THE NEW LANKA

A QVARTERLY REVIEW

Vol. III. JULY 1952 No. 4

CONTENTS

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

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

G. L. Cooray
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THE

NEW LANKA

A QUARTERLY REVIEW

AS OTHERS SEE US

Sir Richard Livingstone :

" It was very kind of you to send me the *New Lanka* and I have been enjoying it. It is an admirably balanced periodical, if I may say so, in its choice of subjects, and I should like to join with the others whose views are recorded in this issue in hoping that you will be able to maintain your high standard and so serve the intellectual interests of Ceylon." Queen's House, 12th December, 1951.

The Editor, *The Wind and The Rain:*

I enjoyed your last issue. I was glad to see that you make your Review universal in its appeal. I like the international air which it has about it.

47, Earls Court Road, London. 28th February, 1952.

John Grigg: *The National and English Review:*

" I very much enjoy reading the *New Lanka* and should like, if I may, to congratulate you on a fine piece of journalism.

2, Bream's Buildings, London. 12th December, 1951.

Winifred Coombe Tennant, J.P., 18, Cottersmore Gardens, London, W. 8 :

" *The New Lanka* is a publication that fills me with admiration and delight. Have we here a Quarterly to equal it ? I doubt it."

Mrs. Ananda K. Coomaraswamy (74, Buller St., Brooklin, Mass) :

" I found your publication interesting and full of vitality, suggesting broad views, so badly wanted in a world grown small and full of chaos."

Major D. J. G. Hennessy, New Zealand, Author of *Green Aisles:*

" The standard is far above anything in the Antipodes."

The President, Theosophical Society :

" Better than anything in India."

The Late Sir Andrew Caldecott :

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

Lars J. Lind, UNESCO, Paris :

" Congratulations on a fine publication."

The Rev. S. K. Bunker, President, Jaffna College, Ceylon :

" You deserve the thanks of all thinking people in Ceylon."

The Editor, *Ceylon Daily News:*

" It affords a forum for the discussion of current problems and the interchange of ideas in a more leisurely and perhaps less impassioned atmosphere than that of the daily press or even of the weeklies. The *New Lanka* fills a long-felt want in this respect and fills it admirably.....Its contents are rich and varied."

SPAIN AND ISLAM,—AND CEYLON

By H. W. Howes

DURING my leave in Europe, I spent some time in Spain, Portugal and Morocco, meeting old friends and talking about Ceylon. I was impressed by the amount of space given in Spanish newspapers and periodicals to Islamic culture. It became clear that Spain was taking a special interest in Islamic lands, especially round the Mediterranean Basin. More than one person in other parts of Europe and now in Ceylon, have expressed surprise that Spain should display so much attention to Islamic cultural contributions.

Spain has an immediate interest in the outlook and events of North Africa, as the narrow Straits of Gibraltar divide southern Spain from Northern Morocco, and because there is Spanish Morocco. Some may think that Spain is asserting her interests in Islam, at a time when France is having difficulties in North Africa. Politics is not my business, but it seems to me that not everybody realises that the Spanish connections with Islam are the strongest in Europe. For seven centuries the Moors ruled large areas of Spain, and left behind a considerable legacy.

In Ceylon, it has became the practice in some quarters to attribute all the ills of to-day to the foreigner and foreign rule. Some of the ills are certainly attributable to foreign influences, but whether everything that happens to-day can be blamed on the outsider is a very debatable point. Now there is (or was) a school of thought in Spain that considers that any thing which is bad after 1492 is due to the Moors ! Foreign rule, whether Moorish in the case of Spain or European in the case of Ceylon, profoundly affects the life and the culture of those ruled. Yet, the facts of history and the researches made into the legacy of Islam, clearly demonstrate that Spain received valuable cultural contributions from the Moors, and that it is totally untrue that every political or social malady in Spain since 1492 is attributable to what happened between 712 and 1492.

The outstanding cultural centre during those seven centuries was Cordova, which, says Professor J. B. Trend was " in the tenth century the most civilized city in Europe, the wonder and admiration of the world, a Vienna among Balkan states. Travellers from the north heard with something like fear of the city which contained 70 libraries and 900 public baths." The great ones of Spain went to Cordova for the best surgeons

and the best dressmakers. Nevertheless, it is probably true that the Christian north suffered during and after the occupation of the south by the Moors. The northern states, bastions of the Cross, had not developed commercially, and, as has been well said " Christian Spain revolved for five centuries in the economic orbit of the Islamic South ; commerce was monopolized by the Muslims and Jews. When the reconquest of Spain eventually advanced southwards, the Christians were absorbed in military adventure ; when the last Moor was driven out of Spain the Christian states had time for dynastic squabbles and inter-state warfare."

In order to see things in Spain under Moorish influence, it is necessary to appreciate that, compared with most of Europe, Spain was maintaining a high civilisation. Its economy was organised and in most branches of learning and of the arts, she was a notable contributor. Not least important is the fact that under Moorish rule the idea of toleration was very advanced for those days. Further the Moors must have received benefits from their contacts with the people of Spain, and found Spain a suitable soil for the flowering of their culture.

Some people in Ceylon of to-day protest against bilingualism, describing it as harmful to the developing young person, and a producer of mental conflicts. I often wonder if the Belgians, nearly all bilingual, and many trilingual, would be prepared to agree ? Any way, most of the Spanish Muslims were bilingual, although there is no doubt that the peasants found it difficult to learn Arabic. The romance language of Castilian (Spanish as used to-day, except for variations in pronounciation in southern Spain and Latin America), or rather dialect derived mainly from Low Latin conquered with the reconquest.

Remembering that the Moorish rule was over Portugal as well as Spain, it was inevitable that Castilian would receive a rich endowment from Islam, mostly in the shape of nouns, and Portuguese was also a debtor. Indeed, several of the words contributed by the Portuguese to the Sinhalese language are clearly of Arabic derivation. The trend of one common word are interesting. The word is sugar, Azucar (Spanish), Assucar (Portuguese) al-Sukkar (Arabic), Shakar (Persian). The origin of the word used in various forms in European languages is often derived from the Latin word Saccharum. The great probability is that both the Arabic al-Sukkar and the Latin Saccharum are of Sanskrit origin. True it is that Islam gave al-Sukkar to the Spanish language, but it is equally true that very many Arabic words came from further east than Arabia. Hence, some of the Portuguese words added to Sinhalese, and derived from Arabic, are not to be despised, because, in a very real sense, they have really returned to the East from which they had gone to the West.

The contribution of Islam to Portuguese and Spanish is notable, but that is not all that was given. In the field of philosophy, the Moors showed brilliance, and gave to the West the benefits of an Oriental inheritance. Nevertheless, there is neither available evidence that they produced many outstanding philosophers nor evolved any new system of philosophy. There are so many gaps in our knowledge of Muslim scholarship in the West that it is well not to be too dogmatic, as research may unearth much in this field that is at present obscure. Let it suffice to accept the words of Alfred Guillaume :—

> " During the four centuries or more of Muslim predominance there was a spirit of religious and philosophical inquiry in all centres of learning. The colour and charm characteristic of the Oriental mind linger still in the writings of this age when every merchant was a poet and as likely as not any poet a merchant."

Space will not permit of a thesis upon Islam's influence on western culture, but it is perhaps the thesis of theses I would like to expound had I not only the time, but, what is prerequisite, the intellectual capacity to deal with such a magnificent subject. For the present, all I can do is to note down the Islamic contributions in the limited area of Spain and Portugal. The Muslim centres of learning in those lands were able to dispense the gains of the Arabs from Bagdad to Cordova, and what gains they were! To discuss them would take too long, and the list which follows will only indicate the immensity of the contribution of Islam.

1. Arithmetic of everyday life—they taught the use of ciphers.

2. Algebra made an exact science and the foundations laid of analytical geometry.

3. The founders of plane and spherical trignometry.

4. Astronomy flourished in Spain during the eleventh and twelfth centuries.

5. The great period of Islamic science and medicine was 900-1100, when the physicians and scientists of the West had gathered not only the knowledge of the Greeks but of Persia, and India. Pharmacological treatises were produced in large quantities. Islam gave much in Medicine and Science, but the theory was often based on a knowledge of Greek contributions in these twin fields.

6. The great scientific contribution of Islam in the field of Optics.

7. In architecture, Islam was notable in the building of mosques and palaces, Indeed the West owes a good deal to Islam, not least in experimentation with arches.

8. Language has been mentioned, but Islam has also had influence upon the development of literature in Spain and Portugal. In the tenth

century Arabic poetry re-flowered at Cordova in Spain and most chieftains had poets in their retinues. However, the legacy is from the twelfth century, development of kings about love and wine in what is known as Zejel form. Zejels are short rhymed poems made up of a number of stanzas in hemistiches. It was flourishing in Seville in 1492 and in copla form in Spainsh they are very popular to-day in and around Seville.

9. Now some special attention must be paid to music, because it is seemingly impossible to see how music of Oriental origin could have an effect upon Occidental music—there is a great gulf between the melodic and the harmonic. The Westerner finds the ornamentation of the note so typical of Eastern music something very foreign. Yet, having been somewhat steeped in the music of Southern Spain, and spent some time in collecting folk music, I find it less difficult to appreciate the Spanish/Oriental music. Arabic music had microtonic scales (the tone divided into two instead of three) complex rhythms and much decoration of the melody.

I recall, when a research student in Spain, telling my Professor of Music, Sir Walford Davies, that I found it exceedingly difficult to become an active listener to Oriental music, even when it was only part of a legacy in Andalusia. His advice, as usual sound, was to hear as much pre-eleventh century music as possible, and I would discover that my difficulty would be less, and might disappear. In parenthesis, I have to admit that music was a subject I took in my Arts course in the University, but if I have at least retained a lifelong interest in it, it is entirely due to the inspiration of that very great teacher who eventually became " Master of the King's Music." Musical examinations by themselves prove little except the attainment of a certain competence : it is the training that counts and above all the personality of the teacher.

I think it will not surprise anyone in Ceylon, when I state that in Islam vocal music had a far greater appeal than instrumental, and that music and poetry have gone hand in hand. Moreover, the instrumental accompaniment of the drum and tambourine strengthened the rhythm of the song. Often instruments were used as a sort of prelude, but prelude to what mattered most, the voice. The Moors in Spain were very keen on the manufacture of musical instruments, Seville being the centre. To the Moors, the Spanniards owe much in the development of the guitar, derived from the Arabic word quitara. It is true that although Islam invented some and improved existing instruments, the voice was dominant.

Why should musicians want a distinctive appearance ? In an old work on the Moorish Minstrel, I noted that he wore his hair long and often heavily greased, his walk was rather feminine and he had a gaudy dress and a languorous look ! Sometimes he put paint on his face and pencilled his eyebrows Well, well, well ! With some variations, I seem to recall seeing

in the world one or two who, minus the paint, have maintained the old tradition ! I still do not know why the appearance has to be distinctive.

Islam did not produce for the West many writers of music, but perhaps what was just as valuable, her sons wrote many treatises on the theory and practice of music, thus making available to the West, ideas that had travelled the long road from the East. That was a major contribution to Western culture, and in the main it came through Spain under Moorish rule. Another major gift was mensural music and there is evidence that rhythm had been part of Moorish music since the seventh century.

The Spaniards undoubtedly, and very early, adopted Moorish models in rhyme and metre. To-day there are musical forms in song and dance very reminiscent of the East. Some have been commercialised by gipsies, but yet the " Flamenco " as I have heard it in little villages and " deep song " in fisherman's cottages, seems to have a definite Oriental flavour, and it is all natural.

Europe and above all Spain owes much to Moorish culture. It is then not unreasonable that Spain herself should feel that she, above all Western nations, has a genuine affinity with Islamic culture. However, this I must add, that Islamic countries must not remain content to rest upon the accumulated cultural capital of the past. While I have no particular country in mind, I sincerely hope as a humble student, over many years, of Islamic culture, that the young Muslims will themselves become creators. Let them first drink at the ancient fountains, and then go out on their own to create new springs of learning. Politics are important, at the moment they are, not unnaturally, dominant, especially in Islamic Lands under foreign rule. Yet, I venture to suggest that in the final analysis, the Islamic nations whether independent, becoming more self-governing or clearly without opportunities for deciding their destinies, the judgment of the future will be largely based upon the contributions made to the glorious reservoir of Islamic culture. Spain owes much to the Moors who ruled the South for over seven centuries, and the debt is cultural, but much has happened since 1492! She has been unified, and her people possess a great literature quite independent of Moorish influence, with music and arts of her own. Yet, proud Spain is bound to acknowledge her debts to Moorish culture, and she is doing so, but it is a culture of yesterday. May Islam produce men of the intellectual calibre of the past, and so in each country where there are followers of the Prophet may they contribute handsomely to the whole of the culture of the place where they live. That is but the beginning for there are no frontiers for the mind, and no barriers, unless we create them, for music and the arts.

A PEEP BEHIND THE IRON CURTAIN

By J. C. Kumarappa

I WENT to Russia in March last as a delegate to the International Conference of Economists. As the route via Kabul was blocked by bad weather we had to reach Moscow via Zurich and Prague. The Conference took up ten days, 3rd to 13th April. Then we visited Leningrad for three days, Tashkent, the Capital of Uzbeck Republic, for another three days, Fergahana, north of Gilgit, for a day, Stalingrad for another three more days, and returned to Moscow to attend the Labour Day Celebrations. We left Moscow and returned via Tashkent and Kabul to Ahmedabad on the 11th May. We had travelled in all about 12,000 miles by air and about 2,000 miles by railways.

During our stay we visited factories, kolkhos, govkhos or govt. experimental farms, co-operatives, cultural palaces for labour, pioneer palaces for children, social work centres connected with these, and other places of interest.

Our six weeks' programme was crowded with new experiences. We were faced with novel valuations and baffling situations. A few of these will be set out below for the benefit of readers. My purpose is not merely to satisfy the curious but to draw such lessons as we can from the invaluable experiments carried out on such a vast scale for the first time in the history of mankind.

Russia had ventured on the experiment to usher in an equalitarian society. She may not have produced the ideal but she has more than surpassed expectations to the extent of causing a consternation in the imperialist camp. Hence she demands our attention.

Fencing

Russia has been more or less a land of mysteries, because of the so-called iron curtain. People are naturally very curious to know what is happening behind the iron curtain. Russia's iron curtain is not meant to hurt those outside it but is intended to protect itself from external influences. When we want a small plant to grow we put up fencing round it to protect it from the goats and cows. In the same way, in a zoo you will find iron bars placed between tigers and lambs. This is to protect the lambs. The iron curtain of the Russians is to protect Russia from the lions and tigers

of American and Western imperialisms. Russia is trying to develop a kind of a new social order. And if you turn on the gutter waters from America and Great Britain to flow in, the new socialistic experiment cannot possibly develop. So Russia found it very necessary to have this dam built. The real reason behind the iron curtain in Russia is to keep out the foreigners who will interfere and ruin the experiment which is going on there for the social reconstruction of Russia.

We too have a steel curtain in India, but that is between the rulers and the ruled. Government officials go to the villages in European dress (with hats, boots etc.) and the poor agriculturists are scared and run away from them and thus we have created a steel curtain of mistrust and suspicion. This exists from the peasant upwards right to the Rashtrapati Bhavan. The villagers feel that officials are like tigers or lions and they feel the need to protect themselves from them. It was with the intention of removing this sort of an iron curtain that Gandhiji and constructive workers put on simple clothes of Khadi. Any push or pressure from outside will not reconstruct India. We have to approach the villagers in their own way on their own terms. We must be one of them. There should be no iron curtain.

The pomp and show they put up in Delhi, for instance, is to " maintain, dignity " and build up a steel curtain. There must not be any wall between the ruler and the ruled, if the people are to have confidence in those in which is so essential for national progress.

Today, we, the constructive workers, feel that there is an iron curtain between the Government and the people and we should try to break it down. One of the ways of doing so is to remove the economic and social inequalities. Then only the rulers will come down to the level of the people and there will be no " iron curtain " between them. In Russia the iron curtain is a sort of fencing to shut out the outside world. In India, it is within our own society itself and it prevents the levelling of the classes and their coming together.

The iron curtain of Russia has enabled their plan to grow and progress well under the organising care of the rulers. Their classes and masses have merged together. There is little difference in food, clothing etc. between the ordinary workers and the leaders. The Director of a factory may be getting 5,000 roubles per month and an unskilled worker (a woman who is sweeping) may be getting 500 roubles monthly. So 1 : 10 is about the ratio between the highest and the lowest. To apply it to our own condition the sweepers or the scavangers have to get Rs. 100/- a month and a Birla or a Tata will have to be allowed only Rs. 1,000/-. Only then we can bring the people to a level where there will be real and mutual understanding.

In Russia, the people, being protected from outside interference, live without fear. They have developed no fear complex. They have full confidence in their leaders. They feel that whatever may happen to the outside world they are perfectly safe in the hands of their leaders. This is exactly the opposite to the position in India. Here everybody suspects Government officials and even Ministers.

Production

Practically all production in Russia is in the hands of the Government. Directors, officers, managers and workers all are working together and obtain their living in the form of salaries. Nearly about 70 per cent. of the income that the Government gets is from the various industries. From this income the Government finance the industries and also the welfare services to the people.

The Budget

The Soviet Budget spends about 35 per cent. on Education and welfare services, about 40 per cent. on financing the National Economy, about 20 per cent. on Defence the and balance on Administration.

Russia and India

Russia was under an autocratic Government. Even their religion is centralised. Therefore people are used to giving implicit obedience to those in authority. It is just the opposite in India. Hindu religion is not a centralised religion. It gives room for a variety of views and traditions. So whatever the results the Russians may produce through their method of organisation, we cannot expect to get the same results in India with the same method. The Communists in India are, therefore, on the wrong track when they copy Russia without any consideration for the traditions and background in India. The only point of comparison is that Russia like India had the feudal system. This is the only similarity. But other things are very different.

So we must be very careful in adopting Russian methods. Our conditions are more similar to conditions in China. In Russia, when an order is given it is as good as done because the people do not question their leaders. The people are like machines. They have not been left much initiative of thier own. So while the results the Russians have obtained are remarkable, they attained them through their implicit obedience and regimentation of thought and action.

Consumption

They have produced much consumer goods. They have enough food, clothing and shelter. Production is standardised. Their articles may not be as good as the articles which are made in America or in England. But

they have to consume what is produced. As they are working behind the curtain even if they want to they cannot buy foreign articles. Their shops are stocked full of consumer goods and are packed with jostling crowds eager to spend their earnings as they must spend their income and not accumulate them. There is a bewildering variety of goods available. They produce from a jet plane to an album of used stamps for the delectation of children. They have a surfeit in food and clothing. Who will not put confidence in leaders who help to produce so much material goods ?

