inhabitants of the south were also invited, and it was alleged that great numbers had taken part. Under Soviet auspices a Korean People's Republic was then proclaimed at Pyongyang in the northern zone, laying claim to the whole of Korea, while in the south a provisional government was formed with Syngman Rhee as President. In July, 1948, the parliaments of both zones adopted constitutions; the northern one on popular-democratic (communist) lines, and the southern one on the usual democratic pattern. In October, 1948, the Russians announced their intention to evacuate North Korea. The United States said it could not yet leave Southern Korea which would then be at the mercy of the Soviet-trained and equipped North Korean Army. In December, 1948, the United Nations Assembly in Paris, by a vote of 41-6, recognised the South Korea government as the government of Korea and, by a vote of 48-6 appointed a commission to supervise the withdrawal of foreign troops and advise the Korean government. Russia boycotted the commission. On 24 December, 1948, Russia announced that the withdrawal of Soviet troops from North Korea was complete while President Rhee of Korea denied this. The United States announced plans for the withdrawal of some of its troops. By August 1949, it was announced that U.S. troops had been withdrawn save for a force of 500 advisers to the Korean army, and that the U.S. would continue economic aid to Korea.

That is the recent background. Then what happened? At four o'clock in the morning of Sunday, 25 June, armed forces from North Korea commenced an unprovoked assault against the territory of the Republic of Korea. The war has raged since. Immediately, the U.S. called upon the Security Council of the United Nations to denounce the invasion and seek to end the fighting. It was no longer a question of the politics of Korean unity or the character of the regime in South Korea, but the fact of aggression. The Security Council had before it as flagrant a breach of peace as could be imagined. For the United Nations this was the supreme test of its capacity to restrain the forces of evil and prevent what was, for the moment, a localised clash, from developing into an event of world significance.

It is as well to study closely the text of the resolution which was adopted by the Security Council by nine votes to nil (with the Soviet Union refusing to take part). The resolution recalled the finding of the General Assembly in its resolution of 21 October, 1949, that the Government of the Republic of Korea is the lawfully-established government having effective control and jurisdiction over that part of Korea where the United Nations Temporary Commission on Korea had been unable to observe and consult, and in which the great majority of the people lived (actually two-thirds of the population are in South Korea); and that this government was based on elections which were a valid expression of the free will of the electorate of that part of Korea and which were observed by the temporary commission; "and that this is the only such government in Korea." The resolution accepted by the Security Council went on to say that, "mindful of the concern expressed by the General Assembly in its resolutions of 12 December, 1948, and 21 October, 1949, of the consequences which might follow unless member states refrained from acts derogatory to the results sought to be achieved by the United Nations in bringing about the complete independence and unity of Korea; and the concern expressed that the situation described by the United Nations Commission on Korea in its report menaces the safety and well-being of the Republic of Korea and of the people of Korea and might lead to open military conflict there," it determines that this action constitutes a breach of the peace, calls for the immediate cessation of hostilities; calls upon the authorities of North Korea to withdraw forthwith their armed forces to the 38th parallel; and calls upon all members to render every assistance to the United Nations in the execution of this resolution and to refrain from giving assistance to the North Korean authorities.

Meanwhile President Truman acted. He ordered U.S. forces "to give cover and support" to the South Korean forces in their resistance to the Northern invasion. His action in so doing has been criticised in some quarters. It should, I think, be realised that time was a vital factor. Battles do not await conference decisions. President Truman took a momentous decision. The American Government rejected the Communist claim that the war in Korea was merely a civil war. Truman and his government interpreted the attack as an open aggressive movement of world Communism to dislodge American influence from the Asian mainland and to test American determination to resist aggression elsewhere in the Pacific. If South Korea had been allowed to fall without any American move to help it, the blow to American standing in the whole Pacific area would have been heavy. America had shielded South Korea for a long time with its occupation

forces. It had given much material. Inaction at the moment would have created the deepest misgivings—especially in Japan.

