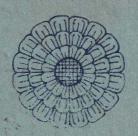


# THE NEW LANKA

### A QVARTERLY REVIEW

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An Old Purana Story

Sir Kanthiah Vaithianathan

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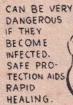
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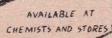


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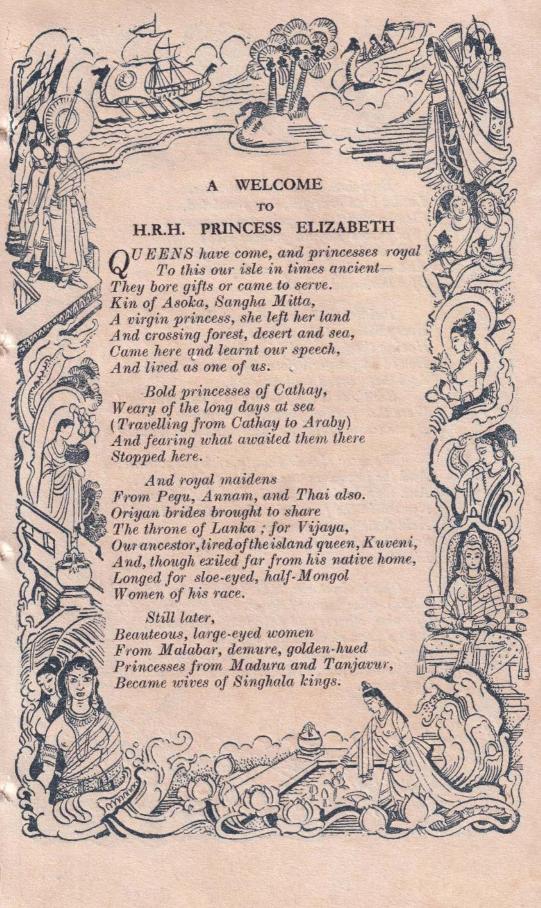
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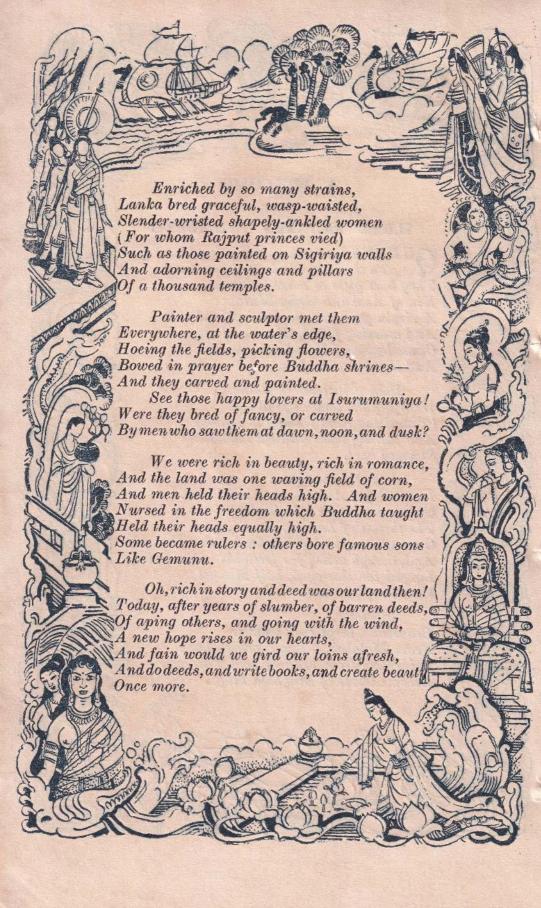
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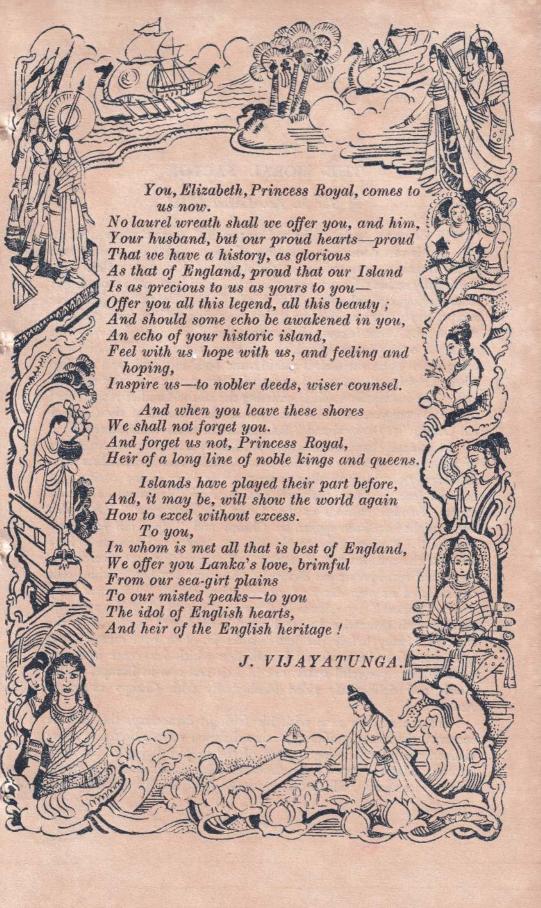




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#### THE MORAL FACTOR

By The Rt. Rev. Lakdasa de Mel

THE Emperor Asoka in the 3rd century B.C. was at pains to set up in his vast dominions a number of edicts, either on slabs of rock at his frontiers, or on pillars in the midst of his own realm. He continually makes reference to *Dharma*, the Moral Law, and acknowledges it as having an authority which binds both ruler and subject. He accepts an absolute standard by which the actions of kingdoms and men are judged. What is more, he is persuaded that we live in a universe of moral consequences, in which offenders, corporate and individual, bring down upon themselves punishment both inevitable and condign when, knowing the true and the good, they choose the false and the evil. The inscriptions, while omitting the all-too-familiar recitation of style and pedigree, claim for Asoka the title "Seeker of the Good of All Others," (*Priyadarsi*) and "Beloved of the Gods" (*Devanampriab*).

In Asia and elsewhere the student of history is familiar with examples of those who took a view similar to Asoka's, and those others who deliberately placed themselves above any moral law in the conduct of national (and so often personal) affairs. And this from the earliest times. Toynbee reminds us that Louis XIV's arrogant "L'Etat, c'est moi," might have been spoken by Cheops and "Apres moi le deluge" by Pepi II. A great many people with reputations to lose seem to have felt that the end justified the means, and proceeded to act accordingly. Again and again power has dictated to morality, but bred within itself the seeds of its own decay; for retribution, called "Judgment" by some, "Karma" by others, is the one thing which follows surely. Perhaps each generation has to have this illustrated for itself on the stage of history before the lesson sinks in. Our own cannot plead ignorance after the profound humiliation which has come in recent years to three powerful states, one in Asia and two in Europe, which clearly and deliberately sided ideologically with Cheops as against Asoka.

For the modern man with his faith in democracy, this debacle seems all the more significant, in that the three states referred to above claimed the overwhelming support of the peoples living within their borders. Has the Age of the Common Man relied upon the wrong class? Has society, which first entrusted leadership to one class then

another as an expedient for better governance, failed in its search? Power lay first with the priest, then shifted to the noble, from whom the man of business took over, only to find he had to share it later with the peasant and worker. (How reminiscent of Manu's classification of Brahmin, Rajput, Vaisya and Sudra). With the failure of the common

man, whose vote ultimately governs what remains to us?

The remedy does not lie in abandoning the democratic ideal, for whatever its defects, it strives to recognise in each man and woman in the State that degree of human dignity which entitles them to responsibility in the affairs of the nation. The remedy lies in a closer adherence to the highest moral ideas known to both leaders and people, who if they forget them, do so at their peril. Moral principles are to the body politic what the laws of hygiene are to the human body,—neglect spells disease and dissolution.

Such a reminder does not fall congenially on the ears of some moderns, who have greatly under-rated the influence of religion and morality on culture and civilisation. The fact of deplorable narrowness in certain periods does not call for the total abandonment of ethics, or for the exaltation of the State to a sphere above ethics, in which opportunism and expediency have naked predominance. The modern politician, affected by the tendencies of the mechanical age, thinks more in terms of a system than of the moral power which must be there to drive it. A democratic system is dead if it lacks the moral ideas which are needed

not only to create but uphold it.

In South East Asia the religious sentiment is too strong to be ignored, and the temptation to which many politicians yield is to encourage the outward display of religious activity, without sincere belief in the practice of ethical ideas in the life of individual or nation. Spectacles and processions are the circuses lavishly prepared for the people, who complain that even their supplies of bread are failing. The remedy lies not only in supplying bread but in remembering that man does not live by bread alone. He rises to his highest stature when he realises that the background to all human endeavour is the world of spirit with its inexorable laws, which he can choose to obey even when obedience is a costly thing.

The method of the Welfare State is to keep making appeals to the cupidity of the voter, with the minimum requirement of moral effort. Not thus is the greatness of nations built up. The just balance of rights and duties, privileges and responsibilities must never be lost, and where nations steadily set their face to endure, to labour, and to fight, if need be, for the moral values on which not only the State but all human life

ultimately depends, they rise to their noblest heights.

### THE MONETARY POLICY OF THE GOVERNMENT OF CEYLON

IN the Governor's speech, delivered at the opening of Parliament in November 1947, the following was stated:—

"My Government intend to seek expert advice with regard to changes in our financial structure which may be necessitated by

the transition from a colonial to a free national economy."

One of the first steps taken was the establishment of the Central Bank. This Bank, which commenced to function in August, 1950, is now the authority responsible for the administration and regulation of the monetary and banking system of Ceylon. It can exercise complete control over the exchange and other banks operating in Ceylon. It can also regulate the money supply so as to secure the following objects:—

(a) the stabilization of domestic monetary values;

(b) the preservation of the par value of the Ceylon rupee and the free use of the rupee for current international transactions;

(c) the promotion and maintenance of a high level of production,

employment, and real income in Ceylon; and

(d) the encouragement and promotion of the full development of the productive resources of Ceylon.

### ECONOMIC AND SOCIAL DEVELOPMENT

The monetary policy of the Government, since the attainment of independence, both before and after the establishment of the Central Bank, has been largely guided by the desire of attaining the objects mentioned above in the law creating the Central Bank. The first consideration, of course, was the development of the national economy. The transition from an under-developed country to a developed country takes time.

The Government outlined its first plan of economic development in the Six Year Plan which it made public in 1948. Under this Plan, largely in the sphere of agricultural, industrial and social development, the Government hoped to spend during this period of six years a sum equivalent to almost Rs. 4,300 million from current revenue, and Rs. 1,100 million from loans. The task of the monetary authorities was to find this money. There is one more budgetary year to go before the Six Year Plan is complete, and up to date the money has been found and there is no reason why in the last year the balance cannot be found.

For the purpose of obtaining money from current sources of revenue a new profits tax was introduced in 1947, and the rate of tax was increased from 20% to 25% in 1951. Estate duty and income and betting taxes have also been increased. Income tax, however, on the smaller income earners has been considerably lessened by raising the taxable income from Rs. 200 a month to Rs. 400 a month and by giving considerable relief with regard to wife, children and other dependant allowances.

It is also proposed to raise loans to the extent of Rs. 400 million, and already a sum of Rs. 150 million has been raised by two loans in 1950 and 1951. The total National Debt, however, is still less than a year's revenue, and amounts to Rs. 556.5 million, of which Rs. 75.7 million come from foreign sources. National savings also contribute to our development schemes, and up to 1950 a sum of Rs. 897 million

has been collected in this way.

It is not necessary here to enter into a discussion of the Six Year Plan. Suffice it to say that 40% of the expenditure is on social services, such as education, health, poor and unemployment relief, etc., 20% mainly on agricultural and industrial development, and 25% on the provision of utility services such as transport and power.

#### EMPLOYMENT

In 1949 in my Budget Speech I stated that the Government "affirmed that one of its primary aims and responsibilities was the maintenance of a high and stable level of employment, and that out of the national income a sufficient amount would be spent to enable the wages of the whole working community to be paid." This promise has been kept, and, though there is still unemployment in the country which can only disappear when the country is fully developed, the percentage of unemployment by modern statistical computation entitles our economy to be called a fully employed economy. The policy of the Government adumbrated then was to provide sufficient funds not only for development works but also for the provision of employment. It went even beyond that and, apart from the public sector, saw to it that private enterprise was also aided in giving employment. A third method utilized was to aid the cultivator and industrialist by the offering of suitable incentives. The Government has given tax reliefs to those who build houses yielding a certain amount of rental, and to those who build quarters for employees on the estates. New industries which use power and employ labour, as well as investments in Government corporations, are also given special tax reliefs. The modernising of industries was accelerated by the granting of relief for the purchase

of modern machinery. The cultivator of certain types of food crops is given a guaranteed price and a stable market, and the Government sends out its own vans for the collection of the commodities from the producing regions. The paddy producer was given an increased price too. The industrialist is afforded a safe market for his goods if they are brought within the scope of the Industrial Products Regulation Board, for the importer has to buy a certain quantity of the locally produced article before he is allowed to import similar articles from outside. Tax concessions were also given to the chief products of Ceylon, such as tea, rubber and coconut, with regard to articles that are found necessary to be imported.

#### STABILITY OF THE RUPEE

The preservation of the value of the rupee and the free use of the rupee for world transactions have also been carefully considered, and action planned to achieve our object. The Ceylon rupee was by legislation released from its link with the Indian rupee and the pound sterling, and its value in terms of gold has been sanctioned by Parliament in the Monetary Law Act. Ceylon is now a member of the International Monetary Fund, and the value of our rupee is determined by its rules and regulations.

In order to strengthen the value of the rupee several agreements were entered into with the British Government with regard to our sterling assets. In 1947 those assets amounted to Rs. 889 million. They have now been divided into two accounts, the No. 1 or Drawings Account, and the No. 2 or Blocked Account, and year by year monies have been released from the Blocked Account to the Drawings Account according to Ceylon's needs. A final agreement has now been reached covering a period of seven years, and at the end of 1950 the state of our accounts was as follows:—

In No. 1 Account · · £58 million In No. 2 Account · · £23 million

It has now been decided that we can draw even on No. 2 Account

as long as we do not impair the value of our rupee.

Equally important was the creation for the first time of a reserve of gold and dollar investments. Now Ceylon has the right to keep such part of her dollar earnings as she pleases after consultation with the British Government. Our gold and dollar reserves now amount to almost £6 million worth of dollars and are yearly increasing. We have also, by the creation of the Central Bank, ensured that steps can always be taken in the interests of the nation to preserve the stability of the rupee.

### THE MONETARY POLICY OF THE GOVERNMENT 12 OF CEYLON

#### INFLATION AND STABILIZATION OF PRICES

During the war a large amount of money was spent in Ceylon by the armies of the United Nations. These monies set up an inflationary process and price levels shot up. The State attempted to keep down price levels of essential commodities by an elaborate system of planned distribution, price controls and subsidization. The Internal Purchase Scheme was also evolved for the purchase of locally grown paddy. At the conclusion of the war a number of these controls were given up, but subsidization of essential foodstuffs continued, for Ceylon had to import a large quantity of its basic food, such as rice and flour.

The subsidy on rice and flour, which in September, 1947, was Rs. 97 million a year, rose to Rs. 130 million a year in 1950. In order to help the consumer, rice was subsidized further, and the price per measure was reduced from 36 cents to 30 cents, and later to 25 cents. This, combined with the higher prices asked for by the foreign producer, has increased our food subsidy to almost Rs. 160 million a year in the current year, amounting to 17% of the revenue. Few countries in the

world subsidize consumer goods to this extent.

Another measure adopted to help the consumer to meet the rising cost of living was the cost of living allowance. This is paid both to State employees as well as by private employers, based on a Government scale of payment. The cost of living allowance to Government employees was increased in 1950 and now amounts to Rs. 181.6 million a year. Private employers followed this example.

It has also been the policy of the Government to eliminate altogether import taxes on essential foodstuffs, to reduce taxes on consumer goods which are not essential but are used by the people, and even to reduce them on luxury goods, reversing the policy adopted in 1947 when

there was a prohibitive tax on the import of luxury goods.

In view of the rapid rise in the price of Ceylon's chief exports, particularly rubber and coconut, a sliding scale of export duties, a scale which keeps pace with the rise and fall of the price paid for these commodities, was introduced. This helps the State to reap in any windfall that may be derived by the producer if there is a sudden boom, and it also helps the producer if there is a sudden drop in the price paid for his exports.

The final solution to the stabilization of domestic prices is of course increased production and independence of imported goods. It is to increase production that the various development schemes I have mentioned earlier have been started and money provided for their implementation. It is also for the same purpose that special facilities

are given to the industrial and agricultural producer, particularly the agricultural producer, in the way of guaranteed prices and the provision of manure and implements at subsidized prices in order to help him to cultivate his land.

### INTERNATIONAL RELATIONSHIPS

Ceylon has also strengthened its economy against a deterioration in the international scene by becoming a member of the World Bank and the International Monetary Fund. The World Bank enables us to secure loans, if necessary, for our development purposes, and the Fund enables us to protect ourselves against a temporary deficit in our balance of payments. Membership of the Colombo Plan for the economic and social development of South and South-East Asia also gives us a share in the benefits of that Plan, both in the provision of technical experts and financial aid to further our development programme. We also invite foreign capital to invest in productive enterprises in Ceylon, subject to safeguards in the national interest, such as participation of Ceylon capital and the employment of Ceylonese. Encouragement has been given to foreign investors by the relaxation of our Exchange Regulations and by the stability and peace that the Government has established in Ceylon.

#### CONCLUSION

These are some of the measures that have guided the monetary policy of the Government of Ceylon since the attainment of freedom. They are directed firstly to the development to the full of the resources of Ceylon as quickly and as efficiently as possible; they seek to provide avenues of employment; they ensure that the State should bear a heavy portion of any rise in the cost of living. The value of the rupee also is to be strengthened and safeguarded not only by sterling but also by gold and dollar reserves.

It can truly be said that we have passed from a colonial to a free national economy and that the monetary policy of free Ceylon seeks to

ensure primarily the prosperity of the people of Ceylon.



#### COMMONWEALTH UNITY

By John Biggs-Davison

WHEN India became a sovereign independent Republic, recognising the King as the Head of the Commonwealth of Nations, of which she remained a full member, the constitutional formula of the Statute of Westminster was altered and enlarged. "I feel," Mr. Churchill said at the time, "that the tides of the world are favourable to our voyage. The pressure of dangers and duties that are shared in common by all of us in these days may well make new harmonies in India and, indeed, with large parts of Asia. We may also see coming into view an even

larger synthesis of states and nations . . . "

The Commonwealth is the least exclusive of clubs and it has few rules and restrictions. Before the war it would have been unthinkable that a Republic should be a member. Now it is accepted by all the British Parties and by all the Britannic countries. If growth and change and flexibility be signs of health, the Commonwealth is in good shape. Nor is it always easy to see where the actual, as opposed to the juridical, frontiers of the Commonwealth and the Empire lie. The Sudan, that splendid example of the benign efficiency of a British-dominated administration, is in law as much Egyptian territory as British. Two flags fly there side by side. Great Britain's relationship with Iraq and Jordan is in certain spheres as close as that which exists between the members of the Commonwealth. In Arabia and the Persian Gulf there are chiefdoms which are protectorates but not in name. In fiscal terms the Britannic system extends to countries which do not recognise the King but recognise the Bank of England as their banker. Independent Union of Burma still benefits from Imperial Preference. So does Southern Ireland, our dealings with which Republic are conducted not by the Foreign but by the Commonwealth Relations Office. Her citizens, those of the United Kingdom and the Empire and Commonwealth enjoy a common status. Yet Eire has severed the last legal bonds with the British.