The Spirit of Swadeshi

In India even if there be a half-anna difference in the price of an article, people will go for the cheaper variety regardless of whether it is home produced or is made in Japan or in America. That is the spirit we have, while the Russians, even if the price is ten times more, they have to buy only Russian made articles. In India, from the Prime Minister at the top to the Chaprasi at the bottom, people will go for cheap articles even though the articles may be foreign. But the Russians are proud of using their own articles, labour and designs however costly it may be. This Swadeshi spirit has to be brought back in India before we can progress. Now if we go to a Minister in India and ask for his pen, he will immediately produce his Parker pen very proudly. Such must be sent out of India and be asked to search for a job in America ! Anyone who buys a foreign article should be regarded as a traitor. He is a foreign agent. If you go to the houses of our own Ministers you will find mirrors made in Belgium. But if you go to Russian palaces you will find mirrors in which you cannot even recognise your face, but all made in their own country ! That is the spirit they are having. I do not say that the Russian goods are all bad. But lots of them are not comparable even to our Indian goods.

Whatever may be the Russian capacity to produce finished goods I have no doubt that our workmanship is in no way inferior and therefore even if you have to stand competition from the western countries, I am sure our workmanship will be capable of rising to the occasion in the long run. But if we want to progress quickly immediate protection from Western and foreign goods dumped on our markets is necessary.

Money Values

In Russia the articles are not priced as we price our products. Regardless of costs, luxury goods are priced high and goods needed by the masses are priced low. Therefore, many things we would expect to be cheap in Russia are really expensive. Our idea of values are altogether upside down when we go to Russia.

A servant in a hotel will be getting 1,500 to 2,000 roubles per month. (The exchange value of a rouble is a little more than a rupee). But the

purchasing value of 1,500 to 2,000 roubles will be equal to 100 to 150 rupees. A cup of cocoa costs nearly Rs. 3/-. Russians want equal distribution of their wealth. The people who serve and the people who are served have to enjoy equal rights to food, clothing etc.

In India, our village people are being exploited as they cannot even get the proper price for their production. The villagers have to sell their things at a cheap rate so that the city people may have the benefit of it. We are thus exploiting our villagers.

With us everything depends upon the question, " will it pay or will it compete "? But in Russia the question is " will that feed the man "? One cup of cocoa costs over 2.5 roubles and he who wants it has got to pay whatever he may earn if he wants luxuries.

Social Values

They have a keen social sense of satisfaction and they feel happy about it.

Our low price results in the starvation of the villagers, who produce the necessities. The income is not distributed equitably while in Russia it is sought to be so adjusted and so regulated that it provides much the same return to the director as well as the attendant in the canteen. They are concentrating all their attention to bring up the people to a higher standard of living.

Material Values

In cities there are old palaces and big buildings. But the village houses are comparable to the houses in Maganvadi (Wardha). As they are spending considerable amounts on defence, the standard of living is lower than that of the Americans but higher than ours.

The main roads in Russia are very good but the conditions of village roads is comparable to ours. The city roads are even broader than those of New York or London.

The conditions of village life are not as high as one would expect, considering the advance the Russians have made in technology. Even aerodromes are simple and are not comparable to those in India. The buildings of the aerodromes are katchcha like our Maganvadi buildings. But they use wooden planks plastered over with mud instead of bamboo splits as in Maganvadi. We have nothing to eat but we are building aerodromes with concrete etc. keeping pace with the imperialistic wealthy America !

The Russian pilots are very skillful. Though they have no elaborate runaways, they can land the plane on grassy maidans. The poor equipment is more than made up by the skill of man.

The Family

In Russia the family is again becoming the centre of social foundation. They have placed a high value on family relations. They have tightened up divorces. I understand that the incidence of venereal diseases is very low as prostitution has been outlawed. In America or in England during festival days and holidays you will find all sorts of couples disgracing the parks and open spaces. In Russia during " May Day " festival most of the girls went together and boys went together and there was orderliness and everything was becoming. There is more respect for families.

Tempo of Life

Though the Russians are for large scale production, the tempo of their production is not as high as in America. For instance, in car and tractor plants I had visited I noticed that the conveyor belts moved so slow that a worker can attend to five or six nuts at a time while the pace set in America will allow only for about two or three nuts at a time. The American may be more efficient but his tempo is nerve-racking.

If the Russian worker is not efficient, they do not fire him. They will get him trained. But in America he will be dismissed. In Russia they would not do it as they are also interested in the man and not merely in the production.

Conclusion

I would say that the Russian model may be the best for their own circumstances and environment. India cannot follow the Russian model as we do not have the same history and disciplined behaviour pattern. Unlimited centralised and standardised production is based on regimentation which ultimately leads to violence and disruption of society.

But we can adopt all their good points. The position that the leaders occupy in Russia is an enviable position. They lead and guide people as one among them and not drive the people from outside. Their patriotic fervour and spirit of self-sufficiency and swadeshi should be an example to us. So there are several points we should emulate though we may not take to their methodology. We can develop their co-operative spirit. Their co-operative effort is admirable. They build canals and various things for common use in a spirit of social service. Social consciousness we lack.

If we can generate one of their greatest secrets of power—the confidence of the masses in their leaders—we would have solved half our problems. The people have full confidence that their affairs are being looked after by the leaders. They know they can follow them blindly. I believe we too can build up a leadership of that kind in India, if the needed social philosophy is forthcoming. We need a well defined and generally accepted goal.

We shall have to work out our problems on our own lines. We cannot blindly follow Russia or China. We have to solve our questions in our own way and we can, of course, accept certain principles. If we do that we may be able to go even further than Russia or China. The Russian human material is not much superior to our human material. If we put out our best, we can attain even greater results than Russia.

Russian greatness lies in their power to organise and their singleness of purpose once the goal is set. Can we ever reach their standards in this ?

The iron curtain is a condition precedent to the violent methods adopted by Russia. In a family of nations we cannot always live with permanent iron curtains built up with suspicion and hatred. The maintenance charges of such an iron curtain swallow up all advantages of technological advances and leave the masses in comparative poverty still. The competitive race in armaments leads us to destruction. The solution is self-sufficiency, which Russia finds behind the iron curtain, and methods of production of consumer goods by a decentralised organisation which alone will lead to real peace and progress.

Notwithstanding the undoubtedly great achievements to her credit Russia is in a precarious unstable equilibrium no less than America. Both need for their very existence enormous buttresses of violence. With such an order neither of them can contribute to the peace and goodwill in the comity of nations. Russia cannot afford to rest on her oars. She has to seek other methods if her genuine and intense desire for peace is to be attained. Can it be that the International Economic Conference recently held at Moscow is a feeler in that direction ? May her quest be rewarded for the well-being of the whole world !

THE POWERS OF THIS WORLD

By John Biggs-Davison

A TENDENCY of the age is to substitute international and ideological slanging matches for the arts of diplomacy. Another is unthinkingly to deplore power politics, as though power were not the cement of any society since men are capable of evil, and as necessary to good purposes as to bad, to peace as to aggression. The balance of power is a concept not in favour, but in truth there is no stability in the world to-day because there is no balance of power and because a majority of nations are floundering in poverty and fear between two giant systems.

The ideology of the Moscow-Peking combination is International Communism ; the Cominform and the Stalinist parties are its tools. The ideology of the United States of America is a Liberal Internationalism based on political democracy and Free Enterprise. Both Powers claim universal validity for their doctrines. One has achieved a tyrannical domination from the Elbe to the Pacific, the influence of the other permeates the Free World. The American and Soviet empires, the Dollar Bloc and the Rouble Bloc are potential architects of World Government.

Men speak of the conflict between East and West and there is certainly a conflict between the United States and its associates and the U.S.S.R. and its vassals. To speak precisely, however, the British Commonwealth belongs neither to the East nor the West. It is a world-wide system of many races and religions with no aim or necessity of world domination. The British Commonwealth and the United States have a common cause in the restraining of Soviet or Soviet-inspired expansion ; to that extent there can be no Third Force. But the Commonwealth must beware lest alliance degenerate into subordination and the sovereignty of its members be submerged in humiliating and weakening dependence upon American support.

Having so recently achieved their independence, the Asian members are conscious of this danger. When India, Pakistan and Ceylon, like the United Kingdom, recognised *de jure* the Government at Peking, they wished to retain their power of diplomatic manoeuvre in relation to China. This recognition of the Chinese Communist Government seems to have achieved little and it is greatly resented by many Americans who exhibit

what Mr. George F. Kennan, their Ambassador in Moscow, has disapprovingly described as the " moralistic-legalistic " attitude to world affairs. But it expressed a denial of the ideological approach to foreign affairs. Canada, Australia and New Zealand continue, like the United States, to recognise the Nationalist Administration at Taipeh as the only lawful government of China.

Divided on this question, the Commonwealth has been united in its condemnation of aggression in Korea. India has contributed to the United Nations Forces ; Pakistan might have done so but for the still unresolved Kashmir dispute. Chinese Communist expansion now extends to the Himalayas ; it is necessary to the Commonwealth and to the Free World that the Chinese Communists and North Koreans, whether they agree to an armistice or not, should be denied the mastery of the Korean peninsula. It is certainly a Japanese interest. The Yalta Conference gave the Russians South Sakhalin ; Sakhalin and Korea are two claws clutching at Japan. Mr. John Foster Dulles advised Mr. Yoshida's Government to negotiate peace with the Nationalist Government in Formosa. A treaty has been concluded but has not yet been ratified by the Diet. The Japanese on the other hand are eager to renew their natural commercial intercourse with the Chinese mainland. Their dependence upon America and the restrictions of the United Nations strategic blockade prevent this ; moreover Communist China's economy is being tightly bound to the Soviet Union. China tea, for example, is now exported to Western Europe and North Africa *via* the U.S.S.R. and Germany.

Japan was and is highly regarded in Asia for her successful adaptation of Western technique. She has also been the scourge of Asia. Asian members of the Commonwealth understand the economic necessities and cravings, which compelled the Japanese islanders to brutal and predatory adventure ; but they have felt the impact of her imperialism and have no wish to repeat the experience. It has been suggested that Japan might find compensation for the closing of her outlet in China in participation in the Colombo Plan and it might be to the general advantage that she should do so. In the light of recent events historians may now wonder whether Great Britain and the British Empire made a good bargain after the First World War when the Anglo-Japanese Alliance of 1906 was sacrificed to naval parity with the United States. The result was that Germany increasingly took England's place as the object of Japanese imitation and that the British Commonwealth in the Pacific was thrown increasingly upon American support. The Japanese Treaty of Peace was not received by the Commonwealth with unqualified enthusiasm. India has preferred to conclude her own agreement with Japan. The misgivings of some of the countries which directly suffered from Japanese cruelty and conquest were

mollified to some extent by American guarantees. Bi-lateral security pacts were made by the United States with the Southern Dominions, with the Philippines and with Japan herself. No general Pacific pact in which the Commonwealth could play a leading part has so far been designed.

It is not surprising that the Southern Dominions are feeling the fascination of the Dollar Power, whence comes their defence. They share with Canada the American attitude to the two Chinas. Themselves a highly protected and cohesive economic system, the United States have never been friendly towards the idea of a Commonwealth trading system and it is unreasonable to expect them to lend military and financial support for nothing. Canada is not a member of the Sterling Area. Ungenerous and unwise British policies have not made it easier for her to accept sterling for any proportion of her exports. The Commonwealth nations appear too timid, too weighed down by their collective and individual difficulties, to realise their own indispensability to the defence and prosperity of the United States. The Americans could not embark upon general war without the use of bases in Commonwealth and other foreign lands. They are suppliants for American aid, but in a sense the American economy is at their mercy. In one way or another dollars have to be made available to them if the United States are to sell their surplus production and ward off unemployment.

This situation of tragedy and farce arises from the chronic lack of an economic balance in the world. The condition has varying symptoms. According to the intensity and the circumstances of American production, the world staggers between a shortage of dollars and a shortage of raw materials. Injections are administered such as Marshall Aid and the assistance rendered under the Mutual Security Act : the only cure is the determined expansion of the primary and industrial productivity of the Commonwealth and other countries. Last January the Commonwealth Finance Ministers, meeting in London, made right and necessary decisions ; but they were decisions of restriction rather than of expansion. It is absurd that Commonwealth nations should meet dismally—recurring difficulties by the same dismal expedients at each other's expanse. If the Sterling Area is to survive, it must resolve fully to exploit its own neglected markets and resources. An undue concentration upon dollar exports makes it impossible for the United Kingdom to minister to the needs of its partners. British luxury goods or commodities of special quality, the cocoa, rubber and tin of the Sterling Commonwealth and Empire are goods which can and should be sold in the dollar markets without provoking the hostility of American producers and a clamour in the United States for even higher tariff barriers. Machinery and manufactures now shipped across the Atlantic in exchange for what can be produced or developed in sterling

territories could then be made available by Great Britain for the industrialisation and enrichment of her overseas associates. The export of a British generator to Ceylon might in the long term earn the Commonwealth more dollars than if it were exported to the U.S.A. Such a transformation of policy would also benefit the United States. For it would expand the trade of the world and provide promising and stable fields for American investment which still shrinks from the risks of loss and default freely accepted by Great Britain at the height of her financial supremacy. The Commonwealth Finance Ministers' conference was not enough. A general economic conference of the Commonwealth and Colonial Empire should now meet to draw up a programme for solvency and progress.

But the Commonwealth and the Sterling Area share their difficulties and their needs with other lands. The Colombo Plan started, to use a phrase of Lord Reading, who represented the United Kingdom at the Karachi Conference, as " a family party " of Commonwealth Foreign Ministers. It has since been extended by the family to its neighbours and has enlisted the support of the United States. If Sterling is to survive and grow strong, the Commonwealth nations must assert their right to make preferential arrangements of various kinds. Not only is the preferential tariff the most flexible, the most selective, the most liberal and least restrictive device for the protection of a weak or young economy, but a graded system of preferences is an instrument by which Commonwealth countries can trade with each other and with countries outside with the greatest freedom compatible with survival and stability.

Preference, unlike Customs Union of the American or Russian variety, allows of a series of priorities. It may well be found that a free economic association between the Sterling Area and Europe and the dependencies of Europe will alone provide an economy able to look the Dollar—and the Rouble—in the face. Preferential arrangements are the means to such a free association.

Europe is a great market and supplier of the Commonwealth and Sterling Area. Great Britain, the Sterling Area's banker, links it with the countries of the European Payments Union. In strategic terms, Europe is the western peninsula of the Eurasian continent, jutting out athwart the vital communications of the Commonwealth. Two World Wars came out of Europe. If the Commonwealth seeks to become what Mr. Churchill has called " an independent factor in world affairs," it is largely because of its anxiety to prevent a third. All its members know that they stand or fall with Europe, whose inheritance they share.

The recent meeting of the Consultative Assembly of the Council of Europe at Strasbourg revealed the desire of federalist politicians on the

Continent for a European Federal Union limited to the countries of the Coal and Steel and European Defence Communities. If such a " little Europe " came about it would succumb to that German hegemony which the Commonwealth fought two World Wars to prevent.

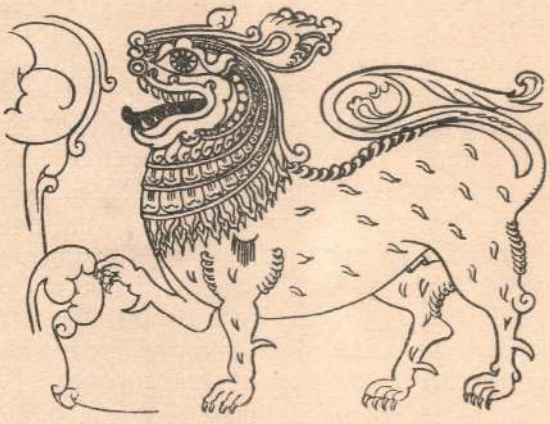
But it is not enough for the great European Powers merely to oppose such dangerous conceptions and it was well for Europe and for the Commonwealth that Mr. Eden made proposals for the remodelling of the Council of Europe which regained the initiative for his country. Great Britain was already committed to the support and insurance of the European Defence Community which is intended to be the means of German participation in the European security system ; the interests of domestic industry alone demanded the appointment of a permanent British delegation to the seat of the Coal and Steel High Authority. The Eden plan enables the Council of Europe to provide the Ministerial and " Parliamentary " institutions of these two organisations and for England and other non-member States who have seats in the Council to be associated with them. It may have forestalled a further division of an already truncated Conitnent. As the chief Commonwealth power, Great Britain has necessarily refused to join a European or Atlantic federation. The Eden proposals correspond to the Commonwealth conception of business-like and practical Co-operation in functions of common concern and, as the Commonwealth knows from experience, its own system is a concern and, as the Commonwealth knows from experience, its own system is a superior form of free international collaboration to any federation.

The British Government would be strengthened in its European policy by closer collaboration from the Commonwealth. The attendance of parliamentarians from independent " overseas territories " has been invited by the Council of Europe. Diplomats and statesmen from the Dominions were present last year and this. So far Ceylon has not joined their number. Canada is the only Dominion to send observers to the Organisation for European Economic Co-operation, whose new Chairman is Mr. Eden with Mr. Chancellor Butler as his Deputy. If the other Commonwealth nations were more intimately associated with Great Britain in the formation of European policies, she could take the lead without constantly having to look over her shoulder for their consent and approval.

Neither in Europe nor elsewhere in the Free World, does the Commonwealth speak as one. Canada and the United Kingdom are in closer military contact with their North Atlantic Allies than, say, with India or Ceylon ; Australia and New Zealand are in defensive league with the United States separately from the other Commonwealth countries of the Pacific area. Australia and New Zealand have shown interest not only in the defence of Malaya, but, like South Africa, in that of the Middle

East : India has her doubts about Malaya, and Pakistan, the leading Muslim Power, has not yet taken her rightful place as a guarantor of the Middle East. This very disunity of view and aim hastens what the Asian States of the Commonwealth are particularly eager to avoid, namely, the rigid and perhaps irrevocable division of the world.

In this atomic age no small or single power can remain independent in isolation. Without a common plan of solvency and mutual assistance, the liberty of action of the free Commonwealth nations will be forfeit either to the U.S.S.R. or to the U.S.A. These two Titans have grown great under rigid federal forms. The Soviet system rests upon totalitarian terror and oppression ; the American Union was secured by Civil War and inevitably encroaches upon the rights of the States. The States of the Commonwealth need no super-government, but a Commonwealth truly united in vision and resolute purpose could combine independence with interdependence and point the way to a true balance of power, an expanding prosperity and a lasting peace.



THE POPE AND AFRICA

A MISSIONARY APPROACH AT THE DEEPEST CULTURAL LEVEL

By John M. Todd

"THUS, the day the Negro world is Christianised, one can foresee a prodigious sacramental and liturgical development, a religious art, a return to the sacred dance, which is now foreign to us. (After all, David danced before the Ark, and the dance is a means of praising God like any other.) I cannot conceive how African Negroes could praise God without dancing, for the dance is so much a part of their being that it is an integral part of their civilization. Through them we should discover once again the liturgical meaning of the sacred dance. This would have disconcerting consequences for us. How could we impose the Roman Mass on them—this silent Mass, so admirably Western, so sober, so inward, so discreet, so reserved, wherein the mightiest religious feelings find expression in perfect decorum ?" *The Salvation of the Nations* by Jean Danielou.