The Soviet's next move was not the least bit surprising. The technique is notorious. It alleged that the United Nations Security Council action was illegal, the illegality apparently being that the Council had not taken the concurring votes of all the permanent members. And there are some who believe they have a case. But let us have a look at exactly what happened on this occasion—and, what is more important, what has happened in the past. The American communication of 27 June asked the U.S.S.R. to use its influence with the North Korean authorities to cease hostilities. In its reply two days later the Soviets made the same point, further contending that the action of the Council was illegal because the representative of China participating in this action was not the representative of the Peiping regime. What does Article 27 of the United Nations Charter, the article dealing with Security Council voting, say? It provides that substantive questions be decided by an affirmative vote of seven members including the concurring votes of the permanent members. But by a long series of precedents, going right back to 1946, the practice has been established whereby abstention by permanent members of the Council does not constitute a veto.

Briefly, prior to the Soviet allegations, every member of the United Nations, including the U.S.S.R., accepted as legal and binding the decisions of the Security Council made without the concurrence, as expressed through an affirmative vote, of all permanent members of the Council. As to the Soviet claim concerning the Chinese vote, the rules of procedure of the Security Council provide the machinery for the seating of an accredited representative of the Security Council. No affirmative action has been taken which, by any stretch of the imagination, could give force to the contention of the U.S.S.R. that a representative of the Peiping regime should be regarded as the representative of China on the Security Council. The credentials of the representative of the National Government of China were approved by the Council and the Soviet attempt at a later date to withdraw this approval was defeated. On that evidence the vote of the Nationalist representative on 25 and 27 June was the official vote of China.

Unless it should be thought there is no evidence in support of the contention that there are important precedents involving action by the Security Council on substantive matters taken without the concurrence of an affirmative vote by the Soviet Union, let us have a look at the case book. In the Palestine case in April, 1948, the Soviet

Union abstained on a resolution which called for a truce in Palestine. In May, 1948, the Soviet Union abstained on a resolution for a "Cease Fire" in Palestine. In July, 1948, the Soviet Union abstained on a resolution ordering a "Cease Fire" in Palestine and giving instructions to the mediator there. In November, 1948, the Soviet Union abstained on a resolution calling upon all governments concerned to withdraw beyond the position they held in Palestine on 14 October, 1948. In none of these instances has the Soviet Union challenged the legality of the action taken by the Security Council.

And take the Kashmir case. In January of 1949 the Soviet Union abstained on a resolution calling upon the parties concerned to avoid actions aggravating the situation. A year earlier they abstained on a resolution setting up a U.N. Commission for India and Pakistan and which gave that Commission broad terms of reference. In April of 1948 they abstained on a resolution expanding the terms of reference and which set the terms for bringing about the "Cease Fire" and the conditions for the holding of a plebiscite. Again in none of these instances has the Soviet Union challenged the legality of the action taken by the Security Council. And one could go on quoting similar cases when Indonesia was before the Council.

What is more, the Soviet Union has never questioned the legality of action taken by the Security Council in which it voted with the majority but on which other permanent members of the Council abstained. This has occurred in at least three substantive decisions. The voluntary absence of a permanent member from the Security Council is clearly analogous to abstention. Furthermore, Article 28 of the Charter provides that the Security Council shall be so organised as to be able to function continuously. This injunction is defeated if the absence of a representative of a permanent member is construed to have the effect of preventing all substantive action by the Council. Not one of the ten members of the Council participating in the meetings of 25 and 27 June raised any question about the legality of the action—not even the member who dissented on June 27.

I think it is as well to conclude this examination of events by having a close look at another part of the background. There are fourteen men in the Kremlin who still believe they can conquer the world without a major war. I do not believe there is a risk of immediate general war. Rather do I think we are seeing an attempt being made to test out whether armed aggression pays. The experiment, I think, will fail. It is the slow strangulation methods of the Kremlin's instrument of aggression—the Cominform—which seems to me a greater menace.

Cominform probes everywhere throughout six continents. There has never been a more vast international organisation. For a long time now a body known as the International Committee for the Study of European Questions has been at work. I have just been able to secure a copy of the report which it has produced—a report on the new Cominform. It is a document which makes startling revelations and discloses for the first time the world-wide ramifications of Cominform. The strides of Cominform in Asia recently have been gigantic. The Communist bloc today includes eight hundred million people—or one-third of the world. China has gone. The Cominform battlefield has moved to Siam, to Indo-China, to Malaya, to Burma and now, to Korea. There is a restless stir in India. There is agitation in Africa. One is forcefully reminded that a quarter of a century ago Lenin said: “The road from Moscow to Paris passes through Peking, Calcutta, Tokyo.”