Thus, outside the circle of the Crown, the Empire and Commonwealth draw wider circles round the globe. It is the most liberal and most elastic world system known to history. The British Empire and Commonwealth, lacking a permanent and central political direction, won two world wars. Blood proved thick than water and Imperial loyalty stronger than formal institutions. To-day the world danger is greater than then, but the British Group is weaker, though not potentially than either of the other two great world combinations. The independence, the separate independence, of the self-governing Commonwealth nations is in no way and no longer in dispute. Indeed, more than enough stress has been laid in recent years upon their individual status. Taking this for granted, it is yet unthinkable that national pride should be allowed to frustrate the effectiveness of the Commonwealth in the world.

A higher degree of unity will be required of the independent and the dependent members of the Empire system if we are to surmount our dangers without general war. There can be no coercion of the unwilling; there can be no unity in the self-governing Commonwealth which is not founded upon equality. In the past Dominions have resisted centralising tendencies. More recently, however, Pakistan has urged that if Commonwealth membership is to be worth while, the Commonwealth must be strong enough and willing to organise mutual assistance and to enforce the settlement of disputes within its orbit. It is the more distressing that Pakistan, which is culturally and strategically a part of the Middle East, should, like the other two Asian members, have absented herself from the Conference of Commonwealth Defence Ministers which met in London at the very moment when their oil supplies were in gravest danger.

We may hope that those who did attend conveyed by discreet and diplomatic means their disappointment that their colleagues from Asia were not there to meet them. If the Commonwealth is to endure, there must be plain speaking and it must be understood that agreement to differ on strategic and high political questions is no substitute in

dark days for a coherent and united association.

It is neither possible nor desirable to revive the corpse of Imperial Federation. Events at Strasbourg demonstrated that federation is not the only, or even the best, way to closer unity. But it is both possible and necessary to combine the collaboration of equals with the independence of Commonwealth members. Mr. Menzies suggested the formation of an Imperial Foreign Policy Committee. The idea did not commend itself to Mr. Attlee and might be uncongenial to the other Dominions. The Conservative and Unionist Party have proposed the establishment of a British Empire and Commonwealth Defence Council of an advisory nature, a Commonwealth Combined Staff, a Commonwealth Supreme Court and an Imperial equivalent of the Organisation for European Economic Co-operation. The last and very topical suggestion reminds us that an Imperial economic system

based on mutual preference and priority is fundamental to closer unity. The fabric of Imperial Preference must be repaired and enlarged. The "National and English Review" has urged the transformation of His Majesty's Most Honourable Privy Council into a Commonwealth body. These are suggestions, not a programme. One would be glad to hear that such ideas, or alternatives, will have been considered before the Commonwealth Economic Conference assembles and before the Premiers meet next.

Whatever the state of Empire and Commonwealth unity, our affairs have become linked with those of the United States and intermingled with those of many other States and Territories.

The British Middle East Office in Cairo provides technical assistance to the Arab world, and the Colombo Plan may, if time and resources and American aid allow, be extended to non-British countries in South-East Asia.

In another Continent the Union of South Africa seeks, though handicapped by her racial policies, to take a lead in fashioning an African defensive system. Africa gives depth to our Middle East bastion and as for the Middle East itself, the Dominion of Pakistan has been promoting union in Islam. The Islamic Economic Conference at Karachchi in 1949 and at Teheran last year was a hopeful beginning. According to "The Times" newspaper of October 2, 1950, the Pakistan Prime Minister, "Mr. Ghulam Mohammed believes that shared economic interests may gradually act as a solvent for the political jealousies which have so far hindered united action." To use the jargon of Strasbourg, he is a functionalist, not a federalist. If the Commonwealth can resolve the Kashmir imbroglio, the resources and armed forces of Pakistan and of India can be released to the defence of Asia.

It is necessary and right that members of the Commonwealth should set themselves at the head of Regional Groups of the kind provided for by Article 51 of the United Nations Charter. It is hoped that the British Commonwealth will be associated with the European Union. It would also be conducive to Commonwealth unity if the Colonial Empire were to be less exclusively the concern of the United Kingdom and more of the Commonwealth as a whole. The self-governing Commonwealth can help to draw closer the diverse dependencies of the Crown. At present the Colonial Empire have no representative institution above the local legislatures and certain organs of co-operation between neighbouring territories. Their unity lies in a common dependence upon the Parliament at Westminster, and, unlike the French dependencies, their voice is not heard at Strasbourg.

It is laid down in Article 60 of the Constitution of the French Republic that "The French Union consists, on the one hand of the French Republic which comprises Metropolitan France, the overseas departments (e.g., Martinique) and territories (e.g., French Equatorial Africa), and on the other hand, of the associated territories and states (e.g., Morocco, Indo-China.") The overseas departments and territories are thus represented in the French National Assembly and in the Council of Europe. There is a three-fold bond of unity between the Metropolitan and the overseas countries. Under the Constitution, the President of the French Republic is ex-officio President of the French Union. Secondly, it provides for a High Council, a consultative body of delegates of the associated States as well as of the ublic. Finally, laws affecting the French Union are to be referred to the Assembly of the French Union, to which the associated States may send representatives, although they are not obliged to do so. Half its membership is from France, half from France Overseas.

It does not follow that there should also be a British Union on the French pattern, although Sir Bernard Bourdillon asserted in an article which was printed in the Fortnightly of March, 1946, that "there can be little doubt that the Dominions, or most of them, would welcome the setting up of a body not necessarily in permanent session, but with a permanent secretariat. Even if such a body were purely advisory, it could do much to produce not only a real solidarity, but that appearance of solidarity which is of such vital importance . . . A satisfactory system of weightage should not be impossible to devise, and those colonies, or groups of colonies, who could not provide properly qualified members from among their own nationals could be represented by a British member, who would of course deal entirely with the Colonial Government and not with Whitehall. It has become customary to speak of our relationship with the Colonies as one no longer of trusteeship but of partnership. Hitherto, the word has been used only in the narrow sense that we and they are partners in the management of their affairs. Should we not go further and begin to admit them to partnership (as the French have done long ago) in our common affairs?"

Representation of Colonial territories in the affairs of Empire and of Europe would "perhaps involve," to quote further from Sir Bernard's article, "measures of decentralisation and regionalisation such as those touched on by Field-Marshal Smuts in his address to the United Kingdom Branch of the Empire Parliamentary Association on November 25th, 1943." "I want the Dominions to take both interest and pride in the Colonies within their sphere, and in that way to create in our world-wide Commonwealth a new esprit de corps, a common patriotism,

and a larger human outlook."

Australia, to whom the administration of the Cocos Islands was recently transferred by the United Kingdom, and New Zealand, are Colonial Powers in their own right. Dominion entrants into the Colonial Service have increased. Nor should we forget that India and Pakistan are the mother countries of communities settled in Colonial

territories in Africa, the Pacific and elsewhere.

We should mingle our affairs still further, not only that the Commonwealth and Empire may increase in strength, but also that it may speak with Britain in Europe for the Britannic group of peoples as a whole. Not only should Dominion citizens take part in the administration of backward territories, but there should be a common recruitment to the higher grades in the defence and other public services of all the members of the Commonwealth. It is probable that India and Pakistan would like to continue to employ British officers and officials, and the administration and warlike efficiency of such countries should not be allowed to suffer for reasons of prestige, or because of the grinding of local axes. But all could be made easier and more palatable if, as part of a sharing of Commonwealth talent, Indians and Pakistanis were given appointments in the Civil and Armed Services of the United Kingdom.

These are ideas which, translated into policy, would help to unify the whole Empire and Commonwealth. The introduction of the Gold Coast Constitution and the prospect of a new company of fully self-governing Commonwealth States of non-British and non-European race and culture makes the condition of our relations with the Asian members of the Commonwealth of very first importance. We must not assume that the bonds of the British connection will necessarily endure. The government of India, Pakistan and Ceylon is in the hands of men of largely British education, who knew the British and may even have liked some of them. The next generation may be different, Educational exchanges are, therefore, vital and they should not be confined to University students. Finally, are the activities of the Empire Societies limited too much to the United Kingdom and the older Dominions, and is there scope for Branches of the established Empire Societies, or of some new Commonwealth League, in those countries where independence has been, or is about to be, achieved, in order to promote the wider fraternity to come? Statesmanship must look to the possibilities of the future beyond the dangers and difficulties of the present.

(By courtesy of the Editor of the National and English Review)

#### THE COMMONWEALTH IN ASIA\*

By M. Ramaswamy

THIS book is based upon the Waynflete Lectures which the distinguished Vice-Chancellor of the University of Ceylon delivered at Magdalen College, Oxford, in Hilary Term, 1949. Those who are familiar with his perspicacious and lucid writings on constitutional themes will welcome this book as evidence of his wide sympathies for and interest in peoples and cultures not his own. The three Commonwealth countries of Asia, India, Pakistan and Ceylon have just emerged into independent nationhood after a period of subjection to British Sovereignty. These countries share similar problems. Divisive elements stemming from differences of religion, race, language, caste and economic disparities are still strong in their community lives. The question naturally arises as to whether democracy and nationalism can take root in the soil of these countries and flourish in the context of these conflicting elements in operation. Sir Ivor makes in these lectures an objective survey of the economic, social and political problems which confront them at the threshold of their lives as independent units and assesses the future prospects for democracy and nationalism in these countries. His survey which is interspersed with many shrewd and suggestive comments ends on an optimistic note.

The first five chapters of his book bearing the titles (1) A Diversity of Peoples, (2) Communalism, (3) Education, (4) Class Divisions, and (5) Responsible Government contain a careful analysis of both the disruptive and integrating factors at work. Sir Ivor frankly recognises that elements of diversity classified as deriving from race, language, religion, class and education are to be found in western countries as well, although caste as an institution is peculiar to India. Those familiar with the contemporary Indian scene, while they will not minimise the still strong influence of caste differences, will, nevertheless, easily recognise a progressive tendency for caste bonds to loosen. And in the life of the people of independent countries, I believe, it is the economic factors rather than communal ties that will dictate party

alignments.

The leaders in all the three countries are fully alive to the task of rapidly increasing the standard of life among the common people.

<sup>\*</sup> The Commonwealth in Asia by Sir Ivor Jennings (Oxford University. Price 10/6)

A half-fed stomach is a continual urge to revolutionary activities. In India agrarian reform intended to secure proprietary rights to the tiller of the soil is now in progress. And when the common folk can have their reasonable comforts satisfied, I have great hopes for the people of these countries, because, they are the inheritors of ancient cultures which make them kindly and moderate in their daily conduct. We shall then have laid the foundations secure for democracy and responsible government. I hope that we shall soon arrive at the stage when the following observations of Lord Balfour about the British Government can be applied equally well to the governments of these countries: "Our alternating Cabinets, though belonging to different parties, have never differed about the foundation of society, and it is evident that our whole political machinery presupposes a people so fundamentally at one that they can afford to bicker; and so sure of their own moderation that they are not dangerously disturbed by the neverending din of political conflict. May it always be so."

In chapters VI and VII Sir Ivor gives comprehensive surveys of the new Constitutions of Ceylon and India. And in his concluding chapter he discusses the new constitutional relations established between the three Asian countries and Great Britain under the arrangements agreed upon at the Commonwealth Conference of Prime Ministers held in

London in April, 1949.

Sir Ivor Jennings deserves our thanks for having given us a very thoughtful and informative book dealing with a geographical region of great potentialities and importance for the peace of the world.



### THE SUPREME COURT OF CEYLON

ITS 150TH ANNIVERSARY

By Guy O. Grenier

THE GOVERNOR AS HEAD OF THE JUDICIARY

THE Supreme Court was ushered into existence in troubled times.

The capitulation of Colombo by the Dutch took place on the The capitulation of Colombo by the Dutch took place on the 15th February, 1796, and it was not to be expected that new judicial tribunals could supersede the existing courts, until the new regime was established on a firm foundation. The three chief Courts that were then functioning, at the several towns of Colombo, Jaffnapatam, and Galle, called Hoff Van Justitie, continued to discharge their important duties until the Proclamation of the 14th October, 1799, replaced them by a new judicial tribunal called the Supreme Court of Criminal Jurisdiction, which consolidated the criminal functions of these Courts, and established a Court which was to sit only in Colombo. The Civil Jurisdiction was vested in two Courts of Appeal, called "The Greater Court of Appeal," and "The Lesser Court of Appeal." The Governor (the Hon'ble Frederic North, later Earl of Guildford) was appointed President or Principal Judge of the Court of Criminal Jurisdiction. He was assisted by the Major-General, the Secretary, the Advocate-Fiscal, and two others. "The Greater Court of Appeal" was likewise presided over by the Governor for the time being, the Commander-in-Chief of His Majesty's forces acting as Lieutenant-Governor, and the Secretary of the Colony, while "The Lesser Court of Appeal" was to be presided over by the Commanderin-Chief, the Secretary of the Colony, the Advocate-Fiscal, and one other. One Registrar for all these Courts was appointed in the person of John Sutherland.

### THE SUPREME COURT COMES INTO EXISTENCE

It was, however, the Charter of 18th April, 1801, that inaugurated the Supreme Court of the Island of Ceylon, gave us our first Chief Justice, and placed the administration of justice on a more settled basis, while the Proclamation of the 20th August, 1801, made English the official language of the Courts. This august tribunal which has now been in existence for one hundred and fifty years was formally

opened on the 8th of February, 1802, by Sir Codrington Edmund Carrington. With him was associated the only other Judge the Court then possessed in the person of Edmund Lushington who arrived in Ceylon only in September and eventually succeeded him in 1806 retiring, however, in 1811, not having escaped coming into conflict with another Military Governor, Sir Thomas Maitland. The Charter, in question, provided for only two Judges who had to be Barristers of the English or Irish Bars of not less than five years' standing, and the salaries attached to these newly-created offices of Chief Justice and Puisne Justice were on a far more generous scale than at present, being £5,000 and £3,000 per annum respectively, while the batta on circuit was fixed at £5 a day!

### CEYLON'S FIRST CHIEF JUSTICE

A few facts connected with the life and career of our first Chief Justice will, I am sure, not be devoid of interest, and we are indebted to the late Mr. L. E. Blaze for these details which his love of research and indefatigable industry have garnered for posterity: Born on the 22nd October, 1769, Sir Edmund was only thirty-three years old when he took his seat as the first Chief Justice of Ceylon, unquestionably the youngest President to occupy that exalted position. He had been educated at Winchester and called to the Bar at the Middle Temple in 1792. For the next seven years he had practised as a Junior Counsel in the East India Company. In Calcutta he became the intimate friend of Sir William Jones, a Judge of the Supreme Court of Bengal, but more famous as an Orientalist and the "discoverer" of Sanskrit. Sir Edmund appears to have returned to England from India, and there to have "made a Code of Law for Ceylon." In 1801, he was Knighted and appointed Chief Justice of Ceylon where he remained till his retirement on the 12th March, 1806. The frequent unseemly clashes with the military were, no doubt, responsible for his severing his connection with the Colony. From 1826 to 1831 he was Member of Parliament for St. Mawes and died on the 29th March, 1849, at the advanced age of 80. His wife was the youngest daughter of John Belli, an Italian of noble birth who had been Private Secretary to Warren Hastings, the first Governor-General of India, while another daughter married Dr. Howley, Archbishop of Canterbury, who crowned Queen Victoria in 1837. We owe a deep debt of gratitude to Dr. Paul Pieris for his discovery of the portrait of Sir Edmund Carrington which now hangs in the Colombo Law Library and was presented in 1906 by his grand-daughter, an Italian Countess.

\* ride Blazz's article in the Law Stirdents Majagul

### THE CHARTER OF 1933

The number of Judges underwent no change till the promulgation of the Charter of 1833 in the reign of William IV, which may definitely be said to have established a Supreme Court with powers and privileges most akin to those of modern times. This Charter gave us a Chief Justice, and two Puisne Justices, in Sir Charles Marshall (of unforgettable memory by virtue of his duel with Major-General Sir John Wilson in 1836) Sergeant Rough, Senior Puisne Justice, and William Morris, Second Puisne Justice. It is interesting to remember that the fourth Judge of the Supreme Court, in the person of Mr. Justice John Page Middleton from Cyprus, did not arrive till 1903, the same year as marked the appointment of our first King's Counsel. The four honoured on this unique occasion were Frederick Dornhorst, Thomas de Sampayo, Ponnambalam Ramanathan, and the Attorney-General Alfred Lascelles.

The arrival of the new Fuisne Judge almost coincided with the expansion of the Court Buildings, and the addition of the imposing wing that now houses the Registry of the Supreme Court as well as provides accommodation for the Chambers of the majority of the Judges, and two Appeal Courts, while the Court of Criminal Appeal, which was established by Ordinance 23 of 1938, was opened on the 3rd June, 1940, by Sir John Howard who was the last Chief Justice to hold

office under the old order.

### OUR FIRST CEYLONESE CHIEF JUSTICE

Sir John retired on the 15th January, 1949, and was succeeded by Sir Arthur Wijeyewardene who was sworn in on the 17th January, 1949, the first Ceylonese Chief Justice of the Island of Ceylon thus "sitting in the seat of men of the calibre of Johnstone, Marshall,

Edward Creasy, Bonser, Layard and Wood Renton."

The number of Judges since 1903 has continued to increase, in order to keep pace with the steady influx of work, both civil and criminal, as well as to cope with the additional duties and responsibilities which the Supreme Court has been called upon, in recent times, to shoulder, by reason of the promulgation of legislation on a variety of matters of national importance that vitally affect the progress and well-being of the people. Shortly after the appointment of Sir Sidney Abrahams as Chief Justice in 1936, in order to give effect to one of the pressing recommendations of the Judicial Commission, over which his immediate predecessor (Sir Philip Macdonell) had presided, the number of Judges was finally increased to nine, and the Supreme Court today is composed of a Chief Justice and eight Puisne Justices.

### CONFLICT BETWEEN THE SUPREME COURT AND THE MILITARY

When the Supreme Court came into existence, in 1802, it soon became apparent that no love would be lost between the executive and the judiciary. Not only were the early Governors of the Colony Military officers but the Civil Service of those unsettled times was studded with military men many of whom were soldiers from Waterloo. The conflict between the Supreme Court and the Military ultimately reached its climax towards the close of 1804 over a case of whipping which was ordered to be carried out on the military grounds in the Gordon Gardens.

The final outcome of this incident was the removal of the Supreme Court to Hulftsdorp where it has remained ever since. One feels tempted to recount this stirring episode which has fascinated more than one student of Ceylon history, at length and in detail not only in the precise and weighty-diction of a great jurist with its rich legal flavour—the late Dr. R. F. Dias—who contributed a very valuable series of articles in 1933 entitled "Milestones on the Road towards an Independent Judiciary" to mark the centenary of the Charter of 1833, but also in the picturesque and colourful word painting of the late Mr. J. C. Van Sanden (1936) and the graphic narrative of Mr. Lionel E. Juriansz (1948)—all of which literary efforts can never prove wearisome reading, but I must content myself with the late Father S. G. Perera's terse and crisp rendering of this historic event, for it loses nothing of its arresting significance and importance, by reason of its commendable brevity.

"The Supreme Court," he writes, "went one better and inflicted similar punishment on a prevaricating witness in the Fort Green now called Gordon Gardens which the Military claimed as theirs. There were arrests and counter-arrests of fiscals and sentries, and proclamations were issued and countermanded and re-issued and the storm appeared to have blown over. But Major-General Wemyss had not yet done with my Lords. One morning he caused the Fort Gate to be closed in the face of the Puisne Justice driving to his Chambers in the Fort, and North had to go in person to open the gates. The general was subpoenaed and made to enter into a recognizance in a hundred thousand rix-dollars; but he again meddled with the liberty of a subject and the Court issued a writ of Habeas Corpus, in consequence of which the Fiscal-Advocate called the General out. The latter charged him at law for challenging him to a duel, but responsible witnesses averred in Court that to the best of their knowledge and belief no such challenge was ever made. The matter ended there, but it was high time to

\*\* vide Ceylon Daily News 11, 14 + 18th January 1933 \*\*\* vide Times of Ceylon Sunday Illustrated 12/7/1936 \*\*\* vide Times of Ceylon Sunday Illustrated 5/9/1949 separate the combatants. The Bench and Bar were accordingly persuaded to say good-bye to the Fort and Hulftsdorp was permanently made over to the pageantry of the Assizes and the echoes of forensic oratory."