These words came to mind frequently during the Catholic People's Week recently held in England on the subject " The Pope and Africa." We saw vividly before our eyes the materials for a marriage because of the traditions to which J. Danielou refers. I say marriage because the traditions are not so entirely alien one from the other as J. Danielou implies. The organisers of these Catholic People's Weeks always have a Sung Mass for the start of each day of their courses, and equally they end with sung Compline. But this is no gathering of liturgical connoisseurs; the spirit is a rough and ready one ; many have to learn to sing these offices for the first time. And the Mass is not a long drawn out one. So, each day at the week on " The Pope and Africa," we saw African and English together singing the congregational parts of the Mass to Gregorian chant ; and on several days they were replying to the *Dominus Vobiscum* of an African priest from Nigeria. This was Fr. Pedro Martins, on leave from Africa, who had come specially from Cork for the " week."

Then one evening we saw the raw materials for the orientation of the liturgy in an African culture. We witnessed African drumming and dancing. Philip Gbeho, a music teacher at London University, skilled in European music equally with his native tribal music, led a group of about twenty Africans, in their native robes, in singing and dancing and drumming. Each song or dance would begin with him giving out the theme, singing it

in a free rhythm, strongly reminiscent of Gregorian chant. (He says the African takes very easily to Gregorian chant if he has kept his own hereditary musical culture ; the two are similar). The rhythms of African tribal music are exceedingly subtle ; and the evening was a very interesting one simply from a musical point of view. Yet the really important thing about this drumming and dancing is that it is a social occasion. Seated in a half circle, dancers getting up in twos or threes, informally, to carry on the dance, the drummers encouraging them, and adapting their rhythms as the dancers gradually work up to the climax, the whole group clearly experiences a complete human and social pleasure. As Mr. Gbeho said to us, in Africa everyone in the room would have taken part in one way or another ; and I certainly had the feeling that we were intruding on a personal communal occasion rather than watching a dancing display—the work of art was still integral with life. The occasion was in fact completely liturgical ; it was a vital and spontaneous meeting of men with men, and of men with God. As the climax of the drumming and singing was reached and the dancers were exerting themselves to the fullest, the words of P. Danielou came forcibly to mind. Philip Gbeho, the leader of this group of West African dancers who generally do dances of Gold Coast origin, is himself a Catholic ; his work is the beginning of a mission potentially very fruitful indeed.

This drumming and dancing were in a sense the high light of the week which had taken as its text words from the recent mission encyclical of the Holy Father : " Where the Gospel is preached in any new land, it should not destroy or extinguish whatever its people possess that is naturally good, just or beautiful. For when the Church calls people to a higher culture and a better way of life under the inspiration of the Christian religion, she does not act like one who recklessly fells and uproots a thriving forest. No, she grafts good stock upon the wild that it may bear a crop of more delicious fruit." With this general theme, the week was intended to tell English, and Europeans generally, something of the problems facing African Catholics, principally from central Africa, to enable the Catholic Africans in England to meet together and discuss their problems, and also, and mostly, to enable English and Africans to educate each other, building up the mystical body with mutual edification.

The objects were achieved. Within a framework of the liturgy of the Church and of a vigorous community life, priests and people all eating together, the lectures chaired alternatively by Patrick Huledde of the Gold Coast (tennis champion of the G.C., and recently chairman of Catholic Action there) and by Mr. Reginald Trevett, founder of the Association for Catholic People's Colleges, there was built up a strong spirit of friendship and there was achieved a good deal of hard work and study of particular problems.

In accordance with the words of the Holy Father already quoted, the " week " started with a study of the origins of African culture. Two very interesting lectures were given by anthropologists. Emmanuel Ndawula, a research worker at the British Museum, spoke on Uganda before the missionaries came. And Mrs. Douglas gave a description of the religion of a tribe called the Lele in the Congo basin, where she had lived for a year observing them. She did not touch on the question of how much of this indigenous religion could be converted and baptised ; but the description she gave exposed many of the good characteristics of the religion and showed what a delicate task is put before missionaries who have to convert such tribes to Christianity. They have to apply the old instructions of Pope Gregory the Great to St. Augustine of Canterbury : not to destroy the pagan temples but to use them, so that the natives who had been used to acknowledging God, though they had false conceptions about him, could continue to do so without an unnecessarily violent upheaval.

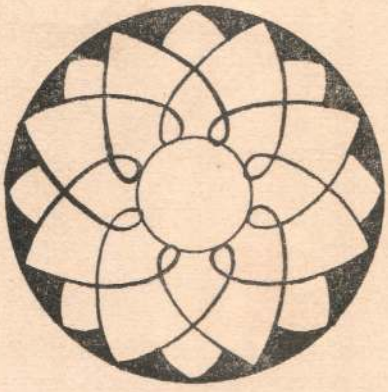
Mr. Fagg, assistant keeper in the Department of Ethnography in the British Museum, continued with two lectures on African tribal art and the possibilities of its Christian use. Mr. Fagg had prepared the introduction to the Exhibition of Traditional Colonial Art for the Festival of Britain ; he produced numerous slides, and films of African dancing to make his points. He was critical of the attempts made so far to adapt African art, saying that in fact all the specifically African elements were drained out of it. Obviously a missionary approach at the deepest cultural level was required. Mr. Fagg suggested that missionaries should go out in a spirit of humility to learn about and grasp the nature of African tribal culture before attempting to convert individual tribes or Africans. Archbishop Godfrey, Apostolic Delegate to England, was present at the first of these two lectures, and expressed himself as very grateful to those who had organised the week, saying also that the Holy Father would certainly be most gratified to hear about the " week " which was the kind of thing he particularly wished to be organised. And those of us who had seen the Missionary Art Exhibition in Rome during the Holy Year were aware of this interest of the Holy Father. Mr. Fagg referred, during his lectures, to this exhibition, and to the strong criticisms of it which had appeared in the French periodical *Art Sacre* in the issue 7-8, devoted to *Le douloureux probleme des arts missionneries*. Mr. Fagg agreed with the criticisms in general, that native Christian art is still inclined to be only a transposition of European Christian art, but said he thought the writers were possibly postulating an ideal unattainable. A marriage should be possible between the two traditions.

It seemed clear from the week that this conception of a marriage between traditions was the proper approach for the moment anyhow. Many

Africans actually want to forget their own culture and to imbibe the European culture. Nothing is going to stop them. The answer is not to look backwards, but, using the achievements of the past, the best from both countries, to guide the development of African culture so that it remains specifically African without attempting to remain isolated from European and American culture.

The rest of the week was devoted to lectures on immediate problems, sketches of the situation in various parts of Africa, and the achievements of various missionary orders. These lectures achieved a most valuable interchange of information and opportunities of comparison. Austin Odiwe, a member of the Young Christian Workers, spoke on African workers in England and the crypto-colour bar which exists in England. Mr. Douglas Hyde spoke on " Africa and Communism." One evening a number of Africans spoke for about ten minutes each in a symposium which ranged all over Central Africa. Later Mr. Hulede spoke about the Gold Coast, Mr. Ndawula spoke on Uganda, Fr. Jerome O'Hea, S.J., spoke on Southern Rhodesia, Fr. Stanley, a White Father, spoke on educational problems in Tanganyika, a White Sister spoke on the work of her order, as also did a Holy Child nun and a Medical Missionary of Mary. Finally Fr. Baroni of the Verona Fathers spoke on " The Missions and native culture in Sudan " and Fr. Michael Fox on " Africa and the Mill Hill Fathers."

The final session of the week was occupied with drawing up a number of resolutions, most of which were practical solutions to problems discussed during the week, many related to the position of African Catholics who come to England, there being some thousands coming both as students and workers each year. The " week " received many encouraging messages from Cardinals and Bishops in Rome, England and Africa, and from the Holy Father himself. May the Church flourish in Africa !



THE FUTURE OF ENGLISH IN OUR SCHOOLS

By J. C. A. Corea

IT is not easy to predict the place that English will occupy in our Schools in the years to come, because the forces operative in the situation do not work harmoniously in one direction. We can, however, notice certain trends and attempt to interpret the future in the light of present circumstances. In spite of our calculations, unforseen forces may arise in the future which falsify our conclusions, but that risk we must be prepared to take.

The place of any language in the school depends partly on its general use for economic and social purposes, and partly on its value as an instrument of education. For over one hundred years English has been used as the Official Language of this country. Consequently, those who wanted to take a prominent part in the professions, administration and in the business of this country found it necessary to gain a competent knowledge of English. It thus became the medium of instruction in the leading school of the island.

That situation is fast changing, for already the national languages of the country are used in all primary schools as the medium of instruction, and arrangements are being made to introduce the same medium in all secondary schools by a gradual process. These decisions are in line with the declared policy of making the national languages the official languages of the country. It has been suggested that these changes will rapidly decrease the importance of English, and that within twenty five years it may become a foreign language to our people ; and that a very few Ceylonese will need to have that degree of proficiency in the language which is now generally reached by all those who study English in our good schools.

It should be remembered that English has performed a most useful function as a bridge of communication between two language groups, the Sinhalese and the Tamils. Of course, a limited number of people knew each other's language, but for the more serious purposes of our collective life English was the sole means of inter communication. When English ceases to occupy a position of importance in the country a new bridge will have to be built between the two language groups, unless the two groups prefer to live in territorial segregation. One answer to the problem is that the Tamils might learn some Sinhalese and the Sinhalese learn some

Tamil. Against that we must remember that the use of two official languages in the same areas is at all times a cumbersome business ; and uneconomical in time and money. There will always be a tendency for *one* language to predominate. Ofcourse, two or three languages can be subsidiary languages of the country, but one language will come to be regarded as the principal language of inter-communication and *the* official language of the country.

In such an event it is more likely that that language will be Sinhalese than Tamil.

Reasons must be given for this inference.

First, the sectors in which the two language groups meet and inter act are mainly Sinhalese speaking areas, e.g., Colombo, Kandy, Galle, Ratnapura, Kurunagala, Kegalle, Badulla, only to mention a few of the more important sectors. It is natural to expect that in these sectors Sinhalese will gain a predominance over Tamil by custom rather than by regulation.

Secondly, the Tamils are more enterprising and the Sinhalese more indolent. The Tamils will learn Sinhalese, but the Sinhalese will not learn Tamil. Tamil parents and pupils are very keen on the study of Sinhalese and this subject has already been introduced as third language in the schools of Jaffna. The same incentive does not operate among the Sinhalese. They do not even care to learn their own language well enough, when they find that they can get on quite easily with a knowledge of English.

Thirdly, the Sinhalese, being the majority community in this country, they have enjoyed greater political power since the institution of manhood suffrage in 1931. The Sinhalese statesmen have not been ungenerous to the Tamils but the Tamils themselves cannot gain controlling power owing to their numerical weakness and the nature of the distribution of their people in this country.

These are some of the reasons which tend to make Sinhalese the official language of this country. But we must not be blind to the factors that militate against the adoption of Sinhalese as the Chief Official Language.

First, there is the pride of the Tamils : a justifiable pride that any small group with a distinctive cultural heritage might have. This sense of pride demands that the identity and independence of the Tamil people must be recognised. The Federalists and the Tamil Congress men equally demand this ; otherwise there is no reason why the Congress cannot be merged in the United National Party.

Secondly, the Tamils have an excellent literary heritage. In Tamil there are important old adaptations of the *Mahabharata* and the *Ramayana* and later works of classical Sanskrit and an abundance of original ethico-religious poetry such as the *Naladiyar* and the *Kural of Tiru-valluvar* and

Manika-Vachakar's works. Competent scholars think that the Tamil next to the Sanskrit is the greatest Indian Literature.

But these difficulties are not likely to stand in the way of the adoption of Sinhalese as the principal official language of the country. The Tamils are an intensely practical people. The climatic conditions of Jaffna and the infertility of its soil has taught the Tamils how to strive towards practical goals and reach them by sheer determination. In a country in which the Sinhalese have so much power it is futile to put out a strong claim for the Tamil language. Besides, the Tamils know that their language will continue to flourish in the sub-continent of India, particularly in the academies of Madura. If Sinhalese is suppressed in this country it will be completely wiped out, for no other people speak this language. The Tamils do not entertain the same fear.

The generosity of the Tamils, their practical sense and their enterprise coupled with the indolence of the Sinhalese are likely to encourage the institution of Sinhalese as the official language of this country. But one is inclined to think that moral values must triumph in the end, and indolence must pay its price. It is quite possible that Sinhalese will become the State language, but the Tamils are likely to win political power. They will gain such a mastery of Sinhalese that they will beat the Sinhalese at their own game, and gain the highest positions in the professions and in the administration of this country, and eventually a controlling position in politics.

If these events follow as our predictions go, English may come to occupy a very insignificant place in our public life. Diplomats will need to learn it as well as the U.S. diplomats know Russian, and English will be used only in international transactions. This country is likely to gain a self-sufficiency in languages.

If we look at the other side of the picture and refuse to accept the view just outlined, namely that one language will gain predominance in this country, we shall have to agree that the three languages, Sinhalese, Tamil and English should have equal status in this country. What that means is that we shall have to educate our children in three different streams in some of our larger schools, and invent three sets of technical terms and three sets of semi-technical jargon for use in the different institutions such as hospitals, engineering firms and the different houses of business and commerce.

In a hospital a difficult situation might arise when a Tamil Surgeon is appointed to do an operation and his assistants are a Sinhalese nurse and Burgher attendant. Every surgical instrument will have three different names. Simple objects like the surgical glove, cotton wool and ether will have to be referred to by each person in the operating theatre in his own

distinctive language. This kind of situation leads to chaos in surgery, unless ofcourse the doctor selects his team of assistants on a purely communal basis.

A similar situation arises in a motor repair shop, where we shall have to adopt two sets of extra terms derived etymologically from Sanskrit and Tamil respectively, for different parts of a motor car, which we now familiarly call *the plug*, *distributor*, *gear*, *crank*, *battery*, *clutch*, irrespective of our own racial origin. A subjective element will thus be introduced into an objective situation, and communication in the repair shop will be hampered at every turn.

The situation becomes ludicrous when one attempts to coin two sets of extra terms for school games, physical training and cadet work. What are the equivalent terms we can think of in Sinhalese or Tamil for the requirements of a game of Cricket : *over*, *no ball*, *maiden*, *wide*, *leg before wicket*, *run out*, *third man*, *gulley* and " *how's that.*" We shall not be able to play the game of cricket at all except on a communal basis, unless we agree to a code of terms common to all languages used in Ceylon.

The organization of a cadet corps on a linguistic basis in one and the same school with three sets of commands, three sets officers, three sets of terms for arms and amunition will have its repercussions beyond the school. Economy of language so essential in military affairs will be sacrifieed. Any invading force may over run this country before the army is alerted.

All this points to the value of adopting one language for purposes of common action among people of different racial origins if they choose to live in the same country. But if we cannot agree to that, our people will continue to be educated in three different language streams, but it still becomes necessary to urge the importance of using the same technical terms for work and play in all three languages. If we reach that much agreement it might be more practical to use English technical terms, which are now so familiar, in preference to a newly invented set of terms. If this suggestion is accepted, traces of the English Language will be retained in the structure of our national languages, though only a minority may continue to use it as the medium of instruction. English is thus likely to suffer the same fate as Portuguese and Dutch, traces of which are still found in Sinhalese and Tamil.

There is yet another trend we shall have to notice before we complete our investigation. If we continue to pin our faith on higher education we may not be able to disregard the use of English.

Our University teachers are not so incompetent that they cannot gain enough confidence to lecture in the national language medium within a reasonable time, if that is what we wish them to do. But the reorganisation which will be necessary will lead to the duplication of staff, for we cannot

expect the same teacher to lecture in Sinhalese and in Tamil. We would thus be virtually running three Universities based on a linguistic division. Whether this is a healthy arrangement or not need not be discussed here, but the increased cost of the new set up will be too big a price to pay for the experiment. Even if we do adopt the three language media, the teacher cannot set himself up as the sole instructor of his students : it is his business to introduce his students to a wider range of thinkers and writers : to do otherwise is to limit their interests and to retard their progress. We shall have to agree that it is not possible within measureable time to replace half the books in any library, School or University with Sinhalese and Tamil books covering the same range. There are scholars and scientists in our midst, but it is a task they cannot undertake. They can certainly contribute to our stock of literature but they cannot undertake the colossal task of writing a whole library of books on a variety of highly specialised subjects. It does not require the failure of Osmania University to tell them that. Besides there is a ready made library of modern studies in English and to that library this country has already gained entrance.

We shall find that we cannot restrict the study of English to a select few. By our decision to make University Education free we dangle before the eyes of every parent, rich and poor, urban and rural, the hope that his son or daughter might one day be a doctor, an engineer or a civil servant. A scholarship system has a very different effect, for the selection of a few excellent students is implied in that system, but free education gives a democratic orientation to University Education. It promises a far greater measure of equality of opportunity than a scholarship system does, less exacting conditions of admission to those who are not so well-to-do, and a means of effecting the transfer of power from the classes to the masses. And if English is essential for University studies, the necessary corollary is that English should be efficiently taught in every primary and secondary school both in town and village ; for the ambitious parent in the village cannot agree to have his son and daughter handicapped in the race for employment and decent living.

This trend indicates that there might possibly be a big demand for more English and better English very soon, unless we can divert the attention of students and their parents from the University and show them how manpower can be better employed.

It is difficult to figure out the place that English will occupy in our Educational System in the future, because there are several divergent and conflicting trends, and we cannot forecast which trend will become the determining factor in education. We can, however, disentangle two main trends. First, there will be an increased emphasis on our national languages, leading to the gradual predominance of one of our two languages and

its adoption as the chief official language of the country. In these circumstances English must diminish in importance.

Secondly, there will be a demand for a more wide spread teaching of English. This demand will continue as long as the road to the better type of employment lies through the University ; and we know that no student can make much headway there without a competent knowledge of English.

There are, then, two main conflicting trends, but both these spring from the same sources, namely an economic need and the democratic orientation of our life in Ceylon. The masses want for themselves immediately an equality of social status which only an acceptance of the language, they know, as official languages will bring them ; and for their children they ask for an opportunity of advancement through the same type of education which has so long been available only to the classes. What they will not tolerate is one type of schools exclusively for the classes and another type for the masses. Therefore, an education in the national languages must spread from the rural schools to the town, and education in English from the urban schools to the villages. There can be no social cleavage in the organization of schools within the state system.

Changes may come with the better planning of our economic life, leading to an increased number of industrial centres, and a diminishing emphasis on academic education. The demand for English will shrink with that change, but not for a long while yet.

We are likely to remain a bilingual people ; a trilingual people most of us cannot be, as we have not given evidence of any marked linguistic ability. If English must be dislodged from its present position of importance, it will continue to function as the second language of many of our people, a language which will continue to give us entrance to a wider world.