What does this remarkable investigation reveal? It discloses a colossal conspiracy, precision made; a vast network of organisation. The brains, under Stalin, are Malenkov, Molotov and Beria. Malenkov is Communism's interior controller. Beria is the boss of security; Molotov is “Commander-in-Chief of the cold war.” Under these four architects there are five keystones to Cominform. With cells in almost every country, Eduard Kohlman controls the propaganda keystone. Department Number Two deals with economy and finance. This is the department that pays for Cominform propaganda. It pays the wages and fees of Communist leaders and agitators in all countries. It finances international “peace” conferences. At the head of the political department is Politburo-member Mikhail Suslov. His is the organisation which controls Communist diplomats and agents; which organises infiltration into trade unions the world over. There is, in addition, the information section, collecting from every country all the military knowledge it can lay its hands on; and the Military section itself, the division which organises international brigades, and sends out trained guerillas and “partisans” to help in countries like Indo-China and Malaya.

And what is the plan. There is some evidence in this document; and more evidence from other sources. To win Germany would seem to be the first aim in Europe. But progress is slow and both Asia and Africa appear to be regarded as on the road to Berlin. China is already Communist. Indo-China and Burma are under stress. Cominform's Asian headquarters are in Peking. But there is an advanced headquarters in Bangkok. Indo-China may be held to be safe at the moment because there is a large French army in the country. So Cominform is

going to work in Burma and Siam. There is even a Cominform headquarters in Mandalay. Further north Chinese Communist forces are reliably reported to be infiltrating into Tibet. Now Cominform is turning its attention to Africa and working steadily in India.

This is not a pretty picture, and the events in Korea make it uglier. There are careful students of Cominform who say that the vital points today are Burma and Siam and that they can be saved only by direct military aid.

BOOKS IN REVIEW

GREEN AISLES

By D. J. G. Hennessy

(Colombo Book Centre Rs. 10)

ON Monday I watched a boy eagerly devouring a bright green covered book with a startling yellow leopard upon its cover. On Wednesday the same book arrived for purposes of review for *New Lanka*. The eagerness of the young reader was a fitting advertisement for *Green Aisles*, for in it the author, D. J. G. Hennessy, does those jungle things that most people would like to do, and if they have youth enough, still hope to do.

In this book you can dine with Veddas off roasted monkey in their cave ; you can help to make a home in the jungle, where wild bears, leopards and elephants can be seen from the front door ; in that home you can watch the intimate habits of a tamed sambhur and a spotted deer, a loris, a little purple-faced leaf monkey, and two bears ; you can visit Anuradhapura at festival time, and climb Adam's Peak ; you can lie upon a lonely tree-covered tank bund and watch the noon-day siesta of a family of wild elephants, and go with the Muslim Pannikians upon a perilous elephant noosing expedition ; you can hunt the 'rogue' to his death in the thick jungle where the visibility is a bare five feet before you and hasty retreat impossible ; you can sit upon a frail *messa* on a mee tree and discover with the author how cruel can be what is called sport, and how satisfying, with equal thrill of danger, the watching of big game and the precious trophy of a successful photograph.

The writer of this book has a direct and vivid style, that makes his adventures live, and a background of animal and historical knowledge, that enriches his jungle tales ; and they are true tales of real adventure, however modestly told. They take you from your arm-chair right into the deep tropical jungle, and bring back the peace and beauty of the wilderness beyond the dwellings of man and his unstable feverish civilization. They tell the truth without ornament and without pretence, as the jungle does, but with the additional graces of humour and knowledge to lighten their way. There is the courageous figure of Molly flitting in and out of the narrative, partaking of the dangers, and sharing the laugh over the domestic mischances of jungle life, and the antics of Yakka and Dikky, the bears, and of Sambo the

Sambour, "who developed a voracious appetite, nibbling at anything he deemed edible, from the dog's ear to the typescript of this book, half a chapter of which he once inwardly digested." There are the jungle men, simple and improvident, but faithful in friendship and enterprise and in time of danger; and, in themselves, an endless source of legends of animals and stories of the Buddhist faith. Their improvidence the author attributes to undernourishment, and fever, and too much Government kindness. For knowledge there is much information about the habits of bears and leopards, and theories and facts about elephants, all arising out of some detail of adventure so that the thread of the narrative is unbroken.