#### AN EPOCH-MAKING EVENT

Another epoch-making event that marked the early history of the Supreme Court was the granting on the advice of Sir Alexander Johnstone (who was Chief Justice of Ceylon from 1811 to 1819) by the Charter of 1810 "to the natives of Ceylon of the right of sitting upon Juries." This right had previously been confined to Europeans only. It was now extended to any person of whatever class or religious persuasion. It has been commemorated by an engraving by J. Stephanoff, and represents a trial for murder before the Chief Justice and the Puisne Judge—the venue being the present St. Peter's Church, formerly the

residence of the Dutch Governors.

The Judges and prisoners could easily be identified. To the left are the thirteen Sinhalese Jurors, all Mudaliyars taking their oaths. In process of time the number of jurors was reduced to seven. The panels then were according to race—English, Burgher, Sinhalese, Malabar, Moor. To-day there are only English-speaking, Sinhalese-speaking and Tamil-speaking. The sword and Mace-bearer (always Sinhalese gentlemen of rank) may be seen half concealed behind the pillars on either side of the Judges. The chief Sinhalese Interpreter is standing by the Foreman of the Jury interpreting the oath which is administered by the Registrar standing with a box before him and facing the prisoners. On his right is the Advocate-Fiscal prosecuting. On his left is the Advocate for the prisoners, an office created by Sir Alexander Johnstone. Just before him is the urn containing the names of the jurors, out of which the thirteen are drawn. Three Fiscal's officers or lascoreens, with ornamental caps and swords, are just behind the prisoners. . ...

How reminiscent it all is of a modern trial before the Supreme

Court!

### CEYLON'S CONTRIBUTION TO A MAGNIFICENT ARRAY OF GREAT JUDGES

I have been at pains to compile as complete a list as possible with the material at my command of all the permanent Judges who occupied seats on the Bench of the Supreme Court during these one hundred and fifty memorable years and I trust the total of seventy-four which I have arrived at represents the correct total. If it does, no less than twenty-nine of these have filled the exalted position of Chief Justice and

\*\* \* \* \* vide Cylon Observer Annual ? Sty Perera's article on Helpidat

one recalls with justifiable pride and satisfaction the names of two worthy sons of the soil—in the persons of Sir Arthur Wijeyewardene and Sir Edward Jayetilleke—who with the attainment by the Colony of dominion status filled the President's seat with singular acceptance, dignity and distinction.

### "VETUS" OF ENCYCLOPAEDIC KNOWLEDGE

For the most thrilling incidents and the most remarkable and outstanding personalities that made Hulftsdorp the hub of Ceylon's greatness from the earliest British times one must, of course, turn to "Vetus" that wonderful chronicler, whose encyclopaedic knowledge garnered, not only through long years of practice at the Bar for over half a century, but also through careful, tireless and industrious research has left on record, in numberless articles contributed by him to the columns of the local papers as well as magazines, as complete a history as one can hope to possess of the Bench and Bar of Ceylon which has never ceased to be a source of pride and inspiration to more than one generation of Ceylonese.

Of the remaining forty-five Judges no less than twenty-six have been recruited from the local Bar and they constitute a body of richlygifted men. At the head of them stands Sir Harry Dias who, in 1879, was confirmed as a Puisne Justice being the first Sinhalese to

occupy a permanent seat on the Bench of the Supreme Court.

### THE INFILTRATION FROM THE COLONIES

With the retirement of Sir Edward Creasy in 1876 the appointment of Judges direct from the English Bar, in terms of the early charters, came to an end, and thereafter began a steady and uninterrupted infiltration from the Colonies which in the opinion of "Vetus" did That yield such good results. But it cannot be said that the Supreme Court, at any period of its history, failed to live up to its proudest traditions, or to remain the safest bulwark of the peoples' liberties. The long line of judges who have been translated to Ceylon from nearly all the far-flung Colonies of the British Empire have brought to bear on the discharge of their arduous and exacting duties the experience gained through a close study of more than one system of law and procedure, and, although they have been faced with the formidable task of familiarising themselves very often with laws and customs which have been as novel as they have been intricate, they have done so with a perseverance, devotion, and assiduity that have not failed to evoke unstinted admiration and respect. Their contributions to the proud heritage the Supreme Court has always been to all classes and communities in the Island do not merely consist of the legal lore that is enshrined in the law reports, but they have left behind them a more enduring monument in their unimpeachable integrity, impartiality and high personal character.

THE EMBLEMS OF THE OFFICE OF CHIEF JUSTICE

No account of the Supreme Court can be considered to be complete or exhaustive without a reference to the Emblems of the office of Chief Justice as well as to the Registrar who presides over its inner workshop

and is the keeper of its records.

The casual visitor to the Supreme Court at Hulftsdorp, if he happens to be in the vicinity of the Chief Justice's chambers, as the hour draws nigh for the sitting of the Court to commence, seldom fails to be attracted by or duly impressed by the two uniformed officers who await, alert and watchful, the parting of the swing doors which is the signal for His Lordship's appearance, robed and bewigged. Their uniform varies with the venue of the Chief's labours for the day—blue, if he is to preside in the Appeal Court, and crimson if he is taking the Assizes. They are the sword-bearer and the mace-bearer who precede His Lordship as he sets out, sometimes in splendid isolation, at other times, in the company of one brother Judge or more, with whom he is to be associated in the work for the day.

These emblems, and the pageantry and ceremonial connected with them, enshrine a great tradition—the priceless heritage that has been handed down, through many generations, forming a link with the awe and majesty that have always surrounded the law, and the administration of justice, and to which we have become the lawful heirs, by virtue

of our allegiance to the British Crown.

The mace and the sword, each in its own appropriate sphere, are fitting and striking emblems of certain permanent and imperishable possessions that civilised nations have carefully preserved, safeguarded, and cherished through the centuries. The mace, surmounted by a Crown in gold richly emblazoned, typifying power, and authority, and sovereignty, with the King as the fountain head of all rights, privileges, and honours. The sword of justice typifying the instrument in the hands of the King's ministers, which is not borne in vain, but which exists for the punishment of wickedness and vice, as well as for the maintenance of goodwill and virtue, and for the praise of them that do well.

The remaining emblem, the silver oar, became the emblem of the Admiralty Court when the Supreme Court was invested as a Colonial Court of Admiralty with special jurisdiction in that behalf. It

became the duty of the Marshal then to bear the silver oar before the Registrar when he attended the sittings of this Court. The practice has, however, fallen into disuse, and the oar now merely reposes on the Registrar's table during the sittings of the Court. Although it does not vie with either the mace or the sword in all the dazzling glamour of gold and scarlet, the silver oar with its many rich and appropriate carvings remains a fitting emblem of the special jurisdiction which the Supreme Court is called upon to exercise in times of great national stress and peril, as was amply evidenced by the busy time the Prize Court had in dealing with several causes during the last two world wars, when matters of great magnitude and complexity arose for adjudication.

## THE INNER WORKSHOP OF THE SUPREME COURT

The office of Registrar was created by the Charter of 1799 and, as far as I have been able to ascertain from available records, no less than fifteen Registrars have presided over the inner workshop of the Supreme Court during the last one hundred and fifty years. They were originally appointed from England as the office was not thrown open to the Ceylonese till the year 1920 when the agitation for the larger employment of Ceylonese brought this prize too within the reach of both branches of the legal profession, and in exceptional cases to deserving members of the Clerical Service. The Registrar who filled the office for the longest period was V. W. Vanderstraaten who acted for no less than eight years before he was confirmed in 1820, thereafter remaining in office till May, 1845, thus establishing a period of service which has not been exceeded by any of his successors. He had the privilege of officiating under no less than five Chief Justices (Giffard, Ottley, Marshall, Rough and Oliphant) and was a man of sterling work and high character with a deep-rooted love for the law.

Two other names merit mention and recognition. Joseph Cuffe who although he remained at the helm of affairs for only twelve years (1851-1863) was associated with the Supreme Court during one of the most interesting periods of its history when the President's seat was occupied by the author of "The Fifteen Decisive Battles of the World" and some of the greatest forensic duels that the profession has witnessed were contributed by the Bar whose brightest ornaments were Charles

Lorenz and Richard Morgan.

Finally, there was Gerard Francis Grenier whose memory Hulfts-dorp holds dear even today. At the time he assumed duties as Registrar in 1894 he was able to count upon no less than 33 years of service under Government for he had been employed since 1861 as a lad of 17 in the Jaffna Kachcheri. His was a striking and commanding per-

sonality, and the friendliest relations existed between him and the various Chief Justices and Judges it was his privilege to serve. They reposed in him the utmost confidence and trust and his long and unique connection with the highest judicial tribunal in the Island made him a veritable encyclopaedia of forms and precedents which were invaluable to both Bench and Bar. His high sense of duty and unimpeachable integrity served to enhance the dignity of his office and he left behind him a record of faithful, loyal and devoted service which will always be held in grateful remembrance. He evinced, moreover, as Secretary of the Incorporated Council of Legal Education a wise, gracious and paternal interest in the law students, and in that capacity more than one generation of lawyers came into close contact with him during their educational career, while his geniality and warm-hearted participation in all that concerned their highest welfare made him greatly beloved and respected.

All classes and communities during its long and memorable history have regarded the Supreme Court as one of its most precious possessions, and it has richly earned the admiration and reverence it has evoked by its fearless independence and impartial administration of justice between rich and poor, high and low. May it continue to uphold and safeguard all those human rights and privileges that all civilised nations hold dearer than life itself, and thus ensure for the land which is our common home, a peace, prosperity, and happiness which will endure in ever-increasing stability for many more years to come.



#### ROME AND EAST ASIA

#### COMMERCIAL AND CULTURAL RELATIONS

## By Luciano Petech

THE relations between the Roman Empire and the countries of the Middle and Far East have received a good deal of attention during recent years. It is indeed a fascinating subject, the long-forgotten story of commercial and (in their wake) cultural and artistic relations between the Roman empire at its height and its great Eastern neighbours: Northern India of the Kushans, Southern India of the Satavahanas and their successors, China of the later Han. The picture begins only now to grow less dim and hazy, thanks to the help that archaeology has lately been able to extend to her sister philology. Indeed, the literary material on these relations, although not really scanty, is tantalizingly vague on the classical side, from the standardized references to India's wealth in the poets to the bare list of place-names in Ptolemy. Northern Indian material is practically non-existent, Southern Indian is limited to a few stray references in Tamil works, the material in the Chinese texts is seemingly precise and matter-of-fact, but sometimes difficult to interpret. Above all, we do not get from the literary sources the living touch, the realization of how things were done, of how merchants and wares fared in the distant countries they reached after many months of weary and dangerous travel. It was the pick and the spade of the archaeologist that supplied, at least in part, this missing element.

Let us take as an example a very simple and commonplace item, a consignment of Greek and Italic wine bound for India. There was no refrigeration in those days, but the heavy Mediterranean wines, cooked and dressed with resin, were able to stand fairly well the strain of the long transport. From Alexandria in Egypt it travelled up the Nile to Coptos. There it was loaded on donkeys or camels, and the great caravans brought it, along the desert track improved by Ptolemy Philadelphos, to the harbour of Myos Hormos or to the more southerly one of Berenike on the Red Sea. There it took ship and travelled slowly, coasting the shores of the Red Sea and the several trading ports there. From the straits of Bab-el-Mandeb onwards, the new direct sea route, that had gradually come into use under the last Ptolemies,

brought the ship to the south-western coast of India. Here it landed at a very important port, Muziris, well-known to Pliny, Ptolemy and the Periplus of the Erythrean Sea on the one side, and to the Tamil poets on the other. In this fine harbour at the mouth of the Periyar, near modern Cranganore, the Westerners had a large factory, and in the neighbourhood there was perhaps even a temple of Augustus. It was the seat of a busy commercial community, which did not scorn less pacific activities, either as pirates or as mercenaries for the local princes. The armour of Roman pattern and the superior physique of these adventurers (probably for the greater part Greeks, Syrians and Egyptians) made them formidable looking warriors in Indian eyes, at least as far as court duty is concerned. In the 1st and 2nd centuries A.D. Murizis was indeed the queen of the Indian Ocean, being matched

only by Barygaza (Broach), further up the coast.

In Southern Indian the merchants from the Roman Orient were nearly at home. Many of them preferred to avoid the dangerous storms of Cape Comorin and took the short cut through the Peninsula, being attracted also by the rich mines of beryl in Coimbatore district; these mines allowed them an abundant supply of an article which would fetch fancy prices at Rome, Athens, Alexandria, etc. The business was highly profitable for the mine-owners, too; nowhere in India have so many hoards of Roman coins been found as in the Farthest South. But other merchants, bound eastward with cargoes too heavy or too delicate to stand a land journey in a damp climate, travelled by sea round Cape Comorin and up the East coast. They would choose between several ports in which to carry out their trade. One of them was, e.g., Podouke, modern Virapatnam (less correctly Arikamedu) near Pondichery. Here the wine cargo was put ashore, stored in the godowns and gradually sold among the richer classes of the Tamil country. And here modern archaeologists, French and Indian and English, found in the ruins of the brick-built godowns the shreds of the broken amphors, which after 19 centuries still bore little incrustations of resin; the last trace of some strong and heavy Greek wine, which had enlivened the carousals of rich merchants or petty chiefs of Southern India, as depicted, e.g., by the Tamil idyll Purananuru. Podouke was not a Muziris; it was not much of a port, just a mediumsized trading post on the shore, carrying on a brisk import trade in wine, semi-artistic vases from Arezzo, small manufactured objects. Its export included mainly cloth, the very light muslin for which the country was famous then as now, and for which there was a craze in the homes of the Roman aristocracy.

But not only trade went through these ports, and through the

passes on the North-Western Frontier. Roman-Greek ideas, and above all Roman-Greek science found its way into Indian society, which, though deeply conservative in these matters, took advantage of Western science for improving its own systems. Western influence is sharply noticeable in Indian medicine, and even more in Indian astronomy, where several technical terms borrowed from Greek still

bear evidence to India's indebtedness to Hellenic thought.

Large scale Roman trade in Egyptian ships stopped in the Indian ports. But the bolder elements among the Roman-Levantine traders were not content with the already handsome profits they could make in Southern India; they sought new markets farther east. In Podouke and other Coromandel ports they found themselves at the starting point of the steady large flow of Indian commercial and cultural intercourse with South-Eastern Asia; an unbroken series of obscure voyages by nameless mariners, of which we know nothing, but the net result of which was the gradual building up of a Greater India in the whole huge area from Burma to Southern Annam, from Laos to Java. Some Western traders caught the stream and went along, most probably on Indian ships: lonely quaint-looking figures among Indian merchants and Malay seamen, carrying to the Far East the adventurous spirit and the zest for gain of Greece and the sober energy of Rome. They were small men with not much capital, and could not afford to trade on a large scale with precious cargoes. What little traces they left are made up of small modest objects. A hundred or so of glass beads from the Johore river in Southern Malaya testify to the presence there of Western traders, paying with these trifles of little value for the incense and spice which would fetch such good prices in Rome.

In the Malayan peninsula they must hear something about the wealthy port of Kattigara, to which the fabulous people of the Sinai went to trade. And some of them attempted the adventure. Kattigara was situated on the Mekong delta (this at least is the most plausible opinion) and reached from Malaya by land or by sea. The land route was too long and difficult in comparison with the crossing of the Gulf of Siam. Still, some Westerners followed it and did trade in southern Siam; and one of them, who was short of wares, having sold everything on his way, had to fall back even to humble personal objects, such as the simple bronze oil-lamp, of a homely type well-known from Pompeii, which was found at P'ong Tük in Siam. But most of them went by sea, and reached the important emporiums of the Lower Mekong (whether Kattigara or some other place) and plied their business side by side with their Indian confreres and with the Chinese merchants. The country, undergoing a slow process of Indianiza-

tion, eagerly responded to every stimulus from outside, and foreign produce was much in demand. At Go Oc Eo in western Cochinchina, along with Indian jewelry and Chinese bronze mirrors, several Roman objects were excavated: beads, gems, and, last but not least, Roman coins of the Antonines. Business above all was the slogan; and Roman

money had found its way to the southern gates of China.

The emporium of Kattigara was indeed the meeting point of the Middle and the Far East, in an area under Indian influence, but within easy reach of the great Chinese civilization. The few Western adventurers in Kattigara heard there amazing accounts of the power, size and wealth of the empire of the Later Han dynasty, of the refined and luxurious life in its beautiful capitals of Lo-yang and Ch'ang-an, of the quiet and security along the roads due to the care of a strong centralized government; but they heard also of the difficulty for foreigners to obtain permission to enter this enormous state. The accounts must have struck them with the uncanny similarity of China with the great empire to which they themselves belonged. And the same parallel had presented itself even earlier to the minds of the Chinese generals and ministers, as their arms and their laws reached farther and farther west. They heard the populations of Central Asia speaking of China as Ch'in, but of the great empire in the Far West as Ta-ch'in, Great China; and Ta-ch'in became for the Chinese the name of the Roman empire. But the present problem was how to reach the Chinese capital. Unless one wanted to limit his visit to the southern ports alone, Chinese territory was nearly impossible to be entered except with official sanction. In China travel to the capital was allowed only to embassies bearing tribute from foreign states. Having come thus far, the Western merchants in Kattigara were not detained by such trifles; in 166 A.D. they succeeded in entering the capital Lo-yang, giving themselves out as ambassadors of the Roman "king" An-tun (Marcus Aurelius Antoninus) and presenting as tribute ivory, rhinoceros-horn and tortoise-shell. Not a single item of this "tribute" was Western produce, and the traders must have scraped together the whole Junk in Malaya or in Kattigara itself. The "embassy" is duly registered in the Chinese annals; but it certainly could not give to the culture-proud Chinese a very high idea of the great empire of the West. The "embassy" of 166 had some aftermaths; some jugglers and musicians from Ta-ch'in reached China in 220, and so did a Ta-ch'in merchant in 226; he was sent back together with a Chinese official, but the latter died on the road. A last embassy" from Ta-ch'in is recorded between 280 and 290. Then the difficulties of the route and the decadence of the Roman and the

collapse of the Han empire put an end to intercourse by the sea route. The comparatively abundant materials on this sea route should not mislead us into thinking that it was the more important one. From the point of view of solid results in cultural history, the land routes outweigh it by far. There were several of them, one started from Antiochia on the Orontes, crossed the Syrian desert, reached Seleucia-Ctesiphon and then the mouth of the Euphrates-Tigris; thence by ship through the Persian Gulf to the mouth of the Indus or to Barygaza in Gujarat, both of these ports opening into Northern India. Or else from Seleucia-Ctesiphon the trade went by caravan to the eastern border of Iran and through the Afghan passes into India. Yet another route started from the Greek cities on the northern shore of the Black Sea, then under Roman protectorate, and then through the steppes of Southern Russia and of Kazakstan, till it turned south through modern Turkmenistan to Bactriana, on both banks of the Amu Darya. All these roads in their turn were linked by a north-south transverse, the all-important route from Bactra to Kapisi, to Taxila and on down the Indus to the sea. Thus Roman produce could reach Gandhara from the north-west, from the west and from the south.

