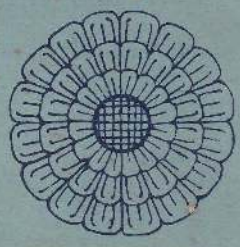
THE NEW LANKA

A QVARTERLY REVIEW

Vol. II. OCTOBER 1950 No. 1



CONTENTS

By Sir Ivor Jennings
Crime and Corruption

By Harold A. Pratt
Co-Education

By L. H. Mettananda
A Study of the White Paper on Education

By Mrinalini Sarabhai
A Note on Indian Dancing

By Professor C. J. Eliezer
Science—A Branch of Litterae Humaniores

By David Paynter
Art and Craftsmanship

By Julius de Lanerolle
The Origin and Growth of the Sinhalese Language—I

By J. Vijayatunga
Authorship in Ceylon

By Professor Bryce Ryan
People, People, More People

By Rukmini Devi
Ideals of Kalakshetra

By Rev. Graham Martyr
Korea—The Land of the Morning Calm

By Victor Lewis
The World at Large

Books in Review

YEARLY SUBSCRIPTION Rs. 10/- POST FREE
SINGLE COPY Rs. 2/50 POSTAGE EXTRA
Editorial and Business Offices 51 Turret Road, Colombo 7.
Telephone: 3905

A. E. M. SULAMAN SONS, LTD.

(Founded by the late A. E. M. SULAMAN)

(Incorporated in Ceylon. Liability of Members is Limited.)

Address:—
P. O. Box No. 201, Colombo 2.

Cable Addresses: **"STEAMSHIP"** / **"BELLEVUE"**

Telephone: **2546**

OFFICE & STORES:

"SULAMAN BUILDINGS,"
50, GENERAL'S LAKE ROAD,
COLOMBO 2.

EXPORTERS OF :—Ceylon Tea, Desiccated Coconut, Coconut Oil, Essential Oils and all other Ceylon Produce.

IMPORTERS OF :—Consumer Goods, etc.

AGENTS :—The Reliance Marine Insurance Co., Ltd., Liverpool.

CORRESPONDENTS AND AGENTS IN ALL PARTS OF THE WORLD.

INQUIRIES SOLICITED.

THE NEW LANKA

A QUARTERLY REVIEW

VOL. II. No. 2

WILL BE PUBLISHED IN JANUARY

CONTRIBUTORS INCLUDE

Julius de Lanerolle (The Origin and Growth of the Sinhalese Language—II), E. A. Delgoda, Basnayake Nilame (Kandyan Dancing), Gunnar Brandell (Scandinavian Folk High Schools), Rev. Graham Martyr (Chinese Poetry), Alan J. M. Bird (Books New and Old), Major D. J. G. Hennessy (Mohen-Jo-Daro).

Subscribers are requested to note that the last issue was the concluding number of Vol. I and the present is the first of Vol. II and renewal instructions are due from subscribers to Vol. II.

VOL. II.

ORDER FORM

The Managing Editor,

THE NEW LANKA,

51, Turret Road, Colombo 7.

I enclose by Cheque (Money Order), being subscription* for one year, post free, (for Vol. II).

Please send The New Lanka to—

BLOCK LETTERS

Name.....

Address.....

Signature.....

Date.....

*Annual Subscription Post Free

Ceylon	India and Pakistan	British Isles
Rs. 10/-	Rs. 10. 8a.	16s.

THE NEW LANKA

A QUARTERLY REVIEW

Vol. II. OCTOBER, 1950. No. I.

CONTENTS

	Page
Crime and Corruption—*Sir Ivor Jennings*	1
Co-Education—*Harold A. Pratt*	10
A Study of the White Paper on Education—*L. H. Mettananda* ...	15
A Note on Indian Dancing—*Mrinalini Sarabhai*	26
Science—A Branch of Litterae Humaniores—*C. J. Eliezer*	29
Art and Craftsmanship—*David Paynter*	32
The Origin and Growth of the Sinhalese Language—I *Julius de Lanerolle*	38
Authorship in Ceylon—*J. Vijayatunga*	42
People, People, More People—*Bryce Ryan*	53
Ideals of Kalakshetra—*Rukmini Devi*	60
Korea—The Land of the Morning Calm—*Rev. Graham Martyr* ...	66
The World at Large—*Victor Lewis*	71
Books in Review	79

Articles, preferably in typescript, on topics of current interest are gladly considered. Length: governed by subject-matter, average 2,000 words. Payment by arrangement. Stamped addressed envelopes should be enclosed but authors are advised to retain duplicate copies of articles as no responsibility is undertaken for the return of contributions.

We offer to the people of the *New Lanka* a medium in which they could discuss from different points of view matters of general or special interest to them. We accordingly solicit contributions from the different parties and classes of the people of our country, but the fact that we accept and publish their contributions should not be understood to mean that we share or take responsibility for the views expressed in them.

G. L. Cooray,
Managing Editor.

Annual Subscription Post Free

Ceylon	India and Pakistan	British Isles
Rs. 10-00	**Rs. 10. 8a.**	**16s.**

Editorial and Business Office : **51, Turret Road, Colombo 7. Tele : 3905**

THE

NEW LANKA

A QUARTERLY REVIEW

Vol. II. **October, 1950.** **No. 2.**

CONTRIBUTORS TO THIS ISSUE

SIR IVOR JENNINGS, K.C., M.A., D.Litt. (Cantab), L.L.D. (Lond.), is Vice-Chancellor of the University of Ceylon *** **HAROLD A. PRATT,** B.A. (Oxon), Headmaster of Sherwood School, Surrey *** **L. H. METTANANDA,** B.A. (Lond.), Principal of Ananda College, Colombo *** **SHRIMATI MRINALINI SARABHAI,** Founder of the Darpana School of Dancing, Allahabad *** **C. J. ELIEZER,** M.A., Ph.D. (Cantab), M.Sc. (Lond.), Professor of Mathematics, University of Ceylon *** **DAVID PAYNTER,** Well-known Artist *** **JULIUS DE LANEROLLE,** Sometime Editor of the Sinhalese Etymological Dictionary *** **J. VIJAYATUNGA,** a member of the Society of Authors, London, author of "Grass For My Feet," essayist and poet ***BRYCE RYAN, M.A. (Texas) Ph.D. (Harvard), Professor of Sociology, University of Ceylon *** **SHRIMATI RUKMINI DEVI,** President of Kalakshetra, Adyar, Madras *** **GRAHAM MARTYR,** Knight of the Imperial Order of the Rising Sun, sometime Professor of English, Imperial University of Japan *** **VICTOR LEWIS,** Editor-in-Chief, "Times of Ceylon," and former Assistant Editor, "Daily Graphic," London *** **T. L. GREEN,** M.A. (Bristol), Professor of Education, University of Ceylon *** **A. M. A. AZEEZ,** B.A. (Lond.), Principal, Zahira College, Colombo *** **P. K. ELKIN,** B.A. (Oxon), Lecturer in English, University of Ceylon *** **G. H. SMITH,** The St. Ninian School, Canterbury***K. N. JAYETILLEKE, B.A. (Cantab), B.A. (Lond.) ***L. E. BLAZE,** C.B.E., B.A., Founder of Kingswood College, Kandy.

THE NEW LANKA

A QUARTERLY REVIEW

AS OTHERS SEE US

Lady Southorn (Osmanthorpe, Lateham-on-Thames, 6th September, 1950):

"I congratulate you on your *Quarterly* and hope it will have a long life.

Dr. L. D. Parsons (Merton Park, London, S.W., 18th August, 1950):

"I received No. 4 of the *New Lanka* this morning and I enclose my subscription for the next volume. I cannot conclude without saying how excellent all your issues have been and congratulate you on the high standard that *New Lanka* maintains.

Major D. J. G. Hennessy (Nelson, New Zealand, 9th September, 1950):

"I must congratulate you on this great effort on your part . . . The standard is far above anything in the Antipodes.

Sir Andrew Caldecott:

"I know of no other Dominion periodical to match it."

Lars J. Lind (Press Division, Unesco, Paris):

"Congratulations on a fine publication."

Times of Ceylon (21st July, 1950):

"The fourth number of this most acceptable *Quarterly Review* ends the first year of its existence and one cannot miss the birthday without a congratulation and a wish for "many happy returns."

Ceylon Observer (20th August, 1950):

"Without being highbrow the *New Lanka* is developing into a much-needed forum for thinking people. The Editors are successfully maintaining a fine balance in catering to a multiplicity of interests."

Editor, United Asia (22nd August, 1950):

"Recently I had the pleasure of looking through the current number of your *New Lanka* and write to say how very much I appreciate everything about it—its tone, its range of subjects, its distinctive flavour"

Calcutta Statesman:

"The *New Lanka*, a political, literary and general Review, reminiscent of English production, is an interesting and in some respects an intimidating example."

CRIME AND CORRUPTION

By Sir Ivor Jennings

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

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

My theory is that obedience to law depends in very large measure on the standards of social behaviour of the wealthier classes. I have to use English material because I am familiar with it and because England has tackled the problem. In spite of the deterioration of standards which, as usual, followed the war, Britain is one of the countries where both crime and corruption have been kept at a reasonably low level. That the characteristic is not what Ceylon would call " racial " is shown by the fact that a hundred and fifty years ago public life in Britain was thoroughly corrupt and crime so widely prevalent that London was the worst city in Europe. If the characteristic is now " racial " it

must be a remarkable demonstration of the inheritance of acquired characteristics, for it must have " gotten into the blood " in three generations.

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

II

English social history has been so thoroughly worked over that the rise and fall of corruption can easily be traced. The stern Puritanism of the Commonwealth went to such excess that it produced a reaction at the Restoration. Oliver Cromwell and Samuel Pepys came from the same social group and went to the same University, but Pepys' method of looking for a job reminds one forcibly of the saying which has been repeated in Ceylon ; " What matters is not what you know but whom you know." This Restoration corruption was worked into a fine art under Walpole and Pelham, so that the unreformed Constitution of Britain has been called " Old Corruption."

This, too, produced a reaction. The Puritan strain did not die out, though it was to be found mainly among the Quakers. It was reinforced at a higher social level by what may be called the strain of enlightened patriotism, exemplified especially by Chatham, Pitt, Burke

and even Charles James Fox. At this point, though, it crossed another strain. The corruption of the Church is witnessed by the popular song, *The Vicar of Bray* ; but late in the eighteenth century a new religious movement started in Cambridge and moved to Oxford—both middle class preserves in those days—and split into several strains. At the top its influence is seen in the Clapham Sect, and it led Wilberforce to agitate for the abolition of the Slave Trade and Pitt to begin cleaning up corruption in the Government. With reinforcement from other sources it led on the one hand to Peel and Gladstone, who between them finished Pitt's job, and on the other hand to Shaftesbury, who insisted on Parliament paying some attention to the condition of the factory workers. A second strain produced the Oxford Movement and the revival of Roman Catholicism under Cardinal Newman. Though both Anglo-Catholicism and Roman Catholicism were (in England) middle class movements, the followers went into the slums. An even more important strain created the Methodist Movement, which was essentially middle class but which spread rapidly among the working classes, especially of the West and of the North, where it joined with the relics of Puritanism to create that remarkable political phenomenon, the Nonconformist Conscience. Gladstone as a man was the product of the Oxford Movement and the heir of the Clapham Sect ; but as a politician he was the mouthpiece of the Nonconformist Conscience.

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

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

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

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

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

The difficulty is that crime is thought of in its negative aspect. It is not a question of stopping " the masses " from disobeying the laws : it is a question of persuading " the people " to obey social conventions. Bribery is limited in England not because there are few people willing to bribe or to be bribed but because there are many honest men. What is more, they are honest men with a sense of social responsibility, so that they are apt to pick up the telephone and call " Whitehall 1212 or any police station "—as the B.B.C. announcement

always puts it. The policemen are " wonderful " because they have the great mass of the population behind them, ready to give assistance against any potential law-breaker. The law cannot be enforced unless it is obeyed ; the law will not be obeyed unless the accepted conventions of civilised society are observed ; and the conventions will not be observed by those who are " underprivileged " unless they are observed by those who are " over-privileged."

If this is so, reform must begin at the top, as it did begin in England. Chatham had such a sense of responsibility that, though a dying man, he came to the House of Lords to defend the Americans. Pitt resigned because the King prevented him from carrying out his promise to enfranchise the Irish Catholics. Burke lost his seat at Bristol because he would not seek privileges for his constituents. Charles James Fox sustained all the war hysteria because he thought himself right. Peel was turned out because he would not let the Irish starve in order to keep up the profits of the landlords who supported him. Gladstone accepted defeat rather than give up Home Rule. They may all have been wrong, but they were all honest men or, to use a phrase which unfortunately went out of use because it carried sinister implications, " men of honour." Their heroic actions, though, are less important than their normal behaviour. They all helped to clean up " Old Corruption " and in the process they, and many lesser men, made Britain a comparatively law-abiding country. There is plenty of crime and some corruption ; but nobody can sit in police courts, as I have done week by week, without realising that the criminals are the exception and the honest witnesses the rule.

III

If there is a close connection between crime and corruption in England there is probably a similar connection in Ceylon, for though social conventions differ human nature does not. If there is too much crime in Ceylon, and if English experience is any guide, the essential aim should be to reform social conventions not only among " the masses " but also, and indeed above all, among " the classes." Nor does it seem possible to deny that social conventions are defective. For the manner in which some elections have been conducted, one has only to read the judgments of election tribunals. In the past few years there have been three Bribery Commissions, each of which found proved cases, and the last of which reported that " in recent years bribery and corruption have become so widespread and common in every walk of life that most people have begun to treat them as inherent in present-day society." That Commission found, in addition to matters within its

terms of reference, that grants from the Mayor's Fund were sometimes obtained by getting members to sponsor them, that members interviewed officials on behalf of persons who wished to obtain concessions, and that witnesses suppressed information because they did not wish to incur the displeasure of members.

There have been cases of " leakages " of examination papers ; and, what was most significant, there appears to be no public opinion against those who might be willing to use pirated copies. Every examining authority knows that the candidates have to be assumed to be dishonest and that it must impose rigid precautions to prevent " leakages," personation, the use of smuggled notes, and plain copying. " Leakages " of information from Government Departments are so common that nobody takes notice of them ; and if Heads of Departments take precautions other officials are said to be " muzzled." Even when it is made plain that no " favours " are granted to anyone, attempts are made to secure them as if there was nobody who could not be " influenced."

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

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

If English experience is any guide the reform of social conventions ought to begin among the politicians, not because they are more important than other people but because they receive more publicity. Cambridge could have produced many Pitts and Oxford could have produced many Peels and Gladstones, but it happens that Pitt was the son of the great

Chatham while Peel and Gladstone were induced to enter public life. The improvement of social conventions among the politicians is even more important now that the franchise has been widened. It is sometimes easier to " influence " votes—to use the euphemism popular in England a century ago—than to deserve them ; and if the temptation to use " influence " is not resisted the fact that it is used is propaganda for corruption of all kinds having no connection with politics at all.

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

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

The religious movements which had so potent an influence in Britain can hardly be copied in Ceylon, for there are too many religions

and those accepted by most of the population are not propagandist. It is, however, plain that if it were consistent with Buddhism for the Sangha to act as censors of public morals its influence in two-thirds of the country would be profound. Even Buddhist and Hindu laymen would be influential if there were enough active leaders without axes to grind, if they kept away from politics, and if they sought reform by a change of social convention and not by a change of law. It is as true now as it was when the remark was made that one cannot make people good by Act of Parliament. The Nonconformist Conscience had great political influence, but the explanation was not that the Nonconformist leaders became politicians but that the politicians, like the electors, were influenced by the social ideals of Christianity. There is, of course, always a danger that politicians will get on the band-waggon. Labby's remark that he did not mind Gladstone having the ace of trumps up his sleeve but he did object to his assuming that God had put it there, though obviously very unfair to the Prime Minister, did at least draw attention to the danger that politicians would " cash in " by affecting a conformity in public which they did not practise in private.

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

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

As the newer schools get established they should follow the traditions of the older schools.

All this may sound extremely vague, but it is really very precise. It determines the exact function of the politician, the propagandist, the University and the school. It involves a positive and concerted attack. It will probably be successful in a generation, and certainly in two. If it produces a diminution of corruption, it will simultaneously produce a diminution of crime.

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

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

CO-EDUCATION

By Harold A. Pratt

"MALE and female created he them" and said "Be fruitful and multiply." And so from the beginning man has been faced with the delights and difficulties of sex and with the joys and woes attendant upon procreation and the upbringing of children. The question under consideration is how best to educate young males and females during their preparatory age, so that they may reach maturity at the normal time and be responsible in their sexual relationships as well as in all other spheres of life. Now the mechanism of the thing is this—that, by reason of polarity and type, certain males and females have an almost irresistible attraction towards one another; the strength of this attraction is such that it will tend to break every other tie, and to cut across every social and personal obligation that may hinder its natural consummation. Leaving aside the question of contraception (which according to some moralists and educationists has completely altered the whole situation) the natural result of such consummation is procreation, and, *given our social pattern of monogamous unions,* psychologists seem to agree that a stable "one-man, one-woman and their children" family relationship is that which best provides the security necessary for the spiritual growth of these children. As educationists we look at the matter from the children's end; so, granted the above assumptions, our problem is how to educate our young males and females so that they will form unions *in accordance with their essential physical and spiritual natures,* which are likely to be of such permanency and stability as is necessary to provide the conditions of spiritual growth for the next generation. It is scarcely necessary to point to the waiting lists at Children's Clinics, to the overfull mental homes and to the constant threat of widespread reciprocal destruction as evidence that our efforts to date have not been entirely successful.

The object of this paper is to suggest that genuine co-education at all ages is, in spite of its dangers and difficulties, even perhaps because of its dangers and difficulties, at least part of the answer to the problem.

Here I must immediately take up the word "genuine." Apart from those limits set by personal and social responsibility (which are admitted even by the most "progressive" educationists) the boys and girls should be able to mix freely together. The so-called co-educational

School where the girls are required to sit on one side of the class, the boys on the other ; where girls and boys have to use different staircases or playgrounds ; where a boy and a girl may not (legally !) go for a walk, unless accompanied by a third person ; where, in fact, the whole atmosphere is one of suspicion and fear of what may happen—such a School may escape some of the dangers and difficulties of co-education, but, in my opinion, it will reap none of its benefits ; I am even inclined to think that it will have a worse effect in relation to the problem as stated above than would complete segregation into one sex schools. An atmosphere which does not help children to realise that the union of the sexes *at all levels of the personality* is the source of life abundant and almost inexpressible delight is a *destructive* atmosphere.

Another wholely deplorable co-educational situation is one arising from a mistaken conception of male and female equality. Because the basic (in the sight of God) equality of men and women has not always been practically recognised, there grew up a movement which, in its apparent aim, gave away its case. Women admitted the superiority of men (the very thing they were contesting) by trying in many respects to become the *same* as men. The woman nursing babies is " equal " to the man heaving coal, but there does not seem to me to be any case for their reversing roles. At a deep level this possible reversal of roles is one of the great dangers to normal sex relationships. One might almost go as far as to say that the more male is the male and the more female the female the greater the chance of a stable *complementary* relationship : (this without calling in question the fact that we are all both male and female, which makes possible any spiritual relationship at all). Given our immediate social antecedents, a certain amount of competition, a certain putting forward by the girls of a claim to be *the same as* the boys is perhaps inevitable, but, unless a co-educational School minimises this and stresses the co-operation and complementariness of male and female, it were better that the education of male and female should be kept separate.

But even if we have genuine co-education there are yet dangers and difficulties enough. We had better face straightaway the major fear which people have about co-education. Do the adolescent girls have babies ? One could say a lot about this, but all I will say is that in what is almost certainly the most " progressive " co-educational school in the world, where I have myself witnessed the almost complete absence of restriction of any kind as regards the relationship between boys and girls of all ages up to 18 or 19, there has not been a single girl made pregnant in the whole time of the school's existence, (over 20 years).

A more subtle danger arises in the relationships between the

adolescents and staff of the opposite sex. In fairness, one must note in passing the equally great or greater danger, from a psychological point of view, arising from the " homosexual " relationships of this kind in single sex schools. But to return to co-education : it frequently happens that a boy's or girl's first love (away from his mother or her father) is for an older person, and who more obvious than the " favourite " master or mistress at school ; less frequently, but still frequently, a staff will fall in love with a pupil ; sometimes there is a reciprocal relationship. The first situation presents the staff, if he or she be courageous enough, with a very great opportunity : to bring the girl or boy through this early intense experience with a glad forward looking attitude towards future relationships at the end. The dangers are not likely to be serious if the staff concerned are living a life in which their sexuality is fully or almost fully satisfied at all levels. Some co-educational heads would like to say that they would only appoint staff already living a satisfactory sex life. Alas, in our time this might make an already difficult staffing problem impossible of solution ! The next best thing would be to have staff who are really conscious, in an *objective* sense, of what is going on, both in themselves and in the pupils. This is particularly important in the second case, where it is the staff who fall in love—a situation which calls principally for recognition and *restraint* rather than repression. In the third case, where there is reciprocal love between a staff and a pupil, the situation is so delicate that most heads feel, *without any condemnation whatever* of what is probably a perfectly natural state of affairs, that one of the parties should be asked to leave the school.

Still another difficulty arises from the differing rates of intellectual, emotional and physical growth in boys and girls. In the early teens a girl is normally considerably ahead of a boy of her own age, both emotionally and physically. In so far as this means the girls will tend to look in the class above them and the boys in the class below them for their particular " friends," there lies here a partial remedy for the complaint made against co-educational schools : that too much of the energy available for class room activities drains away because of the distraction caused by the opposite sex. As there is usually a strong " form " consciousness, the real danger is that the girls will play the role of Mother to their boy friends in the same class—a very bad omen for their future marital relationships ! To me it seems the remedy for this is consciousness by the children themselves of the true situation; but I believe many of my co-workers in this field would dislike intensely the idea of making children conscious of these things.