A ROMAN EXPERIMENT IN ART—AND CEYLON

By C. W. Amerasinghe

MOST people I suppose would be incredulous if it were suggested that a nation need not be born to art but can acquire it. If it were possible, they would say, the resultant product would be poor stuff. Literature is the product of a divine afflatus : as Plato has it " the poet when he sits upon the tripod of the Muses is not in his senses, but, like a fountain, allows whatever enters him to flow out," and " you cannot be a poet unless you are possessed by god and transported, and reason is no longer in you." Yet " premeditated " literature was produced by the ancient Romans, and its quality was good enough to be sometimes great, and to have affected materially the thought and feeling of Europe for some centuries. The emergence of literature in Rome is one of many curious phenomena in the history of the human race. Here was a people so given to the cult of the practical that in early times, according to M. Porcius Cato : " the poetical art was not held in honour : anyone who pursued it was called a vagabond, like anyone addicted to cocktail parties." Scipio Africanus the younger was shocked that Romans of his day were taking to play acting and learning to sing : " things which our ancestors would have considered a disgrace for gentlemen."

Indeed the remains of early Latin art, produced before the Romans were captivated by the spirit of Greece, provide some sorry specimens. Like most people they sang their dirges for the dead and their hymns to placate the gods—but they appear to have confined themselves to these strictly practical purposes. There is no suggestion of an esctatic outpouring of the heart in song. They were not, like Plato's poet, possessed by a god. Yet this people, apparently lacking in native poetic imagination, lived to cultivate the art of poetry with the same determination and discipline with which they had cultivated the arts of the ploughman and the soldier. The practical Roman might himself have said that his cultivation of the latter paid rich dividends, since it was success in the art of war that brought him face to face with the Muses. The Romans conquered the Greeks, and had the good sense to be conquered by the Greek Muse. One would have liked to have seen the Roman general's first encounter with a Greek work of art. Of course he felt the utmost contempt for the Greek whom he vanquished so easily, but there was something about those works

of art. He could not understand them, but he liked them well enough to ship them across home, and with them he shipped across Greek statesmen, scholars, artists and philosophers to be his household slaves. And despite his Roman prejudice against the " vagabondish" arts, he could not live long surrounded by Greek statues and Greek slaves without being bewitched. How else can one account for the fact that Roman gentlemen entrusted not merely the bodily care but the education of their children to Greek slaves ? Even the diehard Cato, who refused to have his family educated by Greek slaves, lived to spend the last years of his life learning Greek.

But, and this is important, the Roman, even bewitched, never forgot he was a Roman. He would only take over the Greek Muse if he could make her Roman. Thus, though she was first publicly introduced to the Romans through translations of the Greek epic and dramatic poets made by a Greek slave, Livius Andronicus, the Romans immediately took control of her. The Greek translator was followed immediately by Roman poets who not merely translated but composed Roman epics and Roman drama on the Greek model. But there was another and more important sense in which the Romans took control of the Greek Muse. With his innate tendency to look for practical values in everything he did, he felt an instinctive urge to rationalise for himself his admiration for the Muse. Instinctively he argued that, if she found favour with him, she must be useful—for how could anything useless find favour with a Roman ? And he did in fact find plenty of uses for her. Let Horace speak for him :—

" And yet this craze, this mild madness has its merits. The poet fashions the tender, lisping lips of childhood : even then he turns the ear from unseemly words : presently too he moulds the heart by kindly precepts, correcting roughness and envy and anger. He tells of noble deeds, equips the rising age with famous examples and to the helpless and sick at heart brings comfort ".

When Horace wrote this he was merely giving expression to ideas which long before his time had already coloured the Roman attitude to poetry. The poet, once a vagabond, was admitted to society only when it was seen how useful he could be. Introduced to the *Iliad* and the *Odyssey* the Roman immediately saw in the epic what Homer had not seen—a means of celebrating national greatness. As it happened the publication of Livius' works coincided with Rome's first victory over the Carthaginian empire, an event which roused in the Roman breast a hitherto dormant consciousness of great achievement. Once the usefulness of the poet had been grasped, the Roman began to cultivate him almost religiously. The rich and the powerful extended their patronage to genius : it might pay big dividends. The Emperor Augustus and his lieutenant Maecenas were behaving in characteristically Roman fashion when they courted Virgil

and Horace, to the embarassment at least of Virgil. The whole fabric of Roman education was founded on the study of the poets, Greek first and later Roman also. They used the poets to teach the young to be orators, statesmen, gentlemen and poets. None grasped more firmly than the Roman did the value of literature as an education for life. Of course the cult of poetry for its practical value could not but affect the quality of Roman poetry itself. Most Roman poetry lacks that universality of appeal which is so characteristic a quality of Greek poetry. The sources of inspiration are too often Roman : the carefree Muse of the Greeks had her wings somewhat clipped. Only a few Roman poets who transcended this limitation have endeared themselves to the world at large. One thinks first of Virgil and Catullus. Catullus is unashamedly Greek; in Virgil patriotism is tempered by a deeper note of humanity. He is at his best where humanity triumphs over patriotism, as when he lost himself so completely in the tragedy of Dido as to forget the " piety " of Aeneas. One could have wished even Virgil had lost himself more often. The fact is that the Romans feared to lose themselves. Their addiction to the Stoic philosophy, which frowned on emotion, is a factor that must always be borne in mind. In this respect they are a striking contrast to the Greeks. The Greek allowed himself to be transported, the Roman had to apologise for writing poetry. Homer told a tale for the sheer joy of telling it ; it was the moralist Plato who complained that Homer should not have been allowed to sing an unfettered lay, and whose complaints were all the more violent as he himself was transported by Homer. The characteristic Greek spirit in these matters might well be represented by the spirit of Hippocleides who, as Herodotus relates, being a suitor to the hand of Agariste the daughter of Cleisthenes, and being invited with other suitors to a banquet, in the course of which he drank somewhat freely, had a table cleared, and leaping on to it, stood on his head and danced. To Cleisthenes' warning that he was " dancing away his bride," he retorted, " Hippocleides does not care." A Roman Hippocleides would be inconceivable. As we saw, Horace had to find excuses for being affected with even a " mild " form of poetic madness. Thus we have in the Romans the curious phenomenon of a people who organised spiritual resources to secure their own ends (what they did with poetry they also did with religion) and who achieved a considerable measure of success. Despite its weaknesses there is a quality of greatness in much Roman poetry which derives from the greatness of their experience and of their ideals. It would be wrong to say that the Romans were not inspired—they were inspired in a peculiarly Roman way, by the achievement of Rome and the example of Greece. Their poets will be found frequently claiming to have mated Greek and Roman. Virgil claims to " sing the song of Ascra through the townships of Rome," Prospertius to " convey

Italian orgies in Greek dances," Horace to have " tuned Aeolian song to Italian measures." They looted the spiritual treasures of Greece to erect Roman monuments " more lasting than bronze."

History they say repeats itself, and one is tempted to ask the question why has not the experience of Rome been repeated elsewhere—for instance, here ? The treasury of European art has been open to us for more than a century. We have had a system of education based on the study of the great literatures of England, Greece and Rome. Why then in more than a century have we not our Virgil ? Could it be that we did not see the value of the Muse as the Roman saw it ? Could it be that we used the study of literature to serve the wrong ends— to produce only clerks and civil servants. Or perhaps we were too conscious of having been already a civilised nation (we are too fond of pointing out that we were civilised while the Britons were still wearing only woad) and therefore thought we had nothing to learn from the foreigner. The Roman had a hearty contempt for the Greek as a man, but was quick to sense the beauty of his literature. Or could it be that what made all the difference was that we were conquered, not conquerors. The Romans conquered the Greeks, and a conqueror can afford to acknowledge the excellence of some qualities in his subjects : but the conquered to preserve their self-respect must refuse to admit any excellence in the conqueror. Besides, the Roman conquerors were inspired by the greatness of their contemporary achievements. We, since our conquest, have had no great achievements. But here, it seems to me, we stand on the threshold of opportunity. Now is our time for great achievement. We are no longer subject but free : it is for us to achieve what may inspire creative work. Yet there is grave danger that at this very critical moment we are throwing away our most valuable equipment—that system of education built up over a century which has given us the freedom of European literature. It seems inevitable that with the hasty revolution in education that is being effected the quality of that education will deteriorate. The quality of education depends largely on the quality of teachers : and we must face the plain fact that the vernacular teacher has not the quality of his English educated counterpart. It has been argued that the English educated are only 5 per cent. of the total population and that what is being done is being done in the interest of the majority. One would have thought that the best interests of the majority would be served by bringing them up to the level of the minority, not by levelling down. If the experience of history is relevant, it was the Greek educated minority of Romans who produced all the creative work. There might have been more had that education been more widely spread. Though perhaps a realist (some might call him a cynic) would maintain that there should always be an elite minority that there might be someone whom the

majority might strive to emulate. Now, alas, the minority are trying hard to emulate the masses. However, the effect of our hasty new recipes for education might be that we will produce neither the achievement that will inspire, nor the equipment that will fashion creative work. That the equipment is foreign is no argument against it. It was not only in Rome that foreign equipment was used by a nation to serve its own ends. In art especially the influx of foreign streams has produced excellent results. One has to make it one's own, as the Roman did with the Greek Muse. That type of jingoism which sees in the foreigner only the source of all our vices would be fatal to us now. The example of Rome is again instructive. Old Roman diehards railed at Greek effeminacy and luxury—and it is doubtless true that in some directions Greek influence was corrupting. But there were enough Romans who were capable of withstanding the corruption while they assimilated those elements in Greek civilisation which were elevating. They were, as I have said, bewitched by the Greek Muse without forgetting that they were Romans. If we have assimilated only the foreign vices the fault may be ours. We have allowed ourselves perhaps to be bewitched by Scotch whisky rather than by the English Muse. And even Bacchus we have not used well. Amongst the Greeks and the Romans this god was held to co-operate with the Muses, but not, alas, amongst us. Perhaps Scotch whisky is not quite Bacchus and we are not quite Greeks. Anyway vice has a universality which should make us chary of branding it as " foreign." I suppose there was Ceylon toddy before there was Scotch whisky. But even assuming that they are foreign we have long since made them ours—(would it had been the Muses instead!) and in attempting to throw out what is foreign now, we may in fact find that we have retained the vice and expelled the Muse.

ART IN INDIA TODAY

By A. S. Raman

IT is said that there are three stages in an artist's development: (1) Formative, (2) Transitional and (3) Creative. The first relates to the criss-cross of influences which every artist passes through. He will have assimilated these influences by the time he emerges into the second. But he cannot be of any consequence unless he reaches the third. Creative artists cannot be many in any country. And they are bound to be fewer in a country like India where an artist works under several handicaps, the most serious of which is the absence of a truly National Museum and Gallery. Badly endowed art schools, inadequate patronage and a general atmosphere of complacency and chauvinism : these are other handicaps.

Of the various influences to which much that endures in contemporary Indian art may be traced three are most important : (1) The Bengal School (2) the Ecole de Paris and (3) folk art. The first is a spent force today. But it had its day. The second has dominated the scene since Amrita Sher Gil with whom, incidentally, a real renaissance began in Indian painting. The last is best seen in the works of Jamini Roy, Sheila Auden, P. L. Narasimha Murti, K. Sreeivasulu and other neo-primitives who are interested neither in the Bengal School, because it is sophisticated, nor in the Ecole de Paris, because it is " alien ".

The Bengal School

The Bengal School—so-called because it had its beginnings in Bengal at the turn of the century—seeks to revive " the glory that was Ind," as it were. It tries to go back to the mere externals of the great masterpieces of the East. Percy Brown describing its origins observes : " The leader of this art movement is Abanindra Nath Tagore, a member of a telented family, which has distinguished itself in other fields of learning. Around him he has gathered, by virtue of his keen artistic instincts and magnetic personality, a small school of young painters, whose work is already producing considerable effect. The first step taken by these reformers has necessarily been a retrogressive one. They contend that the recent art of the country, by assimilating as it had been doing, the elements of the Occident is pursuing a doubtful course, and that a return journey must be made, back to the point where it began to lose its traditional character. Its members, therefore, have sought out the old historic painting of the past, the

frescoes of Ajanta and Sigiriya, the religious banners of Tibet and the miniatures of the best artists of the Mughal and Rajput schools, and on the results acquired from a study of these and other Oriental art, the new movement has been founded." The real leader of the revivalists, however, was, strangely enough, an Englishman, the late E. B. Havell who fought their battles with the zeal of a convert. Havell at the time was the Principal of the Government School of Art, Calcutta.

In its first flush of enthusiasm, the Bengal School certainly had a creative phase. It inspired a spurt of activity which resulted in magnificent murals and miniatures, depicting traditional themes in a traditional manner. But soon it spent itself as it had serious limitations to which its friends never hesitated to draw its attention. For instance Rabindranath Tagore, in his letter to Sir William Rothenstein, dated June 11, 1937, refers to "the complacent and stagnant world of Indian art." Even Rothenstein, whose contribution to the appreciation of Indian Art by the West can never be exaggerated, realized that "the so-called traditional methods and subjects had none of the vigour which so me of the humble village families of painters still retained." Ananda Coomaraswamy who had tremendous enthusiasm for everything Indian described the School as "delicate and often very charming but hardly powerful." The last paragraph of his letter to Rothenstein dated December 29, 1914, is particularly interesting : "Meanwhile I have also undertaken a book on Buddha and Buddhism for Harrap. I regret that some of Tagore's Buddhist pictures (which I think really very bad) will be used again in this ; however it can't be helped." Percy Brown another friend of India observes : "The earnestness of these artists is undoubtedly a great asset, but whether this is a sufficiently stable basis on which to build up a national revival remains to be seen."

The Bengal School in its present phase is insipid, because it lacks the original compulsion of its pioneers. The causes of its decline, to my mind, are mainly three : (1) Its emphasis, not on the continuity and vitality, but on the mere pastness of tradition, (2) its pre-occupation with the prettiness of the female figure—no wonder that even its male figures look so effeminate—and (3) its dangerous diehardism, ignoring the essentially evolutionary character of all art movements transcending such classifications as Oriental and Occidental, Traditional and Modern, etc.

The Bengal School, however, continues to dominate our exhibitions and attracts the bulk of artists in the name of dubious Orientalism (as though Matisse and Picasso are not Oriental).

Amrita Sher Gil was the first major artist to debunk the Bengal School. She used to speak of its "lifeless pastry-faced figures" with great gusto. Her plea was for a new collaboration between the East and the West. She rejected the Bengal School because it was not her intention to revive "the

glory that was Ind " which she confessed was beyond her. Her intention, on the contrary, was pure and simple : To present a living people in a living language. What fascinated her most was the colour and warmth of the India she saw around her. Her sense of urgency demanded a virile idiom. Naturally she turned to primitive art but via Paris. But she also knew that Paris is in Europe. One may find echoes of Gauguin and Modigliani in her emotive elongation and simplification of form, but the rhythmic balance, the colour orchestration and the very humanity that strike one most in a Sher Gil are as true to the traditions of India as the Basholi and Kangra Kalams. If the Bizantines " mysticized " the Graeco-Roman idiom and the Florentines " materialized " the Bizantine idiom, Amrita Sher Gil romanticized the Parisiam idiom.

But she remained incomprehensible to her contemporaries. In 1940, a year before her death, she writes : "I am starving for appreciation, literally famished. My work is understood and liked less and less, as time goes on."

Other " Modernists ": George Keyt-Sailor Mookherjea

Today many artists find themselves in her company. Of these, George Keyt is perhaps the greatest. No other artist has recently interpreted the spirit of India as brilliantly as Keyt in the language of the Ecole de Paris. Keyt is, incidentally, a Ceylonese by birth. But spiritually he belongs to India as Picasso belongs to France.

Keyt is a product of many influences indeed—who is not ?—Cezanne, Gauguin, Picasso, Rabrindranath Tagore, frescoes at Ajanta, Sigiriya and Bagh, South Indian bronzes and folk art. Of these Picasso is the most dominant. Keyt's breaking up of form in his pursuit of a simultaneous vision at once suggests the influence of Picasso, but it is animated by an inner rhythm that is distinctly indian. Keyt is soft and tender while Picasso is grim and grotesque. Picasso would be perhaps painting like Keyt if he were born in the East.

Keyt to my mind, has learnt five lessons from Picasso : (1) That an artist must be a master of his technique before he experiments, (2) That he must not repeat himself, (3) that he belongs as much to his times as to his tradition, (4) that he must have firm faith in what he is doing and (5) that he must enjoy doing what he does. That is why we find him so audacious, so uninhibited and so irresistible. His magnificient craftsmanship, religious fervour, emotional intensity and aesthetic empathy combine to produce something that must be seen to be enjoyed. He is at his best in his delineation of the traditional Hindu and Buddhist themes, Radha and Krishna, Navikas, Raginis, Jatakas, etc., subjects on which we thought our ancesters had said the last word reveal new aspects in his hands.

Sailoz Mookherjea is another " modernist " who has learnt much from the Ecole de Paris. At 44, he is, as " The Studio " has aptly described him, "one of India's most mature painters." This maturity consists in a synthesis of three influences : (1) Matisse, (2) Kangra Kalam and (3) folk art. To Matisse, Sailoz owes his crispness, to Kangra Kalam, his lyricism, and to folk art, his directness. The most serious criticism against Sailoz —which it would be difficult to answer—is that he has no problems at all and that he is quite a happy and innocent man. Lack of problems has proved the undoing of several, much greater, artists who, alternatively, have had to settle down to facile formulas and confortable moulds.

Shiavax Chavda is a magnificient colourist and draughtsman. He paints the scene before his eye in a manner at once humane and humorous. In his lines, there is a liveliness reminiscent of Lautree. One may miss in Chavda Sher Gil's serenity and Sailoz's suavity, but he has a spontaneity and sensibility that is superb. Chavda has also painted Biblical pictures in the expressionist key. He exhibited these in Rome in 1949 during the Holy Year. It is not fair to say, as is often said, that Hebbar is too much under the spell of Sher Gil to evolve anything personal. For his approach, unlike Sher Gil's, is essential decorative rather than evocative. What interests him most is not the feel, but the colour and rhythm he sees around him. His colours, unlike Sher Gil's are gay and his forms static. His decorative qualities evoked tremendous enthusiasm in Paris, when he held a one-man show at the Galerie La Licorne in January, 1950. *France Illustration* hailed him as the inheriter of " la longue et magnifique tradition des grands peintres et decorateurs de l'Asie."

Hebbar works in Bombay sincerely and silently keeping aloof from group politics which have been very much on the increase since Independence. He concentrates on reducing form and colour to their utmost simplicity and he knows, let us hope, where to stop.

M. F. Husain is another serious and silent artist from Bombay. He is an unashamed expressionist preoccupied with the undertones of the age to which he belongs. The world that emerges at his touch is crude, clumsy and cruel. A pompous nobody the other day described his art as decadent. Decadent art for a decadent world. Decadence apart, Hussain's craftsmanship is superb.

The criticism against J. D. Gondhalakar, who is also from Bombay, is that he is unashamedly academic. It is not correct to say that he has not progressed since he left the Slade and the Academic Julian where, years ago, he put his draughtsmanship and composition to a severe test. He would rather express himself in a manner in which he is at home than just squeeze tubes and splash paint on the canvas to be hailed as a " modernist." In a sense, he is an Impressionist, but of the fastidious English School.

His spiritual lineage is from Sickert. In a landscape he looks for subtler harmonies. That is why greys and browns become so eloquent in his hands.