This complex system of commercial routes carried a most intense and profitable traffic, chiefly in luxury articles. Rome imported mostly Eastern curios and reciprocated by exporting what must have been for Asia Western curios. In the great entrepot of Kapisi (Begram in Central Afghanistan) a large quantity of artistic and semi-artistic produce of the Roman empire has been brought to light. Plaster medallions, bronze objects, glazed earthenware, and above all a very large number of glassware, tumblers, jugs and so on, sometimes delicately painted, e.g., with scenes of gladiators; the highly finished products of the Roman-Oriental glass workshops on the Phenician coast. And then, of course, money: the good Roman aurei and sestertii, which have been found in large quantities in Afghanistan and north-western India, a mute witness to that enormous drain of specie, about which Pliny the Elder complained. But Rome gave more to the Indian-Centralasian borderland than a flourishing trade. Whatever the depth of its influence, she gave that steady flow of artistic elements, ideas and technique, lasting far into the 4th century, to which the art of Gandhara, one of the finest flowers of the Asiatic spirit, owes its very existence. Perhaps it is going too far to assert, as some have done, that Gandhara art represents but a provincial section of the great Roman-Hellenistic art; but certainly without Roman influence the art of Gandhara cannot be thought of.

From Bactra (Balkh) trade went through several mountain passes

into the Tarim basin, both on the northern and southern routes skirting the central Takla-Makan desert; and then, the two melting into one big caravan route, to Tun-huang, Throana of Ptolemy, Drw'n of the Sogdians. Throana was the gateway of China. Through Throana a trickle of Roman wares found its way into China to Ch'ang-an and Lo-yang; Roman coins have been found in Shansi; a large dish of Roman (or rather Syrian) glass has come to light in Honan. Even in far-away Korea the royal tombs of the Kings of Silla have yielded two fine glass vessels manufactured in the Roman Orient, about the 4th century A.D. But we must not think that traders from the Roman empire were frequent on this route. A Macedonian merchant, called Maes Titianos, sent some agents of his to explore the Central Asian routes, and their travel accounts are the source of Ptolemy's information of that part of Asia. But the very fact that such an exploring commercial mission was sent, and their report circulated, shows that Western merchants did not regularly frequent these routes, at least not in the first century A.D. The carrying trade was in the hands of the Sogdians, an Iranic people, whose language had become the lingua franca in all the trading posts and commercial towns strung out from the Caspian to China. But whoever carried it, Roman wares and Roman art found its way through what is now Sinkiang. At Khotan and at Niya, Roman carved stones have been found, bearing the figures of Athena, Zeus, Heros, Herakles, etc. And the art of the Tarim basin, open to all the influences from Iran, India and China, deeply resented this Western influence, too, either more or less directly, as e.g., at Miran, or through the medium of Gandhara, as at Rawak and Kucha. As time went on and direct contacts with Rome had ceased, these Roman reminiscences, grown faint through distance and time, still travelled eastward and left their mark on the great Buddhist sculpture of Northern China, at Yün-Kang.

One should not think, however, that the intercourse was one-sided and that Rome was only the giver; this is by far not true. Chinese interest for Rome had also awakened, and in 97 A.D. Kan Ying was sent on a discovering journey towards Ta-ch'in. But he allowed himself to be deterred, shortly before the goal, by exaggerated accounts of the difficulties ahead, and turned back when he had only reached Taoke on the Persian Gulf. Chinese explorers never went farther than he had done, with the possible exception of the Chinese mission that reached Mecca in the 15th century. But Chinese produce did go farther, and one item did so in enormous quantities: silk, the Sericae vestes, which were in great request at Rome and Athens, and for which fancy prices were paid. What was carried, besides this precious tissue, did not

amount to much; still, the bronze work and the earthenware of China found appreciative customers in the Roman Empire. Chinese pottery was found on the Rhine, a Chinese bronze vase at Canterbury; Rome itself yielded the Huai bronze vase which is now in the Hellstrom collection in Sweden; and from the bottom of the sea, facing Rome's port, Ostia, came the magnificent fragment of a "ku" (wine goblet), now preserved at the Is.M.E.O. But for all that we cannot say that China exerted any appreciable cultural influence in Rome, not even

indirectly.

With India the case is different. India was nearer to Italy, and communications were less difficult. The most beautiful thing India could ever export, was her own spiritual achievements. Indian philosophy, Indian religions deeply impressed the decadent society of Imperial Rome of the 2nd and 3rd centuries; and while Apollonius of Thyana travelled to India to find enlightenment at the pure source of Indian thought, a trickle of religious ideas from India gave a contribution perhaps not appreciable with exactness, but large enough, to that surging and confused mass of Oriental rites and religions, through which Christianism was slowly blazing its conquering path. There were some circles at Rome, that had a good knowledge of Indian thought, fairly pure and unadulterated, as we can gather from the account of S. Hippolytus in his Philosophoumena. And through these circles (probably connected with mercantile interests in the Indian trade) this spiritual trend percolated into Plotin's philosophy. Political contacts too had not been wanting. Indian ambassadors (we do not know from what state) visited Augustus in 25 and about 20 B.C.; Indian ambassadors presented themselves to Trajan, when this last imperialist among the emperors had momentarily conquered Mesoporamia and achieved for a moment the dream of old Rome: the opening up of the gate to India. Also India's handicrafts and art became known in Rome in the course of the long and close trade relations. We may perhaps not give too much weight to the highlycoloured utterances of the poets; but material evidence is now available. Statuettes of Buddha were found in Bulgaria, an Indian figurine (now lost) in the Rhineland. And above all there is that wonderful ivory statuette, perhaps a mirror handle, found at Pompeii. It represents a Yaksini (not, as first supposed, Laksmi), and is a good product of the Mathura school of sculpture. It is not much, but the quality is of the highest; and thus it is possible that Indian work was at one time the fashion among the sophisticated aristocracy of Pompeii and of the capital.

The first three centuries A.D. were indeed the heyday of Euro-

Asiatic relations. Peace rendered it possible: Pax Romana in the West, Pax Sinica in the East. In the same way, one thousand years later, a second short period of close intercourse was made possible only by the Pax Mongolica, shortlived as it was and dearly bought with rivers of blood, but nonetheless real. And then a new age dawned, in which Europe threw herself on Asia, only to be driven back after centuries of domination. Now Asia and Europe are on equal terms again, and this may bring yet a period of fruitful interchange, cultural and commercial, between the heirs of old Rome in Italy and Europe, and the old and eternally young Asia, now awakening from her long slumber.

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# EDUCATIONAL RESEARCH AND THE SOCIAL CRISIS

By Ratna Navaratnam

TODAY, in Ceylon, as in other countries of the West and East, there is a vital need for a greater study of the rhythms of the body, mind and spirit and a greater adjustment of education to the facts of human nature which such study is likely to reveal. Before they seek to reconstruct or reorganise, educationists must look at the road ahead, not once but twice—not only in order to see whether there are schools available and whether there is a supply of teachers who, after all, are necessary, but also in order to see what matters even more, whether they can carry the children with them and whether the rhythms in their all-round and balanced development are actually satisfied in that way. What is our national minimum and what our national

maximum? This is a serious question.

If it is agreed that study and experience are too widely divergent in our country, how many have seriously given thought to the idea of erecting a firm bridge between the concrete and the abstract, between social action and social theory? Educational research should weave ceaselessly back and forth between data and theory, between cases and concepts, and in its own pure nature, itself by itself, promote a devoted temper, a sense of calling—in a word, a sense of values. It is commonsense that the highest should be somewhat rare and should require from those who are admitted to it a type of mind which is somewhat rare. I am not arguing for research on the ground of rare capacity but on the ground of a rare temper, the temper of genuine devotion to the cause of learning. There may well be humble workers in that cause, and good research may be done by those who have not stood high in examinations. My plea is a simple plea—for a type and temper of mind and for regard to that type and temper in determining the specific fields of research.

The kind of behaviour, attitude and objective, education tries to develop and the means it uses, are not merely determined by abstract philosophy or scientifically developed methods, but are essentially a result of the sociological properties of the group in which this education occurs. In considering the effect of the social group on our educational system, one generally thinks of the ideals, principles and standards which are common within this group. We have got to distinguish the ideals

and principles from those Rules which in reality dominate the events in this social group. Education depends on the real state and character of the social group in which it occurs. Any change in the political, economic or social structure of this larger group, like the nation, deeply affects not only the organisation of education, but its whole spirit and

technique as well.

The influence which the change in a social situation has on character cannot be characterised adequately by describing the developments that have taken place in education, during the last 50 years or so, or by statistically showing the meteoric rise in attendance at schools and in the educational budget—because these facts do not sufficiently determine the dynamic factors of the educational situation, *i.e.*, those factors which constitute the influence of education on the ideals of the growing child. The degree of pressure under which the child stands is generally more important than any particular educational legislation or measure.

Today we are deeply involved in the question of the place of English teaching in our schools and the role of the national languages as media of instruction. What happens? One has to understand the situation as a totality of possible events or actions. Every change in the school system would mean a change in the social position and here one may speak of the "space of free movement" and its boundaries. Some of us are aware of the mental "locomotions," but very few understand the significance of the social movements. The space of movement of a person is regulated by two factors—one is the lack of ability and it is here that tests of intelligence, aptitudes and attainments come in, and the other is social prohibition which stands as a dynamic "barrier" between the person and his goal.

Nothing surprised me so much as my discovery in England, that the "same words" had different meanings in the two countries. To us Freedom in Education meant something quite different to that understood by the average Englishman. Again, how many of us are aware of the gap between the ideals which the educational procedure pretends to follow and the actual procedure. The Education Act of 1944 in both countries means one thing as interpreted in the Training Colleges and Institutes of Education and another thing in practice. It is therefore futile to adopt and even adapt the educational remedies applied in England to a set of educational situations, even if similar to that

existing in our country!

A more reliable approach seems to be the technical procedures the teachers use, such as the frequency of intervention, the conditions under which they intervene, whether they talk commonly with loud or low voices. In Cheltenham Girls' College what struck me was not their

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buildings or equipment or even the charming manners of the children, but the delightful soft voices of the teachers in the class rooms. To one who goes from the East, the degree of freedom and independence of children and adolescents in England is remarkable—especially the lack of servility of the young child toward adults. This same difference in the basic relationship between the child and the educating adult is found not only in the schools, but in the homes and in society. Closely related to the respect for the rights of the child is the tendency in the West to help the child to become independent as soon as possible. To feed and dress himself and to perform other parts of the daily routine independently bring out the degrees of freedom and the sharpness of the boundaries between children belonging to different social climates and groups.

I have tried to show that the educational situation and the educational procedure are to a high degree determined by the social situation of the country as a whole. Let us remind those who advocate the large-scale adaptation of pedagogical objectives and methods of the English educational system that the English style of living, their empirical approach fits in with their tests and techniques of handling human beings. Educational guidance will be our strong motivation whereas specialisation will be the Western man's strong objective. This difference is fundamentally related to the "way of life" espoused by

the Ceylonese and the English.

It is not my purpose to dwell on the differences, so much as to foster a responsive awareness in all of us of these trends both in Education and in other social fields which seem to be contradictory. We have been accepting limitless boundaries for granted, so that educationists in East and West frequently use the term "Individual Differences" which connote the faith in the equality of men in the Western Democracies; whereas here it is applied to an interest in personal achievement not only in education but in the wider fields of social movements. That accounts perhaps for the "social status" of psychology in the West and the honourable place of philosophy in the East; Let us face the educational crisis as part of the "social crisis" with all its cultural implications as one concrete dynamic whole. Educational rebith must be a process in which changes of knowledge and beliefs, changes of values and standards, changes of emotional attachments and needs occur not piecemeal and independently of each other, but within the framework of the individual's total life in the group.

Our educational crisis makes us see the danger of carrying on at the level of verbal expression and not of practice. A factor of great importance in bringing about a change in values is the degree to which the individual

and the groups become actively involved in the problem. Lacking this involvement, no objective fact is likely to reach the status of "reality." Personal involvement becomes the fundamental requisite of all educational research. To steer clear between the old and new system of values, does not imply our allegiance to "marginal values," nor does it imply loyalty to the old and hostility to the new values. It will be most significant that educational reformers do not lose sight of the fact, that efforts directed towards bringing about a change from hostility to open-mindedness and friendliness to the educational experiments as a whole, be given top-priority over the carrying out of any single item or series of items of the new programme. There is a great need for the establishment of groups whose members accept the new system of values

and beliefs by accepting belongingness to the group.

Group dynamics is not essentially a western concept, for we have a clear picture of this form of social structure in the Great Indian Epic-"Maha Bharatam." Reading about the Councils of Drona and Bhishma and the "social distance" between the two groups-Pandavas and the Kauravas-we get a fine insight into the psychological problems confronting any minority group whose space of free movement is restricted by discrimination, by barriers of caste and prejudice. The members of the Kauravas-the majority group-enjoyed multiple memberships in several groups while the minority group—the Pandavas—did not have the space of free movement. Their uncertainty had certain psychological consequences. We can surely draw interesting parallels today. A minority group member is not unlike that of an adolescent, who is never quite sure whether he is dwelling in the realm of childhood or of adulthood. Without knowledge of, and obedience to the laws of human nature in group settings, educational reconstruction will lag behind, and research cannot be translated into social action. This linkage should be the main factor behind any experimentation work in Education and be the powerful means to resolve the social tensions of our day.

Today, there is a good deal of perplexity about curriculum, and about doctrines in respect to curriculum. There are doctrines about the curriculum proper to secondary schools; there are doctrines about the curriculum proper to the University student; some doctrines emphasise the humanities, some emphasise the natural sciences; some of them trend towards specialisation; some trend towards a more general grasp and a wider synthesis. Generally, however, and in spite of their differences, they seem to have one common feature—they are all attempts to answer the question "What is the ideal content at this stage and at that, which the mind of the boy or girl, the young man or young woman, should be expected to receive and carry?" For one thing,

minds are very different in their interests and capacities. That is a fact of human nature and human behaviour; it is a fact we can only neglect at our peril. There is far more to be known than any one mind can possibly know, and from this point of view, it seems a wise economy that some of us should be interested in and capable of one sort of knowledge and some of us interested in and capable of another. Individually we are defective-mixtures of good insight in some things and of blind spots in regard to others; collated, we make a tolerable showing. It was Professor Whitehead, whom I consider the greatest of the educational philosophers of this century in the West, who said, "God has so made the world that there are more topics desirable for knowledge than any one person can possibly acquire." It was Mahatma Gandhi, the greatest of the philosophers of education in the East in modern times, who said- "Existence is made interesting by a veiled ignorance of important truths."

Tagore who styled himself as an educational anarchist said that in matters of the mind, there is no compulsion. I suppose in education there must be some compulsion- the less the better. Let us be reluctant to impose any doctrine of a nicely articulated and delicately balanced curriculum. The process of learning and teaching can be reorganised. It need not be compressed into the few years of youth. It can be arranged side by side with life action instead of being artificially separated from it. Are our schools equipped adequately to undertake this task, any more than they are for the extension of the mother-tongue

as the medium of instruction in the secondary stage?

It is being discovered that mentality, character and will power are valuable bases of the human being; but that, by themselves alone, they cannot accomplish the great tasks of today. These values will again group themselves about the centre of social action-ideology. Our society cannot thrive only with those possessed of encyclopaedic knowledge, nor with those strong in character but devoid of reasoning power. The type of the "hero" will once again have to be that of the able and clear thinker. With the restoration of the dignity of thought will return also the conceptions of freedom and integrity to their right values. They seem to rise from the night of today like stars announcing a new dawn.



## AN AMERICAN 'ACHILLES HEEL'

By Alfred S. Schenkman

TO say that the United States leads the world in scientific affairs sounds like a platitude. Yet it is a serious misstatement of fact, and there is no good reason for such error. But that most people make the mistake you can easily find out for yourselves. Ask a businessman, or a politician, which country leads the world in pure science; he will probably say "America"; and he will be wrong. I suspect that most people in the world would give this same wrong answer; and there is no question in my mind that almost every American would say "the United States."

But let me explain myself more clearly. You are probably thinking it strange for me thus to ignore the obvious supremacy of America. Not so. I don't . . . There are two kinds of science. The United States leads the world in technological progressiveness, but applied science is something different from the pure science which comes first, and which is even more important. As a nation Americans have been outstanding in applying science; we have not yet reached the top levels

in pure, or in so-called basic, science.

We need both types—pure and practical, fundamental and applied. (This is as true of the world as a whole as it is of any one country). In America we pour millions of dollars into science. The government is doing it (ever more and more), industry is doing it (also with increasing tempo), and so are philanthropic institutions of a private nature. The science departments of our universities are crowded with students; the public is science-conscious. But Americans, characteristically, are interested in the practical—in developing an H-bomb (if that is praccal), in finding cures for diseases, in improving synthetic rubbers, plastics, and so on. We do not realize enough that the theoretical of today is the practical of tomorrow. Always, the knowledge that we need for developmental work comes first from advances in pure science, and as a people we have not yet sufficiently understood that.

Really new technological developments stem largely from discoveries which often no one suspects at the time to be practically significant. No one can guess what fundamental knowledge will be applied next. Who guessed in the time of James Clark Maxwell that his investigations into electricity and space would eventually lead to radio?

At the time of their discovery, was there any cash value to Einstein's original formulations? Who could have predicted, when Waksman conducted his earlier researches on soil microbes, that one day strepto-

mycin would be a direct product of this work?

The inevitability of new scientific developments requiring before-hand new scientific discoveries should be clear enough. But try to explain these things to an appropriations committee. Try to show that basic science—whose votaries work to understand and explain,—to bring order out of chaos—is the spring, the source of applied science. And immediately you run into difficulties. It is relatively easy to explain to these key committee people, to leaders of nations and to managers of private businesses, that the rate of scientific progress depends on the amount of effort put into science. That is, it is easy to show that if we truly support science we can expect to gain, and to gain heavily. But try to point out that some money must be spent on investigations that may not lead to practical application, and immediately the opposition bristles: "What guarantee do we have that the money won't be wasted?"

A National Science Foundation has just been set up in the United States, after five years of trying to convince the Congressmen. The warnings of the scientists finally prevailed against the "hard-headed" business sense of the politicians. But the debate lasted five years, and we are not now as much better off in basic science (compared to 1945) as we should have been. We are not yet safely distant from the position of that year. And what was that position? Karl Compton, the then Chairman of the National Military Establishment's Resources and Development Board, stated it in his appearance before a congressional Committee: "We have literally exhausted the stockpile of fundamental knowledge in many fields." Or again, Vannevar Bush, the war-time Director of the Office of Scientific and Research Development: "The tremendous effort in applied research, during the war, has in many fields pushed the application of fundamental knowledge to the limit of that knowledge."

At the request of President Roosevelt, Bush had undertaken an analysis of the situation as regards science in America, and his now well-known Science, the Endless Frontier—the official report on this assignment—appeared in 1945. Here, for the first time, was a recommendation that the United States set up a National Research Foundation,

and one paragraph gives the reasoning in a nut-shell;

Our national pre-eminence in the fields of applied research and technology should not blind us to the truth that with respect to pure science—the discovery of fundamental new knowledge and basic scientific principles—America has occupied a second place. Our spectacular development of the automobile, the aeroplane, and radio, obscures the fact that they were all based on fundamental discoveries made in nineteenth century Europe . . . In the next generation, technical advance and basic scientific discovery will be inseparable; a nation which borrows its basic knowledge will be hopelessly handicapped in the race for innovation . . .

For five years a great debate (turned on and off at the will of the legislators) took place around this theme. Midway through it came the Steelman Report—in 1947—a five-volume Report to the President of the United States on *Science and Public Policy*. Steelman repeated the same arguments and, with the impressive reinforcement the results of numerous special and official studies, he left no doubt as to where

he thought was the location of our Achilles heel.