Green Aisles paints a picture of the blood lust of youth turning gradually to respect for the hunted, as the hunter sees the gallant fight put up by wild animals against the enormous odds of man with his high powered weapons; and growing, with knowledge of the ways and thoughts of animals that hunting brings with it, into an affectionate desire to protect rather than to destroy; and coming at last to the hungry instinct to watch and admire the ways of wild creatures, which is so much more satisfying than a glass-eyed head upon the wall, or a grey leather umbrella stand in the portico.

FRIEND OF SIR MUTTU COOMARASWAMY

MONCKTON MILNES

The Years of Promise (1809-1851)

By James Pope-Hennessy

(Constable: London 25s)

(Orient Longmans, India.)

FIVE years after the death of Richard Monckton Milnes, first Baron Houghton, a Biography by Sir Thomas Wemyss Reid in two volumes was published in 1890. In the second volume on page 89, appears the following: "The Hindoo barrister to whom reference was made in the foregoing letter was Mr. Coomaraswamy. ...He was at this time on a visit to England. Milnes received him, as he had received so many other strangers and visitors from a distance; and he was, for some time, an honoured guest at Fryston. Milnes' son and daughters still retain the pleasantest recollections of the accomplished Hindoo who was their father's guest in their early days." It was during this visit in 1863 that Muttu Coomaraswamy with the assistance of Lord Brougham, "opened the Bar of England to all the Eastern

subjects of the Empress of India." (Milnes in a letter dated July 3, 1879) Muttu Coomaraswamy himself was the first to be admitted when the portals of the Inns of Court were opened to easterners.

In the intervals between his first visit in 1863 and his death in 1879 Coomaraswamy paid several visits to England, always to be received with hospitality by Milnes who derived from his friendship a new pleasure, finding in him a link between the western world, with which he was so familiar, and the thought and feeling of the far East, which he had hitherto known only through books.

Milnes' son, the second Baron Houghton, later created Marquis of Crewe, was Secretary of State for the Colonies and was the author of an important despatch on the reform of the Constitution of Ceylon in 1909.

The new biography in three volumes in which the author attempts a reassessment of the career of Monckton Milnes, first Baron Houghton, father of the Marquis of Crewe and friend of Sir Muttu Coomaraswamy, is therefore not without interest to Ceylon. The first volume deals with Milnes' youth and early middle age, and the second volume, to be published later, will continue the story of his life from 1851 until his death in 1885; the third volume will contain a selection of hitherto unpublished letters to him from his friends.

In the book under review the author presents a fascinating study of a picturesque figure of mid-Victorian England. Benjamin Disraeli depicted him in *Tancred* as the eccentric Mr. Vavasour—"a social favourite; a poet and a real poet, quite a troubadour, as well as a member of Parliament; travelled sweet-tempered and good-hearted. Very amusing and very clever." Not a wholly flattering portrait of a man of whom his friend William Allingham wrote:—

Adieu, dear Yorkshire Milnes! We think not now
of coronet or laurel on thy brow;
The kindest, faithfullest of friends wast thou.

C. L. G.

LIFE OF SIR JAMES PEIRIS

By *W. T. Keble and Devar Surya Sena.*

(*The Times of Ceylon Ltd., Colombo, Rs. 10 and Rs. 5.*)

SIR JAMES PEIRIS, the subject of this well-written and readable biography, was a man of sober judgment, of high character and great culture. Sir Ponnambalam Arunachalam, speaking of Sir James Peiris in 1920 said that, "his opinions are formed with deliberation, they are based on reason and principle, and guided by zeal for the public welfare and loyal attachment to the Throne. Everybody feels that he has nothing up his sleeve; he is proof against official blandishments and knows not how to trim his sails to every wind. No wonder that he enjoys the confidence of the people of Ceylon without difference of race or creed."—That in a nutshell is a faithful summary of Sir James Peiris' public life and character.