And now for a glance at boys and girls of all ages from the co-

educational point of view : up to eight of nine boys and girls work and play together, and no one seriously disputes the appropriateness of this. My own little boy, not yet five years old, is already having his love affairs, his jealousies, fears and hates—and this, I feel, is well. I think unselfconscious physical nakedness on suitable occasions is important at this stage. In spite of objections by neighbours we at Sherwood used to have naked bathing up to the age of puberty. Given a tolerant social environment I should favour optional naked bathing at all ages. In fact, however, social pressure is such that, without intervention by the staff, who indeed favoured the earlier state of affairs, even the small children usually wear costumes now. There are, thank God, still a few of our children who *in spite of this social pressure.* are able to bathe without costumes and without self-consciousness. The experience of at least one co-educational school in England shows that this delightful unselfconsciousness can continue right up to (and presumably beyond) school leaving age. I stress this naked bathing because I believe that the natural delight it brings through the senses of sight and touch goes far to destroy the basis of pornography.

From eight or nine to 12 the boys and girls tend to separate out and can be very unpleasant to each other. The boys will, as far as permitted, even use brute force, and the girls will use the equally unpleasant sting of their tongues. The girls are nasty little beasts to the boys, and the boys nastly little bullies to the girls. I think it is good that this stage of male-female relationships should be lived out at school. It is less destructive then than later on !

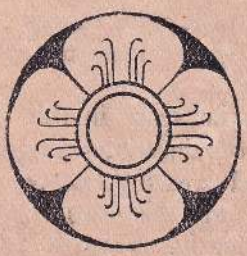
At the next stage, 12-14, repulsion gives way to attraction, though the approaches at first are crude. There is a lot of pushing about and chasing. The distraction caused by consciousness of the opposite sex in school is probably at its maximum during this period.

From 14 onwards we see the normal pattern of heterosexuality develop—sometimes this appears almost promiscuous, but more often there is a fairly high degree of selectivity, and sometimes the stage of " I'm a one-man girl " or " one-girl man " has already been reached. Allowing for all possible individual idiosyncrasies, and granted a right attitude from the staff, I think conditions can be created at this stage which will help the male to develop his maleness, the female her femaleness.

I have spent most of the space in this article pointing out the dangers and difficulties of co-education—dangers and difficulties which I have known at first hand over the last ten years and which I can contrast with the dangers and difficulties of one-sex schools of which I had had experience previously. Why do I remain a convinced co-

educationist ? It is because I believe success in life depends on coming to terms with reality ; and one of the most important aspects of life we have to come to terms with is our relationship with the opposite sex—our *complement* or our *rival.* We are all both male and female. Every male has, as part of himself, an *ideal* female that he seeks to project on to some *real* female, and *vice versa* I shall look at this from the male side, believing that the reverse picture is much the same from the point of view I wish to develop. The real female seldom corresponds to the ideal female we project on to her. (And a good thing too, though I have not pace to go into the implications of this). On the physical level this difference cannot be hid ; her nose, if it is the wrong shape, hits you in the eye (as they say)—but her emotional and mental attitudes—*given the basis of attraction in physical polarity and type* how you can *indulge* yourself about these ! How can you know their, reality until you have experienced washing-up together *every* morning when you are both in a hurry to get to work, or trying to keep the kids reasonably quiet when you are *both* tired and cannot help feeling your partner might at least take this off your hands ! For bringing ideals to the test of reality there's no substitute for marriage, though living in a close " community " probably comes near to it. But, in a genuine co-educational school, as I have by implication defined it, there is a chance of discovering what the people you fall in love with are really like. You have a chance to discover that the real fun is making a relationship with a real person, instead of demanding that a real person should play the role of your projected ideal (even if that happens to be a good one, which it probably is not). For humanity's fundamental problem is to learn to love people as they are, instead of only conditionally on their becoming as we would have them be first. If we can move towards this, our mental hospitals would begin to empty and the fear of war to recede.

In an all-important sphere, that of inter-sex relationships, I believe co-education helps us to learn this one really necessary lesson.



A STUDY OF THE WHITE PAPER ON EDUCATION

By L. H. Mettananda

THE White Paper, which appears to be modelled on the English Education Act of 1944, divides education into three stages: Primary, Secondary and Further. It makes education free and compulsory up to the age of 14.

PRIMARY SCHOOLS

The Primary Education is for pupils from five to eleven years. The medium of instruction shall be the mother-tongue, with English as a compulsory second language from Standard II.

The curriculum of the primary stage must be viewed in relation to the Standard V Test, on the results of which primary pupils will be selected for secondary education. While there will be no forcing of reading, writing and arithmetic at the Primary School, the Selective Test will include tests in language and number. As a result, some parents when they find that their children do not get sufficient teaching in language and number will seek the aid of private tutories to get them coached for the Standard V Test. Henceforth such tutories may blossom into preparatory schools for secondary education.

THE COMPULSORY SECOND LANGUAGE FROM STANDARD II

The compulsory introduction of a second language at the age of six plus cannot be justified on educational grounds. By Circular dated 16th October, 1946, the Director of Education restricted the time for teaching English in the primary stage to one or two periods a day in Standard V and one period a day in Standards III and IV. In 1948, the Director of Education reported that "Assisted English Schools which have primary departments have now settled down to the mother-tongue medium." Notwithstanding these facts, the White Paper is not satisfied with restricting the time allotted for English in the primary stage, but makes it compulsory from Standard II and allows it more time than now. Unfortunately, the White Paper does not adduce statistics or findings of educational research to support its proposal which is without parallel in the educational system of any free nation. But there is abundant evidence to prove that the premature introduction of a second compulsory language is bound to retard the mental development of the child and that the optimum age

for the introduction of the second language is 10. Scientific investigations have revealed that the primary stage is a period of uniform physical and mental growth and the teacher's function is to help forward the development of a process that enters into the child's everyday experience rather than to look upon the child's mind as a trunk to be packed with things.

Results of vocabulary tests (Terman and Childe) show that the normal child on entering school knows the meaning of about 2,000 words, of which number he can probably use half in his oral speech. These are words of his mother-tongue relating to " those dear and intimate things which form part of life from infancy upwards, and which are the very breath and substance of poetry and national feeling." These words are as natural to him as his hands and feet. Michael West in his monumental research into the problem of bilingualism in Bengal clearly sets forth the subtle distinction between the evocative and symbolic functions of language. Words are evocative in so far as they possess emotional associations and symbolic in so far as they stand as exact signs for particular ideas. The evocative language is the mother-tongue and the symbolic language is the language of intellectual thought.

Graham Wallas asserts that it is the evocative, rather than the symbolic language, that is of fundamental importance to thought. He points out that in the exploring of a new problem the advantage of the symbolic language is less than the advantage of the mother-tongue " with its greater range of emotional and, therefore, of intellectual associations." The mind, when confronted with a clear and definite question follows up its numerous implications. Those implications which are embodied in the mother-tongue are likely to call up trains of associations in the subconscious mind which " lead to new and vivid thoughts." And at that moment when " our fringe-consciousness of an association-train is in the state of rising consciousness which indicates that the fully conscious flash of success is coming," there occurs the intimation of the " happy idea," the solution of the problem. Therefore the child's mother-tongue, which plays sc large a part in his thought-processes, needs proper development during the primary stage.

Experimental research has shown that the acquisition of language habits in children is an extremely complex process. Records of such important measures of reading ability, as span of recognition, rate of recognition, rhythmic progression along the line, and the eye-voice span, show unmistakable evidence of periods of mental confusion at the early stage, then a very rapid growth till 10, next a plateau extend-

ing from 10 till 12, lastly a second gain made at about 14 plus. According to Lord Quickswood, reading alone remains at the present day as the foundation of a liberal education. Therefore we must see that this foundation is well and truly laid before we compel him to acquire ability in a second language.

J. J. Findlay, from the results of his experiments, has concluded that the optimum age to start a second language is 10. He says : " Since our vernacular is intimately bound up with our whole system of habits in thought and in feeling, the first tendency when any foreign expression is presented to us is to transpose it into our vernacular system."

This conclusion is borne out by the experience and research of W. M. Ryburn who says in his " Suggestions for the Teaching of English in India " : " There is sometimes a false antithesis set up between English and the mother-tongue, it being wrongly supposed that if the latter is emphasized, the former suffers. As far as the teaching of English in our schools is concerned, the mother-tongue can be of the greatest assistance, directly and indirectly. Any emphasis laid on the mother-tongue will have a good effect on the standard of English. Other things being equal, strength in the mother-tongue will mean strength in English. Work put into improving the standard of the mother-tongue will show itself in an improvement in English." Ryburn proceeds to point out as the result of an investigation into the correlation between English and the mother-tongue that there was a positive correlation of .95 between English and mother-tongue marks indicating that " attention paid to the mother-tongue will have a very definite repercussion in English."

Therefore, if we introduce the compulsory second language prematurely, it will interfere with the pupil's extremely complex process of acquiring ability in the first language, which is the very basis of the second language itself.

There is another aspect of the compulsory introduction of English from Standard II which is likely to produce an adverse effect on the growth of a free democracy in Ceylon. Under the existing system the Director's Circular restricting the hours of teaching English in the primary classes was honoured more in the breach than in the observance and there have been primary classes particularly those attached to English schools that have done all their teaching through English rather than the mother-tongue. Consequently, the White Paper proposal to make English compulsory from Standard II will play into the hands of such schools. Even though it is possible to carry out

this proposal in the primary classes attached to English schools, it will not be possible to do so in 5,610 Swabhasa schools attended by over one million pupils, because they lack suitable teachers and even those who are appointed to teach English in such schools, " in view of the fact that they are paid on the salary scale fixed for Sinhalese and Tamil teachers . . . are constantly leaving in their search for better posts." (*Vide* Administration Report of the Director of Education for 1948).

The White Paper recommends the Standard V Test to select pupils for secondary education which is provided in English Secondary Schools through the English medium and in Sinhalese and Tamil Secondary Schools through the mother-tongue. The pupils of the primary classes attached to English Schools who have acquired the compulsory second language from Standard II, either as selected pupils if they pass the Standard V Test or as unselected pupils paying fees, will normally pass into English Secondary Schools ; whereas the unselected pupils of the primary classes of Swabhasa Schools will remain in the same schools and the selected pupils will normally pass into Sinhalese and Tamil Secondary Schools. And higher education is open only to the pupils of English Secondary Schools. It is definitely established that in a normal population .25 per cent. are near genius or genius, 6.75 per cent. very superior and 13 per cent. superior (*Vide* Sandiford's Educational Psychology). The Administration Report for 1949 gives the number of pupils in English Schools as 222,308 and the number of pupils in Swabhasa Schools as 1,010,184. That is, Swabhasa Schools provide education for about five times as many pupils as English Schools. Therefore it may be safely assumed that the greater number of pupils who belong to the categories of " superior," " very superior," and " near genius or genius " are among those who attend Swabhasa Schools. But in consequence of the White Paper proposal to make English compulsory from Standard II, most of them will either leave school early or continue their studies in Sinhalese and Tamil Secondary Schools and so forego the opportunities for higher education.

Moreover, the proposal under reference will tend to perpetuate the existing social division between those educated through Swabhasa medium and those educated through English medium. Those who are familiar with our recent social history will know that this division has its roots in the conditions created by colonial rule. On the one hand, Macaulay's Minute of 1835 which adumbrated the policy of English education required the educated person to be " English in taste, opinions, morals and intellect." The products of English Schools formed a class apart, enjoying a higher status in society,

political influence, economic and other privileges culminating in the mere Cambridge Junior Certificate conferring a benefit denied to the best of the non-English-educated class, namely the right of being a voter for the Educated Ceylonese Seat, 1911. On the other hand, the non-English-educated class held an inferior position. Elementary education was neglected on the ground that "education will unfit the population for a life of labour" (*Vide* Report of the Commission on Elementary Schools in Ceylon, 1905), and even after vernaculars were introduced into English Schools, they were for a long time discouraged both by Managers and by the Government. The authors of this educational policy perhaps intended that culture should percolate from the top-level into the lower levels of society, but the unwisdom of such a policy is demonstrated by the following extract from Prof. Dover Wilson's Humanism in the Continuation School : "Culture is not a hot-house growth, an exotic plant, from which cuttings may be taken for the window-boxes and back-gardens of the less fortunate. Culture means 'cultivation,' cultivation of the common soil of the human spirit, and the flower and fruit which spring therefrom grow naturally from that soil, with roots that go deep down into the heart of man. All the great cultures of the past have been popular in origin."

The social division produced by a colonial system has no place in a free democracy which has at once unleashed a tremendous dynamic force carrying us forward to a new life free from poverty, fear and servitude. This is the responsibility of every citizen who has to form opinions, take decisions as well as carry on the work of life. Of course, the quality of the opinions formed, the value of the decisions taken and the benefit accruing from the work done depend on the sort of education imparted to the citizen. Therefore to raise the moral, intellectual and economic level of our new democracy, educational advance should be all along the line.

COMPULSORY ATTENDANCE

It is probably to meet this pressing need of our new democracy that the White Paper proposes to make education free and compulsory up to the age of 14, subject to certain exemptions. It will be remembered that education was compulsory up to 14 under the Education Ordinance of 1920. But it was of no avail ; for we find from the figures available that nearly one child out of every two of school-going age is not at school today. Consequently, nearly one-half of the children will be educationally starved, while to the remaining half will be open free of charge all the educational facilities of the State.

It will certainly be an up-hill task to provide school accommodation for all these children. I think that the practicable plan will be to enforce the compulsory age of 12 first by providing accommodation for the 150,000 children under 12 years who are not at school today, and announce at the same time that by a definite date the compulsory age of 14 will be enforced. Otherwise the law of compulsory attendance will remain a dead letter as before.

SECONDARY EDUCATION

Now I shall pass on to the proposals for secondary education. Pupils for secondary education are selected by the Standard V Test. It is not clear from the White Paper whether the intention of the Standard V Test is to assess the innate powers and capacities of the child or to get new entrants for the places available in secondary schools. The intention is probably the latter rather than the former. However, Government Schools will not be able to accommodate all the selected pupils. Most of them will have to be transferred to denominational schools. At the time of such transfer there is the possibility of the old rivalries among these schools asserting themselves unless measures are adopted in advance to effect the transfer on a well-established principle.

The White Paper adheres to the principle laid down in Section 4 of the Education Ordinance No. 26 of 1947. Therefore no question will arise if selected pupils are assigned to Government Schools or to schools of the denomination of their parents. But if no places are available for them in the latter schools, the Government has to find places in its own schools or put up new schools. The religious difficulty that confronts the opening of new schools by religious bodies was met by 1 (b) of 7 of Ordinance No. 26 of 1947 which the White Paper, giving no reason, proposes to repeal.

It is also proposed that children of special ability as revealed by the Standard V Test be transferred to certain well-established and efficient schools whether Government, Assisted or Unaided. If such children are transferred to Assisted Schools, are they transferred to the schools of the denomination of their parents or to the schools which are of a denomination other than that of their parents? If the latter, does it not follow that the Government is bound by Section 4 of the Education Ordinance No. 26 of 1947 to see that such pupils are given instruction in their religion. It is also the intention of the White Paper to transfer pupils of special ability to unaided schools. This will undoubtedly put a premium on unaided schools and will induce good schools to remain outside the scheme.

I find from the White Paper that secondary education is to be provided in three-types of schools :—English Secondary Schools, Sinhalese Secondary Schools and Tamil Secondary Schools. The White Paper states : " In Sinhalese and Tamil Secondary Schools the present medium shall remain, provided that English may be used as a medium in certain necessary subjects for which suitable text-books are not available in the national language." As regards English Secondary Schools, the White Paper observes : " In English Secondary Schools the medium from Standard VI (or equivalent) shall be English for the time being only."

This classification of secondary education is not functional, as claimed in the first para of the White Paper, but based, as in the past, on linguistic divisions.

All pupils selected at the Standard V Test will be transferred to Secondary Schools. But the White Paper does not specifically set out the grounds on which some of the selected pupils are to be assigned to English Secondary Schools and the others to Sinhalese and Tamil Secondary Schools. Naturally, all selected pupils will desire to join English Secondary Schools rather than Sinhalese and Tamil Secondary Schools. Therefore, unless the assignment is made on just and reasonable grounds I am afraid backdoor influence and corruption may become a determining factor.

The White Paper holds that there are necessary subjects which should be taught through English in Sinhalese and Tamil Secondary Schools. It goes without saying that these subjects are already taught through English in English Secondary Schools. Therefore the White Paper can at once decide that in all Secondary Schools (English, Sinhalese or Tamil) these necessary subjects must be taught through the medium of English. They are certainly subjects like Science, English Language and Literature.

Next, the White Paper holds that in English Secondary Schools Sinhalese and Tamil may be introduced subject by subject as media of instruction. Obviously, there is an implicit reference to an order of priority like History, Geography, Civics, Mathematics, etc. I think that the time is now opportune to teach at least History and Geography through Sinhalese or Tamil in our English Secondary Schools. The White Paper envisages the possibility of making the mother-tongue the medium of all secondary education in three years.

Therefore taking all these facts into consideration, it is quite possible to teach here and now one set of subjects through English and another set of subjects through the mother-tongue in all Secondary Schools. As for the remaining subjects, they can be taught through

English or the mother-tongue until the mother-tongue becomes the medium of all secondary education. By way of a necessary corollary, the S.S.C. (Sinhalese medium) and the S.S.C. (Tamil medium) should be done away with and there should be one uniform S.S.C. Examination of which the subjects taught through English in all Secondary Schools should be answered through English and the subjects taught through the mother-tongue should be answered through the mother-tongue and the remaining subjects should be answered through either medium until and unless the mother-tongue becomes the medium of education in all Secondary Schools. A case in point is the Essay paper set at the University Entrance Examination. The subjects set for the Essay paper are the same for all candidates, but candidates are given the option of writing the essay either in English or in Sinhalese or in Tamil. If a plan such as this is adopted, it will be possible to dispense with the ignoble classification of pupils of the same grade of attainment based on the linguistic division of their schools and their examinations – a classification that is bound to accentuate the social division between the English-educated and the non-English-educated created under colonial rule. The removal of this linguistic division will once for all convince the people of the country that our educational system like the system of law is established on a democratic basis.

UNSELECTED PUPILS

The pupils who fail the Standard V Test can join the English Secondary School on payment of fees. The unselected pupils who cannot pay will remain behind in the Primary School and receive free education up to 14 years of age in a local trade or occupation. This arrangement is unsatisfactory for two reasons. Firstly, the famous Hadow Report regards the Primary School as a single unit and condemns all-age schools. Secondly, it is a violation of educational principles to teach a trade to children from 11 plus to 14. By doing so, you " maim " them. Teaching them through a trade, a craft or an industry is different. In the latter case, the trade, the craft or the industry becomes the " core " of instruction and the investigation by the pupils of the various aspects of the " core " leads to different activities or " subjects " of the curriculum. I learn from the newspaper reports of speeches made by the Minister of Education that about 10 per cent. or 15 per cent. of the pupils who take the Standard V Test will not be selected. It is a mistaken idea to think that so large a percentage is feeble-minded. According to Sandiford, only about 1 per cent. of a normal group is feeble-minded.

I am inclined to think that the assistance provided for the educa-

tion of 10 per cent. or 15 per cent. of the pupils from 12 to 14 years of age bears no comparison with the assistance given for the education of the remaining pupils of the same age levels, though they are all within the compulsory age. The grant in respect of the former is only Rs. 2.50 per unit, whereas the grant in respect of the latter is as much as Rs. 29 per unit.

Here we have one set of pupils receiving more than ten times the grant which another set of pupils of the same age-groups receives from the Government. The other day at a meeting of the United Nations Special Colonial Committee held at Lake Success, the Indian delegate took the metropolitan powers to task on the ground that they spent nearly ten times more money on European children than on the native inhabitants. He added : " There is a startling disparity between the amount spent on non-white children and white children. There appears to be neither equality of treatment nor equality of opportunity." The authors of the White Paper show similar disparity of treatment between one set of pupils and another of the same age-group.

Add to this the fact that one child out of every two of school-going age does not attend school, that selected pupils from Swabhasa Schools in spite of their innate powers and capacities will invariably find the door to higher education closed against them and that school-leavers at 14 plus will find themselves " maimed." Here is a grave problem beside which all other problems pale into insignificance.

Dr. Cyril Norwood, in his " The English Tradition of Education," referring to what might have happened to England after the October Revolution in Soviet Russia were it not for the satisfactory provision made for the education of the children of the people, writes thus : " . . . Elementary education has been a steadily civilizing agency. It has, I think, been the main influence which has prevented Bolshevism, Communism, and theories of revolt and destruction from obtaining any real hold upon the people of this country. . . . It was just the fact that . . . there were . . . enough who could read and think, that saved this country from a ruin to which it went near." Prophetic words, indeed ! Shall our politicians heed the writing on the wall ?

SENIOR SECONDARY SCHOOLS

The Junior Secondary School comprises Standards VI, VII and VIII. At the end of the Junior Secondary Course there will be a fitness test. The pupils who pass it will be assigned to Senior Secondary Schools and those who fail will either leave school or join Vocational Schools. I welcome the proposal to run the Senior Secondary School

as a Comprehensive School with " academic " and " practical " streams, providing more optionals than at present, so as to serve as the training ground for students who enter the Polytechnic as well as the University. I also welcome the proposal to allow technical subjects for the S.S.C. and H.S.C. The White Paper says that all existing schools of a secondary character will come under immediate review. This means that some of the existing schools are likely to be closed down, converted into a lower grade or taken over by Government. Which of the present schools will be affected by this change ? Are they schools run by the major or the minor denomination of the locality ? Should the review be on the basis of the superiority of equipment or denominational needs ?

VOCATIONAL SCHOOLS

Vocational Schools for those who fail the J.S.C. test are to be run by the Department of Agriculture, Commerce and Industries in co-operation with the Department of Education. I am afraid this plan will not work. There will be four different policies and no co-ordination. Education is one and indivisible and the Department of Education alone is responsible for the provision of education " from the cradle to the grave."