Biren De, still in his early twenties, has a flair for impressionistic portraiture. His reputation, however, rests on his near abstract murals at Delhi University in which various Arts and Sciences are depicted in a crisp contemporary idiom. The panel presenting a dance sequence is strikingly modern in its approach to the familiar Nataraja motif.

Other " modernists " of distinction are : Nirode Mazumdar, K. H. Are, H. A. Gade, N. S. Bendre, Gopal Ghose, K. C. S. Paniker, Kalyan Sen, Ramkinkar, Prodosh Das Gupta, Bhakre, Sankho Chouwdhury, Dhanraj Bhagat and Bhabesh Sanyal. The last six are essentially sculptors and brilliant ones at that : direct, dynamic and daring. Ramkinkar is equally forceful in his paintings. While the visual language in which these artists express themselves is inevitably international, it is India that they paint, whatever be the forms to which they may reduce her. It really does not matter in what manner an artist chooses to express himself, if he can integrate it into his own traditions. Julian Trevelyan speaks of a Buddhist artist who has combined, presumably with remarkable success, his own hieratic tradition with the technique of Picasso and Walt Disney.

Folk Art ; Jamini Roy

With the discovery of folk art by Jamini Roy—who was himself discovered only during the war by " soldiers art critics "—modern Indian art assumed a new aspect. Now the Indian artist turned for its inspiration, not to Paris, not to Ajanta, not to Ceylon, Tibet, China or Japan, but to the toys and dolls by the village craftsmen, with which he had played in his childhood. Various forms of folk art which had remained neglected at once acquired new aesthetic significance and inspired some of the finest specimens of modern Indian art.

Jamini Roy, like many of his great contemporaries, began in the grand manner of the Bengal School, but unlike them, he did not stay there. He went on experimenting in various mannerisms, Eastern as well as Western, till he at last found an aesthetic appropriate to his audience—children. A typical Jamini Roy is distinguished by its primeval vigour, electric directness and severe, almost Byzantine, simplification of form.

Another artist who addresses herself to children is Sheila Auden, our greatest woman artist since Amrita Sher Gil. Her Hindu picture mythology, based on Bengal folk art, is a unique achievement. She also shows considerable interest in Biblical and Buddhist themes. I am particularly reminded of her " Madonna " painted in the manner of the Kantha, a kind of tapestry peculiar to Bengal. This picture is on a dull gold background on which she used cerulean blue, crimson, lake, vermilion, veridian,

black and white. Most of her pictures are painted with a gum and powder colour base over which she used thin coatings of oil colour. She has found this a most satisfactory medium for canvas, board and paper.

The patterns and prototypes of P. L. Narasimha Murty and K. Sreenivasulu are based mostly on the little known but magnificient murals at Lepakshi in Anantapur district, Madras, dating back to the sixteenth century. The work of these two brilliant exponents of Andhra folk art are very pure and plastic, qualities which we sometimes miss even in a Jamini Roy.

Women Artists

Apart from Sheila Auden, there are no women artists who are of international status, though a few do matter. Ranee Chanda is, for instance, most charming in her evocative landscapes in a vaguely Oriental manner. Damayanti Chowla and Devayani Krishna are less sophisticated but frankly decorative. The breath which the former gives to her forms is particularly striking. Premoja Chaudhuri is competent but cold. Stella Brown, who is English by birth, has to her credit some very fine studies of the Bhutanese scenery, Shannu Mazumdar has a delicacy and charm reminiscent of Marie Laurencin. Prabha Rastogi is rather naive. She leaves the impression of an indifferent student. But Rousseau Le Douanier also leaves a similar impression.

Since Independence

Miracles, of course, have not happened in the Indian art world since Independence. But at least two events of very great significance have taken place : (1) The establishment of the nucleus of a National Museum in New Delhi and (2) India's participation in the Salon de Mai in Paris.

The National Museum is, however, a place of which New Delhi is hardly aware. There is not a single sign board pointing to its location. Rather surprising, because New Delhi is essentially a city of signboards loud and empty. A stranger's chances of reaching the National Museum are, in fact, very slender unless the gods are exceptionally kind to him. And when he reaches it—if he reaches it at all—he finds himself in the midst of the India of his dreams—sauve, serene and sensitive. Some of the choicest specimens of our five thousand year old artistic heritage await him. Discordant notes are, however, struck by a few legacies of the old regime. A Glyn Philpot, for instance, shares a room with prehistoric terracottas. The topical Topolski depicting the turmoil in the East, which is one of the most precious acquisitions of the Nehru government, is out of place too.

Modern Indian art is not represented in the National Museum. The Ministry of Education, I understand, have already acquired a fairly im-

pressive cross-section of it. But where is it ? one is tempted to ask. I would suggest that without waiting indefinitely for the setting up of a National Gallery, which has been very much in the air since Independence, the Ministry of Education should make some provisional arrangement for a permanent exhibition of their collection.

A National Museum worth the name is, however, yet to come. And, I am afraid, it is not lack of funds but lack of will that is responsible for India not having it so far .

In May, 1952, India, for the first time, participated in the Salon de Mai. Thirteen artists exhibited in the Indian section—3 from Delhi (Sailoz Mookerjea, Bhabesh Sanyal and Biren De), 2 from Calcutta (Sheila Auden and Kalyan Sen), 1 from Santiniketan (Ramkinkar), 2 from Madras (P. L. Narasimha Murty and K. Sreenivasulu) and 5 from Bombay (Hebbar, Chavda, Husain, Raza and Gade). " The Salon shows this year a great success," says the Salon's Secretary in his report, " and the number of visitors is reaching a record. They are extremely interested in the Indian Section which has brought messages from painters preserved from the too exclusive influence of the Ecole de Paris, who benefit from a tradition and civilisation whose influence when it is well assimilated gives works very fine, very attaching and nevertheless of a remarkable modernism." The French Section consisting of 183 artists included masters like Picasso, Rouault and Leger. Other participating countries were: Austria, Belgium, Chile, China, Denmark, Germany, Greece, Holland, Iceland, Iran, Isreal, Italy, Luxembourg, Norway, Sweeden, Switzerland, U.K., U.S.A., and Venezuela.

The artist in India, as his confrere in the rest of the world, has several problems before him. But the problems which seem to be peculiarly Indian are chauvinism and philistinism. There is not a single country where, as in India, so much eloquence is wasted on the national heritage and where, actually, so little notice is taken of it.

Today, in India whenever an original artist asserts himself, he is judged by narrow Chauvinistic standards and dismissed as a " modernist." A " modernist," I am afraid, is more sinned against than sinning. The term " modern " makes no sense to me at all. It is a clear case of giving the dog a bad name and hanging it. It is time we stopped wrangling over such terms and conceded the artist his right to explore and experiment. Eric Newton writing in the first issue of Art Fortnightly (Manchester) tells us that the British public have taken twenty years to understand Henry Moore. Explaining the public's sudden enjoyment of an artist whom they have repeatedly spurned he gives a very interesting analogy. He says : " It (the enjoyment) arrives like the moment when one realizes that one can

confidently ride a bicycle, after a period of wild wobbling and basic doubts as to the principles of balance. At that moment one ceases to regard all bicycles as mysterious and slightly hostile objects : one begins to see them as contributions to life's potentialities and, as a result one earns the right to compare one bicycle with another, to note the outstanding developments in bicycle design. Bicycles no longer have to be justified, they can be enjoyed—but enjoyed critically." When will that " moment " arrive in India ?

A nation's art is like a running stream. It is free to take its own course. What is, if I may ask, French about the Ecole de Paris which has, in the last fifty years, contributed so much to the world's artistic heritage ? It is of course a nation's responsibility to see that the stream does not dry up.

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EXHIBITION OF ARCHIVES AND HISTORICAL MANUSCRIPTS

By J. H. O. Paulusz

THE Exhibition of Historical Manuscripts which was declared open on May 17th by Mr. L. J. de S. Seneviratne, Permanent Secretary to the Ministry of Education, was organised to mark two anniversaries,—the half-centenary of the Archives department which was founded in 1902 ; and the coming-of-age of the Historical Manuscripts Commission, appointed in 1931. Although these two bodies are quite independent of each other, they work together in harmony along parallel but separate lines, pursuing similar yet distinct aims. The Archivist is concerned with the organised groups of public records, whether departmental or judicial, which have accumulated in the offices and law courts of the central government ; while the Commission turns its attention mainly to the miscellaneous documents of historical interest that may be found scattered throughout the country in private hands. But these last, however great might be their historical value, are not regarded as Archives, since they have not enjoyed unbroken continuity of official custody.

To emphasise this difference the exhibits were classified in two divisions,—first those of unblemished official pedigree which could be properly styled Archives and, demarcated from them, the second group entitled Manuscripts in private ownership. The items, numbering over a hundred, were chosen, so far as possible, to arouse a three-fold interest, from their historical as well as cultural and aesthetic value. They also provided striking examples of variety, in size, shape, appearance and in origin, nature and the materials of which they were composed.

For instance, the Oruvala Sannasa recording a grant of land was inscribed on copper and has been preserved since the early 15th century ; next to it was a book of palm leaves written by the Sangharaja himself and containing the alphabet in Sinhalese, Tamil and Burmese. There was a silk scroll several feet long bearing a lengthy message of which the characters were stitched on with such skill that only a close examination could reveal that they were not written with a pen : and there were two Manuscript books of the mid-18th century, written on Dutch paper in Sinhalese letters with coloured vignettes and illuminations, all done with a brush said to be made of cat's fur. Various types of Ola book covers were shown, notably the boards of embossed silver studded with gems that encased a copy of the

Pansiyapanas Jataka and the beautifully carved ivory panels, ornamented with gold and precious stones, which formed the covers of the Prajika, in Pali. Among printed works a number of first editions were shown—the first book ever to be issued in Ceylon in the Sinhalese language, entitled "*Sinhalese Prayer Book*" and printed in 1737 at the Dutch East India Company's Press at Colombo: and a valuable first edition of Knox's "*Historical Relation*" of 1681 in perfect condition with leaves uncut and in a magnificent leather binding, the tooling, panelling and decoration of which provided fine examples of the Seventeenth century binder's craftsmanship.

The black sea sand used by the Dutch to dry the ink which flowed lavishly from their quill pens, especially in signatures, could still be seen encrusted on the paper and, for comparison, there appeared on another document the specks of gold dust with which Raja Sinha of Kandy had blotted his royal sign manual.

There were two exhibits of great effectiveness which drew special attention. One was the Satipattana, an illuminated Sinhalese Ola Book with red and black decorations on several of its leaves. The text was centralised within ornamental panels and the document was accordingly displayed fanwise. The other was the Vesantara Jataka, an illustrated ola book assigned to the beginning of the 19th century, which ought to be printed, with facsimiles of the drawings and an exact reproduction of the text in its existing framework. This type of Sinhalese book illustration is extremely rare and should not be confounded with the diagrammatic and allied forms of drawing which are used for numerological purposes and can be commonly found. The pictures are engravings drawn directly on the polished surface of the palm leaf with a stylus and then blackened with soot. Although their artistic merit may not be rated at a very high level they are good specimens of folk art. The covers too are a fine example of Sinhalese lac work. The design had been picked out on a red ground in yellow and black filaments of warm lac which were then sealed by heat and pressed into position with the finger nail—a process known as " nyia-potten vada."

The copy of the *Mahavamsa* used by George Turnour as the basis of his English translation published in 1837, has chiefly a sentimental interest. But it also brings to mind the migrations of some of these valuable Ceylon Manuscripts and the possible need to enact legislation to control or stop their removal abroad in future. Turnour obtained this copy from Mulkirigala Vihara : from his hands it passed to the Bodleian and finally came to rest in the Library of the India Office, London, It has been temporarily brought back to Ceylon by courtesy of the Commonwealth Relations Office.

Another widely travelled exhibit, which also throws a sidelight on our history, was the pair of volumes of Percival's *Ceylon* in the French edition issued at Paris at 1803. These two books were originally the property of Napoleon Bonaparte ; they bear on all four covers his coat of arms as First Consul and must therefore have been acquired soon after their publication, as he was proclaimed Emperor in the following year, 1804. Despite his set-back in Egypt during the campaign of 1798, Napoleon still cherished ambitions of military conquest in the East, with Ceylon as one of his objectives. This particular interest in Ceylon, begun when he had his gaze on India, was maintained even after his abdication and removal to St. Helena in 1815. During the closing years of his exile he had asked that two crates of books, including Percival, might be sent to him from his library. These appear to have been duly forwarded, but never reached him ; they were misdirected or stolen on the way. From some such accident, the copies of Percival's *Ceylon* broke adrift from the Emperor's main Library and found their way into the hands of a bibliophile in Ceylon.

Signatures of famous historical figures can help to fire the imagination of school children and whet their appetite for historical knowledge. The section devoted to the Portuguese period, therefore, contained a collection of these autographs, appearing on letters written by King Bhuvaneka Bahu of Kotte in 1549, Don Joao Periya Pandar (Dharmapala) in 1561, King Senerat in 1632, Raja Sinha of Kandy in 1645, General Hulft (in 1656) from whom Hulftsdorp derives its name, Ahalepola's writing and the signatories to the Kandyan Convention of 1815, were also shown.

The display of documents in the Archives section was designed to illustrate the main groups of records as well as the types of work that fall to the Archivists. An effort was also made, though probably without success, to dispel the false belief popularly held that archivists should carry out historical research and spend their time translating into English the Dutch documents in their custody, instead of compiling catalogues, indexes and other means of reference. The system of Land registration was fully traced in all its stages, from the Lekammitiyas of ancient Sinhalese times, which served as the model on which the Portuguese and Dutch based their own cadastral surveys ; through the Forals or Registers compiled by the Portuguese and on to the Dutch Land and Hoofd Tombus, the local variation of Domesday Book. The selected examples showed how the names of the individual holders of property were entered under each village, with details of the number of trees growing on each allotment, its area and yield and the dues recoverable for the Lord of the land. The general contents of these classes of archives and their companion volumes the Parish Registers, though perhaps not familiar to students, are well known to the simple

villager, living in distant hamlets, as he has frequent occasion to consult them oeer disputes in regard to his ancestral holdings.

More than fifty percent of the Dutch archives had perished during the nineteenth century from climatic and allied causes prevailing in the low country. Some prominence was accordingly given to the technical processes involved in the repair and conservation of decaying documents, the various forms of casing and make-up, as well as artificial aids to reading, such as the use of the Ultra-violet lamp in deciphering faded script. The microfilm reading cabinet was also installed in the exhibition room to demonstrate how comfortable and easy on the eye the minutest writing can become when projected on the reflector panel. The gaps caused by losses in our existing series of records are being rapidly filled by microfilm copies from the duplicates in Holland and other countries abroad.

The collection of maps was intended to reveal the various phases in the development of catography as applied to Ceylon and the changing shapes given to the Island from the time of Ptolemy in the second century of the Christian era. Two maps deserve special notice. One was compiled in 1794 by Altendorff and Burnat ; not only did it reach a high level of scientific accuracy, but also in elegance, delicacy of colouring and artistic finish it remained for many decades unmatched. The other is the Salagama Map, constructed in 1719 by Joannes van Campen in colours, marking the Cinnamon districts and illustrating with full topographical notes the harvesting and transport of this valuable bark, as well as the mode of life and the hardships endured by the rank and file of the community engaged in producing it.

The number of items on show was deliberately limited to about 125, though they could have been multiplied several times over with exhibits of equal interest. It was felt, however, that a compact collection would prove more effective in presentation and make possible a closer study of individual pieces.

The exhibition drew many thousands of visitors and stimulated interest in the history and culture of the Island. It has already proved a useful instrument of education, to judge from the increased flow of requests for information on a variety of ancient documents which scholars are eager to edit and publish.

SHEPHERDS OR SHEEP ?—SOCIAL SCIENCE IN THE U.S.A.

By Alfred S. Schenkman

ONE cannot be too parochial in writing about the position of social science in the United States. America is at the moment the country of social science. Both in quantity and quality, American research today is contributing to the health and vigour of the social sciences in all countries. For this reason developments in U.S. social science are of more than local significance. They are here viewed in this light.

But in painting such a large picture as we have here one can only be an impressionist, and in such an impressionistic account we can not aim at an impossible objectivity. We openly admit in advance to the heavy element of subjectivity involved. There is subjectivity in the making of judgments ; there is subjectivity also in our deciding what to include and what not to include, what to exclude from this account.

First it is necessary to delimit boundaries ! What actually is social science ? The term is conventionally used in America to include all the fields which deal, in a broad sense, with the relationships of human beings. Thus history, economics, political science, anthropology, sociology, psychology are included in this general sense. But this all-inclusive (American) use of the term embraces too tremendous a field. In order to narrow down the territory to workable proportions, we shall concentrate on the one science of sociology, and this we define as the science that deals with the processes and products of human relations. It is, then, the study of the human society. To use the definition of one of America's pioneers in this field, Franklin Giddings, as he put it in a book published twenty years ago, " Sociology is the study of the behaviour of human beings with, to, and for one another, and of the resulting arrangement of relationships and activities which we call human society." This behaviour of human beings *with, to, and for one another*, and the *resulting arrangements*, are what another American, E. A. Rose, earlier termed the social *processes* and *products*.

The term sociology is less than one hundred years old, and the American Sociological Society was founded only in 1906. Yet by 1950, there were well over five thousand courses in sociology offered in the colleges and universities of the United States. Many American departments offer courses not only in general sociology but in social organization, social

theory, urban sociology, rural sociology, sociology of labour, of knowledge, of religion, of language, and so on.

This branching out into an infinity of specializations is a development of the last few years. Each year in fact seems to bring its new ones. Odum, in the book he has just published, *American Sociology*, quotes the staggering number of 4,594 specialisms which for convenience (i) are put into 409 categories. The first ten categories, in order of size, are : social psychology, social theory, demography and population, criminology and penology, marriage, rural sociology, family, race relations, urban sociology, industrial sociology. These figures include, of course, a good many topics which are post-graduate theses. But even the more modest number of projects reported by the mature members of the American Sociological Society in 1950 comes to 859—of which ninety-eight are in social psychology, over seventy each in racial and ethnic relations, marriage and the family, and industrial sociology, and sixty-eight in the fast rising field " World Areas."

Such a statistical report might itself almost pass for research, considering the present-day emphasis on statistics and surveys. But the status of sociology in America should hardly be judged by statistics alone. The quality of the work done is much more important than the quantity.

Already teachers are trying to put a stop to this fragmentation of sociology. Leading American sociologists, influenced by the " General Education " movement which swept the country in the last few years, have come to realize the dangers of their advanced students knowing more and more about less and less. In 1946 Harvard University led the way in creating a Department of Social Relations, and there are now in this department representatives of the fields of sociology, cultural anthropology, social psychology, and clinical psychiatry. A candidate for the Ph.D. degree at Harvard will today have a little more than the purely specialist knowledge of more conventional topics of sociology. Many other universities are attempting to follow Harvard's lead in this matter.