Like many another man who has achieved greatness and left his impress on the men of his generation, James Peiris' early life was moulded in the school of adversity. At the time the boy James was born, his father, Telge Martinus Peiris, was a man of affluent circumstances. But before the boy had attained his fifteenth year, the father lost much of his wealth and property in going to the financial rescue of a brother whose speculations failed. Until then the boy enjoyed the comfort of a well-to-do home and had the luxury of a horse and carriage to take him to school. But after the crash the home was sold, the horse and carriage had to go and he had to trudge to school on foot and prepare his lessons by the light of a "bottle" lamp. With a boy's keenness and anxiety he watched his mother, who was a woman of stout-hearted courage, struggling gallantly to educate her three sons. Sir James Peiris in after life "was fond of recalling how all these misfortunes were the making of him; how they stirred his pride and ambition, and made him determined to make good the position he had lost."

After better days had dawned on him, the memory of his boyhood days of adversity made him turn his thoughts to social service and organize the Social Service League. In his social service work Sir James Peiris was influenced, as he himself has confessed, by the life of Gokhale, the Indian patriot. It was Gokhale who inspired him to make a serious study of social service.

In Sir James Peiris' library shelves there was found a well-thumbed copy of Gokhale's speeches with the following passage marked, which might be taken as an expression of Peiris' own faith:—

"I want our people to be in their own country, what other people are in theirs. I want our men and women without distinction of caste

or creed to have opportunities to grow to the full height of their stature, unhampered by cramping and unnatural restrictions. I want India to take her proper place among the great nations of the world, politically, industrially, in religion, in literature, in science and in arts. I want all this, and feel at the same time, that the whole of this aspiration can, in its essence and its reality, be realised within this Empire."

With that faith and to achieve that object for his own people, Peiris turned his attention from social service to political work, in which field he made his lasting and great contribution to the well-being of the country.

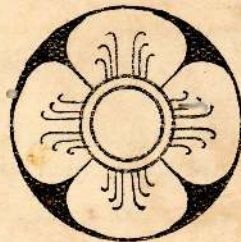
It was the riots of 1915 that gave him his opportunity. On September 25th of that year a mammoth meeting assembled at the Public Hall, Colombo, to enable the Sinhalese people, who were then under a cloud, to state their case. James Peiris was elected Chairman of this meeting. This was a mark of considerable public confidence in him. With this meeting began the public political career of James Peiris.

Mr. W. T. Keble, the principal author of this biography, as Headmaster of two well-known preparatory schools for small boys in this country, is keenly interested in the future welfare of his boys. It was with the object of inspiring them that he undertook to write a biography in a country where biographies are all too few. He writes in his Preface :—

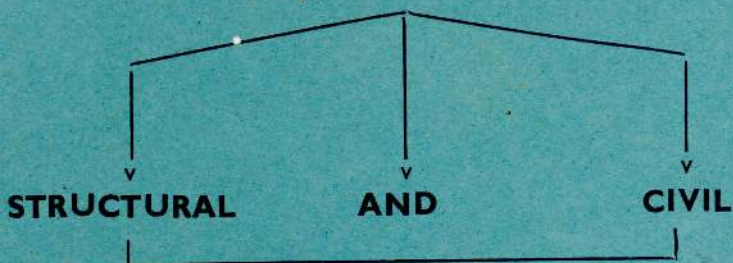
"To a politician, or a reformer, a scientist, or an artist, struggling against established custom or prejudice to build something new, the thought that his name and his work will be remembered by future generations is an encouragement that any country owes to its great men ; to fail to remember the great men of the past is to turn the talents of youth towards ephemeral distinctions and achievements."

Mr. Keble has done a lasting service to the country in producing this biography of a great and good man whose life should be an inspiration not only to the young, whom the author had specially in view, but also to those already in the turmoil of public life. We commend the book to both young and old.

W. E. B.



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