OMISSIONS

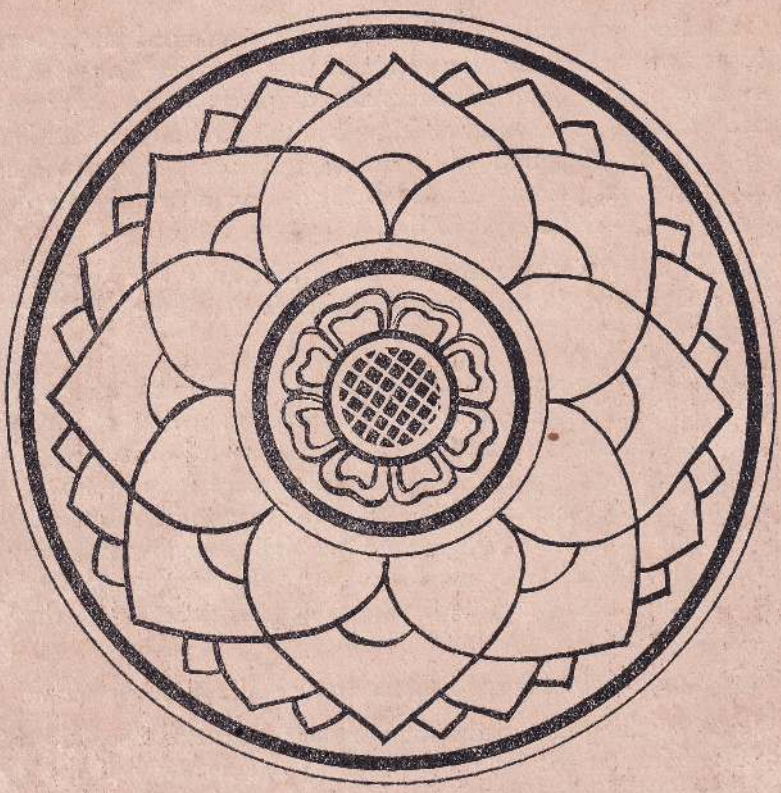
I note two serious omissions in the new scheme. Firstly, it has not harnessed to the service of education the active participation and joint responsibility of local authorities as is done in other progressive countries. Secondly, it has overlooked the fundamental fact that two races that have lived together for over 2,000 years now constitute the main elements of our new democracy, and that unless they are knit together by the bonds of mutual understanding and mutual respect, they will live in water-tight compartments viewing each other with envy, suspicion and hostility, thus rendering the very basis of our democracy insecure. The best way to forge the bonds to knit them together is to get every Sinhalese pupil to learn Tamil and every Tamil pupil to learn Sinhalese. The stage in the mental development of the child appropriate for this end is the one marked by the second rise in the language-ability curve, that is in the 13th and 14th years of age (or Standards VII and VIII) : the minimum of two periods a week will suffice for the purpose.

GENERAL

If the grave defects of the White Paper are remedied in the new Education Act that is to follow, we have reason to hope that it will be possible to realise the aim of the new plan " to endeavour to ensure

that ability has an equal chance of being discovered and developed, whatever may be the economic and social environment of the individual."

The difficulties that confront the realisation of this aim need not deter us. We know how in time of war for the purposes of our security we had to give up our homes and our villages, we had to demolish our buildings and plantations and we had even to evacuate our school buildings, lands and playing fields. Therefore, to meet the cost of a well-planned scheme of education designed to fit every citizen for his new responsibility, the Government can be sure of the backing of the whole country.



A NOTE ON INDIAN DANCING

By Mrinalini Sarabhai

AS a thin golden thread weaves its way through coloured cloth creating a glow wherever it is perceived, so are the golden legends of Hinduism, indefinably and yet strongly embedded into the inner sanctuary of every child born into an Indian household. From our very birth, we are aware unknowingly, flowing about us, a vast panorama of incidents, which links us to the life around and it is almost as though we were reborn and are hearing once again the stories of a never forgotten age.

Our minds so easily envelop the *Mahabharata* and the *Ramayana* and accept with alacricity the purity of Sita, the yearning of Radha, the courage of the beautiful darkskinned Panchali. In every reality thereafter that we meet with in life, we conjure up dimly, mysteriously, from the depths of childhood, a situation similar perhaps to that of Arjuna or Krishna, Karna or Abhimanyu. For they have lived and told us, and we—we have yet to live.

So it is with these memories that we cast aside our near past and go back as it were to all that is still compatible to us in the far distance, of long ago.

That is why when one studies Bharata Natyam and Kathakali it is not a mere renaissance, it is a re-identification of the self, a glimpse of a million memories re-awakened, and the sound of a song buried deep in some long-forgotten recess of the strange human mind. We cannot yet clearly define that which exists and that which does not. We are only on the threshold waiting, as did the whole assembly of Brahmanas for the words of Vaisampayana, for someone to reveal to us the pivot of our lives and then only, with passionate persistence, urge the will to follow the desire.

That is the beginning, perhaps the only real reason for action.

We are speaking now of dancing, of the seriousness that lies behind the study of it, and the long years of hard toil not only of the body, but of the mind, for Indian dancing is no mere technique, it is dancing with one's whole being. It is a knowledge of Sanskrit and Tamil and Malayalam, it is a familiarity, I spoke of before, with the Hindu

religion—for as an actor cannot portray a part till he is completely identified with it, so no man can approach the most beautiful manifestation of Hindu culture without a similar identification.

" Who is Krishna ? ", they asked me in the West. Then I realised the barrier of civilization that lay between them and me. For I could speak to them of a million Krishna's, and yet perhaps not make them realise what he means in our lives. A friend of mine, a well-known poet in England, translating a " padam " into English poetry, brought back a pile of books from the British Museum. We read them together. " Look," I said finally, " this is impossible. Let me tell you who Krishna was." And we spoke long into the dark night, almost till the light broke once again into morning. And as I spoke, he listened and slowly it was as though my eagerness and my love transmitted itself and he recognised the Blue God himself. And when he rose to go, he smiled and said, " you translate the poem yourself, for it is only then that the feeling will come to us. Translate it for my people, as you have spoken of Krishna to me, and they will have at least a glimpse of what you mean. As for me, I feel at the beginning of a long road of wonderful discovery."

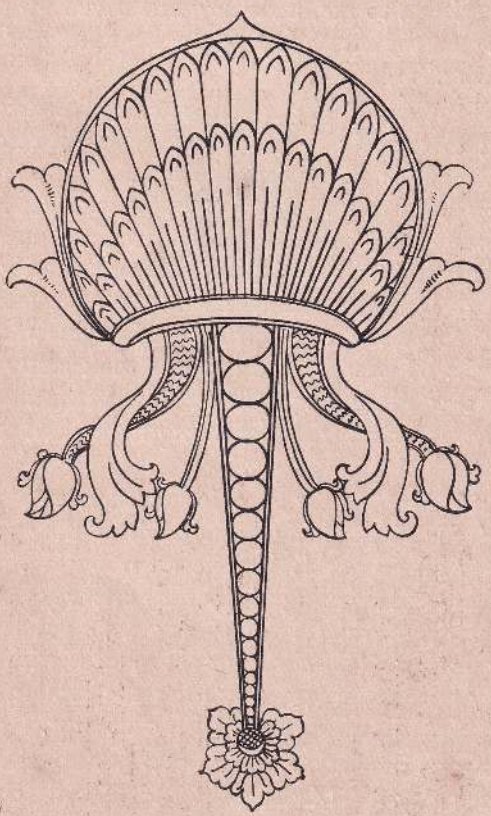
I was asked to speak of the renaissance of Bharata Natyam and Kathakali. It is not really a renaissance, for Bharata Natyam and Kathakali have been alive all through the ages. In the temples, classical dancing has never been dead. Rather, let us say that in the odd two hundred years, when our culture was replaced by one alien to ours, people shut their eyes to all that was beautiful and significant in our own heritage, and fancied the superficialities of another race. That was the tragedy, for those who turned their eyes westward did not perceive the depths of western culture, but took easily to that which the West itself was discarding. So we lay between two worlds of gossamer, neither of them with the strength required to give our lives a meaning.

But as a child always returns to its mother, so slowly the mind turned back and found suddenly beauty where they recognised only ugliness before. And even this became an obsession. Art became a fashion like smoking and drinking and in the same way went to the head. There are thousands of dilettantes to-day who proclaim themselves dancers. Their background—three or six months with a teacher who knows that they have nothing to learn nor the earnestness of the real student, and therefore dismisses them with contempt.

If they go back to the past, they must go back to the hard strenuous work of the olden days. Madhavi in the Tamil classic *Silappadi-*

karam undergoes a training of seven years. There is no other way to knowledge. But as when a stream is stirred and then slowly settles down, so surely will all this in a few years be calm and, out of this chaos, will evolve the strength of a real form.

For to-day, what is essential is a science of the desire for perfection. For children of this century, seek only novelty and excitement. We seem to have forgotten the ideals that our ancestors worshipped and strove for, which means simply doing the best one can, to the best of one's ability. If the artist is able to bring forward the essence of all that he feels to be a real projection of his own thought, then only can it be a work of art. But all this seem superfluous, for in the very beginning of consciousness an artist is aware of her identity and the worlds open out with clarity and, struggle as you may, there is a compelling force that draws you on and on, unresisting.



SCIENCE—A BRANCH OF LITTERAE HUMANIORES

By C. J. Eliezer

THERE are evident signs of increasing interest among men of science in the history and philosophy of scientific ideas. The recent foundation of a chair at the University of London for the History and Philosophy of Science, the formation at Cambridge of a History of Science Committee, the appearance of some fascinating books dealing with the development of scientific ideas—these instances characterise a new and happy trend. A book that will go a long way to stimulate and promote such interest is " The Growth Of Scientific Ideas " by W. P. D. Wightman.*

This book aims at presenting an analysis of certain major problems of science as they were encountered in history—as they appeared to leading thinkers in each age. The author has confined himself to a few selected topics, and has studied them in detail, bringing the reader into close contact with the minds of the men who have left their mark on the development of these problems and their solutions. The long citations from passages written by the great discoverers themselves add to the forcefulness of the presentation.

In the course of this illuminating analysis the author has tried to examine the factors that helped and the factors that retarded or distorted the advance of science. When analysing these circumstances it is useful to be able to answer the following questions :—What was the great driving force behind the phenomenal achievements of the giants of science? Was it a passion for the welfare of humanity, or a vision of the socio-economic possibilities of the creative revolutionary concepts which they propounded? Or were they urged on by intellectual curiosity and aesthetic satisfaction, or just a mere personal desire for fame and power? The answer to such questions is of compelling relevance when we try to assess the historical circumstances of any scientific advance.

The immensely popular books on the history of science by men like Dr. Lancelot Hogben or J. G. Crowther, written with great ability and charm and a vast amount of historical data, would have us believe in the predominance of the socio-economic motive. This conclusion

* Oliver 2nd Boyd. Edinburgh and London, 25s.

to which these authors draw our attention is often reached by them only with a certain amount of wishful thinking. They often ignore many features which are significant for a proper appreciation of the role of science in the evolution of our culture and of our views of the nature and destiny of man in the world.

When Hogben speaks of mathematics eloquently as follows :— " Without a knowledge of mathematics, the grammar of science and order, we cannot plan the rational society in which there will be leisure for all and poverty for none," he speaks of only a limited amount of mathematics. Some of the best mathematical creations, such as those of Euler and Gauss, Abel and Weirstrass, Reimann and Poincare, Cantor and Brouwer, Einstein and Dirac—these were seldom of direct utilitarian value, but of very great significance to the mathematicians. The attitude of many celebrated mathematicians to their subject may be likened to that of the artists, who strive for creative expression and aesthetic beauty, and the same may be said of many physicists, chemists and biologists.

In these days when the pursuit of science is organised and planned along utilitarian lines, financed by governments and companies, we tend to over-emphasise its utilitarian side. As men of science everywhere form themselves into teams and organisations, it is interesting to look back and inquire whether a team has ever produced a really original scientific idea. A team may develop and perfect and exploit an idea, but the first steps have generally come from a creative mind, from an artist.

These reflections are a deviation from the purpose of this article, but in view of various exaggerations by many contemporary writers on the technological and gadget making aspect of science, the deviation may not be out of place. Dr. Wightman has not considered these questions directly, but his attitude may be discerned from remarks in various places in his book, and the overall picture that he gives is a realistic and balanced one. In the preface he says " science becomes revealed as a struggle, a struggle no less charged with humanistic value than the struggle for political liberty or national expression ; in a word, as a branch of *Litterae Humaniores*."

Dr. Wightman begins his historical survey with a fascinating account of the scientific ideas of the early Greeks. Their approach to Nature—" taking all nature for their province," their notions of order and number, their knowledge of astronomy and their conception of the Universe—these are discussed vividly in a way in which history becomes alive. There is then a sudden jump to Copernicus and Galileo, without very much explanation of what happened in the interval.

The growth of Neoplatonism and its contempt for Nature, and the slavish reverence with which Aristotle's science was held by his successors, were the main reasons for the stagnation of science between the Greek period and the Renaissance, and a brief account of this circumstance would have been of value. Also, the Indian contribution to the notions and notation of number and the introduction of the number zero could have been given at least a passing reference.

The Newtonian revolution, the law of gravitation, the invention of the calculus and the roles played by Leibnitz and Newton in this invention, the phenomena of colours, the corpuscular theory of light and its supersedence by Huygen's wave theory, the discovery of oxygen and the foundations of chemistry, the formulation of the laws of electricity and magnetism and the contributions of Oersted, Ampere, Faraday and Maxwell—these topics are given a full and interesting discussion. The account of the history of the physical sciences terminates with Hertz's discovery of electromagnetic waves in 1887. The author wishes not to attempt to " bring the story up to date," but a short account of certain well-established parts of modern physics, such as the discovery of the electron and the demonstration of its wave and corpuscular characteristics, may have enhanced the value of the book, especially because the philosophical implications of the new developments are far-reaching.

The last nine of the thirty-three chapters of the book are devoted to biology—to " nature and life." Beginning with the views of Aristotle, the author leads up to the work of Galen and Harvey. Accounts of new attempts at classification, the search for structural units and the emergence of the cell theory, the theory of evolution and the Darwinian revolution, are followed by an outline of the work of Pasteur and of Mendel, and of recent speculations by Schrodinger on the nature of life.

The author addresses the book to the " general reader," by which term he means " everyone, whether undergraduate at the University of the future, or member of that rapidly increasing public which has learnt enough science at school to wish to continue the inquiry into the origin of our present-day scientific concepts and the part played by science in the creation of our culture." The specialist, too, will find much stimulating discussion in the course of the book. A list of sources is given at the end of many of the chapters and will be much appreciated by the reader who wishes to delve into the subject still further.

ART AND CRAFTSMANSHIP

By David Paynter

FASHIONS change frequently in the art world. And how eager we are in Ceylon to be fashionable—to be conversant with all the newest jargon, to ridicule the last fashion but one, to copy the latest art form—and copy it reasonably cleverly.

It is a characteristic due perhaps to the fact that for more than three centuries it has been our lot to be dominated by foreign powers and foreign thought. At first it was, no doubt, politic to reproduce the manners and customs of successive conquerors. Later it became habit.

In many ways we have probably benefited by our flair for adjusting our thinking to suit the times. It has given us, if not an international, at least a cosmopolitan outlook. But this adaptability, combined with a natural talent, tends to make us facile copyists rather than creators. And again, this facility might not have been a disadvantage if our standard of taste and judgment of values were equal to our capacity to reproduce what others have originated. Admittedly we are versatile and full of genuine talent, but we have yet to produce a genius and are presumably complacent in our mediocrity. One reason for this is possibly that we leap at each new fashionable art form merely because it is fashionable and the other is that we are not prepared to work tirelessly and intelligently to perfect our craftsmanship, but demand recognition before we deserve it. The result is either "exhibition" work that is shallow and superficial or the immature work of a promising student who has not kept his promises.

This sweeping generalisation must be explained more fully.

Europe, in art, has had the advantage of never losing, completely, her traditions. From the earliest times in the West there has been continued, if unsteady, growth and movement. In painting, (I am not competent to discuss other arts), they have a background of tradition that is unequalled elsewhere ; a wealth of masterpieces throughout the ages—masterpieces in conception and execution that can never fail to inspire contemporary painters or students, even the most revolutionary of them.

To those of us who have not followed the subject thoroughly, contemporary art is entirely new, original and revolutionary. In Ceylon there are many of us who feel quite sincerely, but rather unwisely,

that modern art has nothing to learn from any form of art that preceded the Post-Impressionists ; that anything earlier is dated and therefore dead ; that the primitive Italian and Flemish painters and the Masters of the Renaissance are meaningless to us now because they were striving to be " representational," while we are only concerned with the " abstract " ; that the astonishing craftsmanship of the old masters—the outcome of genius, plus tradition, plus years of patient study, plus experience—is just so much futility, because " technique is a trick " unworthy of our revolutionary approach to art.

There is a revolution in art—a necessary and vital one. It would be fatal to any sincere painter to shut his eyes to it.

The immediate reason for this revolution, which began in France towards the end of the last century, was an intellectual and emotional reaction to the sentimental and decadent eighteenth and nineteenth century painters. These painters were led away from purer art forms by the, then fashionable, attempts to be naturalistic, to forget design, form, pattern and to make their paintings look " like real." They achieved a photographic realism that had very little to do with art. This realism needed practically no real thought or creative imagination but it demanded a certain technical competence and skill that took years to acquire. National interest in trade and conquest left little time for a more vital art at that time than mere portraiture or sentimental landscapes ; consequently the decadent photographic painters were the only ones who flourished or survived.

The revolution started by the Impressionists was partly, therefore, a natural reaction against this form of decadence, partly a return to the traditions of the primitives and masters of the Renaissance and partly a new approach towards individual expression. These revolutionaries did not throw overboard ' technique' as understood by their predecessors. Their reverence for the old masters was too deep for that ; but the slick, smooth qualities of paint dear to the pseudo-classic and realistic schools were entirely unsuited to their more virile outlook and their newer painting demanded a bolder technique devoted to different ideals of perfection. It is this apparently rougher technique, which helped them to express better what they had to say, that has led many of their unthinking camp followers to believe that they had no use for technique at all. To praise Gauguin, van Gogh or Cezanne for their lack of technique is really a foolish and ignorant insult.

It is interesting to note, too, how little the revolutionaries were breaking away from their real artistic heritage. The Impressionists " discovered " light, although Canaletto and Turner knew quite a lot about that subject before Pissaro or Monet. The Post-Impres-

sionists combined this 'light' with a rediscovery of what painters call 'form' basing this rediscovery on the XIVth century Italian and Flemish masters. The Cubists insisted on third-dimensional solidity, but so had Michael Angelo, Signorelli and Van Eyk before them. Later painters combined these qualities with pattern in line, as did the Italian Primitives, the early Chinese, and the painters of Ajanta—or in tone, as did Tintoretto, Velasquez and Goya. Futurism and vorticism only exaggerated the rhythm and power of El Greco. The Flemish painters of the grotesque, preceding the elder Holbein and Breughel, had much they could teach the sur-realists. 'Cimabue, Giotto, Ducio of Siena and Fra Angelica' had a natural approach to child-like simplicity in painting that many recent painters would dearly love to emulate.

That there is nothing new under the sun does not mean that the contemporary revolution in art is in any way pseudo-revolutionary. The pioneers in re-discovery have been of the greatest assistance to present and future painters. It is a magnificent achievement to have rediscovered these almost lost traditions and to have broken away from decadence. European art and international art are everlastingly indebted to these pioneers.

Each of these movements in art has of course produced extremists, and each extremist a horde of camp followers who cleverly or inexpertly copy his mannerisms. Unfortunately they deceive not only themselves into imagining that they are original, but also well-meaning, would-be intellectuals, who enjoy getting dragged into each fashionable cult as it occurs and who like to believe that the newest, most startling fad in painting must be the last word in art. Half-educated, self-styled art critics or dilletante high-brows encourage them. The present craze in Ceylon for "non-representational" or "abstract" art, which is the most reactionary and least logical (and fortunately for the untalented, the easiest) of all forms of revolutionary painting still has a dwindling following abroad and a vast one here. Fashions are so often discarded elsewhere before they reach us.

I have watched sadly young painters who have undoubted talent being encouraged to rush into this easiest of all forms of self-deception and self-advertisement. It has led, or will lead, them nowhere because they are so sure that they have nothing to learn from others. It is a dead end, because it ridicules craftsmanship and expert handling. Almost all sincere experimentalists in 'non-representationalism' have already abandoned it and have returned to more traditional means of expression, having realised that they had been side-tracked into what was only a dead end.

As to children's art, there is little doubt that the new method of teaching, or not teaching, children to draw in schools, but permitting them freely to express themselves in paint, is good for these children psychologically ; but that it is turning them into artists is nonsense and that it is encouraging their originality is a debatable point. Children are notoriously prone to cribbing, consciously or unconsciously. I have recently seen so many " original " Cezannes, Gauguins and van Goghs, Matises, Picassos and Braques in children's exhibitions (and, I fear, in adult exhibitions too) that I am inclined to wonder how sincere or original or competent their teachers, or non-teachers, are. As a change I would almost prefer to see a few of the equally ' original ' Landseers, Farquharsons or Abanindranath Tagores that we grew so tired of some years ago—and I do know this : that it would be more profitable to them artistically and intellectually to put children in touch, not only with contemporary work, but with the old masters—Chinese, Indian, Italian, Flemish, French, Spanish, Greek, Egyptian—to whom the best of our contemporaries owe so much of their inspiration. Instead of this young students are often encouraged, by those who should, but don't, know better, to be insincere by copying and pretending to understand examples of ' advanced ' expression in paint that even the most glib critic finds difficult to explain to the uninitiated. If I may use a musical parallel, it is like forcing a child of ten to listen perpetually to Prokofieff when he would prefer, and at that age be able to understand, nothing more complicated than *Humeresque*. At fourteen or fifteen he would probably understand Chopin if he were musical and later, Bethoven and Bach ; but not till much later would one expect him to appreciate the more recent composers who, though lesser giants than the old masters, use unfamiliar and unexpected forms of expression.