There was by this time virtual unanimity on the part of the scientists about the need for a governmental science foundation. In the Congressional Hearings, and debates, the essential dependence of our researchers upon the work of European scientists was stressed over and over again. The fact that we had lost a large number of younger scientists through a not too enlightened policy of drafting during the war was repeatedly pointed out. The loss today of many scientists into industry was also cited, and the fact that this meant a further concentration of technological development and less basic research. The danger of over-confidence was stressed. In the Hearings, Germany was Exhibit A as an example of this over-confidence—its enviable status in the early years of the century and near scientific bankruptcy, in many fields, after the second world war. The high position of England in the nineteenth century was cited—the fact that the English had led the world in technology, and that their very leadership (in that century) had lulled them into assuming that pre-eminence was bound to last.

I might say, too, that many American scientists at these Hearings paid tribute to the genius of European countries in pure science, a genius which is still very much manifest today. European traditional support of pure science stands out in contradistinction to our neglect. Whereas America has an overemphasis on technological development, European countries in general, through traditions going back many years, have

long emphasized pure research.

But coming back to the debate, on most points there was general agreement on the part of the scientists. When it came to the actual proposing of legislation, however, then different contending philosophies became apparent. Nearly all the parties agreed that there should be some Federal financing of basic science, that any agency

formed should be under civilian direction, and that there was a need for more training of scientists (that is, for more scholarships and research fellowships). But there was bitter debate over the form of administration of the Foundation, over patent policies, over the distribution of funds on the basis of population and geography, etc. During this five-year period, no less than sixteen bills were presented but for various reasons they failed to pass through all legislative stages.

In 1947, a bill actually passed through both Houses of Congress but was vetoed by the President because he, and many scientists with him, felt that its administrative provisions were dangerous and unsound. The President truly had no choice. It was virtually necessary to veto a piece of legislation which assigned powers in the executive branch of the Government to a Science Foundation Director whom the President could neither name nor remove. As Mr. Truman said in his veto message: "I cannot give it (the bill) my approval. It would, in effect, vest the determination of vital national policies, the expenditure of large public funds, and the administration of important governmental functions in a group of individuals who would be essentially private citizens." And as one important scientist wrote at that time: "Many scientists are as deeply concerned about close professional control as they are about the hazards of political control."

President Truman approved the National Science Foundation Act in May, 1950. It is a product of compromise, and of the times, but it is a reasonably good product. As usual when there are several contending schools of thought, no one side completely wins over the others; thus, there is a section which requires that the Foundation initiate and support specific research activities in connection with matters relating to the national defence, if requested to do so by the Secretary of Defence; some scientists would have preferred leaving out this section, but it was an inevitability in 1950, even in a Foundation to concentrate on basic science.

Briefly, the Foundation is authorized and directed "to develop and encourage the pursuit of a national policy for the promotion of basic research and education in the sciences, to initiate and support basic scientific research in the mathematical, physical, biological, engineering and other sciences "—the "other" means the social sciences; direct inclusion of social sciences in the bill would not have been tolerated by the Congressmen, who often fear social science as infringing their domain and as strengthening "the people against the politician." The Foundation is directed "to award scholarships and graduate fellowships in these sciences," and to "foster the interchange of scientific information among scientists in the United States and foreign coun-

The bill was passed by the House at the time of the Fuchs trial in London, and when the Alger Hiss case was still current. It is not surprising, therefore, that during the debates the traditional American distrust of the expert, and of the academic, was intensified. One of our more logical Representatives came to the conclusion that since Fuchs was found guilty of "giving those fellows scientific information," it did not make sense "to appropriate several millions of dollars, may be more, to collect this information and pass it along to "—and, as he said, "mark this—to foreign nations." Nevertheless the Foundation is authorized to co-operate in international research activities. How could it be otherwise? If we profit as much from, say, British fundamental science as do the British (often more!), then why be strict in observing national barriers when it comes to supporting research? Internationalism in pure science is simply pure common sense.

The Foundation is ordered to avoid undue concentration of research, and this means that the development of scientific potential should henceforth take place on a wider basis throughout the country. During the war there was extreme concentration of scientific research in the laboratories of a few of our leading universities, especially Harvard, the Massachusetts Institute of Technology, Chicago and Columbia. And in the "interim period" of the last five years the Office of Naval Research did not entirely get away from this tendency to concentrate contracts. It is specifically stated, incidentally, that the National Science Foundation shall not itself operate any laboratories or pilot plants; its method of operation is to be the placing out of the work on contract to a number and variety of individuals and organizations (such as universities) both in the United States and in foreign countries.

The Board of the Foundation consists of twenty-four members appointed by the President with the advice and consent of the Senate. Since the appointments of Director and Deputy Director have just recently been made (and by the President) it is naturally too early to make any progress report. But I think it is significant that both these gentlemen were formerly on the staff of the Office of Naval Research. And while the O.N.R., which was started by the United States Navy in 1945, put into effect what may have been the most extensive peacetime scientific research programme ever undertaken this drawing for the staff of the new Foundation on a defence department should perhaps not be overlooked. The Board, of course, is made up entirely of civilians—eminent in different fields of science and in public life.

Where, then, have we arrived at this second half of the twentieth century? We seem, at last, to have made the discovery that science

is a national resource, and that its furtherance must be entrusted to an authority directly responsible to the President and to the Congress; also that the raw material of science is scientific man-power. But it took a long time to get here. It is interesting to note that in 1851, at a meeting of the American Association for the Advancement of Science, the retiring President pointed out that "an institution of science supplementary to existing ones is much needed in our country to guide public action in reference to scientific matters." Though the words apply today, however, the gentleman was actually thinking of an agency to advise government when an occasional matter of science might arise. Today science has grown to such stature and it is so important for the national well-being that it must be in a real sense part and parcel of government. This is true of all countries.

The idea that science is worth cultivating evolves, in the twentieth century, into the formulation that science must be cultivated. Only governments can do this adequately. You may wish to argue against the philosophy of this position. If so I reply that the actual situation is beyond arguments of philosophy. With the Government of the United States spending astronomical numbers of dollars each year on scientific and developmental research, with the Government of Britain spending millions of pounds on its D.S.I.R. (Department of Scientific and Industrial Research), with the government of India spending millions of rupees on its National Laboratories, with the Swedish and Dutch Governments spending their kroner and guilders on Science Councils or on the T.N.O. and Z.W.O., it is fairly clear that the position can

no longer be argued on a wishful-thinking basis.

In 1947, the President's Adviser on Science recommended quadrupling basic research activity and, specifically, that the Federal Government of the United States should provide support for basic research at a progressively increasing rate, reaching 250,000,000 dollars by 1957. The mere fact that our Congressmen voted this new National Science Foundation into existence does not of itself mean that they will loyally support it. But there is every likelihood that it will get considerable sums of money; the appropriations will probably be forthcoming. If they are then the diagnosis of our shortage of basic science in America will lead to a swift cure.

## YENAN-CRADLE OF THE REVOLUTION

By K. M. Panikkar

YENAN, the holy city of the Revolution, as the Chinese call it, is now no more than a small mountain town, with little more than 10,000 souls inhabiting it, and yet for ten years it represented to the outside world the revolutionary spirit of modern China, was the symbol of unyielding resistance to Japanese aggression as even American observers testified, a name that inspired hope in the hearts of millions of people in China, and was feared and dreaded by many not only in China but outside also. For, it was this mountain town that Mao Tse-tung had finally selected as his headquarters after the historic 8,000-mile long march in which he and Chu Teh had led their troops across mountains, rivers and grassy land, to reach a new revolutionary base. It is from the cave dwellings of this town that Mao planned his strategy and sent out his orders which carried the war behind the Japanese lines in areas as wide apart as Manchuria and Hainan. Also, it was the place where the principles of New Democracy were first enunciated and the practice of a coalition government including all parties was worked out. In fact for ten years, Yenan served as the laboratory of new policies and methods and practically everything which the people's government put into effect later on a nation-wide scale was tried out first in the mountainous countryside around Yenan.

Yenan was not without a little niche of its own in Chinese history even before Mao Tse-tung made it world-famous. Tu Fu, esteemed as one of the greatest poets of China, whose anti-militarist poems still vibrate with intense emotion, lived here for a few years. There is a small memorial temple standing even now on the site where he lived and wrote his immortal poems, and the valley through which he fled when the fires of war approached the place is still called after him. Nor did the pious Buddhist monks of the Tang Dynasty (7th-9th centuries) neglect so ideal a place for retreat and contemplation. The cave of Ten Thousand Buddhas, so named because of the immense number of small images of the Great Teacher carved on all the sides of the grotto, attests both to their piety, and to the popularity of the place with many generations of Buddhist monks.

In the unsettled era that followed the revolution of 1926-7, two

young men of the locality agitated among the peasants and established a guerilla centre in Yenan. No one took much notice of what was happening in this remote and forgotten corner, but in a few years' time the guerilla centre developed into an important regional revolutionary government. Liu Tse-tan and Kao Kang who founded this territorial base for revolutionary activity in the North-west were both men of outstanding ability and leadership. Their Red Army, known as the Peasant and Workers' Army, established an effective control over a wide area where they gave effect to a land revolution confiscating the property of the landlords and the rich peasants and distributing it to the peasants. When Mao Tse-tung and Chu Teh reached Pao-an after the Long March and established their temporary headquarters there with a view to giving a respite to the armies which had marched continuously for over a year, Liu Tse-tan and Kao Kang got into communication with them and invited them to make Yenan their headquarters. In 1936 Mao Tse-tung and Cha Teh with their forces which had been reorganised at Pao-an entered their new headquarters which remained for ten years the capital of Communist China. In 1947, Chiang Kai-shek's general, Hu Tsung-nan, occupied it for a period of 13 months and three days, a deceptive victory, which misled the world to think that the Communists had been finally beaten. But though, the red forces re-entered Yenan, Mao Tse-tung did not return with them. By that time much of North China had fallen to his generals and Mao was expecting soon to move into Peking itself.

From 1936 to 1946 Yenan was the capital of the Shensi-Kansu-Ningsia Border Region as it was officially called after the truce, the headquarters of the Communist Party of China, which led revolutionary bases in different parts of the country, the main centre of the Red Armies and the capital of what may be called the rival government of China. It vied in importance with Chungking and Nanking. Not only did the Americans maintain an observation group at Yenan, but Patrick Hurley himself visited the place and talked with Mao Tse-tung and other Chinese leaders in their cave apartments. Foreign correspondents flocked to the picturesque mountain village and made its life in caves famous in the world's press. Following Edgar Show's well-known book *Red Star over China*, many leading correspondents familiarised the world with the social atmosphere, political experiments,

and conditions of living in Yenan.

What it must have been when it was the second capital of China I can only imagine. The area of activity ranged over many miles, for there are tiers of caves on all sides of the mountain and along both sides of the river. The Central Hall, the headquarters of the Party,

and the caves which housed the Central Committee are situated about two miles away from the town of Yenan in a place known as the Yangfamily Homestead. The Central Hall which was solidly built of stone is now in ruins as Hu Tsung-nan ordered its destruction when he reoccupied Yenan in 1947. It was in this hall that the 7th Congress of the Communist Party was held in 1945 when Mao Tse-tung delivered his famous speech On Coalition Government and proclaimed in general outline the programme he intended to follow. A little distance away from it is the building also of stone which housed the offices of the Central Committee of the Communist Party. It is now a school for the children of cadres who have fallen in the struggle. The building is in two stories and Mao Tse-tung's room on the first floor faces the terrace in which are situated the caves of the leaders. The threeroomed cave in which he first stayed when he moved to this side of the town is stone-faced and has plenty of light and air. The window is covered with paper to keep out the cold and the wind, and the familiar picture of Mao at his table with a kerosene oil lamp, facing the window is said to represent him in this cave. The caves of the members of the Central Committee were situated nearby all in a row. Liu Shaochi, Chou En-lai and other political leaders had their residences there, while Commander-in-Chief Chu Teh and his principal assistants lived in another set of caves, two or three miles away in a place called the Date Garden. Peng Teh-huai, Vice Commander-in-Chief also had his cave there. Chu Teh is a great planter of fruit trees and in this place as well as in the Wang Family Garden, where he lived later, he planted numerous peach trees. The Chairman also moved into a small three-roomed house here as it had the advantage of a small garden. Most of the Communist generals who became famous later had their caves in this area and lived here at one time or another.

Apart from the offices of the Central Committee and the caves which Mao Tse-tung and other leaders occupied, the most interesting place to visitors from outside is undoubtedly the area known as the Valley of Culture. On both sides were caves and huts occupied by officials and Party members, with a community hall in the centre, where plays, concerts, dances, etc., were staged regularly. The technique of the new Chinese theatre, music and dancing were worked out there, and those who have witnessed the evolution of the Pekine Opera into its modern form will certainly consider that this Valley contributed to a cultural revolution of no small significance.

The main institution here was the Lu Hsun Academy of Arts, named after the famous author of Ab Q, recognised universally as the father of progressive literature in China. The Academy was divided into four sections: drama, music, fine arts and literature. The courses

extended only to nine months, the first term of three months being devoted to the general theory of the subject concerned. During the second term the students worked either in the Army or in the field or factory, and after gaining first-hand experience came back to the Academy for a third term of three months when they were taught the

elements of craftsmanship in their own selected fields.

What was my general impression of Yenan-the city of caves which Mao Tse-tung made his headquarters for 10 years? The impression one receives is one of unbending determination-a solemn resolve, shared by everyone who co-operated in the effort to undergo every kind of physical suffering rather than give up the cause to which they had dedicated themselves. When one sees a little more of the groups of cave-villages around the hills, it becomes evident that Yenan was more than a refuge or a sanctuary, but an attempt to create a new life. For, every aspect of the political, economic and cultural life of New China either originated here, or its practicability tested on a fairly large scale in the Border Region of which Yenan was also the capital. The prototype of the institutions now being applied on a national scale over the vast area of China can all be traced here. Agrarian reform was introduced here and its results studied carefully so that when the time came for its application to the rest of China, the leaders of government had a large store of experience to draw upon. The new people's education, which bases itself on peasants and workers had its origin here. The new economy, which Yenan was forced to develop as a result alike of the blockade enforced by the Kuomintang and by its own necessities to maintain and feed a large army in the field, forms the essential basis of the economy of the people's government-again let it be remembered a blockade economy. When almost immediately after the establishment of the Central People's Government, Premier Chou En-lai spoke of the ability of China to defy a blockade for any length of time he was almost surely thinking of the self-sufficiency that Yenan developed under the rigid Kuomintang blockade. The coalition system of government, in which all sections of opinion participated in the work of government, was also worked out in Yenan, for it was here in 1943 that Mao Tse-tung made the first declaration of the principle that the Communists will be satisfied with one-third representation in political organisations, and in 1945 made the coalition government the central plank in the Communist platform. To Yenan's part in the cultural revolution we have already alluded. Briefly in Yenan, we can trace the steady development of the Chinese revolution to its present stage, and it is no exaggeration to say that it is impossible to understand New China without visiting Yenan, for the roots of many things lie buried in these mountain caves.

## JAPANESE POETRY

By Graham Martyr

In the poetry of the Japanese one must not expect to find long works such as Homer's Iliad, or the Idyls of the King; there is nothing to correspond to the poetical plays of Shakespeare. Lengthy descriptive poems such as John Masefield's Daffodil Fields do not exist. What are euphemistically called the "Long Poems" Naga Uta, of the Manyoshu are not what we should call long; fifty or at most a hundred and fifty lines of alternating seven and five syllables serve as such in this exquisite anthology of ancient verses whose title may be translated as The Collection of a Myriad Leaves, and which was composed by Imperial order early in the ninth century.

The most usual form of poem in Japanese is the Tanka; seven lines of 5, 7, 5, 7, 7, syllables. Impossible to do much there, one would say, but in these thirty-one syllables the Japanese have produced some gems of poetry, scintillant and unforgetable; a philosophy, a story, an idea, enshrined in this briefest of forms. I can only recall one such immortal brevity in English where Crashaw describes the miracle of the turning of the water into wine in Cana of Galilee: "The modest water saw

its Lord-and blushed."

There is an even shorter form of verse called the *Haiku* which is composed of only three lines of 5, 7, 5. Here, too, some triumphs have been added to the beauty and capacity of Poetry. Below I deal

with these three constructions: Naga Uta, Tanka and Haiku.

Some of these poems are very ancient, others are the product of to-day. To translate these texts written in the Japanese of long ago full of allusions to archaic legends, to prehistoric happenings, to Court ceremonials and doings; the "pillow words," "pivot words" and puns—which latter are considered quite good form in both classic and modern compositions—is extremely difficult. All that can be done is to suggest something of the subject and its feeling. So the versions here can make, for the most part, no claim to poetic value; all that can be attempted in the majority of examples is a suggestion, a passing picture.

You will have seen that the outstanding feature of these thirty-one and seventeen syllabled tanka and haiku is conciseness. One poem contains one thought, or the beginning of a thought, and is the record

of the moment of inspiration only. The heroic couplet is the nearest approach in English to this, and the brief verses seem to be composed much as Pope and Swinburne composed separate couplets to be worked up later into complete poems. But the Japanese poet has no intention

of linking his verses; each stands by itself.

The bulk of the best poetry from the seventh to the fifteenth centuries is preserved in collections which began with the Manyoshu referred to above, and continued through thirty-one anthologies which end in 1438 A.D. in the reign of the Emperor Go-Hanazono. The finest poetry written in Japan appeared in the eighth century, the so-called Nara Period, and it is this with specimens of the sixth and seventh centuries which make up the Manyoshu, the Kokinshiu (Old and New Poems), and the Hyaku-nin-isshiu (One Hundred Poems by One Hundred Authors). After this there is a steady decline in the value of the poetry considered as a whole due, perhaps, not so much to the limitation of thirty-one syllables as to the deadening and conventionalising influence of the Imperial Court. Most of the poetry is "Court" poetry, and as the art of composing tanka became more and more a polite accomplishment, true inspiration disappeared to re-appear, however, in surprising flashes down the years to our own day. Tanka and baiku may aptly be termed epigrams. There is no rhyme; that would be monotonously impossible in a language composed of syllables all ending in a vowel following a consonant, with the exception of the terminal "n"; the measure of alternating 7 and 5 is the poetic basis.

#### TANKA

First let me quote a tanka of Saigyo 1118-1190 A.D. in Japanese, so that the 5, 7, 5, 7, metre may be seen, followed by its English translation in the same measure.

Yama no ha ni Kakururu tsuki wo Nagamureba Ware mo kokoro no Nishi ni iru kana

Sets the waning moon
Dim behind the westward hills,
Ah! that I might soon
Change as she, and follow her
Where the light eternal shines.

Here in the ageless, changeless metre of Japan I append my translation of the National Anthem, the Kimigayo. I use the archaic spelling for

Sovereign as that shows more nearly the meaning of Tenno Heika which is not identical with Imperator, Emperor, but denotes The Son of Heaven.

Sovran on Thy throne Reign a thousand happy years, Rule until this stone Like a massive rock-mound rears Aged sides with moss o'er-grown.

This is now the official version of the Kimigayo.

Listen now to Hitomaro d. 729 A.D. one of the most celebrated of the early poets. He sounds the real note of unsatisfied longing, mourning the death of a lover:—

Through early autumn woods I seek alone, By paths too thickly strewn with gold and red, The hidden forest ways she wanders on, Unseen, beyond some turning just ahead.

Belonging to the same period is the famed Akahito (8th Century). Here he realises that the rarity of perfect beauty constitutes much of its charm:—

If cherry-blossoms in their pride Covered the far-flung mountain side, Day after day, the summer through, Should we all praise them as we do?

In appreciating the beauties around them the early poets were at their best. Akahito sings :—

On the spring moor I went forth
To gather violets,
Its charm so held me that I stayed till dawn.

Sosei, 9th Century, in the Kokinshiu:-

The poppy of forgetfulness I sought, Wise men had told me of: Then spoke the wisest: 'It can ne'er be bought, It groweth lone in hearts that know not love.'

The Prince of Aki, 740, who desired physical contact with unattainable beauty:—

Oh that the white foam-waves far out upon the sea Were flowers sweet, that I might gather them And bring them as a gift, beloved, to thee. The Court poetess, Izumi no Shikibu, is said to have composed the following upon her death bed:—

Out of the dark, into a dark path I now must enter. Shine on me from afar, Moon of the mountain fringes.