Sociology, of course, just like physics or zoology, must have its detailed topics to be studied and analyzed. One cannot study " society " in the abstract ; there have to be investigations on specific aspects of city life or of family tensions or group dynamics, and so on. Modern sociology has its laboratory in society, and the sociologist *must* concern himself with small details. But the danger today is that too many investigators of the phenomena of society are concentrating to such an extent on *minutiae* that their science is not developing a unifying body of principles and a methodology that can be used by all sociologists. *Perhaps* a broader training, and in more subject matters, will help this situation. In any case, it is essential that more workers devote themselves to the cultivation of *general* sociology.

Some Specific Research Fields

When we come to choose some specific research fields for examination, we have to be careful which to select. We shall describe briefly some of the current research in industrial relations and in race relations. Both these fields will illustrate some characteristic problems, and both involve phenomena which are of more than purely local importance.

Elton Mayo, a British-American scientist, made the labor-relations type of investigation well known by his studies at the Hawthorne plant of the Western Electric Company in America. Since his volumes on the " Social Problems " and " The Human Problems of an Industrial Civilization," Mayo's successors at Harvard and followers in a number of universities have concentrated on this field of industrial relations. Even Mayo, of course, was not the pioneer in this area ; but he showed how informal groups developed in his factory, in Hawthorne, and how these often set goals of their own which opposed the formal goals of management. The evidence as to the importance of informal groups in encouraging or in restraining industrial output is today conclusive.

Many of the studies going on now in industrial relations are sponsored by business concerns with gigantic financial resources behind them. The management of many industries regards human relations research as of " top priority." Of course many more managements remain uninterested in the possibility of sociological investigations of their communities.

Now comes a new phenomenon. Again and again in the literature of human relations we find the recurring theme that the use of more " intelligent " managerial techniques can help to " control " the worker. We must ask this question : is the good of the employees always the motivation for making industrial relations studies ? The answer, of course, is that it is not.

Some unions have voiced their suspicions of these " researches " in no uncertain terms. And sociologists have themselves criticized much of this work. A few of them are afraid that it is a bureaucratic device, which has greater political than scientific significance. " Many group researchers in social science," according to one critic, " are ' assimilated members of the American business community.' "

On the other hand there are unions co-operating with managements in sponsoring some investigations. At the Labour-Management Centre at Yale University, the Connecticut Union of Telephone Workers co-operates with the Southern New England Telephone Company in sponsoring a large study of labour relations. Other examples of similar joint sponsorship could be mentioned ; though we don't as yet find the Mine Workers

co-operating with the American mine chiefs or the dock workers jointly sponsoring investigations with the United States Lines.

Quantitatively, there is a good deal of research under way in America on these problems. Different problems are being examined at the University of Michigan (where the projects are supported by several large factories and by the U.S. Office of Naval Research), at the Harvard Business School, at the Cornell School of Industrial and Labour Relations, at Yale, California, etc. . . . Also, some of the general studies on Human Relations have had results which are clearly applicable in this field of labour relations. Alexander Leighton, author of the well-known book, *The Governing of Men*, says that our problem is not only that so little is known but that to a large extent what *is* known is not used.

Leighton, incidentally, is now head of the Cornell School of Indistrial Relations. But his remark just quoted is applicable also to race relations. We have already mentioned the seventy-four projects in this specialism which are reported by members of the American Sociological Society. Bear in mind, however, that the problems of race relations are not entirely the province of the sociologist. There are the psychological dimensions of prejudice, and these have been recently much studied.

How can we paint this part of our picture ? There are so many prejudices in the United States (as in other countries)—against Negroes, Jews, Japanese-Americans, Chinese-Americans, Portuguese, Mexicans, etc. We cannot go into details of all this. But recent investigations by psychologists seem to show that actually prejudice is generalized. And intolerance seems to be neither purely social nor purely psychological in origin. It is associated with downward social mobility and also with subjective feelings of deprivation. There are definite psychological " advantages " in looking down on "inferior " groups.

Now, there is a difference between prejudice and discrimination. People often argue that " you can't legislate against prejudice." (This is a new version of the dictum by the nineteenth century sociologist, Summer, that " Stateways cannot change folkways.") But the evidence is that the prejudiced person is impressed by legal restraints against discrimination. Recent studies have made this clear, and in consequence there are today many projects in the United States which are beginning to apply the results of research. We think, as regards America, of the Fair Employment Practices Commission, of the different State Commissions against discrimination, of bi-racial housing projects, and so on. (Perhaps we might even cite here as making use of this same principle, and as even more impressive the constitution itself of democratic India).

Here is the interesting thing for sociology. The " sociological research " in this field of race relations is not entirely sociological. As Odum puts it, it " is set within the framework of the larger societal situation with moral directives and political perspective more than within the framework of sociological theory and social research." The important thing to note is that sociologist-scientists are so strongly conditioned by their environments that they are definitely influenced in this field by non-sociological considerations also. Many academic researchers are interested in these practical applications. This is good ; but this is also the reason for sociology often being confused with " social betterment " programmes. Yet science is *not* " social work." This tendency to confuse sociology with social betterment has dangers.

The sociologist is supposed to study society impartially—to find out or to theorize about " what makes the wheels go round." He should make his good, sound theories immediately available to social workers for application. But applied science is not pure science, in sociology any more than in other fields.

There is always a danger, then, if the motive for making sociological investigations is anything other than the desire for Truth. And the facts are that there is too little " pure " sociological research in the United States. Support is not given in some fields because of the very nature of American society. The American credo is not a simple straightforward thing. We, in our technological society where the products of science are everywhere, are convinced that we need science. But we have always been convinced that " science has no right to interfere with business and our other fundamental institutions." Some of our sociologists are disturbed about the essential sterility, because of this reason, of much that passes for research today.

Now, sociology is not atomic physics. Its findings, though perhaps as revolutionary as the findings of physics, cannot be put into effect without the support of people in general. But whereas only physicists are experts in atomic physics, everyone thinks himself to be an expert in human relations. Many sponsors of research seem, even in the very selection of problems, to hint at the " desirable " results.

When we consider all these things, it should not surprise us too much to hear an eminent sociologist, Harry Elmer Barnes, lament about the tendency of sociologists to be sheep rather than shepherds. He says in a review of a book that we have already mentioned, *American Sociology* by H. W. Odum, " As the United States moves ever more rapidly and completely into the intellectual patterns of the Orwellian 1984 social order, the sociologists are heading in ever greater numbers towards the " Ministry

of Truth " or are making their writings to conform to its doctrinal mandates. This is quite an indictment. It is an indictment of American society as well as of American sociology.

But we stand up for the shepherds. There has always been more than one stream in American thought, and there have always been " shepherds." Thus in the last century Lester Ward, who became the first President of the American Sociological Society, (at the time when Sumner was so loudly saying that society must be let alone), was forthrightly proclaiming the opposite. To be sure it was years later, but Ward's ideas and sociological theories were translated into every-day use by Franklin D. Roosevelt.

Despite the clouds there are shepherds today also. We think of the Lynds, of Leighton, of Stouffer, and others. Of course, with the many sheep, there is much to criticize in sociology. There is no sense in trying to conceal this. Too many sociologists are writing papers—without reading any. Too many have succumbed to using techniques and statistics almost to the exclusion of thinking. Too many do their best to make complicated the simple, that is, to translate common ideas into a senseless jargon. But there is reason to be optimistic.

Robert Merton, of Columbia University, overstates when he says that " The stereotype of the social theorist, high in the empyrean of pure ideas uncontaminated by mundane facts, is fast becoming no less outmoded than the stereotype of the social researcher equipped with questionnaire and pencil and hot on the chase of the isolated and meaningless statistic." But the evidence is impressive that our sociological shepherds are not unaware of the obstacles to be overcome, and that despite the woolliness of some of the sheep they at least do not have wool over their eyes.

MENTAL HYGIENE IN HOME AND SCHOOL

By T. L. Green

WE are all familiar with the use of the word " hygiene " in a physical setting and also with the efforts made in every country to improve the health of the people. There can be few people anywhere in the world who do not realize the important relationship between health and the physical conditions of living. Health, we believe, depends upon right feeding, upon fresh air, exercise, rest, freedom from infection and so on. Similarly we are aware of a relationship between physical health and mental life—toothache and seasickness soon destroy our interest in the higher mathematics, physical fatigue makes mental effort distasteful or even impossible. This link has been carried further and today it is possible to talk about the hygiene of mental life. And to do this in mental terms.

Mental hygiene, to offer a not too precise definition is a study of, and a search for, the conditions in which mental life will best flourish. These conditions are partly physical and partly mental. Nowadays attention is perhaps given more to the latter than to the former, and it is to them that attention will be paid here. Mental hygiene then is the study of and the search for the optimum conditions for the development of the individual, particularly from the mental aspect. We can go a little further. The mental aspect itself has many aspects, intellectual, emotional, personal, social and the like. Thus mental hygiene is concerned with the development of the individual from a variety of aspects, physical and mental, and the latter (like the former too) is divided into several aspects.

Although mental hygiene has now become an extensive and complex field of study it is, fortunately, possible for the layman to have some ideas about it. Most of us, those who are parents in particular, have such ideas. For example, we have some ideas about children's needs and we try to meet them in various ways. Children's needs, from the mental hygiene point of view, are numerous and not always easy to define neatly under a series of separate headings. It is however possible to make a list of some of the more important and it would be useful for us to consider such a list at this point. Here then are some of the important needs of childhood, needs which must be met if the child is to develop as fully as possible in terms of his personal-social development. If these needs are not met then, just as starvation produces physical ill health, so will mental ill health result.

Physical ill health, of course shows on the surface, the lesson is plain for all to see. Mental ill health does not show in this way, or not until the case has perhaps become acute—by which time the individual has become a social problem.

A feeling of security : No child can develop normally who has not had, throughout childhood, a feeling of security, a sense that in the family circle he is protected and safe from a world which, because it is still largely unknown to him, must be a source of anxiety and fear.

Affection : To be loved is craved by the human being, not merely in childhood, but perhaps throughout life. In early life the young child needs it in a demonstrative form, the physical contact of caress and kiss. The need lives on however, even past the age when physical demonstration would be embarassing—for example to the adolescent to whom the tune of a voice and the look in a face carries implications too subtle for the outsider to see.

A sense of belonging : Security and affection lead to the sense of belonging, the feeling that " here is my place," the feeling that has inspired poets, patriots and martyrs—the feeling which made outlawry so great a punishment and which today leads to the sufferings of the displaced, dispossessed and disenfranchised. " Home " is the word which signifies belongingness to the child—and the struggles of early boarding school days are struggles to achieve or accept some place in a new society which can give again that fundamental satisfaction.

Approbation : Who among us does not like to receive the approbation of his fellows ? What child does not want his actions to be approved ? How deep the feeling lies we see in the unwillingness of the mass of people of all ages to break with the social conventions of their society.

Achievement : The history of man has been the story of an increasing control over the material world. Each child relives that story, from prone to upright, from sound to sense, from scrawl to script, step by step he conquers the world for himself. And step by step he needs encouragement to give him confidence in his ability to move on to the next achievement and, as man has for long known, " nothing succeeds like success."

Opportunity to experiment : Experience is our greatest teacher and, though many others may teach us, we alone can learn for ourselves. Learning is individual—and best based in experience. In childhood much of our learning can only be through direct experience because the abstract world is too dependent upon signs and.....symbols which demand literacy levels which are beyond us. Experience demands experiment—touching, handling, playing with, making—even destroying. The child playing with sand and water or making mud pies is not merely making a mess—he is

laying the foundations of his own later world of conceptual ideas. And without the experiences which come through childhood experimentation that adult world of causal understanding and critical thinking may never develop. Thus perhaps has the past lost many a Newton—and so will the future lose many an Einstein—because the needs of childhood were not served.

These are some, only a few, of the basic needs of childhood and youth. They are not set out here in an order of priority and this is not a complete list, but here at least are some of the needs which must be provided for normal development. It will be noticed that they are inter-connected. A sense of belonging needs a feeling of security, for which affection is important. Achievement needs opportunity to *do*, which for children means a chance for experimenting. This interdependence is a significant point because it is related to the wholeness of the individual. We cannot expect normality if there is lack of balance, as there will be if we provide for some needs, but deny the child others.

In the West, where theoretical studies of child development have been going on for many years, psychologists have crystallized out theories of the developmental needs not only of infancy, but of adolescence, that metamorphic period between childhood and manhood. The needs of this period can be arranged under three headings, presented separately for convenience, but again closely interwoven.

Firstly, the adolescent needs to become independent of parents and family and to develop new kinds of belongings—he (and she) has to learn how to fit into a newer, wider and larger society.

Secondly, and in order that this independence shall become possible, he needs to be guided along the right vocational path in order to find a job he can do which will make financial independence possible.

Thirdly, the adolescent has to achieve those adjustments which are the basis of successful inter-relationships with the opposite sex and which, in the West, are considered as an essential basis of family living.

These three aims are accepted because the West, especially Anglo-American culture, has also accepted certain ideas about society. To achieve the kind of society which is aimed at an educational theory must be developed—but no theory can be developed unless its target is known—arrival is always difficult if the destination has not been determined.

These principles are true for Ceylon. The adolescent has needs which are determined by the pattern of society. And at once one must ask questions—what kind of society do you want ? It is difficult for the stranger, product of a different society, to answer such a question, and in any case explicit answers from Ceylonese themselves are not easy to find. Some

guides however exist. Today, in Ceylon, it is fashionable to talk of democracy, co-operation and independence. In seeking those conditions certain points should be stressed. Democracy demands that the individual should be critical so that he will accept only that which is good for society, and not merely choose for himself. Co-operation, essential for democracy impose a similar responsibility to seek social and not selfish ends. Independence demands the ability freely to choose that which is socially good.

If it be accepted that these are some of the social ingredients sought by Ceylon, it can next be asked how can they be obtained, because it appears doubtful if they exist already ? It is notably hard to analyse the characteristics of a society and the people who form it, mostly because we tend to be prejudiced about our own society and inclined to construct stereotypes about others. Some analysis however is essential, which is best done by choosing one or two essential features.

Society in Ceylon is authoriatrian, far more than it is democratic. Despite some disintegration caste still determines status and militates against social mobility. This authoritarianism is seen in many ways, in obsequiousness to " superiors," dictating to " inferiors " and jealousy of equals. Parants, still more teachers, demand obedience to their authority. Much of the common behaviour of people is selfish because the needs of others are overlooked and few feel responsible towards them—witness the disorderly chaos of traffic because few will " wait their turn." Independence may be a political fact, but it is not a social condition ; what is not curbed by legislation is prevented by the strong grip of tradition and the family. Male dominance is marked in a number of ways, in the inequalities of provisions for education of the two sexes, in the prestige afforded to the male and in the shift from matriarchal to patriarchal social structure.

If this analysis is accepted, and it must be to some extent, then it appears that personality in Ceylon exhibits features which cannot be made the basis of democracy, co-operativeness and independence. Nor will child rearing practices in home or school lead to the kind of personality which will produce this desired society. Homes and schools are authoritarian. Children are too much over protected, by ayahs rather than parents, so that affection is lacking . . . (at least after infancy) as well as the opportunity to become independent, to learn by experiment and experience. The child who cannot be creative fails to obtain the important satisfactions of achievement and also loses the chance of approbation in what is, to him, an important part of life.

The adolescent period in Ceylon is very different from what is found in most western cultures. Here the grip of the family is not only strong, but long continued through reasons which may be partly economic, but are much more markedly those deriving from culture and tradition. Adole-

scence one might say lasts longer, one finds young men and women at school at the age of twenty and over—and even older ones who have not achivved independence from the family and whose freedom of action is restricted to a degree only to be described as astounding to a westerner. The search for a career is, in Ceylon, a search for status. Interests and aptitudes occupy a very low place as motivators as compared with status seeking—everybody seeks a Government job of white collar kind. There are two results, the flooding of society with youth unwilling to take productive work of a manual or practical nature and the flooding of the schools with a mass of pupils seeking an end for which many are unfit and few can achieve. Both conditions lead to frustration. The third purpose of adolescence (as seen in the West), especially so far as girls are concerned, is even less likely of fulfilment. The sexes are more or less rigidly separated at the onset of puberty, girls enter a seclusion which may be functional purdah among Muslims but is very marked also among Tamil Hindus and Sinhalese Buddhists. Of that wealth of inter-sex contact in the West there is no sign here, so that marriage relations are entered into without the experience gained elsewhere through flirtation and courtship.

It is of extreme importance to realise that this analysis is not an attempt to say that what Ceylon does is wrong. The child rearing practices typical of Ceylon and the social climates of childhood and youth are those which result in the society which is typical of Ceylon. What this is has already been mentioned. The crux of the matter is just that Ceylon is today faced with a major conflict because, while talking about democracy, independence and co-operation, cultural experiences are of a kind, so far as home and school are concerned, which will not lead to these conditions. Nor can they continue to lead to the society of the past, because western influences, press, film, radio, travel and the like are slowly breaking the barriers of Ceylonese tradition. There is no escape from this, it is a world process in the sphere of cultural development which is as inexorable as the changes due to evolution in the biological world.

Culture contacts may be good. Inter-cultural conflicts can only be bad. It is because of this that the development and spread of the ideas of mental hygiene are so necessary for Ceylon. In home and school there must come about considerable changes in the mental hygiene of child rearing Authoritarianism must give way to democratic attitudes. Vicarious experience must be replaced by direct experimentation. Above all it must be learned that adult personality is the out-come of childhood experiences. If children's needs are left unsatisfied adult life cannot be normal. Moreover, the derangements and abnormalities of behaviour which result from unfulfilled needs are often serious. The child who does not receive approbation may well turn to seek it from his peers—and many a young delinquent

has set out on his career by law breaking in order to achieve the status which parents and teachers have denied him. The child who has been over protected and never allowed to fend for himself never achieves full confidence in his own abilities. Feeling himself a failure he ceases to make effort so that society, while losing a potential worker may also produce a problem, the adult who withdraws into himself and feels rejected and unable to do anything. Often failure to feel satisfaction leads to frustration and then aggression—and so is born the leader of anti-social behaviour.

It requires little to upset the delicate mechanisms of psychological development. With the utmost sincerity and with nothing but kindness, parent and teacher can still make a promising child a miserable failure. This can be done in any society. In Ceylon where culture is changing rapidly as a result of world contacts and where there is a desire among many to resist this change and recapture the patterns of the past it is still more easy to be unsuccessful in shaping growing personalities. Though mental hygiene cannot solve all the problems involved in the situation it can do much and it because of this that the Ceylon Mental Hygiene Society has been formed—as a positive step towards helping children to become adults.

(*Based on a lecture to The Ceylon Mental Hygiene Society.*)

THE ROLE OF SOCIAL WORKER IN MODERN TIMES

By Dorothy Moses

SOCIAL Work has been very simply yet adequately defined as the "Art of helping people." As such it is one of the oldest services rendered to people in need. Therefore, so far, it has not needed much interpretation nor preparation for those desirous of doing some form of social work, considering that a spirit of charity, philanthropy and a will to serve were all the qualities considered necessary for working in the field of social welfare.

Today, the concept of social work as a service that requires both knowledge and skill is somewhat new. This has tended to create a certain amount of misunderstanding between the social workers who have given service, motivated entirely by a sense of humanity and the best of intentions to do good, and the social workers who, in addition to the good will and sense of dedication that the others claim to have, also possess a professional preparation for the service they expect to give.