Meanwhile, oddly enough, while children are undergoing a hot-house forcing into " Advanced " art, adult painters are conversely making self-consciously childish efforts to be child-like. It's all so topsy-turvy.

The other day a girl of eleven showed me her scarlet, yellow and magenta daub marked " ten out of ten " by her teacher. I asked her what she was trying to express. She said : " Oh, just abstract rhythm " —and some time ago a friend taking me round an exhibition of advanced art said of a well-known modern : " What a refreshing lack of technique." In both instances I was meeting fashionable insincerity—and in both instances craftsmanship was considered a grave fault and incompetence a virtue.

Not long ago I was looking through an old number of the *Studio*

where a writer using the pseudonym " Art Critic " says what I should like to say much more forcefully than I can. He says : " Why do so many present-day painters pay so little attention to qualities of handling? Surely craftsmanship does count as important in making any work of art . . . everything is important that makes a work of art more complete and sound craftsmanship is one of the first essentials in all artistic production. Without it the artist is incapable of expression or at any rate of expressing himself convincingly.

" He must have a reasonable command of technicalities to be effective, because by the technical processes of painting he conveys to others the ideas that are in his mind—also it is part of his job to apply these processes with some degree of grace and charm. If the idea of the artist is worth perpetuating in a painting that painting would be more convincing if it were decently passable in craftsmanship.

" It is in my opinion incoherent and slushy thinking to feel that in order to express one's creative individuality and independence one should throw overboard all the technique that tradition has handed down to us since the primitives and label them as mechanical, technical devices and obsolete conventions.—For this reason : the distinction they are seeking to make between the artist and the craftsman has no actual existence. If a man is to become an artist he must become, in the branch of the art he follows, an efficient craftsman first, and by the aid of his craftsmanship he will prove whether or not he is an artist at all. If he is a great artist he will be all the greater if he is a craftsman as well and the finer the technical qualities of his work the more fully will his artistic personality be asserted."

Or, from another source : " The success of an artist depends largely on his facility in the medium he has chosen. This is partly native to him, partly acquired by practice and experiment. It also depends largely on whether he has sufficient valuable human experience in him which demands expression, and so forces him to undertake the labour of practice and experiment in his medium in order that he can convey this experience satisfactorily to his fellows. To use another language of criticism, he must be not only inspired but also in technique master of his art.

" Tradition has this advantage, that it gives dignity to the creator and guidance in his first attempts to pursue his art . . . a great part of his satisfaction is derived from ' the sense of difficulty overcome.'

" All works of art, therefore, are successful because of, not in spite of, the limitations their form imposes on them. A painter must achieve vitality and depth through the colour and composition of his picture, which is none the less two-dimensional and static . . . In all

art the sense of triumph lies not merely in the humanity of the subject, but also in the skill with which the artist moves freely within his self-imposed limits."

If this is true in Europe, where painters during the last fifty years have achieved so much, is it not equally true in Ceylon, where we have still to make our contribution to contemporary art? If we hope ever to do so, we will have to drop our fashionable affectations, our self-satisfaction in superficialities, and our panicky fear of that much misunderstood word, " academic."

We must realise that when, in our conceit, we throw over tradition we are not being boldly modern but just plain silly. Art demands of her followers, not flashy facility, but a proficiency that can be attained only when, added to talent, there is humility, infinite perseverance and courage, much hard work and honest, clear thinking,—and, again, humility.

THE ORIGIN AND GROWTH OF THE SINHALESE LANGUAGE—I

By Julius de Lanerolle

INTRODUCTORY

MANY are the pioneers to whose persistent efforts we are indebted for what scientific knowledge we possess to-day of the Sinhalese language. The first notable attempt not only to study Sinhalese but also to examine its literature according to comparative and other modern methods seems to have been made by James de Alwis. The extensive Introduction which he wrote to his Translation of what may be called the Classical Grammar of Sinhalese, the well-known *Sidat-Sangarā*, and published in 1852, marked the real beginning of a new era in Sinhalese scholarship. In 1865 and 1867 respectively, embodying the results of his further researches, he contributed two very important articles to the Journal of the Royal Asiatic Society (Ceylon Branch) on the Origin of the Sinhalese Language. These contributions were in no small measure a source of inspiration to those who took to linguistic and literary research in Sinhalese, after James de Alwis. But James de Alwis himself was not without his precursors. Spence Hardy, for instance, had published in 1846 in the same Journal a short article on " The Language and Literature of the Sinhalese." R. C. Childers too seems to have taken a good deal of interest in Sinhalese studies though he later became famous as a Pali scholar. In 1876 he contributed some valuable Notes on the Sinhalese Language to the Journal of the Royal Asiatic Society of Great Britain. Paul Goldschmidt's Notes on Ancient Sinhalese Inscriptions, published in the Journal of the CBRAS in 1879, marked a distinct advance in the scientific study of Sinhalese. The Report of the Bavarian Academy of Science for the same year contained a very important article *Über den ältesten arischen Bestandteil des singhalesischen Wortschatzes* by E. Kuhn. In 1882 W.P. Ranasinha made a highly informative contribution to the Journal of the CBRAS on " The Connection of Sinhalese with the Modern Aryan Vernaculars of India." Ed. Müller's work on " Ancient Inscriptions in Ceylon," published in 1883, must be regarded as another great event in the history of Sinhalese linguistic research. It is the study of inscriptions, more than anything else, that has made our scientific work worth while. And we are not a little indebted to the most arduous research in this particular field continued by scholars like Bell, Wickremasinghe, Codrington and Paranavitana. Paranavitana's contribution to our knowledge in this field is by far the greatest and the most enduring. His decipherment of the graffiti at Sigiriya is truly an epoch-making work for which the coming

generations of research scholars can never be too grateful. Wilhelm Geiger was the one single scholar of international repute to carry all scientific studies of Sinhalese to a worthy consummation, ending up with the Dictionary planned by him. The volume of work done by him in this particular direction and the number of contributions made by him to various learned journals, quite apart from the standard books he wrote on different aspects of the subject, are most amazing. It was he, more than anybody else, who first put all Sinhalese studies on a scientific footing. His first work on Sinhalese Etymology (*Etymologie des Singhalesischen*) was published in 1897 and his first scientific Grammar of the Sinhalese language (*Literatur und Sprache der Singhalesen*) in 1900. Both were later revised and enlarged, and issued in 1941 and 1938 respectively. While these as well as a number of other modern scholars were engaged in scientific research, there were to help them many eminent savants belonging to local traditional schools of learning. Were it not for their whole-hearted co-operation the modern scholars alone might never have been able to do what they have done. The present progress in scholarship and research in this country must therefore be regarded as the result of a happy blending of the efforts of both Eastern and Western scholars. Among those who helped European scholars in this respect may be mentioned Batuvantudave, Tudave, the two Sumangalas, Vaskaduve Subhuti, Yatramulle Dhammarama, Ratmalane Sri Dharmarama, Simon de Silva, A. Mendis Gunasekara, D. B. Jayatilaka, Rambukwelle Siddhartha and S. Gnana Prakasar.

ORIGINS

It would be rather surprising to note that with all this research activity extending over a century we are still without sufficient information to comprehend the whole historical background of the Sinhalese language. Nor have we yet examined the available data precisely enough to give an exact description of the language. The progress we have made so far in our scientific investigations does not permit us to speak of the origins of Sinhalese except in general terms. That is to say, that the linguistic character of what is now called Sinhalese can be regarded as Aryan ; that there is an important part of the indigenous (*i.e.* pre-Aryan as well as pre-Dravidian) linguistic tradition still preserved in the modern language ; and that the Dravidian languages of South India have wielded considerable influence upon its development through the centuries.

The Linguistic Survey of India (I. 1,145) has definitely acknowledged the Aryan character of the Sinhalese language; and modern international scholars like Geiger, Turner, Bloch, Helmer Smith and Wuest have all

accepted that view. But a few scholars like Schrader, Gnana Prakasar and W. F. Gunawardhana have asserted that Sinhalese is a Dravidian language, that its linguistic character is essentially Dravidian.

In all Indo-Aryan languages there is admittedly a certain amount of Dravidian element. Only, Sinhalese has it in a greater degree than other Indian languages—a fact which nobody has ever denied. Careful linguistic investigations have amply revealed that from the earliest known Indo-Aryan period onwards the Aryan tongue had absorbed a considerable measure of non-Aryan element from the dialects of Dravidian as well as pre-Dravidian tribes whom the invading Aryans conquered. Even the earliest record of the Aryan tongue, the Rig-Veda, has preserved a large number of words of Dravidian origin, and also probably of pre-Dravidian origin. A fairly full list of these words, both Vedic and Classical Sanskrit, will be found given in Gundert's Malayalam Dictionary.

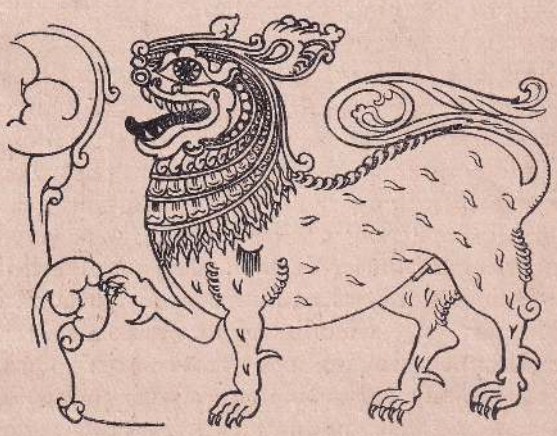
The earliest manifestation of non-Aryan elements in Sinhalese is to be found in the loss of the aspirate, the presence of which is an essential feature of the Aryan tongue. The aspirate is found preserved in all the modern Indo-Aryan languages. Sinhalese alone seems to have lost it during the earliest times, as can be seen from our Brahmi inscriptions. Even to-day it is only in loanwords that the aspirate is found current in Sinhalese. The so-called pure language, known also as Elu, admits no aspirate into its fold—a fact borne out by *Sidat-Sangarā*. Geiger, in his Introduction to the Sinhalese Dictionary (p. xviii), attributes this change to the influence of Tamil. I am, however, inclined to believe that it is more likely due to pre-Dravidian influences. Side by side with this phenomenon there is also the shortening of long vowels, which can be observed in both Dravidian and pre-Dravidian languages. There seems to be no justification for ascribing these two changes to Tamil or any other Dravidian influence. For one thing, it is difficult to explain why those very inscriptions that record the examples of these two phonological changes fail to preserve any similar changes affecting the vocabulary of the language. It is not likely that Tamil or any other Dravidian language had any great influence upon Sinhalese during the early days of Aryan immigration. If whatever Dravidian influence there was was powerful enough to cause the disappearance of the aspirate and to shorten the long vowels, one naturally fails to understand why that same influence did not interfere with the vocabulary of the Aryan tongue.

As regards the shortening of long vowels some serious doubt is likely to arise. If all the Old-Indian long vowels were necessarily

shortened in Sinhalese one may wonder how the long vowels so abundantly found in the ancient Sinhalese literature and inscriptions can be accounted for. It is, therefore, necessary to explain that all those long vowels, without a single exception, are due to contractions of two or more short vowels. To quote from *Sidat-Sangarā* itself: *sā* (famine or branch) is from an intermediate form**saa* (=*chāta* or *sākhā*), *sī* (lion) from**sii* (sihi), and so on and on.

The Rev. Father Gnana Prakasar wrote a very interesting article on "Dravidian Elements in Sinhalese" and published it in two different Journals, Anthropos xxxii (1937) and the Journal of the Ceylon Branch of the Royal Asiatic Society No. 89 (1936), besides reading it before a General Meeting of the Asiatic Society in December, 1934. This was perhaps the most important single contribution to the subject, and those who are interested in it can hardly afford to ignore it. But those who read it must read it with Professor Geiger's comments published in the Journal of the CBRAS No. 90 (1937).

(*To be continued: the next article in this series will appear in Vol. II, No. 2*).



AUTHORSHIP IN CEYLON

By J. Vijayatunga

THE fact that one can discuss such a subject as the above and that there is a suitable journal in which such a discussion can be made are in themselves significant. It would not have been possible ten years ago. Today there is in Ceylon a dim glimmer of what authorship means. The profession is not yet recognised as it is in other civilised countries ; there are not many professional authors yet (though there are a few) ; and even today if an author were to call at the house of a Cabinet Minister he will have to cool his heels in the corridors before being accorded an interview, an interview at which though he may not be addressed as *Yakko* and *Baan* (which terms would have sprung readily to the lips of a Ceylonese Cabinet Minister ten years back) he would nevertheless be treated as a nuisance unless he had written a pamphlet praising the particular Minister. At the Independence Day Celebration (4th February, 1948) to which all manner of people were invited by the Government as honoured guests,—even an Italian educationist who had had very little to do either with the political freedom or the education of Ceylon was invited, complete with entourage, at the expense of the Ceylon Government—one would have expected the Government to invite at least one Ceylon writer (as a representative of Letters). But I do not think that the idea ever entered the mind of a single Minister or of the Organisers of that celebration. I am not thinking of myself as having been ignored, for I was then, as I am now, living in India, and I am, as a Minister told me recently, " under a cloud " : but there are the Singhala writers, such as, for example, Martin Wickremasinghe.

However, one must not complain. A journal called *New Lanka* has come into being, and I, as an author of Singhala nationality, can discuss " Authorship in Ceylon " and expect to be heard, and even to be understood by a great number of those whom I am addressing.

We writers belong to a very ancient tribe. That is why most authors are so conceited even if their work does not justify their conceit. That is why many of us are so sensitive. We are more sensitive than artists and sculptors and we are more self-righteous. No matter how wonderful the carving, no matter how original the painting, the

world would not know of it but for the critic. "The beauty that gives to creation its universal and aesthetic elements, makes the critic a creator in his turn, and whispers of a thousand different things which were not present in the mind of him who carved the statue or painted the panel or graved the gem," (Oscar Wilde).

The value of the writer and his position in society is today undisputed. Through varying vicissitudes, in different ages, the writer has survived, and Civilisation has been the gainer by his survival. In ancient Greece and Rome he received both State and private patronage. Horace had his Maecenas and was able to live like a country gentleman on his Sabine farm outside Rome. He wrote when the spirit moved him and that he did not idle away his time is proved by his works. In Elizabethan times there was Royal patronage for the writer and there was as well the patronage of the public, for people had acquired the reading habit. Royal patronage, however, did not mean, in England at least, interference with a writer's views. There were, of course, numerous writers of independent means, such, for example, as Sir Thomas Browne.

Between private patronage and the support of the public the writer progressed both in importance and in prosperity until the middle of the last century when the publisher established himself as an indispensable patron of the writer. Under this arrangement many writers flourished, though of course there were a few blacklegs among publishers who exploited unbusiness-like authors. However, the example set by Maecenas, has been kept up to this day. Samuel Rogers was such a patron ; and, in our day, the late Sir Edward Marsh encouraged several young English writers.

In America too, wealthy men gave freely of their wealth to help young writers and artists, and what is even more important, they founded Awards and Prizes on very generous conditions. The Guggenheim Awards, for example, enable writers and artists to spend two years (sometimes extended to four) at any place they choose, and there are absolutely no conditions. Of course the Awards are restricted to Americans. Then there are the annual Pulitzer Prizes. There was also President Roosevelt's Federal Workers' Project which was intended to provide work for unemployed artists and writers. A grant of 50,000 dollars from the Rockefeller Foundation enabled the Atlantic Award to be set up. Its purpose is to help young British writers to maintain themselves for about a year while they are engaged in writing.

Let us now turn to Australia and see how that country is trying to foster and encourage national talent :

> " Any Australian writer with an idea for a book which does not promise immediate publisher dividends can file an application for a £400 a year grant from the Commonwealth Literary Fund, which is entirely non-partisan and makes the merit of the applicant the sole qualification for a grant. The final say on applicants rests with the Prime Minister, the Opposition Leader, and Mr. James Henry Scullin who thought up the idea in 1939, when a long-standing literary pension scheme was expanded to encourage younger creative talent. If a successful applicant's work turns out a money-spinner the author profits and is under no obligation to make good the grant . . . The Committee is generous in its assessments of literary importance, and has subsidised novelists, dramatists, poets and travellers, as well as historians, biographers, critics and scientists."

To return to the English scene with which our (Ceylon's) interests in more directions than in authorship are linked :—The Briton values his freedom above everything else. Even the freedom to starve and to die in a ditch is better, he thinks, than have the State interfere with his freedom of thought and action. There has been recently considerable agitation about the position of authors and proposals for State Aid have been strenuously opposed by such well-known writers as Marguerite Stein. The position taken up by the Society of Authors is that State patronage of Letters rather than patronage of individual authors would obviate any interference such as exists under totalitarian governments. In October, 1948, Mr. John Masefield, President of the Society of Authors, wrote a letter to *The Times* in which he suggested that " the Treasury should make an annual grant, for an experimental period of three years, of a sum of money to be administered by a committee of writers of the highest integrity. The committee's function would be to make awards purely on literary merit, but on the widest possible terms according to the needs and circumstances of each case, which the committee's collective experience would enable it to assess."

Somerset Maugham writes thus in " A Writer's Notebook " :—

" The other day, after dinner in Grosvenor Square, I listened to an author . . . complaining of the small esteem in which men of letters are held in England today. He compared it unfavourably with the position they had in the eighteenth century when they were arbiters

of taste in the coffee-houses and the munificence of patrons saved them from having to prostitute their gifts for filthy lucre. I wondered it didn't occur to him that in the eighteenth century, if he and I had been in that house at all we should have come up the backstairs, and if we had been given a meal it would have consisted of a tankard of beer and a cut off the cold joint in the house-keeper's room."

Exactly. The author today does not ask for condescending patronage. He realises his worth. He is, in ninety-nine cases out of a hundred, a conscientious man doing a job of work conscientiously. It is a special kind of work which only he can do. (The profession of Letters is open to everybody, from kitchen-maids and butlers to retired boxers ; but not everyone who writes is an author). If society will appreciate the author's contribution to society and will give him the freedom to work in proportion to his capacities, then there will not only be one more hard-working member of the community but there will also be a gain to society, for, unlike in other professions, the writer and artist do not take away from what exists or what has been produced by the community but he adds to what store there is already. Therefore, if we are invited to dinner at Grosvenor Square we are not to be invited as curiosities to be shown off by the hostess or as jesters to keep the guests amused.

On a recent visit to Colombo having gone into that sanctum marked " Members " in the Parliament buildings—the vigilant assistant Sergeant in his resplendent gold brocade was somewhere else, or it would have been a case of over " my dead body "—I was talking to some friends when Mr. Bandaranaike, with whom I jointly edited a quarterly, " Island Review," about twenty-five years ago, came in and with that undergraduate banter which he will never be able to shake off said : " Why do you live in India ? Why don't you come to Ceylon ? " I replied, " I would if you can give me five-hundred rupees a month." " Five-hundred ! " he exclaimed, " fifty rupees should be enough."

Of course it was all in a spirit of badinage, but it also expresses the attitude that he and other educated people in Ceylon have towards the author. He is expected to live in a lean-to shack improvised out of bits of corrugated iron and cast off gunny bags : and as for his writing materials he must rummage in the back streets and pick up packing paper and for pen and ink he must use his finger dipped in melted tar which he must cadge from the municipal road-menders.

I am not exaggerating. This is just how " Cinnamon Gardens "

looks upon the author in Ceylon. It is curious the way my books and I myself have been treated by my compatriots. I began writing about thirty years ago. I started a literary monthly, *The Librarian,* in which appeared the first poems of George Keyt and to which Dr. Nell, Mr. M. U. Moore, Mr. F. L. Woodward, J. R. Weinmann and others contributed. This was later merged with the *Island Review,* which ceased after a year's publication on my leaving Ceylon for Santiniketan in 1927. Fifteen years ago I published my first book, "Grass for My Feet." It had a good press in England but in my own country those who reviewed it for the Press were more concerned with the spelling of my name and other irrelevancies. No Ceylonese had a good word for it until the Governor, Sir Andrew Caldecott, praised it publicly. Then there began some tardy praise, for, if the Governor has praised it others must get into his company. Just as when he went to Madras to seek treatment for his throat he found that the railway compartment next to his was reserved and occupied by a "distinguished" Colombo family, Papa and Mama, who were making that trip solely for the purpose of being able to boast of having travelled up to Madras with the Governor!

Well, my book began to be praised. People hailed me, on my return from England, as the author of "Grass For My Feet." But the sale of this book in Ceylon is nowhere in proportion to the number of people who claim to have an acquaintance with it. And, it has been ignored these fifteen years by the Text Book Selection Committee while John Still's *Jungle Tide* and Leonard Woolf's *The Village in the Jungle* have been prescribed as text books. Last year I published, through the Oxford University Press, another book dealing with Ceylon, called *Island Story* which afforded an opportunity for the local journalists for some cheap facetiousness. Here again is a book that is meant for the general reader as well as for the schoolboy who is overfed on a diet of Ivanhoes and Quentin Durwards. But the heads of our colleges, the Ministry of Education, the Text Book Selection Committee—none of them seem to have heard of it.

About seven years ago I applied to the then Minister of Education for a grant to enable me to write a book about those places in India associated with the life of the Buddha.

The suggestion that I should make this application came from Sir Oliver Goonetilleke, and he himself handed in my application as I had to return to India. The reply I got for it, signed by the Secretary to the Minister, on a piece of paper measuring two inches by four (I have preserved it) was that the Committee having considered my application

were unable to grant it. The only man who had spoken up for me was a Malay, a non-Buddhist, Mr. T. B. Jayah. My fellow-Singhalese and fellow-Buddhists had vehemently opposed it.