Here follow some anonymous popular tanka:-

They say that the moon is quite heartless, But you are more cruel than she; For she comes from evening till dawning, While you come at evening alluring, Then hasten relentless away!

You, like a girl, scattered pine leaves; I, like a boy, burned them on a fire. Like the burning of the pine leaves Is the vanity of my love for you.

To see my darling I went to the wood with hot heart, But he came not though I waited for him in the dark. The cuckoo cried sharply.

Cuckoo! do you wait for some one too?

In the great Battle of Sekigahara in 1600 A.D. among the killed lay the body of an un-named youth who had come from afar to fight for his lord, the Regent Iyeyasu Tokugawa. In his tunic his friend found this poem—a memory of his pilgrimage:—

Twilight upon my path; And for an inn tonight The shadow of a tree, And for mine host—a flower!

On a sliding trellis of wood which divides room from room, rice paper is tightly pasted, like the skin of a drum. Children love to poke their fingers through the surface. A poor mother mourns for her dead baby:—

So cold, cold, does the wind blow Right through the paper screen, Straight to my heart Through the holes in the *shoji*, Holes that my haby's hands had made. Here is a street song:—

Many paths there be To reach Mount Fuji's height, But all who climb there see The same Moon's light.

#### HAIKU

In the seventeenth century Poetry was born again and shed part of the old husk of convention which had overgrown the tanka. A new form, the baiku, consisting of three lines, 5, 7, 5, seventeen syllables in all, arose and soon became popular, partly because poets were allowed in this brevity a wider range of vocabulary and subject. Beautiful things were once more appreciated because they were beautiful, not because it was the fashion to admire them, and poets vied with one another in calling attention to what had not been previously noticed. Poetic forms of elegance and daintiness were prized, and there was a certain new discovery of the world of mountains and rivers, plants and trees, flowers and birds, winds and the moon. Now they sang of the voice of insects under the light of the moon, of age-old mosses growing on stones and of the pleasures of sake (rice wine) in the presence of a snow scene.

The movement came to full fruition in the work of the famous Basho 1644-94, who preserves his pre-eminence to this day. His life was spent wandering about the country, observing and writing. He made poetry the medium of his instruction. His work is the nearest approach to a Romantic Revival in Japanese literature. He invested his work with a dignity which made it synonymous with right conduct and religious aspiration. "That is not haiku" was his rebuke to any transgressor of his code.

Here is his famous verse composed one perfect night when the moon was at her full. As he uttered the first line there was a titter

from his audience; but that was soon silenced!

'T was the new Moon's light———
Since then I have watched it and waited———
And Lo!——Tonight!

One of his followers, admiring the flashing dragon-flies, quickly composed a haiku:—

A red dragon-fly!
Strip off his wings
And lo! a pepper pod!

Basho declared this was not haiku. It should have been :-

A pepper pod! Add wings, and lo! A red dragon-fly.

Here are two examples of his verses :-

The mountain is cool, The moon in the water The depth of my soul!

Where the dew drops, there would I fain Essay to wash this frivolous world.

Here are some verses of to-day which, as curiosities, I have translated as literally as possible. The Japanese construction of language is entirely different to ours; to say "the eyes of a caged bird" would be as impossible as ludicrous to the native listener.

Butterfly envying! Caged bird of, eyes, Sad expression.

Dragon-flies as for, Eighteen years possessor— This their appearance!

An old Japanese proverb declares that even a devil is pretty at eighteen. An exact translation of this saying is:—Devil even as for, eighteen years of, flower-of-the-thistle.

Crow with a swollen eyelid! Black you are indeed, As the bowels of a mud-snail.

NAGA UTA (Long Poems)

I close my collection with a Long Poem called Hagoromo, The Robe of Feathers, in which I alternate from verse to prose capriciously.

Oh! Mio no Matsubara! On the pine wood shore The countenance of spring. Early mist close-clasped To the swell of the lazy sea. In the plains of the sky a dim loitering moon. Across the teal-haunted beach of Mio comes a fisher lad Whose name hight Hakuryo, just landed from his boat; A boat of crocus colour, clasped with green blue copper. He wanders now towards the pine tree belt Which grows upon the sand, the beach of golden hue.

Through the shimmering haze of the summer day he could see the form of matchless Fuji trembling in the heavens; a peerless cone of purest white that swooned against a sky of breathless blue, like a shadow of the dawning.

The boy has entered in the grove of trees
And pauses in amazement and in awe,
For there upon the old gnarled branches hangs
A fairy robe of many tinted feathers,
Such as a heaven born Goddess wears.
There comes the sound of music from the sky,
A shower of lovely flowers like the rain,
Unearthly fragrance wafts from west and east.

The lad lifted the robe from the tree and gazed about him, his heart beating wildly. There was the rush of a foam-white body across the strand, and a Divine Being stood before him, her arms outstretched, imploring the return of her robe, for without it she cannot fly back to her sky home. The boy with eyes aflame and panting at her beauty would not yield her fairy vesture, for perhaps he can constrain her to remain upon the earth and become his bride.

On her coronet, jewelled as with a dew of tears, The bright flowers shining there are drooped and faded. Heavenward she gazes weeping, in her sorrow The high cloud-ways are hid in mist, the path is lost. Ah me! the drifting clouds, the flying geese, The swift sea-gulls! Ah! gone the wind of spring!

When Hakuryo saw her agony and despair, he made to restore the Robe of Feathers—upon a condition:—

Some time they told me of the heavenly dances Such dances as are danced in heaven alone. If her Augustness such a dance would shew me Then shall she take her heavenly robe again. The sky fairy sings :-

Now I shall have wings and mount the sky once more, And for thanksgiving here will I bequeath A dance of memory to this underworld Fit for the princes of the men who dwell therein,

But first she must have back her Feathery dress without which she cannot dance. The human fisherman, mistrustful, would have the dance first, but receives the proud reproof:—

Doubt is for mortals, in heaven is no deceit.

And so the heavenly lady dons her robe

And postures dancingly the Dance of the Rainbow Skirt.

The sky robe flutters; it yields to the wind.

Now do the pine trees turn a richer green,

The air has a lentor ineffable,

And all of harshness is gone from earth.

The waves more gently break, the birds more sweetly sing,

Glorious is this day of spring, the sun beams glint,

Reflect unearthly beauty; heaven and earth are blent—

'Tis time for her to go!
Robed in sky, in the high deep blue of heaven,
In a spring-mist garment, refulgent in perfume,
In rays of colour she ascends in air:
Over the pine woods of Mio, swift past the Floating Isles,
Through the feet of the clouds she flies,
Above Mount Ashitaka, o'er the high peak of Fuji;
Very faint now her form mingled with mists of heaven;
Now lost to sight.
She has vanished in the sunlight of that far off olden time.

The fisher lad cannot forget her, and mourned his love through many long sad years, but most in bright spring-time when nights are scarcely dark and fire-flies streak the pine grove paths like stars: like eyes beloved, he thought, in which one gazes close to see one's own self mirrored there. How sweet to lie within the eyes that gaze into your own!

This long Poem was written about 1220 A.D. and is one of the

celebrated Noh Dance Plays.

## PIVOT WORDS

These are usually impossible to translate. Very little can be made of them, as of the puns, which to occidentals are a decided blemish.

It is enough to say here that a Pivot Word is a kind of over-lapping pun where two words are run into one, as in the example invented by Kipling when he describes an hotel as "bungaloathsome."

#### PILLOW WORDS

These are very romantic and usually of high artistry. They exactly correspond to the Homeric double adjectives, as Many-watered Ida, Leaf-quivering Abydos, and so on. One has heard Oxford described

as Dreaming-spired.

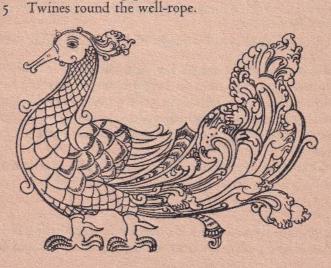
In Japan, a Pillow Word, once affixed to a subject, remains, and its use without the subject is sufficient to indicate the place referred to. Such as:—Divine-breathed Ise, Dawn-alluring Fuji, Wave-breaking Naniwa, Many-harboured Biwa (lake), Foam-brocaded Coast, Seaweed-broidered Island, Eight-clouded Izumo, Teal-haunted Mio, City-Royal (Kyoto), Evening-shadowed Izu, Fair-memoried Etajima, Vision-enchanting Shioya, Reed-rustling Otsu, Long-bridged Seta, Maidenhair-treed Kumamoto, Dream-pavilioned Nara, Rose-chambered Palace, Ancient-storied Kamakura; and so on, indefinitely.

In conclusion let me add a verse by the Court Lady Chiyo, who going into her garden one morning a thousand years ago, to draw water at the well, found the bucket rope entangled with the tendril of a growing Morning-glory vine, on which there bloomed one exquisite pale grey flower. How could she disturb it? No; she must draw her

water elsewhere.

5 I must seek water,

7 For the Morning-glory fair



## BOOKS IN REVIEW

## THE ENGLISH PAST

By A. L. Rowse

(Macmillan, 15/-)

READING this fascinating, and, in places, moving book brings to mind Wordsworth's sonnet written nearly one hundred and fifty years ago on the extinction of the Venetian Republic. There is much in its theme and its tone which comes appositely to mind as one reads Mr. Rowse's evocation of places and persons. The sonnet was a public utterance as this is, its subject was the passing away of an empire and with it a span of human history, and in its monumental dignity there is the same calculated modulation of tone to occasion that is so often the recurrent musical motive in Mr. Rowse's remembrance of the past. If this book had wanted an epigraph, it could have been taken from Wordsworth:

Men are we, and must grieve when even the Shade

Of that which once was great is passed away.

I read this book as an eloquent epitaph to the greatness of England. It celebrates, it laments, and both in celebration and lamentation it seeks to uncover the reasons for the greatness of that past. I find both the celebration and the lamentation impressive, the tone, as in the Wordsworth sonnet, is suited to the occasion, so that even the man who might feel that "nothing is here for tears," would respect the sincerity of the writer's emotion. And, like Wordsworth, Mr. Rowse has a very sure control of his audience. He writes for those to whom the traditions of English literature and English liberty in their very Englishness are still meaningful. There may be, there surely is for those with a different education and with other experiences, other colours in this extraordinary lively picture of a past which stretches over several centuries, but they are not Mr. Rowse's concern. Quite rightly he limits his view to what is seen by English eyes, to a world which was possible to those same English eyes through the ways in which the world was being altered for others by Englishmen.

It would be well to state Mr. Rowse's theme in his own words: "Now that the great days of England are perhaps over-it is extraordinary to think that we have lived through the very greatest of them in our lifetime-it is somehow consoling to pursue and evoke the past, recent as well as remote, to weave together in the mind some design from the fragments that remain, in places that hold these echoes for us still." The most persistent source of consolation seems to mebut whether this would be any part in the basic design Mr. Rowse has worked out I cannot say-the resiliency of a community which never allowed the accident of birth to hinder the rise of ability; a resiliency which, in fact, so encouraged ability that as you uncover the layers of the history of a family or a place you come upon a sturdy humble ancestor who made the family fortunes, and was assimilated by a grouping higher in the social scale than his. This might seem familiar enough in the history of the last hundred years in most parts of the western world. But there is another quality in these personsthe Hobys, the Dentons, the Verneys-which distinguishes them from their more recent counterparts.

This is their sense of a tradition, of belonging to a place, and, most importantly, of feeling an obligation to that place through the effect of a literary and a religious tradition. This makes the difference between the genuine aristocrat (whether he is born into the aristocracy or not) and the arriviste. (And incidentally this is Mr. Rowse's greatest qualification as a writer: his own sense of a place and of the tradition associated with that place. Of this, there is remarkable proof in the essay on "D. H. Lawrence at Eastwood." Eastwood for all his revolt against its ugliness and rawness was in Lawrence's blood, it was something more than the scene of his greatest novels; the Nonconformist tradition in which he grew up was Eastwood too, and the countryside then still had some graciousness. These were the things that made Lawrence a miner's son one of the greatest of English novelists).

Mr. Rowse is right in looking upon this time as the end of an epoch. There may be some consolation in looking forward into a future confident that as a tradition emerged in the past and seemed to mould its pattern, a changed tradition, undecipherable still and in its faint tracings unpleasant, might yet give meaning to the undiscovered future. In his essay on "Swift at Letcombe" Mr. Rowse quotes from the mock news-letter Pope and Parnell wrote on their visit to the Dean in which the following sentence appears: "When we mentioned the welfare of England he laughed at us, and said that Muscovy would become a flourishing empire very shortly." That suggestion seems to light with an apocalyptic glow most writing now on the future of

Europe. But surely we need not lament, even at the end of an epoch. Dryden who was Swift's cousin had a robuster sense of things when he wrote near the end of his life:

> It's well an old age is out, And time to begin a new.

E. F. C. LUDOWYK.

#### ALBERT SCHWEITZER

HIS WORK AND HIS PHILOSOPHY

By Oskar Kraus

(Adam & Charles Black, 8/6)

THIS book by Professor Kraus on one of the most remarkable men of our time is a splendid contribution to the growing volume of literature about Dr. Schweitzer. Still at work in his medical mission in Equatorial Africa, giving his scant leisure to the completing of his Philosophy of Civilization, Schweitzer (in the words of Kraus) "counts as an international cultural factor, and has become a force for uniting nations and promoting peace between them, a force whose permanent beneficial effect it is the duty of civilization to safeguard."

Kraus approaches his subject with critical wonder. Kraus is a philosopher whose outlook is Catholic and whose passion is for proof on a scientific basis of the Christian faith. He finds Schweitzer, on the other hand, to be a person in whose thinking scientific proof and Christian faith are held in tension. Kraus does not approve. But, in spite of this disapproval, he finds Schweitzer to be completely great as a person and, what is more, as a person whose life is a commentary on his thought and whose thought is a commentary on his life.

The book is divided into ten chapters. The first chapter attempts to classify Schweitzer and comes to the conclusion that he is an "ethical mystic" whose life direction is set by the resolve to imitate Jesus. The next three chapters analyse the influences on Schweitzer's life, and are largely biographical in content. Two quotations from Schweitzer are relevant at this point :-

"Ethics are pity. All life is suffering. The will-to-live which has attained to knowledge is therefore seized with deep pity for all creatures."

"Out of the depths of my feeling of happiness there developed gradually within me the understanding for the saying of Jesus that we must not consider our lives as belonging to ourselves alone."

Chapters 5, 6 and 7 are an attempt to evaluate the philosophy of Schweitzer. These chapters are difficult reading, for the reader will not always grant the premises of Prof. Kraus himself. Prof. Kraus is a believer in the autonomy of human reason and the possibility of natural theology. Prof. Kraus' conclusion is that "Schweitzer's mysticism is nothing more or less than a logically unjustified short cut to a desired aim which he is unable to attain in a logically justifiable way or which he prematurely despairs of ever attaining." Chapter 8 shows how Schweitzer understood Jesus and in what way he has sought to model his life upon that of the Master. And finally, chapters 9 and 10 treat of the significance of Schweitzer for our own times.

This review must close with a quotation from a letter written by Schweitzer to the author, which letter along with other material is

presented in an epilogue.

"For me the certainty of the existence of an ethical world is an absolute and indubitable fact based on my experience of its workings in my own soul."

Prof. Kraus' book has only 73 pages, but it is very rewarding reading. It does what Schweitzer would have it do; it captures the will.

D. T. NILES.

### **BUDDHISM**

By C. Humphreys

(A Pelican Book, 1/6)

THIS little book contains a great deal of information, all for the small sum of one and sixpence, and is a summary of most of what has been written on the subject by various writers, and is the result of many years of study and of visits to several Buddhist countries in the East. Without professing any knowledge of Sanskrit or Pāli, Chinese, Burmese, Siamese, or Japanese and Thibetan, Mr. Humphreys has described the chief features of Buddhism in different parts of the world as it is now. Perhaps, the Master, if He returned to earth, would not recognize some of the beliefs held. Just as Colonel Olcott did some seventy years ago, Mr. Humphreys has here drawn up twelve points of agreement, which briefly stated are:—

(i) Self-reliance, (ii) Impermanence of all phenomena (dhammā), things. (iii) No unchanging "soul" in man, (iv) Karma, the doctrine of the deed, or "man is the sole inheritor of all his deeds," (v) All life is One and Indivisible, (vi) The Four Ariyan Truths of Ill, the cause of Ill, the ending of Ill and the Way thereto, (vii) The Ariyan Eightfold Way, (viii) Nibbāna, Reality or Enlightenment, attainable by all

and on earth by, (ix) The Middle Way is the means, (x) Concentration and meditation bring realisation, (xi) Each one wins his goal by exertion, without reliance on outer help, even from exalted beings, and (xii) Buddhism is no pessimism.

Mr. Humphreys says that these twelve points were agreed upon as true by seventeen of the chief Buddhist sects in Japan, by the Council of the Siamese Sangha, by leading Buddhists in China, Burma and

Ceylon, and by representatives of Tibet.

Of the leading and oldest sects of Buddhism, Mahāyāna and Hīnayana (so-called), that is, those based in the first instance on Sanskrit and Pāli, the former has become much overlaid by mythology and mysticism, while the latter is plainer and simpler and has more direct appeal to the ordinary man. The former has undergone more variations, according to the national characteristics of those peoples to whom it came in later days, and is still mixed with primitive forms of religion. But fundamentally the doctrines are the same, Karma and rebirth, the latter not to be confused with the crude idea of reincarnation, as understood in the West and derived from the Pythagoreans, and perhaps from the Druids. What is important for Buddhists is that each man is the inheritor (dayada) of his own deeds as some other person, for which he atones or enjoys in countless reappearances on this or some other planet, each time being a different creature but really a compound of millions of influences through millions of ages, each time an illusionary self, a temporary aggregate of countless illusions, a phantomshell caused by contact (phasso), a bubble sure to break. In fact, it is karma perpetually renewed. There is not and cannot be a permanent personality. All this goes on till a man through endless suffering in the ocean of samsara, decides that he must break the shell of this threefold spell, that of the heaven-world, illusion for a period; that of the glamour of the world of desire (kamaloka) and the delusion (maya) of this external life on earth. Then by the methods above-mentioned be can release his atom and be free.

Not to join the ranks of the blind men disputing about the elephant, I will simply remind the reader that the Master said, of two disciples who had announced to Him their attainment of the Light, that they were sages, Ariyans, who told of their success without raising the question of the attā. He Himself on attaining enlightenment said 'I am become Brahman, I am become Dharma (Abam Brahmabhūto, abam Dhammabhūto),' and almost His last recorded words (in Mahāparinibbāna-sutta) were 'I have taken refuge (or placed reliance) in self (katam me saraṇam attano)'... There can be no my self or your self.

F. L. WOODWARD.

# EDUCATION THROUGH EXPERIENCE IN THE INFANT SCHOOL YEARS

By Edna Mellor

(Basil Blackwell 12/6)

MOST of us at some time or other have heard the saying, "Experience is the best teacher, but her school fees are somewhat heavy." Here in this book we are shown how in the modern infant school the child learns through experience, and the school fees are paid by the teacher, truly a novel situation. The fees that the teacher pays, however, are in the way of adapting herself to an environment that changes from day to day, and of using her ingenuity to provide for her pupils scope for the development of their muscles, their minds and their spirits, so that they can profit from more formal education at the age of 7 plus. Her rewards, though similarly non-material, are none the less valuable. The book is written by an Inspector of Schools in Lancashire, a woman of wide reading in educational theory, matched by varied experience of work among children in school and in voluntary organisations. It is clearly written, soundly practical, and well illustrated by delightful photographs of young children engaged in all sorts of task, both at school and elsewhere. Teachers of infants in many schools in Ceylon will not only enjoy this book but (if they do not try slavishly to copy all its suggestions) will find in it great inspiration.