This professional preparation has helped the latter category of workers to understand, more sympathetically, people who are in need, in context to the culture and society they live in. It has also helped them to see people, as individuals who are governed by basic drives and instincts which influence their behaviour. They also know that if these basic drives are frustrated from reaching their goals, due to no fault of the persons possessing them, then maladjustments in their lives will surely result. All this has to be properly understood if the help given to people in need of it is to be at all meaningful and adequate.

One may justifiably ask whether the help given previously had not also possessed the same noble aims, and one must acknowledge that it had. But for many reasons this help is failing to achieve its purpose, inspite of all the best intentions of the social workers concerned.

Let us examine some of the causes for this unhappy situation. In the past, social institutions like the joint family and the village republics, supplied most categories of need that human beings expressed, since every one belonged somewhere. Sickness and old age were not such calamities because the family was always there to look after such contingencies. No child was an orphan because there was the larger family to look after him, should he have been deprived of his immediate parents. In the same

way, no one was destitute, because even if he did not have a family to belong to, he was well known in his village and its members saw to it that he did not starve.

In this way, charity directly given served its purpose and gave immediate relief in a setting that was comparatively stable and secure. Every country in the world has passed through such a period of security and stability at one period or another. Just as every country in the world today is experiencing an upheaval of such magnitude, that earlier modes of thinking and living tend to have no meaning for most of us. This is especially so of countries in the East, where the impact of the Industrial Revolution has been felt only recently, and this is fast changing old methods of production, distribution and consumption. The dislocation that has resulted on account of it has been one of the most important causes of the deterioration of tried and tested patterns of satisfactory living that were developed in the past.

These social and economic changes, that are coming with such great speed, make it necessary that the new situations be boldly faced and new means of meeting the new needs that these changes throw up from time to time be found. Since old needs are now expressed in a new context, it is also necessary that entirely new methods of approach be developed if they are to be adequately met.

For instance, today, destitute children and old people are to be found in very large numbers with no one to look after them. The old method of dealing with this problem was to find out the families they belonged to and then make the family responsible for their care. But today there are hundreds and thousands of people who have no families, so that it becomes the responsibility of the community to develop other social agencies that will do the work that joint families did in the past. It is the same with our sick and our unemployed.

In trying to serve some of the categories of need mentioned above, professionally qualified social workers also try to understand why they have been reduced to this destitution, so that the service rendered, does not smack of condescension, patronage or even of punishment. The latter attitude was often prevalent in Western countries in the past and led to much human misery instead of alleviating it.

The East, however, even today treats its poor as if they were criminals, because many in these countries do not still know that poverty is not always the fault of the individuals smitten by it, but a result of the unhealthy functtioning of the social order in which they live. Only an awareness and knowledge of this fact will cause a change in attitudes of people who are more fortunate. They will also then understand that it is the responsibility of the community to look after people, who for no fault of their own suffer from physical or material wants which they cannot supply on their own initiative.

Voluntary associations that have done very creditable work in the past are gradually realising that mass poverty, mass disease and mass destitution need the resources of a much larger body, preferably that of the State, to tackle them. Consequently, there is no country in the world now that does not understand the concept of a " Welfare State," and all that such a form of Government implies for the well-being of all its citizens. Moreover, this well-being is now even considered to be a basic human right of all peoples wherever they may live.

From this one can see that the concept of Social Work today is changing its emphasis from the mere giving of relief and acceptance of social ills as something to be endured, to the prevention of such evils in human society. In order to appreciate this new concept, it is required that Social Workers function from a background which helps them to understand and appreciate fully the relative importance of all the social, economic and psychological factors, that operate in every society. It is only a proper application of this knowledge that will enable them to give service that is both intelligent and meaningful.

The study of Sociology and Psychology have opened up vast areas of knowledge that were denied to social workers of the past. Consequently social workers of today, with their understanding of basic emotional needs, see beyond the overt physical needs that individuals express, and so now give help that is more knowledgeable and skilled.

There was a time when, if we gave a person enough to eat and a shelter to protect him from the inclemency of the weather, we thought we had acted magnanimously and generously. If the individuals so helped were still unhappy and expressed their unhappiness in ways that we did not understand, we considered them to be wicked and ungrateful. This was especially so in our past treatment of orphan children. I still remember, how these children deprived of families were considered to have bad blood ; because through delinquent behaviour, they expressed their need for love and emotional security, that was denied them in ugly institutions, like orphanages.

An awareness of the need for mental health, just as we have accepted the importance of public health measures for our physical health, is now widespread in most progressive countries. Consequently, Social Work and Social Workers of today are emphasising the need for welfare programmes that will also prevent break-downs in the inner life of individuals. For this purpose they recognise the importance of stable, healthy families as the base on which the whole social structure should be built. Those children, who have been deprived of families, are helped through other means, such as foster homes, to get some of the emotional security which is usually experienced by people who have been and are members of happy family living.

Knowledge of these inner needs of people have brought within the compass of the social worker's area of functioning many, who in the past had been neglected because their needs had not been visible as physical or material ones are. Consequently they too had to pay as heavily as those deprived materially. But today they are also being ministered to. For Social Workers, with their special knowledge of this field and with their special skills, help them to mobilise their inner strengths. In this way they are helped to overcome their weaknesses so that they can participate in the life around them without constantly having a sense of inferiority or deprivation.

Social Workers more than any other group of workers have had much to do with the stresses and strains of their times. It has therefore given them a deeper insight of what causes conflicts and tensions and how to some extent they can be controlled and eased. It is no wonder therefore that today Social Work has also been defined as the " Art of Human Relations."

By this enlarging of its scope and area of operations Social Work is not only taking on the function of giving relief as it was in the past, it also includes that of rehabilitation and even that of prevention through social reform, whenever circumstances favour such social action.

For such functions, the Social Worker's philosophy of service is firmly grounded in certain beliefs. The first and most important article of his creed is in the belief, that even people in need have rights, especially the right to self-determination. This is still being denied them, because of the wrong yet prevalent feeling in our countries that when a needy person seeks assistance, he also surrenders his right to think for himself. We, who render help, also think that, by virtue of such service, we have the right to control such a person's life. This attitude dies hard in people, ignorant of the scientific causes of human misery and distress.

Professional Social Workers therefore believe that, in helping peoplel charity and philanthropy alone missed its goal of service, because they did not realise the importance of helping people to help themselves. Today Social Workers realise that by helping people to help themselves they ensure permanence of results, which also have a deep educational and spiritual implication. For the individuals or groups so helped learn to do things for themselves, and this gives them a new spirit of reliance and confidence that spurs them to greater acts of self-fulfilment.

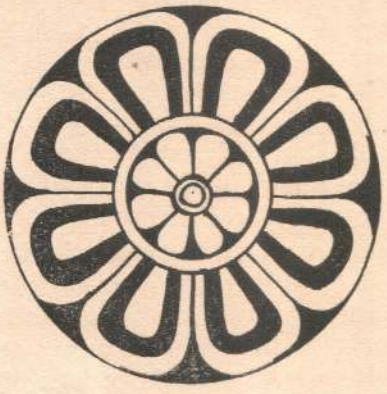
Success in such an approach has helped much in the development of other healthy attitudes in Social Workers. For instance, it is not only the democratic spirit of our times that makes Social Workers adopt the attitude of working *with* people and not *for them* as was done in earlier days. They have found it most expedient to do so, because of astounding results

that followed in the strengthening of people's initiative for further action. This co-operative venture helped Social Workers to go far beyond the goals they had sometimes envisaged for the people who needed their service. For by contributing towards their own rehabilitation, and when they found joy and confidence in doing so, people in need were often encouraged to find many other satisfactions of which they had not been aware.

The skill of Social Workers in such situations is shown in their ability to analyse the individual or social problem, and decide the amount of support to be given in the different situations that they meet, also the exact time when it should be withdrawn, so that the people concerned may feel and test for themselves the new independence which the Social Workers have been striving to help them develop. It is only by such skilled aid that individuals and groups have been helped to function on their own. Social Workers are also developing an awareness and sensitivity to the need for added help and stimulus to be given at the right time, if the momentum of self-help that has been generated is to be kept ever renewed and ever strong.

Such are then, some of the responsibilities of leadership that Social Work demands from those who dare enter its high and dedicated field of service today.

If this new role of Social Workers in modern times is accepted, then there should be no misunderstanding if it is said that Social Work of today is a highly skilled job which cannot be handled by those who have only good will and a sense of dedication. In order to serve the complicated needs of people living in a society that is changing fast and is itself complex, Social Workers must have greater knowledge and special skills to equip them for what apparently seems to be a simple job of ministering to people's needs. This understanding of people and their needs and learning to work with them will come through greater knowledge of people and the society in which they live, also of the various techniques that the profession of Social Work has developed for working with People and in the field of Human Relations.



CORRUPTION—CAN IT BE CHECKED ?

By D. G. Obeyesekere

CORRUPTION includes bribery, graft, and inducement of persons to act dishonestly or unfaithfully. It is an old social disease and prevails in many lands. Some examples may help to show various aspects of it and the difficulties in tackling this problem.

(1) Francis Bacon, also known as Baron Verulam, was a brilliant man. Appointed Lord Chancellor in Britain in 1618, he in that office received bribes from litigants. When his bribe-givers received his severe adverse sentences, they felt double-crossed and expressed their resentment by petition to Parliament. Thus in 1621 Bacon lost his job, was fined £40,000, was imprisoned and suffered other disabilities. In this case as in many of those noted in the Ceylon Bribery Commission's report (by Mr. L. M. D. de Silva, K.C.) bribes are more readily detected where the bribe-taker fails to give satisfaction to the bribe-givers. If satisfaction has been given, both the giver and receiver are happy and have no wish to disclose a transaction which may lower their reputation among others. It recalls to mind the case of a continental judge who took bribes from both sides, decided his cases impartially, returned to the losing side its bribe, and fared well.

(2) The Right Honourable Sir William Gregory, K.C.M.G., Governor of Ceylon in 1872, writes in his autobiography concerning his election in 1842 to the House of Commons ; " The Dublin people welcomed me heartily and an agreement was come to that I was to pay £4,000 down, that the balance was to be made up somehow, and that I was to have nothing to do with bribery. The election ultimately cost about £9,000 ; where the balance came from I know not, but among the vouchers in possession of my committee was one afterward placed in my hands : " For 1,500 freemen, gratification at £3 per head, £4,500." Final result of the voting was Gregory 3,825, Lord Morpeth 3,435.

3(*a*) Sir William Gregory visited Baltimore, U.S.A., in 1859 and observed it to be one of the most mob-governed. " The respectable portion of the community had retired in despair from political life, and violence and corruption carried the day. . . . Criminals virtually did as they pleased, under the aegis of rowdyism ; and the decisions of legal tribunals were notoriously influenced by bribery or by a desire for popularity, as every four years the legal functionaries were re-elected. . . . A gang of

rowdies called " plug uglies " ruled the city . . . the result was to deter every timid person from the ballot box . . . Matters were just as bad at New York and in many of the large cities . . . All this is the legitimate and immediate effect of universal suffrage . . . I have travelled a good deal in my life, and would rather live under any of the despotic European Governments than here. As for liberty, it is nonsense to use such a word. There ls no such tyranny as mob tyranny (we have of late years seen its effect in Ireland), no such uncompromising and unrelenting master as the party organization here."

It is usually found in politics as in sports, such as boxing, that if corrupt practices or foul play are permitted, then those who do not stoop to such conduct fail to win, and soon only persons willing to adopt corrupt practices or to connive at their being used come forward as candidates for political office. Like Gresham's law in coinage the bad soon drives out the good.

3(*b*) The days of Prohibition in the U.S.A. provide illustrations of corruption on the grand scale. The boss of the gang of bootleggers and racketeers in Chicago would be an example. He conducted innumerable murders, shot up rivals and gained an immense income from dens of vice, sale of illicit liquor, etc. Yet the authorities of law and order in Chicago were helpless for years in bringing to justice this uncrowned king of vice. The witnesses feared his gun-men ; those who were not afraid and whom he felt to be dangerous were sooner or later bumped off. To get any evidence directly connecting him with the murders or vice was found impossible. He became in time a glamour boy receiving the attentions of reporters from various parts of the world. He was finally tripped up not for his murders and kindred felonies but by the income tax authorities for failing to disclose his full income. Apparently he had his well-paid spies in some branches of the Administration to give him advance information but had neglected the income tax section. *Where laws, such as Prohibition, are enacted against the cherished wishes of vast sections of the population, the usual inevitable result is that corruption flourishes and disrespect for law and order develops.*

4. Dr. Halliday Sutherland in his interesting biography " Arches of the Years " gives an instance of attempted corruption which occurred at his medical uncle's clinic at Huelva, Spain. Dr. S. was deputising for his uncle who was away, when a travelling representative of a firm of London contractors came for treatment of a contagious disease contracted in Seville. After treatment for a fortnight, before leaving Huelva he called at the clinic to settle his account. Dr. S. told him the charge was 25 pounds. As the receipt was being made out, he requested that it be made out for 40 pounds and that he would pay 30 pounds. " As a matter of business," he said, " you are running this business for your uncle who is away. You

account to him for 25 pounds. If I give you 30 pounds, that is 5 pounds for yourself. On your receipt the firm pays me 40 pounds, that is 10 pounds for me." Dr. S. refused saying, " You're the first man I have met who's tried to make money out of this disease."

This is a common type of corruption, not confined to the middle classes, but extending into the working masses. Local cooks, for instance, in their marketing practise it.

(5) The installation of rationing and controls in many countries has given much scope for corrupt practices. A was a manager of rationed foodstuffs who helped a blackmarket chief B. He exchanged much of the good foodstuffs received for inferior stuff from B ; or he sold only a small fraction of the good stuff to the populace at controlled prices and the whole of the balance to B also at the same price. B sold it at black-market prices and shared the great profits with A. As few of the public had the time or ability, even if the opportunity was permitted, to check up stocks received, sold and the balance in hand, this type of corruption flourished. Where B held A's share in trust for A till such time as no danger in making payment to A existed, it was rather difficult to prove A's corrupt practice in the absence of vouchers showing the names of customers buying for cash or the quantity delivered to B.

(6) X was a humble peasant who by ability and hard work became a statesman in high office. Then in doling out favours and appointments to his supporters, he refused to accept thank-offerings but suggested that they be made to priest Y. When X died, he left so large an estate that many were left wondering whether X and Y had as good a working arrangement as A and B of the prior example.

Corruption promotes inefficiency, a high cost of living, vice and a lower standard of life. If the appointment to an office goes to the highest briber and not to the most efficient candidate, the resulting work in that post is thereby less efficient. A corrupt Chairman of a local governing body who insists on receiving a fair percentage before handing a contractor a cheque in payment for work done raises the cost of such work and renders good checking of the product less likely. The contractor takes this into account in making his quotation. The flaws in the badly produced buildings show up a few years later when probably the " honorary " chairman and contractor having made their piles of wealth are no longer available to answer for their misdeeds. The public pays and suffers. Having one more person to check the above may not be a remedy if he is not honest too, for it will only result in the higher cost of providing for his graft too.

In sections 19 to 21 of the Report of the Ceylon Bribery Commission 1948-1949 published in 1951 Mr. Keuneman notes the stages in degeneration of a young officer in a corrupt department. As " one honest man can spoil

things for a member of persons " in a corrupt office, the environment is made very uncongenial. Considerable adverse comment is showered on him and he is sidetracked as much as possible. This shows up the need of having persons of integrity and ability in the key posts, particularly at the top, who can set a healthy tone of administration.

How have other lands tackled this problem ? In the U.S.A. when the situation becomes intolerable, the public protests lead to appointment of Commissions (such as the one presided over by Senator Kefauver or that by Mr. King with representatives of both political parties, armed with ample power to summon required witnesses, etc.,) and also to the enactment or repeal of legislation, such as Prohibition, to diminish corruption. Thomas Dewey made his mark breaking up and clearing the corruption of Tammany Hall in New York. Nevertheless there exists considerable corruption yet in the U.S.A. though it is one of the wealthiest countries on earth. Lust for more wealth and not poverty is the main cause of graft there ; while lust for power is also a contributory factor. The observations of Mr. King's Committee on the Washington tax hierarchy have resulted already in the dismissal or resignations of high officials and some damage to the reputation of others.

Where such democratic processes to correct abuses are not available, the remedy sometimes comes as a revolution. The history of some South American States shows this. Though the forms of democracy existed in them, yet their operation was very defective. The dictator and his party dominated the machinery of election and renedered free elections farcical ; laws were promulgated not in keeping with the spirit of true democracy ; the army, police and judicial officials were party stooges. Lord Action's dictum, " Power corrupts ; absolute power corrupts absolutely " was seen in action. When the corruption became intolerable, a small scale revolution occurred usually led by a military officer, who drove the corrupt dictator and his main henchmen out of office into exile and commenced a benevolent dictatorship. His reformed Government was efficient and clean comparatively at the start. But after a while the tendency to grant favours and exceptional treatment to loyal followers and also to feather his nest became evident occasionally, then later more frequently, and finally he went the way of his predecessor, and history repeated itself.

The modern Chinese philosopher Lin Yutang in his book "My Country and My People" comments on the futility of mere moralising, " I suspect the reason why moral reform talks are so popular, especially with our officials, is because they know that such talks do nobody any harm . . . Any thinking student of Chinese history should have observed that the Chinese Government a la Confucius with its tremendous moralizing has always been one of the most corrupt the world has ever seen. The reason

is not that Chinese officials are any more corrupt than Western ones. The plain inexorable political and historical truth is that when you treat officials like gentlemen, as we have been doing in China, one-tenth of them will be gentlemen and nine-tenths of them will turn out to be crooks ; but when you treat them like crooks with prisons and threats of prisons, as they do in the West, considerably less than one-tenth succeed in being crooks and fully nine-tenths of them succeed in pretending that they are gentlemen. As a result, you have at least the semblance of a clean government. That semblance is worth having."

In Britain there used to be much corruption as the earlier examples show and historians, Court records, and novelists narrate. During the early nineteenth century the " Old corruption " in Britain was so bad, that the pragmatic Britons were not content with mere denunciation of it but took practical steps to eradicate it. The practical measures were a manifestation of a spiritual revival. In religion it appeared as the Evangelical movement. Wilberforce and his group moved by this spirit brought about the abolition of the slave-trade. Pitt and Shaftesbury worked at enacting the required legislation in Parliament. Peel reformed the Police force so that chances of criminals escaping justice were reduced. Arnold of Rugby and his like raised the tone of the great public schools with the result that an adequate number of persons of integrity and ability to occupy the key posts of administration became available. Charles Dickens in his novels roused the social conscience of his readers. Men of good character, like Pitt and Burke, reformed the administration successfully after hard struggle. The growing wealth of Britain from industrial leadership helped to finance the required reforms. Thus at the end of the nineteenth century the tone of British administration was comparatively admirable. Each of the above measures had helped the other. Legislation such as the Corrupt and Illegal Practices Act of 1853 and Prevention of Corruption Act of 1906 and intermediate Acts of Parliament were effectively enforced. In the 20th century the suspicion of corruption in Britain resulted in considerable notice being taken of it. J. H. Thomas went into the political wilderness as he was suspected of having talked too much while a Cabinet Minister of Budget secrets, though there was no proof of his having gained pecuniarily thereby. Of course corruption still occurs on a small scale as evidenced by the Report of the Royal Commission of 1906 to 1908 in regard to the London Police or revealed in the Goddard case in 1929, or in the annual reports of the Bribery and Secret Commission's Prevention League, Incorporated (founded in 1908). The prompt and decisive action taken (e.g. the Lynskey Tribunal on the Board of Trade scandal in 1948-49) shows that such corruption is the exception rather than the rule.