Again, early this year I met the Minister for Commerce and Industries and asked him whether, in view of the interest in promoting the Tourist trade, his department could commission me to write a book on Ceylon. He asked me to say it in writing. I did, saying that what I intended was not a book of a high literary standard but something on the lines of H. V. Morton's Guides to various parts of the British Isles. The reply to that, after some delay, was to the effect that there had been a suggestion that H. V. Morton himself should be invited to write such a book. Finally, four months after I had made my proposition I got a reply from the Minister to the effect that he had gone carefully into my proposal in consultation with the Information Officer but that " the Government will not be justified in entering into a contract with you on the terms suggested, primarily as the cost appears to be excessive." There was no hint that I should modify my terms or try to make the cost less. However, a gratuitous piece of advice, presumably supplied by the Information Officer, was thrown in—" I have no doubt that if you can get one of the well-known publishers in London to print your book, there will be a ready sale in Ceylon."

Thus it will be seen that I am being " included out " by the Ceylon Government ; and even if I become the " author of 14 books " (as someone was headlined sometime ago in the Ceylon Press) not even the fourteenth will be a biography of one of our Cabinet Ministers ! Therefore what I shall say in the concluding part of this article is more in the interests of other writers in Ceylon.

Though we have a Singhalese literature left to us by our ancestors—poetry, prose, disquisitions on grammar—it was not a literature that came into being as the result of either a professional or an inspirational urge. It was the excess flow of excessive scholarship on the part of our Buddhist monks. There was no reading public which waited eagerly for the sequel to the *Kavyasekera*. There was no heated discussion at the dinner tables of our " Walauwwas " with paterfamilias thumping the table and saying the Singhala equivalent of " By Gad, Sir ! " Nor, even as late as the middle of the last century did we have a scene in a Ceylon home even dimly resembling the following between Charlotte Bronte and her father :—

" ' Papa, I've been writing a book.'

' Have you, my dear ? '

' Yes, and I want you to read it.'

' I am afraid it will try my eyes too much.'

' But it is not in manuscript ; it is printed.'

' My dear ! you've never thought of the expense it will be ! It will almost sure to be a loss, for how can you get a book sold ? No one knows you or your name.'

' But, papa, I don't think it will be a loss ; no more will you, if you will just let me read a review or two, and tell you more about it.'

When he came into tea, he said, ' Girls, do you know Charlotte has been writing a book, and it is much better than likely.' "

Considering the fact that there was no book trade or printing in ancient Ceylon and that the reading and writing tradition was confined to the monks and a few lay pundits it is remarkable that we have been left such a volume of literature. However, those of us who are trying to write creatively must also create our public, for there was no general literary tradition as such.

C. Don Bastian's and John de Silva's dramas had aroused some interest in classical romance and tragedy while Piyadasa Sirisena's novels opened up a new field both for the reader and the would-be writer in Singhala. While there are a number of writers who if they are not plagiarists are unashamed copyists of plots from the more popular English novelists it remained for Martin Wickremasinghe to create a new standard in Singhala fiction and try experimental writing. In his wake there have come a host of writers. The more the better, for the chaff will be winnowed out soon or late. In the field of English writing we have had Dr. Lucian de Zilva's *Chandala Girl* and other books, but he is to be regarded more as an amateur than a professional writer. I can, therefore, claim to be the first professional author (writing in English) and the first to publish a major work that received any international recognition. I have shown, however, in the early part of this article, what the fruits of my labour have won for me in Ceylon. They have at least got this much space for me in the Ceylon Year Book, 1949, compiled by the Director of Census and Statistics :—

" Today the profession of letters is practised by numerous dilettanti and it is not difficult to acquire the reputation of a pundit. But those who have made for themselves either a name in the outside world or a living as writers are few indeed. There is a Ceylonese poet (a Tamil) who enjoys a considerable celebrity in Bloomsbury and runs a poetry journal and a department of a publishing house. Another Ceylonese writer (a Singhalese) recently returned to Ceylon after some ten years abroad, wrote twelve years ago an exquisite volume of stories

of Ceylon village life and has recently published a creditable volume of essays."

The writer of this paragraph, whether he be the Director of Census or someone else is certainly a dilettante. The paragraph is typical of the supercilious complacency with which the Government views our cultural lack. I have discussed the measures that more enlightened governments have taken or are taking to help authors survive. Instead of being ashamed of the scandalous indifference of our Government towards the creative side of writing here is a high Government official trying to be facetious (without even having got his facts right) at the state of cultural backwardness in Ceylon. We need not be alarmed at the spread of dilettantism—it is an extremely healthy sign. In Argentina every second person is a poet : they write poems at the slightest provocation : but no director of census there held it up as an index to their cultural backwardness.

In the first place, we, all of us who claim to be educated and read books, discuss the drama, even at second-hand, listen to classical music, prick up our ears at the mention of " culture "—we must be ashamed that we are so much behind other nations as regards our contemporary culture. Next, we must try and do something to fill up this deficiency. I, as a writer am doing, with hardly any encouragement from my countrymen, what little I can in the field of letters. There are others, some of them showing high promise, who must be discovered and encouraged and helped to develop along fruitful lines.

We must also get away from the present punditry confined to the three English daily newspapers in Colombo which act as arbiters not only of dress and face-culture but also of books, the theatre, art, archaeology, the cinema and what else. A journalist by the very nature of his profession has to be a superficial person pretending to know something about everything. Is it a film that is the subject of discussion—then let us troop out Pudovkin, Eisenstein and Jean Renoir, and with " montage " thrown in for good measure we are safe and we sound so very esoteric to the layman ! Only those who have worked in a newspaper office know how superficial is the work that goes on there, including the dispensing of news. Newspapers are necessary, apart from the use ascribed to them by Oscar Wilde, but the Ceylonese must read journals like the " Listener," the " Spectator " and at least one of the following newspapers—" The Times," " The Manchester Guardian," " The Observer " or the " Sunday Times " —for their education.

Their respective critics on the Film, on Books, on the Theatre, on the Ballet are most of them veterans who have served a long appren-

ticeship to the particular branch of their job. The "fourth article" and the drama reviews of *The Times* are an education in themselves. Apart from the political reporting to be found in each of the journals I have mentioned there is the literary section of these newspapers which have maintained the precedent set by Defore when he started *The Review* in 1704 and set the fashion of literary journalism which was to be followed by Addison, Steele, Swift, Johnson and Goldsmith. Wickham Steed thinks that journalism is "at once an art, a vocation and a ministry." No doubt we should be able to affirm so with regard to journalism in Ceylon within the next twenty-five years. For the present our newspapers are little more than Police Court News-sheets. They serve their purpose, but he or she who depends upon our morning paper and the two evening papers for his or her mental pabulum is heading for starvation—of a kind. I have to stress this warning because the people of Ceylon have not the book habit strongly enough and such journals as they read are fit only for the feeblest intelligence. That is why I am happy to see the appearance of periodicals like *The New Lanka*.

According to the Report of the Royal Commission on the Press more than 3,000 periodicals are published in Great Britain. Can we not have at least 30 periodical publications to serve the many needs and interests of our little island, and to give scope to those dilettanti who seem to ilk our director of census and statistics? And what about a couple of additional newspapers, newspapers which would leave the Police Court news alone and omit accounts of weddings and lists of those present but which would encourage literary journalism and political journalism of a high order among our writers-to-be?

These are matters that should engage the energy of our educated classes who now expend it on orgies of carnivals (that lowest form of entertainment) which become endemic to Ceylon. So long as the Ceylonese allow their thinking to be done for them by the three English newspapers in Colombo so long will they remain enfeebled mentally and creatively. If an important book has to be reviewed the selection of who is to do it narrows down to the editorial staff of the newspapers I have referred to or at best to one or two of the professors at the university whose extra-professorial duties already cover many interests and half the globe. These few people are called upon to decide so many things from the value of a book or a poem to the pulchritude of "Miss Turret Road" at the current carnival. While they feel highly complimented there is a deterioration in public taste. What are all those people who won plaudits at English universities, who have adorned the Bench and Bar with distinction—what are they

doing in their retirement, or if they have not retired, during their leisure? Let them come out of their clubs and lairs and share their knowledge and experience with the mass of the people.

Until we have a bigger Press and one imbued with the ideals of literary journalism, and until there are publishing houses in the sense of publishing houses abroad, something has to be done to enable our poets, novelists-to-be, essayists, dramatists-to-be, to live and work in freedom. We cannot do better than follow the English example of imposing a tax on those books, like *Ummagga Jataka, Pada Nitiya, Sidat Sangara, Kavyasekara* and others which our booksellers print and sell (and on which they do not have to pay royalties). To this tax must be added a grant from Government, for an experimental period of three years, a grant to be administered by the Prime Minister and the Leader of the Opposition (as in Australia) and a disinterested non-official like, say, the editor of *The New Lanka*. The Society of Authors, London, if consulted, would, I am sure, place their experience in this respect at the service of the Ceylon Government. This does not mean that there is a bar to the private patron from coming forward and helping a poet here, a novelist, there. Yeats, Rilke and James Joyce all had to depend upon private patrons. We have wealthy men in Ceylon, who have no idea as to how to use their wealth. Here is a fruitful field. Of course, patronage must not mean interference or overlooking the gifted author because he is too clever or because he does not belong to the Party.

This rule must be remembered as well by those who would be called upon to administer any Government grant to come.

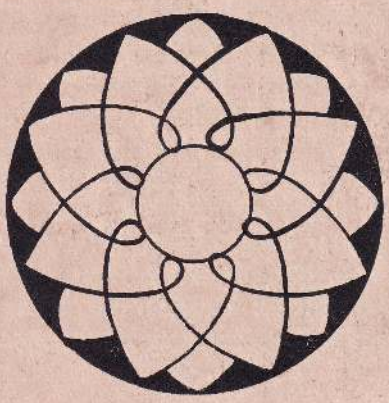
A Government grant can be utilised also for commissioning books describing the antiquity and topography of the various provinces of Ceylon. When the "provinces" have been exhausted, selected places can become the subjects of a series of monographs. We have our bird lore to be recorded, we have our village dialects to be recorded, we have our ancient customs to be recorded, we have our village games from *Pandu* (ball) to *an-adhinava* (horn-tugging) to be recorded. Then there are the various temples. Oh, there's no end of things to keep writers and artists busy for a hundred years to come. I do not suggest that all these should be written in English. The writer in Singhala and in Tamil must be treated on a par with the writer in English.

Let us remember that the British Exchequer made a grant to the Arts Council in 1947-1948 of £400,000, by no means an adequate grant when compared to the grant of £4,000,000 to the Central Office of Information. Nevertheless a start has been made in England. Out of their grant the Arts Council spent £212,500 on Music, Opera

and Ballet ; £56,500 on Drama ; £39,250 on Art ; £10,000 on the Edinburgh Festival while it also made a grant to the English Festival of Spoken Poetry. We in Ceylon might consider the feasibility of Literary Festivals associated with famous names in Singhala and Tamil (Ceylon) literature. Thus we might have a Totagamuvé Festival, and so on. Of course, these festivals must be conducted in a sober spirit and confined to the interests of literature only—there should be no taint of the carnival about such events. India has its Poets' Festivals, and in South India they have an annual festival at Ettiyapuram, the birth-place of Bharathi, a well-known Tamil poet and patriot.

If there are rich men (or women) who would like to start small private presses to be worked by craftsmen-artists-writers, that also would be one way of finding an outlet for the talent that is waiting to come to the surface. We want all kinds of literary work, hand-produced (from the making of the paper to the casting of type-faces) wherever possible, from broadsheets to well-produced books (old classics can be edited afresh) which are the joint product of typographer, artist and author. I understand that an English university (unnamed as yet) plans to make " a grant to at least one creative writer, who would be resident, or in a loose way attached, to the university." This is an idea that might be taken up by the University of Ceylon.

Whatever means are adopted it is urgent that a generous, far-sighted policy of State aid for helping creative writers and the arts in general be mapped out at once. In so doing our Government which is new to this kind of State patronage must not leave matters in the hands of a couple of officials with a minister or two in an advisory capacity. It *must* ask for the advice of professional bodies in England like, for example, the Society of Authors, as to the right procedure. Authors and artists must live and work, in the words of Lord Keynes " where the breath of the spirit blows." I hope that what I have discussed here will result in some form of beneficial activity by our Government.



PEOPLE, PEOPLE AND MORE PEOPLE

By Bryce Ryan

HOW rapidly is Ceylon's population growing? How rapidly may we expect it to grow in the future? During the past months, several more or less conflicting statements have appeared in the press, more or less attempting to answer these questions. Not long ago we received the impression from the Registrar-General's figures for 1949 that the birth rate was not declining and that due to a diminished mortality, our population would grow very sharply. It was claimed that under current birth, death and migration rates the population would double in thirty-three years. More recently the Census report would seem to indicate that the birth rate in Ceylon is going down and even if it remained the same our population would not double inside of fifty years and in any case "overpopulation" is an old-fashioned and misleading concept. One newspaper story concluded by observing upon the *advantages* of an increasing population. The Labour Commissioner had earlier viewed with alarm the probable doubling of population by the end of the century. It is conceivable that some confusion arises over such varying and arguable points of view.

These are issues of great seriousness. We cannot labour naively to "improve the level of living of our population"; we must do some calculating as to what size will be this population we are seeking to aid, and we should be very careful in our calculations. No engineer would design a bund to control the floods without studying the rainfall figures. How great will be the human torrent putting stresses on our economic programmes? What pressures are these programmes designed to withstand? Unlike the bund, the economic programmes must take all the heavens send; there are no spillways for human beings other than death and emigration. The welfare implications of a significantly diminishing fertility would be tremendous; the welfare implications of our present rate of natural increase are tremendous also—and quite possibly tragic.

The growth estimates of the recently published Census volume were out of date before they appeared. This is not to say they are incorrect but rather that much and different water has passed under the bridge since 1946. The basis for this claim can best be shown

in reference to the estimate that our population would double in fifty years. Although their estimate of the 1975 population was made on a more refined basis, its results were consistent with the " fifty year " calculation, and similarly assumed conditions which are no longer true.

1946 is not very long ago in years, but it is generations ago in its implications for this Island's rate of growth. That events have moved too fast for the calculators is indicated in the fact that their estimate of population for 1951 was already surpassed in early 1949, in the Registrar-General's current estimates, and we are getting well on toward the Census estimate for 1961. The Census estimates are based on what happened in Ceylon prior to a phenomenal reduction in mortality. In the decade of the 1940s the rate of natural increase in Ceylon (excess of births over deaths) doubled. This was almost entirely due to a dramatic and unparalleled drop in the death rate. The latter part of the 40s saw one of the most sensational revolutions in population behaviour that any nation ever underwent. Although Ceylon has had an increasing population for a great many years, it had grown slowly. DDT and its allies changed all that. Almost overnight the death rate was cut nearly in half. The Registrar-General found an annual rate of natural increase of 2.7 per cent. for 1948 and the same rate again for 1949 ; a staggering rate of growth which the richest nation on earth could not long endure. Assuming that the birth-rate and mortality remain the same, this would mean that Ceylon's population would double in twenty-five years. (The Registrar-General figured thirty-three years even including immigration, but neglected the fact that each annual numerical increase is in turn subject to the assumed rate of growth). This calculation means a doubling from the base population of 7,423,000 as of the end of 1949, rather than from the much lower base of 6,657,339 as of 1946. Whereas the Census estimate would indicate a population of about 13,000,000 fifty years hence, the more recent figures yield an estimate of more than 14,000,000 just twenty-five years hence. (A standard formula was used for this calculation, $Pn = Po(1+r)n$). In 1975, during the lifetime of many of us, Ceylon's population would be nearly 15,000,000. With continuation of the same rate of growth, some of our children would live on an island with that number redoubled.

Predictions of this sort, showing nations, and even the world, with standing room only, have been so common in the past and so frequently disproven by events one may choose to laugh them off as outmoded Malthusian theorizing. We know today that the limit of supporting power of a country is dependent upon many variables,

i.e., its technical efficiency, utilization of resources, industrialization, etc. The short run issue is not, however, whether or not this Island *can* support 14 or 15 million people, but, *by 1975* could this Island support anything like that number as well as she supports about 7,500,000 today. It is of course possible that this prediction is not realistic because certain of its assumptions may prove to be erroneous. The Census would indicate that the exceedingly high birth-rate is falling. On the other hand, if our public health programmes continue, even further declines in the mortality rates are likely.

The evidence of declining fertility is so important to Ceylon that we must consider it very carefully. The publicized drop in the crude birth rate since 1920 does not appear to be a trend but rather a depression induced variation on a very high and persistently high crude birth rate. It is true that the birth rates of the thirties were lower than of the twenties, however, this is probably in considerable part a reflection of a decreased marriage rate during that time. It is significant that the birth rates for 1946, 1947, and 1948 went right back to the levels of the twenties. It is more than precarious to infer any trend from these data. However, other calculations shown in the Census, regarding the number of children age 0-4 per 1,000 women age 15-44 (of child-bearing age) show a downward trend and this measure is usually more accurate than the crude birth rate. This movement relates to a long period, since successive drops in fertility are shown for each Census year since 1881. Since the amount of decline is considerable, although present fertility is high, we must take these data quite seriously. They are not, however, conclusive of controlled fertility and the use of contraceptives, and possibly reflect at least in part, changes that may or may not continue. For example, I am impressed by the fact that between 1901 and 1911, when the greatest drop in fertility is evidenced, there seems to have been a very striking advance in the age at which women married. In 1901 less than one-half of the women age 15 to 19 were single, whereas in 1911 about two-thirds were single. Just what the effects of increasing age at marriage have been, and just how likely it is to continue, I simply do not know, but it would certainly have operated to shorten the effective female reproductive life. Any sharp transition of this sort must be kept in mind if we are to make accurate interpretations. Nor do we know how this trend would fare if accurately corrected for the age of mothers, changes in the infant and maternal mortality rates, various census definitions and coverages, etc.

The crucial issue rests in whether or not Ceylonese are being motivated toward the small family pattern. There is no doubt but

that conception can be, and is, controlled in societies having very limited knowledge of contraceptive techniques. What matters most is whether or not the individual really wants fewer children. If this is the case then neither technical ignorance nor religious scruple will ultimately stop a downward trend in the birth rate. The social organization and customs of Ceylon have long been consistent with the high production of children and with motivations to produce many children. This was also true in Europe prior to the approximate period of the industrial revolution. The roots of controlled fertility in the western world lay in the cities and the influences of urban living, influences stronger than religious injunctions. Limitation of children developed as people took on new standards of living, accepted new and less familistic definitions of the good life, as women gained economic freedom, and as people left the country-side where children were an economic blessing, for the city where children became a luxury. Given the changed locale, given the new conception of values, children became objects of rational planning rather than bestowals at the will of God. Contraception was the means of control, urbanism and its new standard of living was the cause. This is manifest in more than a century of declining birth rates throughout western nations. The small family system of the West did not come about overnight, it emerged through a long period of growth in the industrial and urban way of life.

From evidence outside the vital statistics, there is room for some doubt as to the rapidity with which the practice of contraception will spread. Ceylon is as yet highly familistic, and the strong, large family is widely revered. The sacredness of the family, the social satisfactions which Ceylonese expect within the family, the economic security in the fact of many children, and the positive prestige value attached to productive motherhood, are all conditions that must be reckoned with. In addition to these institutional stumbling blocks, the bulk of Ceylonese people are utterly ignorant of the more technical means of contraception, and lack the kind of standard of living motivations and the communication facilities through which these were introduced in the West. While it is conceivable that *coitus interruptus* has been frequently practised, there is no direct evidence that this is so. Recently in response to a series of questions asked male householders in four widely separated villages, the majority expressed disbelief that birth control could be practised in *any* country. While there is undoubtedly some abortion going on, and possibly some crude control of births, Ceylon cannot be said to have really become aware of contraceptive methods let alone widely convinced of their desirability.

This seems so evident it predisposes me perhaps to seek other explanations for the apparent fertility decline. It seems doubtful if short of a national programme of dissemination of birth control knowledge and techniques, we can expect a very rapid decrease in fertility due to contraception, and even with such a programme rapid results would be by no means certain. We cannot count on serious birth restriction in the villages short of extensive changes in the family concepts, basic social motivations and in sex practices. Possibly these changes are occurring but the superficial evidence is that Ceylon is still deeply rooted in the social value system of another age.

The Census evidence of a differential between the fertility of urban and rural localities appears to support the view that Ceylon is becoming westernized, in its population trends. The city was indeed the first locale of birth control in the West, the practice spreading from city to village in direct ratio to the villages' urban contacts. If Ceylon cities are displaying this tendency then even a relatively small urban population, as Ceylon will probably continue to have, might gradually influence the standard of living concepts and the technical knowledge of countrymen, thus inducing birth control. Even if the rural areas were not today widely aware or desirous of contraception, the influence of the city would gradually spread. But is the city population controlling its fertility? And how? The Census found an average of 3.2 children per mother in rural areas as compared with 2.9 in urban areas. (Lest one think that this actually represents the production total per woman, remember that most women enumerated would not have completed their reproductive period of life). Making the comparison more striking is the fact that there is a slightly higher percentage of urban females in the reproductive period of life, hence the city should show a slightly greater number of children per mother than the rural areas. Instead of this the city mothers had fewer children. What is responsible for this difference? The Census implies that it evidences greater contraceptive control in the cities. We should note, however, that in the more urban parts of the Island, women tend to marry at older ages than in the rural districts. Thus in 1946, the Census year, nearly two-thirds of the females in all Kandyan marriages were under age 21; about one-third of all females in general marriages were under age 21, and about one-fourth of those in the Colombo district. The highest average age of females marrying is to be found in the most urbanized region generally, Colombo, Kalutara, Galle and Matara districts. Since it is not uncommon for couples to register marriages after some years of cohabitation, and since this practice is probably more common in rural than in urban areas, the actual age

difference may really be greater than these figures suggest. There is thus a distinct possibility that the average urban women had been married for a shorter duration at the time of Census than had the average rural women. While an advanced age at marriage obviously can reduce births, its implications are vastly different from those of birth reductions due to active intervention in the birth process. This, like most of the issues raised here, is a matter that requires much further analysis. While it is likely that some of the upper educational and economic class practice birth control, we can not be sure that the practice has any significant effect on the urban population.