About a third of the book is devoted to the background against which all educational work, and particularly that of the earliest stages, must be carried on. Mrs. Mellor begins by outlining her philosophy of education, which is based on the view that the universe is ultimately spiritual. So for her education means "much more than teaching children to acquire certain skills and to learn certain facts." It is the process whereby children are helped to grow physically, mentally, and spiritually, both as individuals and as members of society, towards the good life," the life of an integrated personality. The chapters on education before the child is of school age, both in the home and in the neighbourhood, could be read with profit not only by those engaged in the work of teaching and by students in training, but also by parents who, having had a good education themselves, are eager to give their children the best. If the substance of these chapters could be made available to other parents through the Adult Education Centres now being established in Ceylon, we should soon see a revolution in the ideas of parents regarding the education of their children. The sense of inferiority sometimes felt by illiterate parents in the presence of their educated boys and girls would be dispelled as they realised how much they can contribute to their education, as opposed to their "schooling."

The greater part of the book, naturally, deals with education in school, and is concerned with the provision that ought to be made, and in progressive schools is being made, for the three-fold development of the child. Mrs. Mellor emphasizes what the pioneers of education have always recognized, that the child must progress at his own rate, especially in the infant school. So in the Kindergarten (as most infant departments are called in Ceylon) much more of the school day must be given to what she calls "children's time"-in which they do what they are interested in-and less to actual class teaching, than is the case in the rest of the Primary School. We in Ceylon need to realise more clearly that it is not normal for little children to sit still for long periods. If they are curious about the world around them, we must help them to satisfy this curiosity by investigating and manipulating all kinds of materials, e.g., sand, water, wood, cloth, and so on. And where, as too often happens, the child is content to be a passive spectator, it is the business of the teacher to seek to arouse and stimulate interest in all these things. Until children have had a good deal of experience in dealing with things, and in using materials to serve their own purposes, they cannot be expected to learn and remember facts. Children brought up in an Infant Department on lines indicated in this book will be far less dependent on ayahs and much more capable of looking after themselves than is often the case with small children in Ceylon, especially those who come from wealthy homes. And the healthy attitude to manual work, advocated in many quarters to-day, would grow naturally out of a system of education which begins in the K.G. by expecting children to do a great deal with their hands before they learn how to read and write and "do sums."

Teachers trained in the older ways will find it difficult to see how to ensure, in what will seem to them great confusion, that their pupils are ready to enter Std. 2 at 6 plus or 7. Mrs. Mellor seeks to show how what she deems most necessary can be fitted into the school year. One would have liked a little more definite help at this point; but it is a problem that each school must solve for itself. Clearly a school in which the children learn through experience makes great demands on the teachers; and the policy suggested in this book cannot be carried out unless the K.G. is staffed with well-trained teachers.

One word of caution may be given. England has not so many destructive insects as are to be found in Ceylon. If K.G. teachers, fired with enthusiasm after reading the book, begin collecting all kinds

of "junk" and waste material for their pupils to use in creative work, adequate storage must be provided. Otherwise cockroaches and silver fish and their allies will see to it that the material is indeed waste before the children can use it.

D. K. WILLIAMS.

## SELECTED WRITINGS OF MAHATMA GANDHI

Introduced by Ronald Duncan

(Faber and Faber, 12/6)

A LTHOUGH Mahatma Gandhi was born in India and much of his life's work was done in the realm of politics, his life and teachings will, I believe, cast a spell upon men and women of all races and climes for centuries to come. Amidst all the perplexities and difficulties of a crowded but very fruitful life he unwaveringly and fearlessly pursued the doctrine that both ends and means must be kept pure. The secret of his influence lay in the fact that his life was completely devoted to the service of his fellowmen. The collection from his writings which Mr. Duncan has made with much care and discrimination gives us a good idea of the well-springs from which his great spirit derived its inner strength.

In his introduction to this book Mr. Duncan tells us how he came into contact with Mahatma Gandhi. After some correspondence with him on the subject of personal discipline, Mr. Duncan who was then a young Englishman just emerged from the portals of the University, with his mind brimming over with ideas "of reforming everything, excluding myself" as he puts it, wrote to Gandhiji suggesting that they should meet. This fetched an immediate reply by cable that he

would be glad " to meet him on the 23rd instant."

Mr. Duncan tells us that while he was at Wardha, Gandhiji in order to wean him away from his smoking habit had provided him with toffee made out of palm sugar as a substitute for cigarettes. And he also tells us that when he reached Bombay to take a boat home, he found that a large parcel of toffee had already arrived on the boat to help him on the voyage. Little incidents like these bring out the charm of Gandhiji's warm personality.

The book consists of nine parts. Gandhiji's writings classified under the following headings have been brought together in these nine sections, namely: (1) Anasakti Yoga or the Gospel of Selfless Action, (2) The Gita and Satyagraha, (3) The Practice of Satyagraha

or Civil Disobedience, (4) A reply to the poet Tagore; a letter to the Viceroy, (5) Report of the Trial of Mahatma Gandhi, (6) Bramhacharya, (7) Extracts from Gandhiji's Diary kept during his residence in Delhi after India had achieved Dominion Status up to the time of his assassination, (8) Correspondence between Mahatma Gandhi

and Lord Linlithgow, and (9) Aphorisms.

It is natural that the pride of place in the collections should be given to Gandhiji's exposition of Anasakti Yoga or the Gospel of Selfless Action. Nobody is better qualified to give us an interpretation of this great doctrine preached by Lord Krishna in the Bhagavadgita because his own life was a living commentary upon it. The message of the Bhagavadgita is a clarion call to action, disinterested action without any desire for the fruits of it. As Gandhiji has put it: "From the bitter experiences of desire for fruit the author of the Gita discovered the path of renunciation of fruit, and put it before the world in a convincing manner. The common belief is that religion is always opposed to material good. 'One cannot act religiously in mercantile and such other matters. There is no place for religion in such pursuits; religion is only for the attainment of salvation,' we hear many worldly-wise people say. In my opinion the author of the Gita has dispelled this delusion. He has drawn no line of demarcation between salvation and worldly pursuits. On the contrary he has shown that religion must rule even our worldly pursuits. I have felt that the Gita teaches us that what cannot be followed out in day-to-day practice cannot be called religion" (p. 39). Believing as he did in this great principle, Gandhiji lived and worked in the midst of his fellowmen dedicating his life to their service. A great Karma-Yogi he was.

We have a masterly exposition of his creed of Non-Violence in Parts Two and Three of the book. Believing as he did that fearlessness was the foremost of the divine attributes, his philosophy of non-violence was a philosophy of the brave and not of the coward. He wanted people to resist evil with all the force of their being, in a non-violent way. While noble individuals can adopt that code of conduct in all situations, one doubts very much whether humanity as a whole will ever adopt it as a working principle. But it is an ideal worth striving for because humanity by following the path of violence to solve its conflicts has brought itself to the edge of the precipice. And

what is an ideal worth if it can be achieved without great effort.

The period following the attainment by India of Dominion Status was a period of great disillusionment for Gandhiji. Sensitive soul that he was, he was appalled by the orgy of communal violence which had broken out after the partition of the country. And the extracts

from the Diary kept during his residence in Delhi after India had gained her freedom make sad reading. But his spirit was undaunted. And in his daily addresses to the people after prayer at Delhi he tried his utmost to restore calm. And he died at the post of duty at the hands of an assassin.

Within the short compass of a book of two hundred and fifty pages Mr. Duncan has given us a choice sample of the writings of one of the immortals. The format of the book is excellent. And a photograph of Gandhiji which appears as the frontispiece well brings out his lovable and warm personality.

M. RAMASWAMY.

#### DEBUSSY

By Edward Lockspeiser

(In the Master Musicians Series. Dent 8/6)

THIS book contains, as others in the series "Master Musicians," a short account of the composer's life, and a fairly extended analysis of his music. The author has shown how impossible it is to enter into an appreciation of the music without a knowledge of the circumstances of the life and spiritual development of Debussy himself. Debussy was the first musician to attempt the expression, in the realm of abstract music, of the whole range of the arts. Wagner had pointed the way in his operas: Debussy walked in it and made it his own. Poetry and painting were as important to the formulation of his art as pure music itself. It is a consequence of this synthesis that the canons of criticism applicable to the earlier classical music are inadequate, and another approach has to be made to assess the contribution of Debussy to artistic achievement.

Mr. Lockspeiser has realised this to the full, and gives his attention to a criticism which embraces the three sources of inspiration in Debussy's art; and this is well done. But in the interpretation of the works, he seems to be so captivated by the interplay of the arts that too often he finds his explanation of the music by translating it into terms more properly applied to poetry or painting. The music is highly individual and personal: so is the analysis provided here. The real difficulty in appraising the interpretation given by Mr. Lockspeiser is that, although he is perfectly sincere in his belief that a given passage is meant to express in musical terms certain things, it can, and does, convey quite a different thing to other persons. There can be no finality of interpretation so long as men with differing backgrounds and temperaments approach the music. This is not to say that Mr. Lockspeiser indulges in recklessly fanciful imaginings; far from it. Many of his inter-

pretations will commend themselves widely; but not all. The interpreter of the meaning of Debussy's music has much in common with a commentator on a book of the Bible; although one commentator may differ from another over any particular passage, both may give true and valuable thoughts to their readers. The author has only erred by giving an air of dogmatism and finality in some places where these are im-

possible, being subjective.

The picture of Debussy emerging from the book is that of an ultra-sensitive, over self-critical artist. The number of works begun, rejected and finally destroyed raises a doubt as to the real greatness of the man considered as a creative genius. The music itself, is emotional, but it has been so purged, in the refinery of the composer's intellect, that there is much truth in the dictum of Cesar Franck (quoted in the book): "It is the split hairs of music." It reflects his temperament in the subtilties of the nuances, which have a decidedly introspective nature. Mr. Lockspeiser claims that "clarity" is the keynote of the music: this may be true if it meant to express that quality of light which is so remarkable in the impressionist painters; but it is not true in its more usual sense of lucidity. In orchestration and piano technique we can appreciate the really great contribution of Debussy to music; but these two subjects are unfortunately not adequately dealt with in the book. A reflection on the method and the quality of Debussy's music leaves one wondering whether he was not primarily a technical rather than a musically creative genius.

But this book is welcome, particularly for the integration of the life and work. It has the usual format of the series, and presents its information very clearly. It is not, however, as readable as some others in the series owing to the too frequent use of superlatives in the appraisal of the music, and the somewhat precious adjectives scattered through the whole book in the descriptive passages. The point of approach to Debussy is consistently maintained, supported by original researches in the letters and unpublished music, and it rings true as a sincerely felt apprehension of the life and work of the most important and interesting figure in the evolution of romantic music into the idiom of the modern music of to-day.

[OHN W. L. TIMMINS.]

# MODERN STORIES OF THE OPEN AIR

(Ed. John Hadfield, Dent, 10/6)

THIS long collection, inept in title and mixed in contents, is garnished with a singularly unmodern wrapper which seems to come from calendars invented for export to some of our bigger stores. The word

"modern," when one considers the stories here, is once again the usual unsalubrious phrase, a pronounced symptom of the feverish desire to propitiate the knowing. Not only does "modern" arouse suspicion, the term "the open air" is equally disquieting. All its recent associations—the medley of the townee's nostalgia, country gentry snobbery, Deutsche Jugend and the heartiness of the youth hosteler-speak of the least important accompaniments of any story, ancient or modern. "The open air" in this sense is too recent a phenomenon to suggest anything more than the week-end hotel offering the usual excitements

to the usual jaded appetites.

A hundred years ago, or even a hundred and fifty, the equivalences of the phrase could have meant the field of the naturalist observations with, perhaps, sober reflections on the great chain of being linking the natural world with man. Even those of us who were nourished on Gilbert White, Hugh Miller, and Thoreau, would find the charm offered by stories a needless superaddition to the interest of the setting. The story, whether it is of human beings or of animals, tends to shift the focus from what is of moment—the world of natural phenomena to something else, which, in the development of human communities in the last seventy five years, has given us man in the open air snatching a brief respite from Megalopolis. It is almost true to say, therefore, that there is an important difference between the phrase "the open air" and one of its possible referents—the world of the naturalist

and the countryman.

One should have liked to have been assured of what the editor intended. The blurb with its opening sentence: "The rewards and tyranny of the land and the sea, the sport of river and field, the precarious joys of the road, the conflict or communion of man, beasts, birds, and fishes—these are the substance of this book" is not very helpful, for if it is basic design in the collection, in all but a few stories it is of no great consequence. If the natural scene in which the story is set is of prime significance, that and that alone should be the determinant of the development of the story. Most stories, if they are of any value, move on a mechanical principle which insists on the interdependence of parts. So that setting anyhow, whether natural or not, must have some importance. Yet if we assume that it is on this principle of the determinism of the natural scene in which the human is involved that the editor has worked, what have stories like Hugh de Selincourt's "The Last Game" and A. G. Street's "A Dissolution of Parliament" to do here? They are amusing trivialities in which, not the natural scene, but "the open air" in its futile senses is operative.

Even in those examples where it would seem that the guiding principle referred to above had been at work-like Conrad's "The 'Tale" and D. H. Lawrence's "The Man who loved Islands"-one feels compelled to make a difference. Tawdry as the Conrad is, it is at least far superior to most of the stories collected here. And, what is more important, it manifests, very early in its opening, preoccupations more concerned with humanity in its moral senses, than with humanity in a frame of physical nature which adds a new depth to the picture. The fog, the fitful appearances of the bleak northern coastline are important in the story, but much more important are suggestions of grave moral decisions which have to be made, whatever the mise en scene may be. It would be just as difficult to call this story as "The Secret Sharer" a story of "the open air."

Similarly with the Lawrence. The setting, the magnificent recreations of wild flowers, of birds passionately seen, is so compelling that even the reader unaccustomed to both can see and feel something of them. But do these exist except as undertones to the greater themethe inner life of man, his consciousness of himself in a world physically apart from the epiphenomena of the world we know? Lawrence liked this story of his, it was one of the best he had written. But to call it a story of "the open air" is to be tone deaf to the strong music of its real subject, Lawrence's sense of the loneliness of the human being, a visionary sense of despair born of both his love of life and his dissatisfactions with it. This may be a modern story in the sense that it was written in the last twenty-five or thirty years, but its theme roves back through many centuries. It is much older than "the open air."

E. F. C. LUDOWYK.

# CLASSICAL DANCES AND COSTUMES OF INDIA

By Kay Ambrose

(Introduction by Ram Gopal and Foreword by Arnold Haskell. Arnold and Charles Black, 25s.)

IT is indeed a marvel, that the Indian dance art (and Bharata Natya in particular), after years of callous peolect and social prejudice in particular), after years of callous neglect and social prejudice, now enjoy world-wide recognition. It has become so popular of late that hundreds of cultured young men and women have cultivated it either as a career or as a hobby. The increasing flow of books on it from Indian and foreign writers is another indication of the phenomenal enthusiasm it has aroused in India and abroad.

The majority of the published works are either superficial or repeat the too well-known theories and principles of ancient Sanskrit treatises. Kay Ambrose's "Classical Dances and Costumes of India" is a rare

and agreeable exception and grips the reader's attention.

Commencing with an understanding study of gods and mythology in Indian dance, the author devotes a brief chapter to Indian music. She then deals more elaborately with Bharata Natya and follows it up by touching upon Kathakali, Kathak and Manipuri styles. After a brief survey of folk dances and the dances of Ceylon, she concludes with an interesting chapter on costumes. An introduction by Ram Gopal and a foreword by Arnold L. Haskell add to the value of the book.

It is no easy task to explain the technique and art of Indian music and dance with all their delicacy, suggestiveness, subtlety and varying shades of movement, expression and emotion, as no amount of written notation in music or choreography in dance can hope to give a full picture of these arts. Miss Ambrose being conscious of it is frank and modest enough to admit, that her attempt is only "to scratch the surface" of the vast system of Indian art and not to deal with it exhaustively. All the same, great credit is due to her for having cut new ground in her attempt to expound through her writings and sketches some of the essentials in the practical aspects of the chief styles of Indian dance and Bharata Natya in particular. Her lively drawings illustrating faithfully their basic stances and steps, poses and movements are the most valuable part of the book and help the reader to visualise the rudiments of the art in practice, more effectively than any words can do. Her style of writing is simple and direct. With downright commonsense, and spicy and sometimes satirical humour, she writes with an eye on the practical needs of lay connoisseurs particularly in the West and occasionally pricks the bubble of the vanities and confusions that surround some of the much-boosted artists of social status and their admirers and critics. She has shown commendable breadth of outlook and catholicity of taste in having included in her studies Kandyan dances and their leading exponents.

If she has succeeded to a convincing degree in her task, it is because she is an artist herself with a good understanding of Western ballet and has written two earlier books on it. She has taken the trouble to study Indian dancing at close quarters. She is also an adapt at sketching. She has used her characteristic keenness of observation and her sketching skill to great advantage in this book. How admirably she has grasped the true spirit of Indian dancing can be seen from many passages containing home-truths about it and worth quoting. Of Bharata Natya

she says on page 41, "What the South Indian experts look for, above all, is an expressive face or inner emotion expressed in an outward and clearly visible form. This is an attribute which has marked all the great artist-dancers in history, but is regarded as a gift of nature in the West. In South India, however, this facial expression is understood, sought for, cultivated and acclaimed to a degree unknown elsewhere." About Kathakali she writes on page 64, "On the expressive side, let us state at the outset, that a blank face makes a career in Kathakali out of the question. The Kathakali technique of using the face is a pure marvel of accomplishment." It is this widespread understanding among South Indians that has made Madras the touchstone of the dance art in India and also a grave for the so-called All-India and international reputations of many globe-trotters because of their lack of such essential features in their art.

A casual perusal of the book may give the first impression that it is all hero-worship intended to glorify Ram Gopal. The author herself says that "the book is Ram Gopal" out of gratitude for the immense help that she has received from him. But on close scrutiny, that seeming weakness appears to be the very virtue of the book. Ram Gopal was the first among Indians to have faith in the great worth of classical traditions in Indian dancing and to boldly present Bharata Natya before Western audiences and win tremendous appreciation too for it. His style, having been acquired from the greatest living teacher Meenakshisundaram Pillai of Pandanallur, is admittedly the most authentic in classical art. Above all, unlike most other artists who can dance but cannot easily explain or demonstrate piecemeal what they do on the stage he has the capacity and patience to explain things to others. No wonder Miss Ambrose has taken full advantage of all these factors to get first-hand information about the art from him and to expound it through her writings and sketches.

It must also be noted that with all its good points, the book contains also some avoidable minor errors in facts and opinions. On page 34, the name of the present reviewer's dance-teacher is mistakenly given as Bharatam Narayanaswami Iyer of Merattur! It was the great Natyacharya Natesa Iyer of Merattur who trained the present reviewer in Bharata Natya and inspired him to work for its revival in the 1920s. Bharatam Narayanaswami Iyer of Nallur was only another dance student of that illustrious master, Natesa Iyer of Merattur. Again her remark, that the present reviewer took to dancing himself because of his failure to interest respectable ladies, is not correct. As a matter of fact, he took to it first to revive general public interest in it. After having succeeded in creating the renaissance, in 1932, he made use of pro-

fessional Devadasi artists to popularise the art further and then took to propaganda to induce ladies to enter the field. He succeeded therein too and Kalanaidhi and Rukmani Devi who came out in 1937

were the first fruits of that propaganda.