There is no intent here to attempt the demonstration that the true fertility rates of Ceylon are stationary, although it is obvious that they are very high. The Census data on gross reproduction rates (children age 0-4 per 1,000 women 15-44) shows that there is decline. Before such a conclusion can be used as a basis for correcting predictive estimates, further demonstration and refinement would be necessary. It must also be questionable if such a decline would more than compensate for probable decline in mortality during the next decade or two. It would seem that the prediction of a doubled population by 1975 is probably the least unreasonable of any available estimates, although it is certainly wide open to corrections. For the sake of Ceylon in 1975 and after, let us hope that this prediction is not a good one.

It is all very well to speak glowingly of the failure of Malthusian predictions in the West, and of the vast expanses of unreclaimed jungles, and of the hypothetically great population of the ancient past, and of a declining fertility. But the declining fertility is to say the least not well understood ; our birth rates are extremely high ; our mortality rates are approaching western standards. Right now we are growing at a rate which would stagger the most conservative demographer by its implications, not to mention what it will do to any nation which maintains it. Great jungles we have which at a cost are being brought into production, but it is ridiculous to equate potential population densities in Ceylon with those of industrialized and commercialized western nations, and thus escape from fears of " over population." There is no indication today that Ceylon is becoming an urban, industrialized nation, and every indication that its economic backbone will remain in agriculture. As an agricultural society it cannot support population densities like those of England or Belgium at comparable levels of living. This kind of talk is rank escapism from an unpleasant probability. Obviously Ceylon can support many more persons than she is doing today, at the same or higher levels of living. This can be accomplished partly through jungle expansion and more importantly

through increased efficiency in production generally. There is some disutility, however, exerted by those who pooh-pooh Ceylon's threat of overpopulation as part of the misleading principles of Malthus. Right now we can worry over something more tangible than the mythical optimum population; we should worry over whether or not our economic plant will be doubled as rapidly as our population is doubled. We might remember too that the costs of this expansion are debits against production and hence adversely effect the level of living for a time. Much research would be needed in both economic and demographic matters before any reasonable measure of Ceylon's likelihood of a rising level of living could be made. However, in view of current population tendencies, it seems doubtful if Ceylon has much chance for a rising level of living over the next twenty-five years, not because the Island will be " overpopulated," but because Ceylon may be overpopulated in terms of her functioning economy. A Ceylon of 1975 as well fed and as well clothed and as well housed as in 1950 will have good cause to congratulate itself. The long run view assures us that if Ceylon does not have sharply increased control over births, regulation of population will come through loss of control over deaths.

IDEALS OF KALAKSHETRA

By Rukmini Devi

THE Arts Centre named Kalakshetra was established by me at Adyar, Madras, in 1936. The very name of the Institution gives the attitude I have towards it. " Kshetra " is a holy place, a place of pilgrimage, and Kalakshetra means, " the sacred home of the Arts." I started this centre because I realised that the awakening of India towards freedom must come side by side with expression of her soul, and this expression can only be through culture. For centuries, India has been a land of culture which is the essence of true religion, philosophy, learning and the beauty of expression in every form of Art—Music, Dance, Architecture, Painting and Poetry. But above all, in India, all expression has been directed by spiritual ideals and towards a spiritual purpose.

This message of the East is essential for the well-being of the whole world, for only culture can bring true internationalism and peace to the world. Culture alone is the bridge that unites all nations and religions. Therefore, when the world is torn by misunderstanding, when politicians are at a loss to solve world problems, it is only the Artist, full of dedication, purity of purpose and with a spiritual message, that can give the secret of understanding. The world needs to-day hard pioneer work on the part of Artists towards nation-building. In this nation-building what better material can be used than youth, childhood. The present-day generation of parents are mostly products of a false education, an education which was a copy of what was obtained in the West before the West awakened to the idea that the child is not just an empty vessel into which knowledge must be pumped, but is an entity that merely grows into knowledge by right environment, opportunity and inspiration.

The ancient Rishis of India understood the way of true education. A pupil went to his teacher, lived with him and learnt by living. No one but the greatest was a teacher. Later, through an unfortunate crystallisation of religious thought and the penetration of Western ideas, came the glamour of the new—the rigid principles of Victorian teaching, the uninspiring class room. This took the place of the home and the forest. The cane, that through fear could produce an automatic machine by which poetry, history, geography and other subjects could be reeled out and accepted for knowledge, became the substitute for the living

example of a teacher, whose radiant love produced thinking minds filled with creative energy. It is only later that educationalists, like Madame Montessori proved that the child will learn by himself. He merely needs the material, the opportunity and a loving guide in the teacher (well in the background) to help him to grow.

Products of the hard, unimaginative, system of education are the leaders of the world to-day, and it is no wonder they cry aloud for culture and better moral values. These come not from the class ; they come from Nature, from Beauty, from the perception of the fine and the graceful. Is it possible for man to be cultured if he is not sensitive to Beauty, to the many refinements of life ? It is very easy to judge how refined we are as civilisations by what we have around us. If we can be surrounded by so much ugliness we can easily commit crimes, we can easily promote black-markets, we can easily steal, we can easily encourage cruelty as it is encouraged to-day.

Few realise how deeply the different aspects of life are interwoven. There is no character without culture, there is no culture without refinement, no refinement without the influence of Art and no Art without Beauty. And Beauty is the Divine Spirit—the Divine Nature not only of God, but also of the God in each one of us. It is imperative to understand this for no future can be built up without this knowledge. It is for this reason that I founded Kalakshetra with the following objects :—

(1) To emphasize the essential unity of all true Art.

(2) To work for the recognition of the Arts as vital to individual, national, religious and international growth.

The life of the child is the future of the nation, hence the need for the right type of education. School life must not be merely life in School but *life* and learning from life must mean not only intellectual stimulus, as is the case to-day, but also the expression of right emotion. The two together give the gift of the creative spirit that pervades life and should be made to pervade all the subjects of study. Life must be lived richly through true humaneness and spiritual unity with all creation.

It is with this idea that I have tried to build up a Centre of education and culture (essentially one) and it with this idea that I maintain the twin institutions of The Besant Theosophical School, and Kalakshetra. My aim has always been that education should be devoid of fear, that Art should be devoid of vulgarity ; that together they should promote right living, simple, beautiful and spiritual. In Kalakshetra we teach Art to the children of the School. But it also has professional courses in the different Arts such as music, dance, painting and drama. My

idea in teaching is not merely to give a diploma. No diploma can complete the education of an Artist. As I have often said, every student, who receives a diploma, is merely reminded that he has not just finished learning to learn, but is only beginning to realise how little he knows. Art is an ocean of learning and the Creative Artist is one who, like God Himself, is never exhausted in expression.

There may not be many parents who understand the life-long value of cultural education, for it is of the soul. It is unfortunate that people still think college degrees are superior to the great gift of music, dance, drama or painting. Our work in Kalakshetra is to change this attitude and make people, especially parents, realise that the greatest treasure of a nation is its culture and the greatest boon they can have is that their children may be privileged to be messengers of beauty to the civilisation of tomorrow. Reproduced below is my message to every student who enters Kalakshetra and it gives expression to all my ideals and efforts.

Ceylon and India share one culture and one spirit. Whatever political divisions there may be, to me there is nothing but unity when I see the cultural background of each country. And my sincere opinion is that all countries, especially Ceylon, can learn of the Ancient Wisdom in the form of Art. I say especially Ceylon, because I believe in the common heritage of Ceylon and India, for both are lands of the great sages and the Teacher of Teachers, the Lord Buddha who to me is the embodiment of the essential spirit of Art—the culmination of beauty in living. Like India, Ceylon seems to have forgotten the simplicity of the village, the message of a beautiful Indian home and the culture of the East, the message of the Soul. To me the re-awakening of the East must come by a unity of purpose in the East and by a common penetration beyond the exterior and the materialism of the West, though in the West there is beginning to be the hunger for the welfare of the Soul. The West looks to the East—the true East for Light and beauty, and the East has yet to learn to look within itself, not only for th Light to guide her own pathway, but to lighten the pathway of all. The light of the East is not of the making of man but of the making of Gods through the eyes of Man. True beauty is the realisation of that Light and therefore to us the source of Art is one ; it is in the Himalayan heights of our own Souls. Let our bodies be of any nationality, but our Souls belong to one nationality, and therefore I see in the Art of each country the glory and greatness of the One God. Therefore, what applies to India in the message I have written to my students applies to every country. To an Artist, the world is

his nation and every national expression of genius is like a new sunrise on the horizon.

THE MESSAGE

I welcome you in our midst and await with great hopes the day when you will become a force for the true building of a nation. Kalakshetra provides lessons for you in different subjects and aspects of Art but it provides more. It is for this especially that I welcome you. In India and the World to-day there is a dire need for the quality of the soul which is called Culture. The world longs for this as the parched earth longs for water. Just as the fresh showers bring joy to earth giving food and drink to all living things, true Culture brings to the body the message of Heaven, so that we do not any more merely live on food or water but on the life-giving message of Truth and Beauty.

It is only as you provide for such expressions of the soul that it will be possible for brotherhood to prevail, for how can one expect brotherhood and understanding among uncultured people ? How can there be cultured people who have no refinement or knowledge ; who do not feel the spirit of Art or Beauty ? It is sad that in India we lack to-day two types of people ; those who appreciate Beauty and respond to it and those who provide Beauty through creative Art.

The work of Kalakshetra is to prepare both these types mainly by educating the young. To us, youth is the greatest force to-day both because youth is receptive and also because it is the Future. Through general education in the Besant Theosophical School ; in Kalakshetra itself, we provide for the first type and educate the young to understand and appreciate Beauty through music, dance, drama, painting, crafts, literature. All over India the young show a passionate love for the Arts. The saddest thing is that they do not get an opportunity to learn either the technique or to acquire good taste.

There is a craze to-day to learn quickly. People think they can learn to dance in three months ; that if they receive a diploma they are indeed great artists. In Kalakshetra we do give diplomas, but through right education we hope to make the young realize that this diploma is only the beginning ; for the diploma on paper has to be put into practice in life and living. We do not believe in short courses, not because we think that people are not intelligent but because the body *needs* time. It shows a very poor regard for Art when parents feel that college education needs a minimum of four years to complete but Art education needs only four months! On the contrary Art needs more, for it is a life-long, unending study and cannot be learnt only through brains. It has to be mastered by sensitiveness, imagination, and hard work. Art cannot be learnt by heart as books can be. Art

has to be given *from* the heart and the soul. It is for this that the technique is learnt.

In modern days there is, alas ! an idea that technique is unnecessary. Again it is a mistaken conception, for without technique there is no mastery. Even in ordinary things of life such as cooking or carpentry, the mastery of the technique and practice are needed. Unless there is hard work, the body will not do what the creative soul commands.

There is another misconception I wish to correct. Many think Art is a subject for lesser intelligences. Many parents often come to Kalakshetra and say that their children fail continuously in School ; therefore they want them to learn to sing or to dance ! Sometimes even a greater mistake is made. When a girl or a boy shows tremendous genius in the Arts and is generally intelligent, the parent forces the child to go to school and college. There is a craze for passing the S.S.L.C. even when the student is only likely to get married later on. In Kalakshetra the general education provided is on a far higher order than what the S.S.L.C. examination demands. Only it concerns itself with educating a person in things that matter. It is obvious what a truly educated person can be when we compare some of the women of the old days, especially in Malabar, where women were free, with the girls of to-day. They were great philosophers, had a great knowledge of Religion, of the Ramayana and the Mahabharata. They were practical and capable. If we can give such an education adding to it a certain amount of knowledge to cope with modern civilization and inculcate in the pupil the spirit of creative Art—then we shall produce a new citizen with the intelligence and culture of the old and the new.

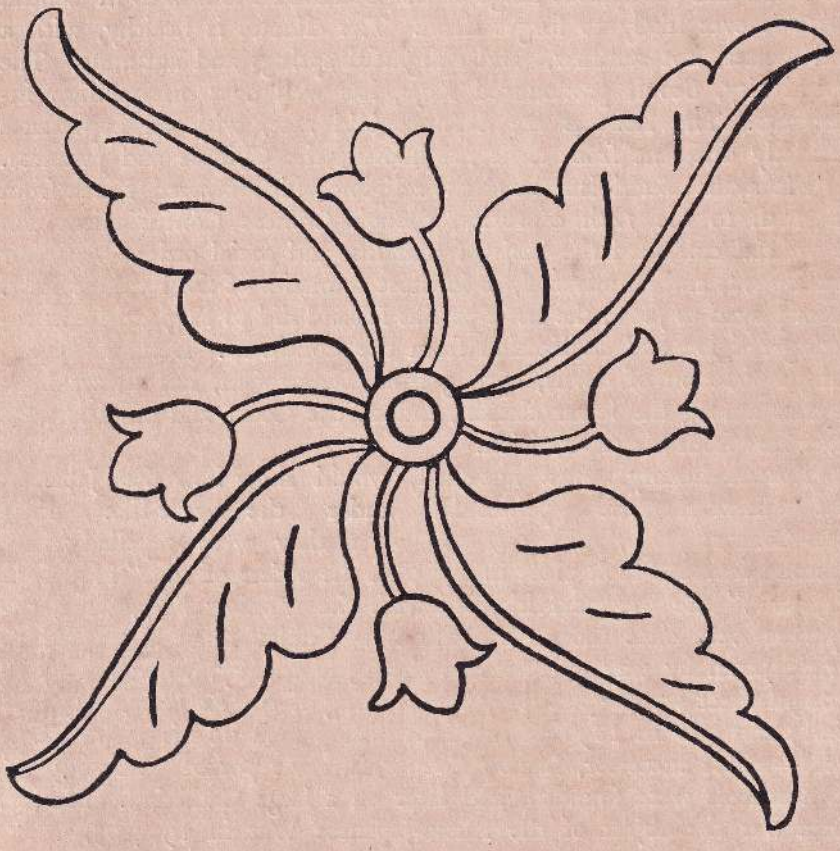
As a result of this, true Art will continue. Each year we hear of a great Artist passing away. These days, no one of equal greatness comes forward to replace such an Artist. This is indeed a great need for India to-day and this is where the second object of our work comes in : to train talented young people for this mission of being creative Artists.

Since I last wrote a letter to entrants, Kalakshetra has advanced in many aspects of work. New courses of study such as that for teachers of dance have come into existence. Many of our pupils are teaching on their own. But all these are only a step towards spreading the ideas still further. Come to Kalakshetra to learn and only incidentally for diplomas, come to learn the spirit of the Divine through Art and come to dedicate yourself at the Altar of our Motherland, to give her, her ancient—nay her eternal Culture and Wisdom. Dance, sing. Fill India with the beauty of the Drama and the grace of Poetry but more than all, let each student who comes and goes say—" I can do more,

I can fill my life with spiritual grace. Wherever I go, I can teach how to live, how to make my home a centre of beauty." One by one, each student who leaves in this spirit will be as a torch that will dispel the darkness of ugliness. One day perhaps, before I finish with this incarnation, I will see, more, India will see once again, the true beginnings of a new era of Truth, with artists, craftsmen and philosophers building every village into a veritable home of spiritual life. We will once again build temples, paint frescoes and thrill audiences with the message of ancient India. This is the glorious future that awaits our Motherland. Who will work for her, who will dedicate his or her future ? When you leave Kalakshetra leave with this dream. It will one day be fulfilled.

Your well-wisher and friend,

RUKMINI DEVI.



KOREA
THE LAND OF THE MORNING CALM

By Graham Martyr

KOREA is much in the public eye just now, and when I say " Korea " I do not, of course, mean the former feudatory State in the Central Province of India, but the country of the Far Eastern Peninsula of Asia, whose name Korea is pronounced *Chosen* by its inhabitants, and the Chinese and Japanese.

This very ancient State is a large one having an area of some 86,000 square miles, and a population of about 30 million. It is a very mountainous land with beautiful scenery, and no one who has seen the weird and precipitous range of the Diamond Mountains in Central Korea is ever likely to forget them. The climate is healthy, with a cold winter, hot summer, and delightful springs and autumns. The capital city, Seoul, pronounced *Keijo*, has well over one million inhabitants. The Koreans are a Mongoloid race, with an appearance distinctly different from their neighbours, the Chinese and Japanese.

Mahayana Buddhism was the religion which swayed Korea from the 10th to the 14th centuries, though Chinese Confucianism was the official cult, and the basis of morality and social order. Ancestor worship was and is universal, as in most countries of the Farthest East. Korea played to Japan the same part as Ireland did to England in introducing religion and civilization from the Continent. Demon worship and propitiation of devils, sprung from Shamanism, has always been popular among the lower classes ; indeed the Court and officials were never free from the superstition.

Korean history, in a nut-shell, would show how the Japanese first invaded the peninsula under the war-like Empress-Consort Jingo, A.D. 201-269, when they were repelled ; how a second invasion took place in 1594 on the orders of the " Napoleon of Japan ," the Regent Hideyoshi with the Monkey Face, when the Japanese were once more defeated ; how Kublai Khan attempted to invade Japan by way of Korea in the 13th century, when the great Mongul Fleet was dispersed by the blowing of the *Kamikase*, the God-wind ; and how in 1890 an Anglican Bishop took up his residence in Seoul—whose successor, Bishop Cooper, is now reported " missing "—when schools were founded, and later on a large Cathedral. Finally, Korea was the object of the Russo-Japanese War in 1904-05, when

both sides were fought to a standstill, though Japan can claim an empiric victory, ending in the annexation of the Peninsula by the latter in 1910. Since that time Korea has been thoroughly Japanized, but in a most oppressive manner, when the native hatred of the invaders manifested itself in several abortive risings. But to give credit where it is due, the Japanese built good and useful railways, roads, and buildings, and thoroughly modernized the enslaved land.

The story of Korea is a fascinating one. Authentic history begins in 2333 B.C. From that time until A.D. 1910 the land was governed by a number of dynasties. Though vague, there is ample foundation for the history of Ki-tze who founded his dynasty in 1122 B.C. and it lasted until the 4th century A.D., when it disappeared in a welter of civil wars. But what is important is the fact that by that time Korea was the centre of a literary culture which she transmitted, together with Buddhism, and Chinese Literature and Ethics, to the island Empire of Japan. This high civilization did not prevent internecine wars, which were terminated by Wang the Founder in A.D. 913 when the several little kingdoms which divided sway over the Peninsula were unified under the name Korai, which was the designation of the most powerful of them and gave rise to the modern title Korea. This famous Wang Dynasty lasted until 1392, when Genghiz and Kublai descended on Korea and worked their will with her. About the time, 1370, that the Imperial House of Ming began to rule in the Middle Kingdom—China—Ni Taijo ascended the Throne of the Morning Calm, receiving investiture from the Chinese Emperor, since when the Chinese have claimed a kind of suzerainty over the Peninsula, and tribute was paid until 1895. Ni Taijo introduced the style of clothing which only began to go out a few decades ago to give place to shirts and trousers, which must have been a relief to housewives, as the mourning rules were so strict, that male Korea was without exaggeration clad in perpetual mourning, the colour of which is white. The black horse-hair hat which accompanied this costume had a conical resemblance to the head gear of Welsh women in national dress.

Korea, even then, was repelled by the materialism and militarism of the rest of the world, and managed to maintain isolation to the extent that she gained the sobriquet of "The Hermit Kingdom," and set an example which Japan followed under the Tokugawa Regents for 250 years, ending in the middle of the last century. In 1860 Imperial Russia obtained concessions in North Korea, thus for the first time bringing the Eastern nation in relation to the European Powers. In 1876 Japan, with the consent of China, made a Treaty with Korea which was followed by agreements with most of the countries of the

world. However, in a few years, the chronic misrule of the native Court brought on rebellion, to the concern of Japan, who feared that Russia would occupy the country of the Peninsula which she has always described as a " dagger pointing at her heart," but which later she managed to point in the other direction. Japan thereupon sent 12,000 troops to Korea and made suggestions for Korean reform, but China interfered and once more the Land of the Morning Calm was left to ameliorate herself—a thing which she never succeeded in doing even until this year of grace.

Anxiety at the Russian threat increased in Japan, and it was in 1894 that the aggressive militarism of the Island Empire began to display itself. The Japanese attacked and occupied the Royal Palace in Seoul the same year ; a course of action which was the *raison d'être* of the Chino-Japanese War.

True to pattern, Japan began the 1894-95 War by a surprise attack on the Chinese Fleet then lying in harbour along the north coast of Shantung, sank several Chinese warships, and then declared war. In 1904 she followed the same procedure, attacked the Russian Fleet in the Korean port of Chemulpo, sank the cruisers " Varyag " and " Koreitz " and then declared war. In 1941 she repeated the performance at Pearl Harbour.

To retrace our steps a little to 1895, the end of the war in victory over China, led to the renunciation by Korea of the suzerainty of China, and Japan took over virtual control, introducing important reforms and doing good work generally, but all the time intriguing for dominance. Viscount Miura, the ruffianly Minister of Japan in Korea, headed Japanese troops and Korean malcontents in capturing the Palace in Seoul, assassinating the Queen, and making a prisoner of the King, who managed to escape to the Russian Legation where he remained until 1897. Japanese influence waned and a strong retrograde movement set in. All reforms were dropped, and the King with all checks to his absolutism removed, reverted to the worst traditions of his effete Dynasty, backed by Russia, always the evil influence behind Korean State affairs.

The King, now absurdly proclaimed Emperor of Korea, succeeded in reducing his country to complete chaos, until in 1904 Japan resorted to arms, declared war on Russia, and as a result of that war, resumed her position as Administrator of Korea. Not a moment too soon for Japan, who by an appeal to President Roosevelt I of the United States to mediate, ended the Russian War just in time to avoid her own collapse. Russia torn by internal revolution, and the difficulty of fighting a war at the far end of a single line of Siberian Rail-

way, was glad also to end the conflict. Ever since this has been hailed as a glorious victory in Japan, and a "victory" technically it was. Admiral Togo, whom the Japanese were once proud to call "the Japanese Nelson," contributed much to the discomfiture of the Russians by his annihilation of the Baltic Fleet in the naval fight off Tsushima.

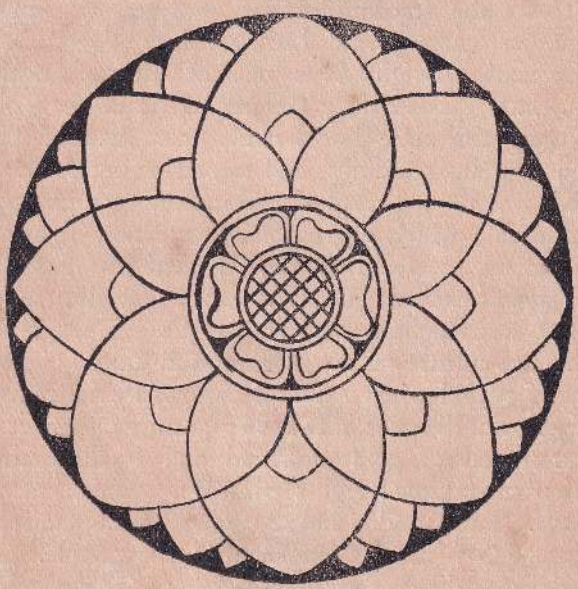
The Koreans, however, have always been most discontented under the tyrannical rule of the Japanese, and a Korean Delegation laid before the Hague Congress in 1907 a protest against her treatment by the islanders. However, this failed in its object, which was to remove the Japanese yoke. The Emperor, a diminutive dwarf of a man, abdicated in the same year, in favour of his son—the present Prince Ri who later married a Japanese princess. Insurrection and civil war were carried on throughout 1907-10, the Peninsula being the scene of fierce guerrilla warfare. In 1909 General Terauchi (later of Malayan fame as Commander-in-Chief there after the fall of Singapore in 1942) became Resident-General of Chosen, and annexation followed in 1910, the young ex-Emperor being made a Japanese peer with a wife from the Imperial Family and a pension, whereby he has led a quieter and a happier existence than could ever have been his lot in his own country.

Meanwhile, Korea had a hard time under the Japanese conquerors. Between 1910-19 the freedom of the people was intolerably restricted. The Governor-General had absolute power, and not all were so wise and far-sighted as one of them, Admiral Makoto Saito, G.C.B., later murdered by the militarists in the Tokyo mutiny of 1936. During this time Korea made great material progress, and railways, roads, public buildings, and sanitation set forth on a second progress which was to last until the Communists were loosed on the unhappy Peninsula, which aggression we are now fighting. All the above improvements were, however, effected to establish military autocracy for Japan's exclusive benefit. Japan proved herself no colonizing nation; not a thought was given to the exploited people. The national ideals and culture of the Koreans were entirely ignored, except during the brief period when Admiral Saito held the reins.

Although Korea did not attain her ambitions under Japan, she experienced a period of great spiritual and intellectual awakening. The reassertion of personal rights caused a certain emancipation of the higher self. Poets and scholars began to humanise the classic writings of antiquity—in the language of the people. The women claimed the right to direct their own destiny. The search for knowledge sent many abroad, to England especially. There was a triumph of Liberalism, of men of progressive learning over the conservatives of the old system. Choi Nam Sun, the author of the Declaration of

Independence, Li Kwang Su the novelist, and Pak Sun Sik the historian, became leaders of a Literary Renaissance.

The President of (South) Korea, Syngman Rhee, has long been a leader in the field of Korean independence, though he is not a very forceful man, rather of a quiet and retiring type. He preached that Korea had a soul under the spell of mysticism, which would not perish, but which could and can rise to triumph over the physical might of Japan, and Mr. Rhee has lived to see that prophesy come true. President Rhee and other leaders of the movement for freedom and independence, have often been misunderstood and maligned, but they have tried to attract the best in foreign countries, while holding firmly to the proved virtues of the old traditions. They have a heavy task, the normal Korean being naturally lazy and of an inertia immovable, and only the distant future will show whether they have the initiative and necessary energy to translate their thought into action.



THE WORLD AT LARGE

By Victor Lewis

THE FUTURE OF ASIA

THE world's eyes are still on the East. It is premature at this writing to assume that the war in Korea is "all over bar the shouting." It does at least seem certain that military victory for the United Nations in Southern Korea is more or less complete. But victories in war create new problems. This time the problem is—where to stop?

It is obviously important that the United Nations should decide without delay what the next steps are to be. Should the advance go on beyond the 38th parallel? Or should U.N. forces be instructed to content themselves with restoring the pre-Red-invasion position? Should an attempt be made to unify the two Koreas? Or should the 1945 artificial line remain?

These are not just academic quibbles. They are points around which the future safety of this vast Asian zone depends. But they are not points capable of quick settlement. The Russian veto blocks the actions of the Security Council and in the General Assembly there appears to be split opinion.

It is as well to examine the possible consequences if it is decided that it is advisable to cross the parallel and endeavour to take control of North Korea until such time as the problem of the future of all-Korea can be dealt with in an atmosphere devoid of the heat of war.

What may happen? Firstly, there is the possibility that Chinese and Russian forces may intervene. The danger, then, of a third world war would be obvious. If Chinese and Russian governments do not intervene, the United Nations (or, to be more precise in this instance, America, Britain and South Korea) would find themselves in the position of having occupied a country by force. Such a position would antagonise every nationalist in Asia. It would also mean the maintenance of strong military forces wedged uncomfortably between the Russians and the Communist Chinese.

And if the U.N. forces merely drive the North Koreans out of the South and reinstate the South Korean government in Korea; what then? To my mind the position would not seem to be much better. Admittedly the chances of Russian and Chinese intervention would

be much reduced—and with it the danger of the war spreading. But there can be little hope that the North Koreans would be allowed to accept their defeat. It would seem only a matter of time before, re-equipped, they made another attempt to grab the South. Thus the present war would have achieved nothing. Korea would remain the world's powder-keg.

What, then, is the solution? One course of action would seem to the writer to have a reasonable chance of success. The aim, surely, should be to end partition. But this should not be done by force without the approval of a large majority of the United Nations—and particularly the Asian powers. Without crossing the parallel it is possible to propose to the North Koreans a general settlement. And they might well be tempted by a more generous gesture than they have any right to expect.

Such a settlement would, of course, have to contain strict guarantees against victimisation, or further aggression, a programme for reconstruction of the whole country, and a scheme to unite its two halves. Such a plan would, of course, mean long occupation by U.N. forces. But that occupation would be under circumstances very different from those created by crossing the parallel without any hint of a peaceful settlement.*

THE COLOMBO PLAN

ALL eyes on the East, however, are not focussed on Korea. In its fight to improve living standards, and thus destroy the soil in which Red crops flourish, Commonwealth Governments have just drawn up the blue-prints of better life for millions in South East Asia. The extent to which the Colombo Plan will succeed will, of course, depend upon the creation or maintenance of more stable conditions in Asian countries outside the Commonwealth. For no rehabilitation treatment can be dispensed unless the body, or any body with which the patient comes in close contact, is first cleansed of communicable disease.

It would be foolish to look upon the Colombo Plan as the means to an immediate end to want. But this great co-operative movement, surely the most comprehensive undertaking to which a group of nations has ever set its several hands, is an assurance that the Commonwealth participators are of one mind—the creation of a way of life in which there is no room for Communism.

There has already been criticism that in this vast scheme there has so far been too much planning on paper and not enough action in the field. It seems to me a rather unfair criticism. The Colombo

* *This part of the article was written on 6th October, 1950—V.L.*

Plan was only conceived last January. It received pre-natal attention in Australia three or four months ago, and has now been born in just about the same period associated with man.

The wisdom of careful approach to so vital an event can now be easily recognised. Inside nine months from the time when the Commonwealth Ministers met in Colombo and put on record their recognition of the need for joint action, the essential basis for that action was being firmly laid at the London Conference. It could only have been on the basis of careful preparatory work in the capitals themselves. Action will now depend very much on the Governments themselves. They are to consider the report, which will not be published until all have had time to study it. When it does come to be published it will be found to contain a most valuable concensus of views on the ways in which the great and unprecedented task of raising the standard of living of an area holding a quarter of the world's population is to go on.

THE interesting question which now arises is whether America will be able, and ready, to dovetail into the Colombo Plan operation its own " Point Four " programme as it affects South and South East Asia. Naturally they will want to see details of the Commonwealth Scheme first. America already has a fund of 35 million dollars for its Point Four programme of aid to underdeveloped countries, part of which would be used in the areas covered by the Colombo Plan. In addition she is spending about 95 million a year on economic aid to South East Asian countries. There is already some indication that there will at least be close collaboration between the two programmes, even if they are not eventually joined.

GERMANY : THE TURNING POINT

TO go over to Europe. The focus there is still on Germany. Relations with the Western Powers have for quite a time been shifting from hostility to reconciliation, from subjection and control to co-operation and partnership. In the long story of Western German post-war relations this is the turning point. Not only formally, as declared, but in a very real political sense, it ends the state of war with Germany and opens the road to alliance.

The new relationship rests on two vital interests which Germany and the Western Powers have in common ; firstly, the territorial inviolability of the Federal Republic and West Berlin and, secondly, the desire for the restoration of German unity on a basis of liberty. From recognition of these two common interests the Western Powers have drawn up two conclusions. Firstly, they have declared that any attack

on territory of the Federal Republic or West Berlin is an attack on themselves. Previously there was no such guarantee of German territory. Secondly, the Western allies have now formally recognised the Federal Republic as representing Germany as a whole.

This does not, of course, mean that they are pledged to restore German unity by force but it does mean that unification of Germany as a framework of the Federal Union is now a condition of any permanent settlement, and that the claim of the Federal Republic to German unity and to the liquidation of the terrorist puppet regime, set up in the Soviet occupation zone, will have the moral and diplomatic support of the Western Powers.

SCANDINAVIAN FEARS

WHEN Soviet Russia, at the end of the last war, retained its hold on part of Finland, Lithuania, Latvia and Esthonia, and part of Poland and Eastern Germany, it was assumed that it was to provide buffer states against any future attack. To-day, when international tension is still high millions in Europe fear that these northern frontiers may be used as the springboard for Soviet invasion. At the same time the territories in question could still be used as defensive corridors against retaliation by the aircraft of the countries attacked.

Denmark, Sweden, Norway and Finland lie all along and around the Soviet border. Eastern Germany offers the ideal assembly area for Soviet arms if an attack on the West were planned. The distances between the main points of each area are small. From Leningrad to Finland is only a few miles ; it is only a little over 720 miles to the coast of Norway. From Riga to Stockholm is no more than 250 miles, and from Gdynia to Copenhagen less than 300. It is only a little over 700 miles to Stockholm from Moscow.

If any war were to break out between Russia and the West, would Sweden be able to remain neutral as last time ? That is a question which obviously exercises the minds of the Governments of most Northern European countries little less than it does the Swedish Government. It seems most likely that this time Sweden would be involved, for the Russians are still more largely " land animals " than they are " sea animals," and would prefer overland invasion to a seaborne enterprise.

The long frontiers of Russia, though they at once menace a great many other states, are also in any aggressive action something of a disadvantage. Attack is always more wasteful of men and materials than defence, and attack along the whole front in the north would be a virtual impossibility. Therefore the defence needed to war off surprise

counter-action in any one area would be necessarily strong. Here would lie the best chance of the Western Union forces to contain a Soviet attack. By seaborne supply from the west the defenders could themselves mount an attack in an unsuspected place.

The Soviet Union has an enormous fleet of submarines, many of them modern, fast and long-distance craft. This would obviously be used as the counter to the greater sea power of the west, but to use the fleet of underwater craft most successfully it would be necessary for Russia to have in its control good all-the-year round ports from which they could operate. The Scandinavian countries in general guard the way to such ports. Hence their vulnerability if Russia decided on war.

THE PLACE OF AUSTRIA

AUSTRIA, despite its comparatively peaceful exterior, still feels the sense of anxiety which hangs over Europe. They have been more fortunate than their northern neighbours and although they feel keenly their failure to agree a treaty and end the occupation, they realise the advantages of their present position since, if the occupying powers do not agree with an Austrian proposal it is necessary for all four occupying powers to agree on the alternative. And that rarely happens.

The newest interval reports make it clear that Communism, never strong, is not making any headway. But the Austrians are for ever conscious of the danger. For the moment, at least, it wants no part of political extremes. It gets along very well with a coalition and keenly watches for the build-up of defensive power in Western Europe because it believes that in this Western strength lies its best chance of peace.

Austria gets a generous share of Marshall Aid and looks well on it. General living conditions are much better than in Germany—even in Austria's Soviet zone where, curiously enough, Marshall Aid also operates.

BRITAIN : ANOTHER ELECTION ?

THERE is again a wave of belief in Britain that there should be a General Election so that the opinion of the country should be clearly known on outstanding questions of the day. The Government can, and does, argue, that when the Opposition says that the voting in Parliament does not reflect the voting in the country, the Opposition is hankering after the idea of a referendum which is not sympathetic to British political tradition. For that matter, so even a balance between parties in Parliament, which does, in fact, fairly closely represent the voting in the country at large, is nearly unprecedented in British political life. And if there is one thing the British politician likes more than

anything else, it is a precedent. However, for once in a way both the balance of parties in Parliament and the balance of voting in the country are fairly well in equilibrium. Indeed, when the Liberals vote with the Conservatives, as they did on the recent steel nationalisation division, it is possible to say that they represent more voters than do the Socialists.

Yet the vagaries of the electoral system are such that even in the last Parliament, when the Socialists had a massive majority in Parliament, the Opposition parties could count more voters behind them in the country. The Government can claim that even under that rule the country made a good recovery from the worst of the post-war difficulties. Somehow the British public at large seems not to have taken very kindly to the idea of a political conflict since the end of the war. If one is to believe certain shrewed political observers, both British and foreign, the issues that have greatly excited Westminster and London in general have made much less impact in the provinces.

What, then, could be an election issue? Paradoxically enough, it is likely that the people would be moved more than anything else by the question whether there should be any fighting over party politics at all just now. That has nothing to do with the idea of a coalition, which all the parties would reject. But it has to do with the notion that, whichever party was responsible for provoking a General Election just now, would be blamed for it and would suffer at the polls.

The only real argument for holding a General Election soon seems to be that a Government cannot bring in legislation on matters in which it strongly believes, and over which it strongly differs from the Opposition, without being open to accusation of caring little for national unity. Any Government would resent that. But since both the parties quite sincerely believe that their own ways of promoting national health and prosperity are right, they are to be excused if they wait until they judge that the time is ripe to consult the people again. The Government has the advantage. But either side might, in fact, find itself able to bring on the election. It would be careful to judge the climate of opinion beforehand.

GREEK EMERGENCE

THERE is no longer internal strife in Greece. It might have been expected that after so long a civil war the country would for years have wallowed in disruption, corruption and want. In actual fact Greece, impoverished and exhausted by civil war, has made a remarkable recovery. Official reports on that country tell something

of this outstanding rehabilitation which has been made largely possible through American aid.

There are still, of course, " refugees "—thousands of people driven from their homes in the fighting. It is estimated that there are a half million of them, concentrated in and around towns, living in incredibly sordid conditions. But gradually they are being moved back to their mountain villages. Most of the trouble about these movements was that there was nothing for the refugees to live on when they got back to their villages. American aid has taken care of that problem and the recovery rate has been quite remarkable.

The vastness of that aid is probably not very well realised. I am reliably told that in direct economic aid alone 1,198,000,000 Canadian and American dollars and British pounds have been pumped into Greece over about four years. To that may be added about another 560,000,000 dollars worth of direct military aid.

If you break those figures down so that they become more comprehensible, it works out something like this. On a population basis of seven million, every Greek has received about Rs. 960, or Rs. 240 a year. Before the war the average per capita income of Greeks was Rs. 320 a year.

Whether Greece itself will ever show any return for these E.C.A. funds is doubtful. This figure is plainly the price being paid to keep Communism as far as possible from the Anglo-U.S. lifeline running through the Mediterranean to the oil of the Middle East and the markets of the East.

ITALIAN RECOVERY

AND what is the picture in Italy? Rome and Florence flourish—on the outside. Behind the facade is poverty; but there always was. Italy's most vital problem is overcrowding. There are now 10 million more people than the country can economically support. Large-scale land reform seems to be the only solution. That solution is not easy to tackle. It means dividing the land now held by large landowners. It would have to be done with great tact. But it is readily recognised that such land reform would do more than anything else to check Communism.

But in spite of its general poverty Italy has made a remarkable recovery from the war. Big-scale building goes on apace. The employment position is better. Big public works projects, particularly irrigation and reclamation, are helping. Industrial production is increasing. Italy, in fact, is becoming a creditor country. The lira is reasonably stable and already Britain owes Italy some £5,000,000 for goods.

TRADING WITH THE ENEMY

THE problem of trade with Communist countries is becoming increasingly difficult. The dilemma is at its most acute in the problem of normal commercial intercourse with the Soviet bloc. Already the principal allies, the United States and Great Britain, have shown signs of viewing this problem from widely different angles. One of the first illustrations was that provided by the sale of British oil to China. This is a long-established traditional trade, but as soon as it became apparent that British oil sold to China might conceivably be used in Korea in military operations against the United Nations, including Great Britain, the justification for this trade, however traditional and well-established, came under question. For a time honour was satisfied by reducing the sales of oil to the estimated level of basic civilian consumption in China. But that could not long satisfy the doubters, since, in a strictly controlled economy, such as that of China, little difficulty would be found in further squeezing civilian consumption and diverting the amount so saved to military needs. This reasoning ultimately won the day and sales of British oil were stopped.

The same debate is now revolving around tin and rubber. Markets for these commodities are free, both in London and in Singapore. It is well-known that in Singapore the Russians are habitual buyers of both commodities. Czechoslovakia has also been a buyer and there is no reason to suppose that purchases have been limited to rubber required for her own needs. Some of the rubber is probably being re-exported to Russia. Rubber is unquestionably an essential war material.

The point is whether Russia should be cut off from sources of rubber by British Government directives which, incidentally, would involve the closing of the free markets in Singapore and London. If there were any question of full-scale war such a step would, needless to say, be taken immediately and without hesitation. But at present Britain is receiving useful commodities in exchange for those which the sterling area sells to Russia. There is, however, a possible solution to this problem and, not surprisingly, it is one which planters and miners in Malaya have been urging on all concerned. It is that the British and American governments should engage in so-called pre-emptive operations in the Singapore market. According to this view these governments should outbid any competitor, keep the market free, but ensure that no precious rubber or tin should reach Communist hands by the simple device of putting in orders to buy at best any quantities on offer.

BOOKS IN REVIEW

OUR GROWING HUMAN FAMILY

By Minoo Masani.

(Oxford University Press, Rs. 5.)

TO describe Man's development from the Tribe to the threshold of World Federation in 115 pages is no mean feat. To do it simply and yet avoid over-simplification, to remain objective in a subject full of opinion and to hold fast to tolerance where most people would exhibit prejudice is to have performed a rare feat. Mr. Masani has produced a book which, though written for children of fourteen to fifteen, could be read with profit by all who are older and many who are younger. What is more, it would be read with pleasure because it tells a fascinating story in lively and informal prose aided by a large number of drawings by Charles Moorhouse. These are not merely illustrations but are demonstrations in the sense that they both analyse and synthesise complex social, economic and political relationships in a way which children can understand.

The author shows how human progress depends upon the increasing complexity of social organisation and, by emphasising function rather than structure, he succeeds in showing how man's rights, responsibilities and opportunities have grown. His own distinguished record in municipal, parliamentary, diplomatic and global service makes a rich experience which shows on every page. Here is a book written not by "an expert on human affairs"—but by a man who has helped to shape man's destiny. It is that quality of creative leadership which will appeal to and inspire the young reader.

In most countries today there is growing interest in education for international, national and communal understanding so that "civics," "government" and "citizenship" figure strongly in school time tables. We have come to realize that youth has to learn how to live in society and that education should be a social process. How far reality falls short of what we would achieve is shown by the reactions of our pupils to what we attempt—reactions which drove some sixth formers in a leading Colombo school to put their case in trenchant terms in the local press—and which produce pupils who may be full of knowledge—but who lack understanding or responsibility.

Social education needs more than information. It needs enthusiasm, creativeness and constructive attitudes. It is an affair of life—not the dull-as-ditch-water drudgery that the average school book

and the average teacher make it. Mr. Masani has written a book which stimulates interest and challenges to effort, a book which makes even the youthful reader feel that a living past has shaped him and gives to him a sense of gladness in his responsibility for helping to shape the future.

This is a book for every child and every teacher—indeed for everyone who seeks to understand social and political development in general terms as a layman. It may not look like a school text book, but it will arouse effort and so lead to success in learning. Much more important is the fact that it will alter attitudes from those of apathy to those which "will not cease from mental fight" until Man has built a world fit to live in.

Coming as it does from O.U.P. one need hardly add that it is gracefully printed and attractively bound, features which will add to its attraction for children.

T. L. GREEN.

MUSLIM INSTITUTIONS

By Maurice Gaudefroy-Demombynes

Translated by J. P. Macgregor

(George Allen & Unwin, Ltd., London, 15s.)