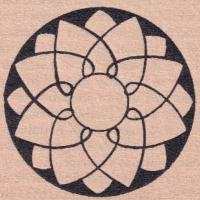
In her enthusiasm for Kathakali, Miss Ambrose likes to invest it with an antiquity of two thousand years! As a matter of fact, that style as a full-fledged dance-drama of the present day had its birth only in the 17th century. For long ages before that time, Malabar art was mostly in the shape of folk dances, out of which the Sakkyar Kuthu, expounding Puranic stories with abhinaya and imbibing some of the aspects of the Sanskrit tradition in a modified form, was evolved in the 16th century. Out of this again, Krishnan Attam, inspired by Jayadeva's Gita Govinda, came in and a further development brought in the Raman Attam in the shape of the Kathakali of the present day in the 17th century. Neither the Cochin Murals nor the age-old "art caste" is evidence of the existence of Kathakali as a dance-drama before the 17th century.

Bharata's Natya Sastra is the one ancient treatise which is the most authoritative in Indian classical dance and there is no need for Miss Ambrose to use the plural "Bharata's Natya Sastra's" in many places. She seems to confuse the word "Talam" which denotes a particular variety of rhythm with the name of the instrument that is

used to play it, namely the bronze cymbals called "jalar."

The author's explanation for alien influences in the costumes of orthodox Kathakali and Bharata Natya is plausible. While Ram Gopal may be given credit for designing his own costumes, due credit must also be given to Rukmani Devi for having been the first to redesign Bharata Natya costume in a truly classical mode.

E. KRISHNA IYER.



### BOOKS NEW AND OLD

By Alan Bird

A LEXANDRIA is a strange city, neither on land nor sea, neither Egyptian nor European: it's quite different from Port Said or Suez and not unlike Marseilles—they are both extremely old seaports—except it has no surrounding mountains and commands lovely views of sea and harbour. It was founded as a city by Alexander the Great and, throughout its history, from the Ptolemies to the present day it has had a Greek element linking it with Europe, giving it a nostalgic atmosphere of separation from the homeland and yet, uniting within the city the happy culture of Greece to an easy Egyptian way of life. It was the Romans who, as with the Etruscans, partially destroyed the great culture and tried to suppress what they considered a decadent and cultured—anathema to them—existence, they even destroyed the great library. At times one wonders if the Romans were not the greatest misfortune that befell Europe:

"The strongest poison ever known Came from Caesar's laurel crown."

Alexandria has always produced poets and scholars: Callimachus, Apollonius, Theocritus, Eratosthenes and Ptolemy. And it is fitting in a city in which Cleopatra ruled as queen, love has been the constant subject of its verse. It seems that love represented by a cruel and

wanton boy originated there.

This emblem is appropriate in the case of C. P. Cavafy who lived and died in Alexandria and yet, in recent years, was the foremost poet of Greece. His genius, so acclaimed in Greece and Alexandria, is now receiving due honour in other countries. The majority of his poems were inspired by the beauty and love of boys, a theme on which he writes with sensitivity and sincerity. He was in person undistinguished, a rather ugly, bent little man with a great beak of a nose; by day a civil servant in the employment of the Greek Embassy, by night a savant, host, conversationalist and poet. He went home to his large room,—studio is perhaps a better word—and there talked, dined with his guests, wrote and read his poems. Moved by beauty among his guests he would rise and light another candle. He was never rich, never egoistic, always a craftsman and poet, a true "maker."

By no means a prolific writer he worked at his poem correcting draft after draft. For instance, he would give several of his poems to a guest and then, finding he did not like him, would try every means to recover them often claiming, honestly, he needed them for revision. Of his poems I prefer to quote one inspired by Antony, and Cleopatra, one-time Queen of the city Cavafy loved so well.

"When at the hour of midnight an invisible choir is suddenly heard passing with exquisite music, with voices-Do not lament your fortune that at last subsides, your life's work that has failed, your schemes that have proved illusions. But like a man prepared, like a brave man, Bid farewell to her, to Alexandria who is departing. Above all, do not delude yourself, do not say that it is a dream, that your ear was mistaken. Do not condescend to such empty hopes, like a man for long prepared, like a brave man, like to a man who was unworthy of such a city, go to the window firmly, and listen with emotion, but not with the prayers and complaints of the coward

(Ah! supreme rapture!)

listen to the notes, to the exquisite instruments of the mystic choir.

and bid farewell to her, to Alexandria whom you are losing.

With the death of Cavafy in 1933, the laurels passed to Sikelianos and George Seferis. Seferis, who is now at the Greek Embassy in London, was a great friend of Cavafy with whom he worked at Alexandria but his work is, perhaps, more cosmopolitan than Greek. He admits to the influence of T. S. Eliot, a force by no means always beneficial; but Sikelianos, like the old Yeats, is a traditionalist who has gone his own way. He organised superb festivals of drama at Delphi before the war, has always admired and propagated understanding of Aeschylus, and during the war, through his poems which were smuggled out of Greece or translated furtively by his admirers in concentration camps (how blithely and deliberately these evils have been forgotten!) became a living inspiration to Greeks everywhere. He was well fitted for the role of national leader. Although he has travelled widely, he knows Greece better than his literary compatriots, he has lived most of his life on the Greek islands.

Like Cavafy, his subjects are personal although he is more of a rhetorician and mystic. It is perhaps inevitable that he should be compared with Yeats; both in character and writing there are many points of resemblance. His themes involve the splendour of life, the capabilities of the human spirit, the potential dignity and beauty of man. He was a handsome, Apollo-like young man and consciousness of his own distinction comes into his poetry. He worships the Greek landscape, the past, the glory of his own people. When young he saw the grave of a Homeric warrior being opened—and for a moment, the swiftest of seconds, saw the preserved face of the soldier before it faded into dust and a grinning skull; the incident is typical of the way in which the past comes into his work with the difference, how-

ever, that he has set himself the task of preservation.

His poetry is hard to obtain—that of Cavafy has become obtainable in bulk only this year—and though generally distributed privately, has somehow reached a large and appreciative public. Sikelianos has tried to reconcile Hebraism and Hellenism, the Virgin Mary and Demeter, to contrive a union in the spirit of poetry between the two religions, sometimes with difficulty, often with success. But he has also chosen more public themes. When Italy invaded Greece in 1940, Sikelianos finished and publicly read his tragedy, The Sibyl. This play, set at Delphi, told of the coming of the tyrant Nero. News is brought to the sanctuary that Nero wishes to be consecrated there as the reincarnation of Apollo. The Delphic Sibyl cannot agree and she leads the people of Delphi in their resistance to the oncoming Romans. So Sikelianos spoke for his invaded country-men as Aeschylus had spoken long ago. During the subsequent years of hardship and starvation, Sikelianos wrote several poems including the celebrated group called Acritica-in ancient times the frontier guards of the Eastern Empire, the Acrites, stood between the farthest limits of civilisation and barbarism. These poems travelled through Europe, even finding their way into the hands of the heroic Maquis in France. Despite its length I would like to quote the finest of these poems which are not easily obtained: it is called Agraphon, which is to say, the unwritten, that spoken by tradition. . .

> They were walking outside the walls Of Sion, Jesus and his disciples, When, just before the sunset, They came without noticing to the place Where for years the city used to throw its refuse, Burnt mattresses of the sick, old rags, Broken pots, rubbish and filth.

And there, on the top of the highest mound, Swollen, and with its feet turned up To the sky, a dead dog's corpse, Deserted by the crows that covered it Suddenly, when they heard footsteps . . . It gave forth such a stench that all The disciples drew back, as with a single movement, Holding their breath, with the hollow of the hand.

But Jesus alone advancing
Calmly to the mound, stood near
And looked at the corpse. Then one of His disciples
Could not control himself from crying out
From far away: "Rabbi, how can you stand there?
Surely you smell that horrible stench?"
And He, without turning His head
From the point He was looking at, made answer;
"The horrible stench he whose breath is pure
Smells also in the city we came from.

But now

I marvel at that which comes out of the corruption With all my soul . . . Look
How the teeth of this dog are shining
In the sun, like hailstones, like lilies,
Apart from the rot, a mighty promise,
A reflection of the Eternal, but also,
A harsh lightning-flash of hope and Justice!"

So He spoke; and if they understood or not These words, the disciples together, When He moved, followed Him again, in silence Upon the way . . .

And now.

Surely the last, I turn my mind, O Lord, Towards those words of Thine, and stand Before Thee in this thought alone: Ah, grant! Grant to me also, Lord, while I am walking Ceaselessly outside the walls of the city of Sion—And from one end to the other of the earth All is in ruins, and all is refuse, And all is bodies unburied that are choking The holy spring of breath in the city Or out of the city—grant to me, O Lord,

In this horrible stench through which I am passing, For one moment Thy holy calm—
That I may stand serenely in the midst

Of thy dead corpses, that I too may seize
In my gaze somewhere upon some white point,
Like hailstones, or like lilies—
Something that flashes suddenly, and deep within me,
Out of the rot, apart from the rot
Of the world—like the teeth of that dog,
Which, O Lord, seeing them that afternoon,
Thou didst marvel at, a mighty promise,
A reflection of the Eternal, yes, and also
A harsh lightning-flash of hope and Justice!

It may seem a long way from contemporary Greece to England as the end of the eighteenth century yet that poem of Sikelianos, which I find as profound as anything in contemporary verse, reminds me of Blake. Poor, old Blake! Of course, he's mentioned in every textbook and most collections of verse include one or two of his lyrics,although he is not in Palgrave's Golden Treasury which is widely-read and inflicted on the young. And the scholars who write on him treat him as they do Johnson, to prove the eighteenth century wasn't as sane as it seemed. Or they let themselves go in long, detailed and dull analysis of his characters. That is just what Blake hated. I do not deny that he is often incomprehensible in the longer poems-but their scholarly conjectures do not help-but to my understanding, his enemy, the source of all his abuse and wrath is critical analysis, or reason exploited. What I find particularly wonderful about his work-and I have this same feeling with great poets such as Dante and with individual great poems—is its uniqueness and its appeal to something unrealised within oneself. We must, I believe, have a mythology or a religion to appease those irrational but vital feelings within us. Contemporary psychologists have insisted upon the value of myths and have shown they have their birth in psychical experience common to mankind, their exposition of the Oedipus myth is well-known. Blake tried to create for England—and himself—a mythology which would satisfy its deepest urges. This mythology was to be both Christian and Pagan—this seems evident not only from the content of his verse but such engravings as Joseph of Arimathea among the rocks of Albany. He wrote, "The Ancient Poets animated all sensible objects with Gods or Geniuses calling them by the names and adorning them with the properties of woods, rivers, mountains, lakes, cities, nations, and

whatever their enlarged and numerous senses could perceive . . . till a system was formed, which some took advantage of . . . and enslaved the vulgar by attempting to realise or abstract the mental deities from their objects: thus began Priesthood . . . Thus men forgot that all deities reside in the human breast." And to reinstate these deities in the human breast was the unique and conscious purpose of Blake. He saw that our soul, the psyche, was full of warring desires. He attempted to describe these desires-hatred, reason, creation, and to give them names. He saw that each one was essential for, "Without Contraries is no progression. Attraction and Repulsion, Reason and Energy, Love and Hate are necessary to Human Existence." Blake is the poet of the human soul and his discoveries there anticipate the work of such psychologists as Freud and Adler. It's unfortunately true that Blake had difficulty in finding names to describe these conflicting tendencies within us and names such as Beulah, Thel, Luvah and Vala tend to confuse us. But, nevertheless, I don't see any signs of madness, egotism, or discontent in Blake; indeed he seems to me, with Byron, among the sanest of our poets. The case is quite different with such contemporary poets as Ezra Pound, an obvious paranoic, Auden, and Eliot. They are the last of the romantics, a weary, dismal band, more than half in love with death in the gas oven and without anything definite to offer us in life. The mosaics, the jig-saw puzzles that are their verse may by reference and quotation represent the state of their own minds but can mean little more to us than a film composed of snatches from films we saw long ago; we might gain a certain nostalgia but little more. But Blake is joyfully alive even in times of sadness. Here is the wonderful lament of Oothoon from the "Visions of the Daughters of Albion."

"Does the sun walk in glorious raiment on the secret floor
Where the cold miser spreads his gold? or does the bright cloud drop
On his stone threshold? does his eye behold the beam that brings
Expansion to the eye of pity? or will he bind himself
Beside the ox to the hard furrow? does not that mild beam blot
The bat, the owl, the glowing tiger, and the kind of night?
The sea-fowl takes the wintry blast for a cov'ring to her limbs,
And the wild snake the pestilence to adorn him with gems and gold;
And trees and birds and beasts and men behold their eternal joy.
Arise, you little glancing wings, and sing your infant joy!
Arise and drink your bliss, for everything that lives is holy!
Thus every morning wails Oothoon, but Theotormon sits
Upon the margin'd ocean conversing with shadows dire.
The daughters of Albion hear her woes and echo back her sighs.

#### COMMENT

#### THE LANKA OF THE RAMAYANA

In the October issue of The New Lanka Mr. Martin Wickramasinghe writing under the above title decries those scholars who have made "attempts to reconstruct Ceylon History based on the Ravana Myth," and states "the only evidence they produce to prove this fiction is from the epic poem itself." I agree that one must try to gather not only intrinsic evidence but support from geographical, geological, archaeological and ethnological sources, but has Mr. Wickramasinghe examined all the evidence before he drew his conclusions. Just because (as he states) Vidagama brands the epic as "balderdash" and Sri Rahula as "prattle" there is no reason why we should like parrots say amen to their dicta. I propose, if I am permitted to do so, to examine the evidence and present to the readers of the New Lanka in the next issue the other side of the picture.

THEJA GUNAWARDHANA.

#### THE TRINCOMALI ICONS

Mr. Krishna Iyer in his contribution to the last number of the New Lanka has failed to assess the salient points of the Icons found at Trincomalee. These were discovered at a site where no vestige of any Hindu Temple remains. It is possible they were objects of

worship in a Hindu Temple in the area.

The arrangement of the three images, as illustrated, is the photographer's. Mr. Iyer treats this as a composition that existed when they were found. He thereby misses the fact that each image is a detached piece of a group of images. The four-armed standing Siva is Chandrasekharamurtti in the aspect of Kevalamurtti, one of the three classes of Chandrasekharamurtti. The seated Siva is Somaskanda from a group equivalent to Saha+Uma+Skanda+Murtti signifying the manifestation of Siva. Uma and Skanda. The third Parvati is the tallest and cannot be considered as a pair of the foregoing Siva types.

In point of style the images may be dated late Chola or early Vijayanager, that is about 1350—1600 A.D. Combined they all show little hand tooling after they had been cast. The Agamas had been

violated in the treatment of the jewellery, ornaments, postures. The general conception is poor. The chin and shoulders are in one line allowing little room for the neck which should have been ornamented with several string's of pearls, MURTAHARA, and jewelled necklaces, RATNAHARA, with well-designed medallions or pendants, PADAKKAM. The waist should have jewelled zones of girdles, MEKHALA, KANCHI, etc., to mention only a few of the shortcomings.

Therefore, in point of style the images should be classed as belong-

ing to a decadent period.

S. SANMUGANATHAN.

## LACKING IN 'LANKA

A columnist in a local daily in welcoming the October issue of The New Lanka lamented the "lack of Lanka" in its pages.

On my drawing the attention of the Editor to the fact that there were six articles on 'Lankan' subjects and two more of direct interest to Ceylon, he replied that the first issue contained a majority of articles (no less than thirteen) on 'Lankan' subjects.

My rejoinder, that the local newspapers in competitive rivalry published in their magazine pages a surfeit of 'Lanka' and that the readers of the New Lanka eagerly awaited its appearance with its wellbalanced contents on a variety of subjects, was not published. I added that the New Lanka was no longer a local publication serving local readers only. In its present broad outlook it was in excellent company. Of the 12 articles in the October Contemporary Review, London, six are on "foreign" subjects, four on "neutral," and two only on subjects of purely local interest.

I trust the New Lanka will pursue its present policy and maintain its high standard with the fascinatingly wide range of subjects which

now distinguishes it.

S. T. A. DE S. WIJAYERATNE.

## AN OLD PURANA STORY

IN PRESENT-DAY THOUGHT AND PHRASE

By Sir Kanthiah Vaithianathan

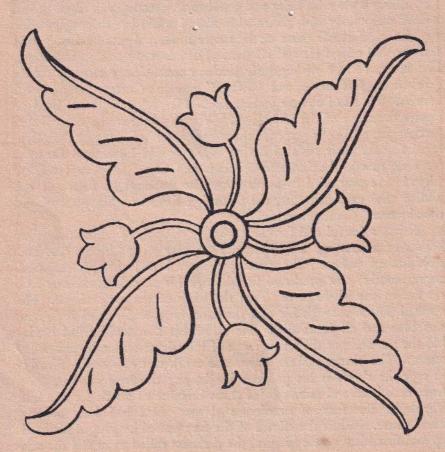
 $\mathbf{I}^{ ext{N}}$  those old, old days when the present lands were seas and seas were lands, the Himalayas stood towering above the surface of the Earth with three parallel snow-clad peaks glistening in the sun. There was then, as now and always will be, a war between "status quo" and "change." Col. Blimp, the status quo champion, was called "Adhisheshan," who carried the burden of the world. Unlike a modern Col. Blimp with a fat belly and a walrus moustache, Adhisheshan had a sleek snaky body with thousand heads. He liked to lie snugly coiled round a comfortable quiet earth, secure in settled social order, vested interest, old school tie and all that. His adversary was an iconoclast, like Bernard Shaw with grizzly beard, nevertheless a slippery subtle gentleman. His name was "Vayu," one who creates storms and breezes. He liked change and motion. He took it into his head to change the shape of the Himalayas. Why should there be three peaks, he thought, all in one place for the worship of Lord Shiva by the privileged few for their selfish benefit? Why should Lanka and Lemuria (now no more), the favoured of Gods and Sages, languish far from Light? He proceeded to break down the Buckingham Palace of old with a view to distributing the Sovereign there to other parts of the then known "Commonwealth."

It was a fearful and ferocious war, by the side of which the atom bombs of a later age are like children's play with Chinese crackers. Adhisheshan woke to the coming change, hissed through thousand angry mouths, sent sparks of fire through his two thousand eyes and set fire to the whole earth; even the birds of the air perished. He spouted poison through his two thousand fangs and turned the seven seas blue and all fishes died. He raised his thousand-hooded heads, hid the sun and put the whole range of Himalayas under dense smokescreen. The change-maker, Vayu, was nowhere to be seen. Finally, in rage, he shot out his precious jewels, one thousand of them, one from each head and radio-guided them in space to search for and kill Vayu. In the face of murderous danger Vayu had hid, nobody knew where. When the climax of the fury passed he popped his head up and first blew gentle breezes, the darkness rolled away and the sun

came out smiling; blew harder and put out the fire and curdled the poison in the seas; and blew a final encircling blast with all his might and wrenched the two superfluous peaks from the Himalayas. He

wafted them through the air to far-off Lanka.

Lord Shiva, the God of gods, was deep in meditation throughout this din (as all wise men should be in times of trouble) and woke to find Himself left with only one high peak. He was sad because He loved to sport from peak to peak and no height is too high for him to climb. He looked West, looked East and looked North. The two missing peaks were not visible. He looked South and there in Thiruketheeswaram and in Trincomalee, Vayu had safely planted the two Himalayan peaks. The Lord's left foot was raised in sport and dance (Panchakritiam) and when it came down it rested in Thiruketheeswaram and in Trincomalee. He then said, "These shall be my southern Kailas."



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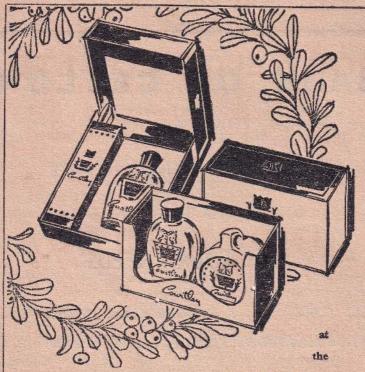
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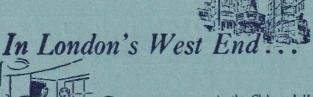
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