THE book is divided into fourteen chapters dealing respectively with dominion, community, ideas, dogma, law, cult, Caliphate, family, property, justice, social life, economic life, intellectual life and modern Islam, and "packs an immense amount of information into a very small compass and is practically a pocket encyclopaedia." Unlike in popular works of similar scope and appeal with no claim to scholarly research or approach, the author has taken pains to include Arabic equivalents of many of the terms used, correctly transliterated. It is refreshing to find in this book, which is essentially meant for the non-Muslim Western reader, the Book spelt correctly as *Qur'an* and the Prophet as Muhammad. Facts cannot be accumulated in a work of this range by personal research. Instead they are naturally gleaned from authoritative sources. Although many such sources appear to have been fully utilized, it is, however, clear that purely Muslim sources have not been availed of to the extent that one might have expected. In consequence the author's interpretation of the facts has considerably suffered and is lacking in adequate measure the necessary grasp, sympathy and imaginative power so essential for a satisfactory survey of any society. Some of his statements are certainly disputable. When, for instance, he says that

the Great Movement of Science and Philosophy which lasted from the 8th to the 13th century is external to Islam, he misconceives not only Islam's attitude to Science and Philosophy but also Islam's contribution to the birth of inductive intellect. Similarly the author does not draw the necessary distinction between Islamic teachings and local pre-Islamic customs, which though repugnant to Islam have not entirely been abandoned by local Communities. Thus in many places the author gives such local customs the status of Muslim institutions. This is clearly discernible in the chapters on family, property and on social life. And in the earlier chapters many ideas are traced to Christianity, Judaism and Manichaeism, which Muslim scholars have proved to be of independent origin. The profound effect excercised on Muslim institutions by the distinctively Islamic conceptions of "Tawhid" and of "Prophethood" has received insufficient attention. If the author had possessed a wider acquaintance with Muslim authorities he would not have been led into the errors he has made in dealing with the interpretations and the implications of the five pillars of Islam. Many would disagree with his opinion that "religious thought has slept soundly in Islam for several centuries," and many too would have welcomed an acknowledgment by the author of the contribution made to Islam by Indian Muslims. Adequate references to the Movements advocating the synthesis of the cultures of the East and the West would have made the last chapter more useful.

The author's exposition of the facts is characterised by a clarity and lucidity that will be appreciated by the reader even when he disagrees with some of the views expressed. The chapters are well proportioned and the themes carefully and logically chosen covering all aspects of Muslim Society. The book will be generally welcomed as it gives to the reader, who has neither the patience nor the inclination to consult separate and several monographs, an adequate insight both into the range of Muslim institutions and their stablising influence and into the contribution of Islam to civilization.

A. M. A. AZEEZ.

VANISHED TRAILS

By R. L. Spittel

(Oxford University Press, Rs. 8-8)

THERE are people who read new novels for the same purpose as travellers, so we are told, go to new countries, in order to broaden their minds. Such readers like a novel that purveys some general know-

ledge ; and it is for these readers that Dr. Spittel is catering in his *Vanished Trails.* The dustcover describes the book as " an anthropological novel," and in his preface Dr. Spittel says that he has used the " device of presenting social anthropology in the form of a novel that stresses the human interest, rather than after the severely detached manner of the purely scientific investigator."

Vanished Trails is a very fair book of its kind. The accounts of marriage and burial customs, of methods of hunting, honey-gathering and fishing are graphic and to-the-point. Particularly well described is the honey-gathering, with its ritual songs, the exciting descent over the rocks to the combs, the smoking out of the bees, and the signals by a rope of vine to the members of the tribe who are anxiously waiting out of sight above.

The characteristic fault of " historical," " sociological " and " anthropological " novels is inherent in their aim : they try to do two different things at once, to tell a story and to set down factual information. The consequence is that the novelist is continually handing over to the historian or the sociologist, as the case may be, and the narration is dogged by passages from text-books. *Vanished Trails* is not free from this fault, but its story does hold considerable interest for its own sake. Characters are sketched in a clear and lively manner—readers will remember Peena. And we see these characters as real people going about their daily lives in the wilds till one by one they meet with violent ends—a hunter is horribly mutilated by a bear, an unhappy wife poisons herself with a wild yam, and a disgruntled husband murders his wife with a hatchet and wanders off into the jungle to die. Moreover, we are given some sense of the group-feeling of the tribe, so that we feel the pathos of its dissolution. There is no tragedy. Much more profound and imaginative creation of character is needed if readers of to-day are to be convinced that the extinction of a people is tragic.

The main weakness of the novel is that the group of Veddas is never described from the inside. We are always conscious that Dr. Spittel is the social investigator, observing from the outside. The absence of a characterising idiom in the characters' speech which would register the Veddas' ways of thinking accounts partly for this impression ; and, in this respect, *Vanished Trails* may be contrasted with *Village in the Jungle* and its effective use of the Sinhalese idiom.

For the most part Dr. Spittel has succeeded in the difficult job of setting down factual information without holding up the development of his story. Only occasionally does the anthropologist interrupt the novelist with a disquisition on the significance of some custom or other. Much worse than the introduction of supplementary information,

however, is the intrusion of the author and his family in the twenty-second chapter. Up to this point the account has been impersonal, then suddenly the author becomes one of his own characters.

"Presently they heard a far-off shout, and Tissahamy answered . . . Soon the stranger was before them, and for the first time I saw these aboriginal inhabitants of Ceylon. I was as excited by the sight of these Veddas as they were because of me. After many a disillusioning expedition through Ceylon's wildest jungles, that punctuated a half-dozen years of a busy surgeon's life, I had my reward."

The reader is as disconcerted as a playgoer would be, were one of the characters on the stage suddenly to confide in the audience : " Look ! I am really the author of this play ! "

Many of the adverse criticisms I have been making will not worry the reader for whom *Vanished Trails* is primarily intended. This person's requirements are different from those of the ordinary literary critic. So let me say again that Dr. Spittel's novel is a very interesting book of its kind, and that for extra interest it provides illustrations, an instructive introduction on the anthropology of the Veddas, and a glossary which will prove a goldmine to anyone who is in the least interested in Ceylon.

P. K. ELKIN.

THE ENGLISH AT SCHOOL

AN ANTHOLOGY

Edited by G. F. Lamb.

(*George Allen and Unwin, 12s. 6d.*)

THE writer of the publisher's blurb states that Mr. Lamb's anthology is intended primarily for the general reader, who is expected, I imagine, to be content with no index. This is a mistake and adds to the confusion when the blurb writer mentions that Mr. Stephen Spender is among the authors quoted. Mr. Spender, I remember, wrote a highly amusing account of an English Preparatory School in his novel ' The Backward Son.' Mr. Spender is, however, nowhere mentioned in the book by name, and I am led to believe that he may be the writer of the letter to Sir Richard Livingstone under the title of ' Shakespeare in the Blitz.'

The English at School is the perfect bed side book for the Rabbit who still continues to lament the harshness of his schooldays and to revel in the youthful sufferings of the great. But it is by no means an anthology for exporting the glories of an educational system despised by some, yet greatly envied by many others.

Mr. Lamb has denied us far too much, and has cluttered his antho-

logy with sadistic accounts which might well have been pruned to better advantage. So much peculiarly English is missing. The School Songs ; what would Mr. Churchill say to that, who still returns to Harrow to ' Haste the swelling note ' ? The development of regular shooting from the days of the Silver Arrow to the Ashburton Shield. Notions (such as Gunners Hole, Ducker, Eccer, Suction, Tip-turns, and The Milling Ground) that strange language peculiar to each public school, and perhaps most complicated at Winchester College, which usually has to be learnt in a week by every new boy.

Food, it is true, is mentioned in all its vileness, but not the fact that our fathers swilled it down with beer : a joy boys of my generation continually lamented as the food improved. Choristers are briefly dismissed in an extract from Chaucer. Where are those wretched French Masters bullied sometimes into an early grave ? Where the Army Class, The Preparatory School, Sandhurst, Dartmouth and Pangbourne ? Are not Shaftesbury and Barnardo household names in English Education ?—I missed them. Nowhere is mentioned the schools for the Blind, Crippled and otherwise handicapped children, the Borstals and Approved Schools, all more than Grandfathers to the political utopia of the Butler Act.

This is not a worthy anthology for a Library of English Thought and Life, although I found light and delightful reading in its 192 pages.

GERALD HOWARD SMITH.

JOSEPH CONRAD *by Oliver Warner.*—BERNARD SHAW *by A. C. Ward.*—G. K. CHESTERTON *by Christopher Hollis.* THE BRONTE SISTERS *by Phyllis Bentley*

(Published for the British Council and the National Book League, as Supplements to British Book News)

JOSEPH CONRAD

MR. Warner brings to his assessment of Joseph Conrad's works not only a wide experience of literary criticism, but a highly specialized knowledge of marine subjects and of writers about the sea. In addition to an appreciation of the author himself, there is included a Select Bibliography and an Index of his Short Stories.

Conrad's message is characterised as a message to the heart as well as to the head, sailor fashion. His thoughts about ships and seamen, expressed in *The Mirror of the Sea,* provided one of his best books, " the soul of my life," he called it. Conrad wrote of the sea unforgettably, of the actions, feelings, above all of the fidelity which the maritime

calling brings forth. He was a major novelist. *Nostromo, Victory, Under Western Eyes, The Secret Agent,* could all have been written by a man without seafaring knowledge, though not without exceptional story of travel and observation. The nautical side of Conrad, essential as it is, was not always uppermost, and he was neither lost nor uneasy ashore.

As for criticisms of Conrad's works, even the most enlightened raise questions : one critic wrote, for instance, in *The Common Reader* that it was *Youth, Lord Jim, Typhoon, The Nigger of the Narcissus,* which should be re-read in their entirety. Later assessment would have amplified this choice, though no critic has bettered this tribute to his work in general, which pointed out that when one opens Conrad's books one feels as Helen must have felt when she looked in her glass and realized that, do what she would, she could never in any circumstances pass for a plain woman.

GEORGE BERNARD SHAW

A. C. Ward is a dramatic critic with special interest in the theatre, and as such has written an adequate sketch of *George Bernard Shaw.*

Shaw's first printed words appeared in *Public Opinion,* a London Weekly, in 1875, when he was nineteen. Since then the famous playwright's output has been prodigious. From that date for more than sixty years he has continued to be active as a critic, mainly in other fields than that of books ; of art, of music, of the theatre, and (chiefly) of public affairs. From 1879 to 1883 he was an unsuccessful novelist ; from 1892 onward, a dramatist, the most notable of the period.

Mr. Ward writes amusingly of Shaw, and one smiles at the vegetarian bias of the critic who claims he will live a long life—he is over ninety—on this score. Shaw was always somewhat irritable, like most red-headed men, and he showed no mercy to his actors, especially actresses, at rehearsals. The famous actress, Mrs. Patrick Campbell, during one such rehearsal, is said to have exclaimed :—" One of these days Shaw will eat a beefsteak, and then God help all women ! "

Shaw's significance in the theatrical world was shewn very strongly in his successful attempt to substitute realism in place of the artificiality which characterised the Victorian and Edwardian stage. In a contribution to the *Saturday Review,* in 1898, he wrote :—" For ten years past with an unprecedented pertinacity, I have been dinning into the public head that I am an extraordinarily witty, brilliant and clever man. That is now part of public opinion in England ; and no power in heaven or on earth will ever change it. I may dodder and doze ; I may potboil and platitudinize ; but my refutation will not suffer."

Half a century later we can see that, by whatever means Shaw's reputation was built, it was certainly built up fast and solid.

G. K. CHESTERTON

Christopher Hollis, the well-known essayist and broadcaster, has written an excellent brochure on *G. K. Chesterton.*

G.K.C., as he was affectionately nicknamed, from his earliest boyhood has always loved an argument. Good tempered, like most fat men, he always has been. Of his writings, the detective stories about Father Brown will rise in the memories of most of us. Chesterton was—as he was always the first to insist—above all " a roaring journalist." Careful, polished, classic work was ever foreign to his nature, whether one takes his verse or prose, or collected poems, we find they are filled with verbal quips. He was utterly irresponsible and unbusiness-like. He once sent an agonised telegram to his wife : " Here I am in Liverpool. Where should I be ? "

Not only did he produce a number of detective stories and volumes of essays and poems. He has written a number of important biographies ; *St. Francis of Assisi, Cobbett, R. L. Stevenson,* and above all the last and greatest of such studies, *St. Thomas Aquinas.* Abnormally clumsy, even as a boy, in manhood growing to a corpulence that soon became a national joke, appreciated by everybody and most uproarously by himself, he was quite incapable at all times of his life, of anything in the nature of athletics. He frankly loathed physical exercise. He could not indeed manage what to most mortals are the normalities of daily life such as dressing and shaving himself—others had to do these things for him. Without his wife, who was his Secretary as well, he would have been lost. These things are the keynotes to the life of a man affectionately regarded by all.

THE BRONTE SISTERS

The supplement " *The Bronte Sisters* " is written by Phyllis Bentley, herself a novelist of high distinction.

The Bronte Sisters form an interesting and curious phenomenon in English literature, in that during the hundred years since their death, not only has critical appreciation of their work continually heightened, but also what amounts to a popular cult has grown up about their name. The number of works of criticism on the Bronte writings is only exceeded by those on Shakespeare, while statistics from libraries and publishers reveal that when the great English novelists of the past are placed in order of present reading popularity, the Brontes veer between first and second place. During the last two decades, many plays, novels

and films, have been founded on their fictions and their lives. Nor is this cult confined to England. The extent of Bronte reading and study conducted in other languages is quite remarkable. They seem to appeal alike to the student of literature, the poet, the mystic, the moralist and the novel reader in search of entertainment.

Although the sisters, like all other human phenomena, are necessarily to some extent a product of what went before them, they are not derivative in the usual sense of the word, for they added to the ingredients with which their own reading filled their minds, rare and strongly flavoured elements which were all their own. Nor have they strongly influenced later writers. It is not as forerunners or successors, as literary innovators or contributors to a tradition, that we read them, but for their intrinsic interest and merit—for the high and singular pleasure to be obtained from no other writers, which we gain from the strange, matchless, darkly noble quality of their creations.

GRAHAM MARTYR.

THE PHYSICAL BASIS OF MIND

Edited by Peter Laslett

(Basil Blackwell Oxford, 1950, 5s.)

WHAT is most attractive about this little book is that it is authoritative and readable, at the same time, a rare combination. One does not need to get lost in the devious tracts or the technical jargon of a text-book on brain physiology to hear the latest views on the subject as presented by seven eminent scientists ranging from the venerable Sir Charles Sherrington to Professor Adrian of Cambridge, who may be said, without prejudice to the other living luminaries who have their say, to have made some of the most outstanding contributions to the knowledge of this subject. It is also noteworthy that the last three chapters are by a well-known lay philosopher, Lord Samuel, and two professionals, Ayer and Ryle.

One may find in this booklet all that the average intelligent reader needs to know about the activities of the human brain which are correlated with our various mental processes and the stray comments of the scientists and a few profound observations of the philosophers as to the nature of the relationship between the two.

I think it is clear from the evidence put before us by the scientists that whatever definition we may give of mind, whether we use the word as a generic term to cover certain specific types of behaviour or whether

we regard it as an entity separate from anything physical, that the existence of brain processes is a necessary condition for the manifestation of mental activity as we know it; or, in other words, as Sherrington puts it " that the brain is the bodily organ of the mind we have to accept as an established fact." Electric currents applied to some parts of the brain may call up "thoughts" ! A surgical operation on it may relieve a perversion of mind. Drugs or tumours alter the mental condition of a person. Changes in blood chemistry result in changes in the electrical activity of the brain which in turn gives rise to changes in consciousness. Injuries to certain parts of the brain may result in loss of consciousness or loss of some memories. We thus see that alterations in the physical structure of at least portions of the brain have their corresponding mental defects. If my visual cortex is destroyed I fail to see things, though my eye and optic nerve are still intact, but the removal of a kidney does not make my perceptual or cognitive faculties better or worse.

The scientists can also tell us a good deal more about the specific activities of the brain which occasion mental experience. Thus the sense impulses carried through the nerves must reach the grey matter on the surface of the brain before we can experience any sensation, though the vexed question of cortical localization (the question as to whether the brain should be affected as a whole or whether portions of the cortex alone need to be stimulated before a sensation is felt) still appears to remain unsolved (p. 21). Again, the size of the brain in proportion to body weight and the complexity of the convolutions are characteristic of the human being, whose brain is two or three times heavier than that of a gorrilla and is more marked in its convolutions than in the case of the other higher mammals, but this does not mean that we can, recognise a genius from the size or pattern of his brain, for his brain may even be smaller than average size. But if we can't tell a man's intelligence from examining his brain it is interesting to note that we can by placing electrodes on his skull, say whether he is concentrating his attention or not and if he looking at a flickering light even state the rate of flicker.

There is no doubt that what we do know about the psycho-physiology of the brain is very small considering what we do not know and what we may perhaps come to know in time to come. As regards memory we know, for instance, that " it takes a few seconds for a memory to be securely fixed in the brain and that some parts of the brain can be removed without causing any loss of memory and that other parts are best left alone. But what actually happens in the nerve cells is still quite uncertain." (p. 7). And the same is true of almost all mental operations that we indulge in. Russell Brain devotes the greater part of his talk

to outlining the difficulties of explaining how a word which may be sounded or written in so many ways is yet recognised as being the same word and having the same meaning. "The word 'dog' for the nervous system is not simply any of the thousand and one ways in which it is pronounced : it is also an electrical pattern which is called up by each and all of them and of which we are not even conscious (p. 54). Yet this theory, namely that each word evokes a specific unconscious electrical pattern in the brain is just an unproven assumption even if it is suggested by the analogy of the automatic telephone. Similarly the analogies drawn from the operation of calculating machines to explain mental activity (pp. 30 to 35) are of little value unless experiments could be devised to discover what actually takes place in the brain.

Great as are the practical difficulties of discovering how the various mental processes are causally dependant on the processes in the brain there still seems to be another difficulty, philosophical in origin, which has unduly obsessed even the scientists. "The part of our picture of the brain which may always be missing," says Adrian "is, of course, the part which deals with the mind, the part which ought to explain how a particular pattern of nerve impulses can produce an idea." How something physical can produce something mental and *vice versa* will continue to be a problem for all time as long as we shall be mystified by it ; and as Adrian himself admits, it "is a really insoluble problem not merely a very difficult one." Yet its insolubility lies in the fact that scientists, who are expected only to state observable correlations between events, physical, mental or both physical and mental, can never be expected to throw any light on it. It is a brute fact that when certain physical processes occur in the brain certain mental processes are also found to occur and *vice versa*. The problem if at all may be safely left to the philosophers who for two thousand years since Aristotle have been asking how the mind is attached to the body. And the solution offered by the philosophers who try to bridge the gap by saying that the mind and the body really compose a single substratum or that interaction is possible between qualitatively different substances are only too well-known, and these "theories" as Ayers says are "mere redescriptions of the facts which they intended to explain" (p. 73), while the mystery (for those who are prone to be mystified) is according to Gilbert Ryle not qualitatively different from that of the simple minded peasant who asks whether there is really a horse inside the steam engine even when he is told all about how the engine works (p. 75).

One would have liked to hear some one like Professor Broad who would have paid more attention to the orthodox views on the latter

subject and it would also have been more interesting had the scientists told us something about unconscious mental processes and touched on the subject of abnormal psychology and its implications on the subject dealt with.

K. N. JAYETILLEKE.

CEYLON—PEARL OF THE EAST

By Harry Williams

(Robert Hale, 25s.)

THIS book should find a place in every library in Ceylon, and on the bookshelves of every public-spirited Ceylonese. It is a bulky volume of 450 pages, and each page is crammed with information which provokes serious thought and often serious criticism. It is the frank expression of the European (Imperialist, if you like), view of Ceylon people and Ceylon affairs. There are passages in it which will disturb or annoy one section or another of our people, but where is the book of which that cannot be said? No aspect of life in Ceylon is left without comment, and there must be differences of opinion in the consideration of each. But Mr. Williams makes every effort to be fair, and though he is sometimes led to mistaken views, he is generally sympathetic, much more sympathetic and understanding than the usual critic.

The volume begins with an "Introduction," which is an eloquent tribute to George Turnour who has not received the respect which his work for Ceylon deserves. Mr. Williams recalls what Emerson Tennent pointed out, that to Turnour we owe the discovery of the *Mahavansa* and the interpretation of its contents; also that it was this discovery which led to the solution of some problems in the history of India.

The account of Ceylon is dealt with in two parts—the Past and the Present—with an "Interlude on the Veddhas." The period of Sinhalese independent rule is based more or less on Turnour's narrative. The names and dates of Kings are evidently taken from Turnour, and Geiger's translation is not included in the list of books consulted. One expects that some regard should be shewn to the new facts which have been revealed since Turnour's time.

Under the heading "The Clergy of Reason"—the coming of Buddhism into the Island is described, and thirty pages are given to a detailed account of Buddhism and the Buddhist monks. Then follow the histories of the Great Dynasty and the Lower Dynasty. This critical sketch will be read with interest, though it might be called

fundamentalist in character, for later historians than Cordiner and Tennent are ignored. The illustration facing page 49 of the statue at Polonnaruva, of a venerable figure holding an ola, is stated to be a statue of Parakrama the Great—a point which has been greatly disputed.

The references to the Portuguese and Dutch " Incidents " in Ceylon are of the usual character. It seems to be difficult for any British or other writer on Ceylon to find any good in other races than his own. Even the difference in the times and in the character of the people who lived in former centuries is overlooked. Thus, the Portuguese were missionaries and cruel. The Dutch were merchants, flatterers of the Kandyan kings. Neither race has left any lasting memorials of their rule or contributed towards the social and political advancement of the people of the country ; " and history may well record of the British that they are the first great power in world history to have pointed a way to a lasting social strcture for mankind based upon peace and justice."

It is when he leaves the Past and discusses the Present that we come to the really valuable part of the book. The tea industry receives so much detailed attention that the chapters may well form a text-book for the instruction of tea-planters. How to grow tea, to prepare it for the market and the table, to work the estates, to manage Indian labourers—all is here, and all makes lively reading. The Chapter on "Villagers" is even more interesting, and as much sympathy is shewn for them as for the Tamils on the estates. The townsfolk are not equally in favour with the author, who deplores the too sudden grant of the adult vote on people unprepared for it.

A Guide Book describes the important towns and other places which a traveller is expected to visit. The volume, it may be said again, is exceedingly valuable as almost an encyclopedia of Ceylon. The illustrations are splendid.

L. E. BLAZE.

LANKA MAHILA SAMITI

(Association of Women's Institutes in Ceylon)

270 Branches

Spread throughout the 9 Provinces

Aim: Rural Welfare

The movement has over 150 trained women leaders from among the rural folk, but only a handful from among the educated women of the towns. The Association can cover the entire Island with model villages if our educated sisters will come forward and make their contribution towards the remaking of Rural Lanka.

MELA

AT

The Ceylon Turf Club

ON

the 8th, 9th & 10th December, next.

Printed by The Times of Ceylon, Ltd.