Now let us turn to Ceylon. This island is now probably where Britain was in the eighteenth century in regard to corruption. The leakage of examination papers, corrupt practices at elections and in Council, and corruption in the Public Service have been found to exist. The local press and the reports of the three Bribery Commissions bear ample testimony of this. The old feudal tradition had been for a subordinate visiting his superior to take a little gift, such as a chew of betel. The feudal chief knew his subordinates and had to be fair by them to earn their respect. Some may consider such little gifts as taking the place of the stamp fees in modern litigation. However administrators of the nineteenth century in Ceylon found the Ceylonese middle classes to be reliable. For instance Major Thomas Skinner who was Commissioner of Public Works, Surveyor General and later Auditor General in Ceylon writes in "Fifty Years In Ceylon" An Autobiography, as follows :—" My confidence in the integrity and intelligence of the native gentlemen has induced me to raise many of them in my own department to appointments of equality, in responsibility and trust, with European officers ; the expenditure of very large sums has been entrusted to them, and I am happy to say, that in no single instance have I had to complain of misappropriation of funds or other irregularities, but of which there were unfortunate instances among my European assistants, who both by birth and education were gentlemen."

Several decades later after the Colonial Government had attempted to break up antiquated feudal traditions, the Commission enquiring into the Headmen system (prior to introducing the D.R.O. system) found it reeking with corruption. How had this unfortunate transformation for the worse occurred ? Ceylon had more so-called educated literate persons and also greater corruption. Ceylonese estate proprietors have often found illiterate persons to be of greater integrity than semi-educated literates. The tone of the administration depended on the key-men at the helm. If a mudaliyar was educated, corrupt and too clever to be proved corrupt, his clerks in the Kachcheri readily followed suit, and soon the whole place stank with corruption from the peons up. The factors in Sections 19 to 21 of the last Bribery Commission's Report already referred to came also into operation.

In times of transition and social upheaval, often the traditional scale of values is damaged and a spiritual vacuum tends to be produced. As one professor remarked, " men live by their routines ; when these are called into question, they lose all power of normal judgement. They become uncertain of the criteria by which behaviour is to be judged." The ancient time-honoured religions have their fundamentals called into question and are facing the spectre of materialism. The ancient faiths require reinterpretation in the new setting ; and for this purpose do they obtain

the services of the leading able men and women of integrity ? The religious revival showing up now can be healthy if directed into true spiritual regeneration and moral rearmanent rather than to inter-denominational or sectarian petty animosities. If it results in a better type of priest who can kindle the spiritual fire in each one of us to promote true righteousness and check bitterness, corruption is bound to diminish.

Another powerful curb to corruption can be provided by good education, producing properly integrated personalities suited to the country's way of life. A lop-sided system of education could produce large numbers of persons whose opportunities are disproportionate to their ambitions and who thus by disappointment become enemies of society. Agriculture being our principal means of livelihood in Ceylon, has this subject been sufficiently well incorporated into our system of education ? Physical education also provided excellent means for developing character, moral values and physique. The experience of Boys' Clubs among the underprivileged has proved this. Religion is not a subject so much as a way of life. Religious education by example and practice can be much more effective than by mere precept. Hence arises the great importance of having able teachers of exemplary morals who can raise the tone of the schools. Children of even other denominations flock into good missionary schools, since the parents have felt the tone of the school to be good. The present Vice-Chancellor of the Ceylon University, Sir Ivor Jennings, in an article " How Corruption becomes Crime " in the Urban Council *Gazette* of August 1951 declared, " It is astonishing how often we in the University find, when we have to recommend a student for a job which implies honesty and sound commonsense, that his personal fine tells us of his training in one of the better schools."

Therefore it is important that the better schools ought not to be forced to take any measures, such as increasing the number of students, which would lower the tone of the school. The personal interaction of a good teacher and his pupil is of great value. Some great principals have taken each class in at least one subject and thus come into direct contact with each pupil of his school. If the number of pupils become too great, the principal becomes more of a Manager and less of a teacher, and thus loses this valuable direct contact with the pupils. The addition of a few hundreds of pupils to a great school may relieve the immediate political pressure of their parents but that would be a poor consolation if the resulting unwieldy numbers in the school lowered its tone and thus provided later decades with inferior men of poorer character and ability. Ceylon ought to have some superior colleges, admission to which is by open competition, so that they may produce the required elite to man the administration and key posts in com-

merce and industry. The craze for equality of opportunity ought not to be allowed to reduce the standards of Ceylon's leading colleges.

Crime and corruption will be considerably reduced if facilities for wholesome recreation are more widespread. The schools, community centres, and boys' Clubs should extend their activities. Skilled coaches, adequate equipment and sufficient competition can do wonders in this matter. Some European countries (e.g. Sweden and France) find it well worth while to spend much money on and give considerable attention to healthy recreation. The unemployed, particularly the youth just out of school, are surrounded with such facilities to prevent deterioration of character and to promote social well-being. Team-games promoted esprit-de-corp ; and sport taught play according to rules and inculcated a sense of selfrespect and of not doing the dirty.

The last Ceylon Bribery Commission has made some useful suggestions to check corruption. The required amendments and additions to the law should be made early. (In the U.K. as early as 1906 the Prevention of Corruption Act extended the punishments meted to public servants to all agents of private persons who receive bribes). Its suggestion that a Society like the Bribery and Secret Commissions Prevention League should be formed in Ceylon is under active consideration. Much of its success will depend on whether persons of integrity and ability will fill its posts. If crooks under the guise of respectable gentlemen infiltrate it, the Society will provide opportunities for further corruption.

Another suggestion was the formation of a new Department of Government to deal with bribery. Its Commissioner ought to be armed with adequate powers. At present the Department of Income tax already has most of the required machinery for gathering necessary information ; and the Treasury has the periodic confidential reports on each public servant. If the Bribery Commissioner is given power similar to the Auditor General or Commissioner of Estate Duty to have access to the records in the Income Tax Department considerable duplication of machinery and space as well as labour would be avoided. The Bribery Commissioner otherwise would be obliged to instal a second Income Tax Department to gather information from the Registrar of Lands, Commissioner of Motor Transport, employers, Banks, etc., with which to check the veracity of the public servants' declarations. The State may save much of this expenditure by enacting suitable legislation, such as amending section 4 of the Income Tax Ordinance in regard to secrecy, to permit the Bribery Commissioner and his assistants the power referred to above. *The Bribery Commissioner ought also to be given the power to permit interested members of the public at his discretion to see the declarations and explanations of public servants of whose integrity there are grounds bona fide for doubting.* Mere prospective fathers-in-law

who try to use this method for scrutinizing the declaration of a bachelor public servant should be discouraged. But public servants who are known to have been not endowed with much worldly wealth and yet manifestly live well beyond their legitimate means (as seen by the estates, houses and motor vehicles acquired or race-horses run by them, etc.) may find that the Bribery Commissioner at his discretion has allowed members of the public to see their declarations to him. Any errors in the declaration are then likely to be soon exposed. As any dishonest public servant may be then exposed unless he can fool such a wide group, a very salutary social effect may result therefrom. There may be some temporary inconvenience if a few educated crooks in key posts are dismissed as a result, but in the long run the effect would be good. The above course would be preferable to that of letting any interested member of the public see a public servant's declaration of income and assets as of right just as he can see a public company's declaration to the Registrar of Companies. That would render recruitment into the public service more difficult and may not be quite fair while members of the public by section 4 of the Income Tax Ordinance preserve secrecy concerning their own income.

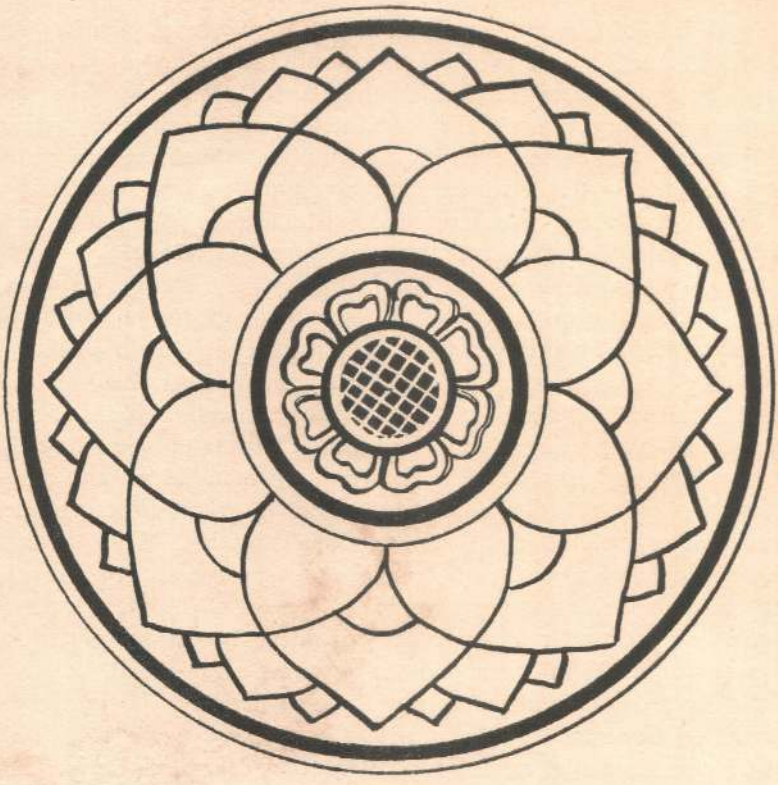
The Heads of Government Departments should be required expressly to take particular interest in checking corruption and to submit periodic reports of relevant facts (such as the number of cases where corruption might be presumed, e.g. loss of files, goods, etc., in suspicious circumstances) and of measures taken to deal with the situation. Such reports might be in duplicate, one for the Permanent Secretary and the other for transmission by latter to the Bribery Commissioner. Members of the public service and of the public might be also allowed the liberty to send useful suggestions to the Bribery Commissioner. The institution of Whitley Councils in each big Department expressly charged inter alia with the task of tackling the problem of graft and reporting its findings may yield useful results.

When graft is exposed, how should the graft-grabbers be dealt with ? As E. L. Thorndike declares, " To reward a bad tendency does about six times as much harm as merely to cause it to act." At present many of the corrupt escape detection at all. The resulting material reward of their bad tendency to corruption according to the above principle produces a vicious circle or spiral sapping the foundations of society. When the depths of degradation are approached by such a society, there may be a breaking of the vicious spiral by a spiritual awakening kindled by great leadership producing the required reforms or else change of Government or in some cases revolution. When corruption is detected and proved, does mere loss of office provide an adequate punishment where the ill-begotten gains of corruption are vaster than the individual would have ever got legitimately in his life-time ? Social ostracism is likely to be inappreciable in Ceylon.

The Ceylonese are usually a kindly, tolerant people who forgive miscreants that have suffered some punishment. An adult convicted of cheating and sentenced to prison was able soon afterwards on his release to win an election to the State Council. A law had to be passed to prevent its recurrence. In that state of public opinion when honour is awarded nevertheless to individuals convicted by Court not of political offences but of offences involving moral turpitude, it behoves the state to take measures to divest convicted graft-grabber of his corrupt material gains.

Concerted propaganda by the various religious leaders, Government and the honest leaders of society may assist in forming public opinion on this matter and directing it into useful channels.

Finally if some or all of the measures referred to above can be given effect to without much delay, and each reader plays his part in his own walk of life to the best of his limited ability, the vicious spiral may be broken at many points ; and the answer to the question posed in the title would be in the affirmative.



THE SOCIAL PLAY IN SANSKRIT

By O. H. de A. Wijesekera

IT has been the fashion of Western writers on the subject so far, while granting a distinguished place to the classical heroic play of Kalidasa and others of the type, to deplore the absence, as they believed it to be, of any " realistic " drama in Sanskrit literature. It is to the credit of Dr. V. Raghavan of the University of Madras to have made the first clear attempt to disengage the mind of the student from this one-sided view and give a new orientation to the study of this most important aspect of India's literary art. His essay, now published by the Indian Institute of Culture, Banglore, as their Transaction No. 11, admirably succeeds in achieving what the earlier critics failed to do, namely to bring out a clear distinction between the " social " and the " heroic " types of Sanskrit drama and to show with much reliable evidence the co-existence of these two tendencies from the earliest known period in the evolution of the Indian theatre.

The heroic and the social is a distinction which runs through Sanskrit literature, in general, as the author pointedly remarks. If the heroic play with its *Nataka* ideal had given us a sublime Kalidasa and his *Sakuntala*, the *Prakarana genre*, among the social drama, which had been an ideal of no less force, had produced the brilliant Sudraka and his *Mrcchakatika*. But, as the author correctly points out, the prevailing Indian attitude being more attuned to the epic and the heroic, the *Prakarana* failed to keep the attention of literary men in a pronounced manner. Moreover, the Brahmanistic school of play-wrights, that cultivated the *Nataka* technique seeking merit, more poetical than dramatic, in the meticulous expression of *rasa* and *alankara*, itself made a concession to popular demand in devising the *Natika* which became very soon the normal form of the love-romance. It is undoubtedly significant in this respect that what may be regarded as the first social play in the whole range of Sanskrit dramatic literature is the work not of a writer with the Brahmanistic outlook but of the famous Buddhist patriarch Asvaghosa the fragments of whose plays were discovered at Turfan in Central Asia by Luders. Among these fragments, part of the last act of a play about the conversion of Sariputra and Maudgalyayana has been found bearing the title *Sariputra-prakarana* and the author's name Asvaghosa. Dr. Raghavan with perfect justification regards this as evidence for the antiquity of the social play in Sanskrit, although the

particular example discovered has a theme that is given a religious orientation.

While the heroic play, as a general rule, has only a single plot and few psychological complications, proceeds without violent actions such as a fight or a death, which might arouse painful emotions in the audience, towards the *denouement* at an easy pace and closes in calm and harmony, the social drama is replete with intricacies of plot and intense psychological situations and bristles with swift actions and catstrophic events. It is designed to picture the life of every day as lived by common men and women and as Mme. Grabowska has characterized it, it is the " middle-class and political drama." The heroic play often borrows its theme from legend or mythology and is generally out of contact with humanity. It naturally lacks the tragic element, picturing as it does an ideal world of mythical and divine personages or even of angels, and this fact has been the cause for complaint among Western critics. " To regret again and again," says Dr. Raghavan, " that the so-called tragedy proper is impossible in Sanskrit may be all right in writers whose minds are fed on the Hellenic heritage, but within the Indian scheme, the *Prakarana* does present the tragic element in a conspicuous manner."

It is to be expected, therefore, that the Sanskrit social play would prove to be popular with Western audiences if introduced in the correct manner, and this is actually the case with the one example that found its way to the occidental stage. The *Mrcchakatika* or " The Little Clay Cart " has been staged more often than the *Sakuntala* in Europe and America. Two French adaptations appeared on the Paris stage in 1850 and 1895. In Berlin there was a German version. In America Dr. A. W. Ryder's translation gave rise to several adaptations, one of which was staged a few years ago even by the Dramatic Society of the Ceylon University. In London a musical adaptation of it entitled " The Golden Toy " ran for several months during the early thirties. But this is not the only social drama in Sanskrit that can appeal to the West. There are several others, as Dr. Raghavan has ably shown in this essay. The *Mudra-Raksasa* of Visakhadatta, for instance, may prove to be even more popular with Western audiences of a type because of its political theme. " The author of the *Mudra-Raksasa*," Sylvain Levi wrote, " deserves to be compared to Corneille. Both, in bringing politics on to the stage, have had the happily-inspired courage to choose the sentiment of admiration as the main spring of drama." Dr. Raghavan discusses many more examples of this type of play in Sanskrit in the course of his brilliant exposition, the main contribution of which to the study of the history of the Sanskrit drama lies in the new materials he brings to light by his own researches in the vast field of dramaturgy and literary criticism found in Sanskrit.

BOOKS IN REVIEW

THE CONCEPT OF MAN AND THE PHILOSOPHY OF EDUCATION IN THE EAST AND WEST.

(The Indian Institute of Culture, Banglore)

THIS is the text of the contribution made by the Indian Institute of Culture to the 1951 Symposium in New Delhi sponsored by UNESCO and the Indian Government. The main feature of the essay is the attempt to seek common elements in East and West, rather than basic differences between them. Apart from discussing the too readily accepted labels of the "spiritual" East and the "materialistic" West evidence is provided to show that such qualities can be considered universal to mankind, in terms both of time and space. While the evidence presented is of considerable interest, and while it is indeed true that universal understanding and sympathy must be sought for both in conceptual terms and in individual reactions, it also appears that the argument has been over simplified. This has been achieved in two ways, by accepting as analagous, homologous or even identical, certain ideas stemming from East or West without a sufficient examination of their differences, especially their differences of epistemological origin, and by ignoring modern deterministic theories of the cultural formation of personality. At the same time the essential importance of education is realized and there are interesting comments on ancient Indian educational methods. Re-incarnation is discussed at some length but the implications of Kharma, as one of its derivatives, are ignored on the sociological side, though the authors have not been afraid to postulate other results from its acceptance.

A text of this kind is of necessity short and it is a tribute to the writers that they have done so much in so little. (An adequate review would inevitably be longer than the original). Any who wish to understand the relationships between the philosophical ideas of East and West should read the document and all who have read it will also want to read the Report of the whole symposium under preparation by Professor J. T. Christie of Jesus College, Oxford.

T. L. GREEN

TWILIGHT OF THE MUGHULS

By Percival Spear

(*Cambridge University Press*, 18s.)

THIS work is a very full and detailed description of a very brief period in the history of India, between 1760 and the end of the Mutiny in 1857. It covers the final extinction of the power of the Mughals and the firm control which the British gained over India. What is refreshing about this work is that the author does not try to extenuate or gloss over the crookedness of British policy at the time. In the first part of this history there is manoeuvering for power between the Marathas under the last Sindia, and the East India Company, using the feeble Mughal Emperor as the pawn. In the end, as all know, it was the British who won, but the manner by which they gained control is very reminiscent of the way the agents of Rome, ex-Consuls and others, manoeuvered with various rulers in the East and Britain and Gaul, and finally ruled those countries as provinces of Rome. The same policy of saying and promising one thing, and doing something different was reproduced in the action of the various Governors sent from England by the East India Company, like Lord Wellesley and Cornwallis. How clearly the Mughal Emperor understood British policy is shown in the words of Shah Alam : " whose invariable custom it is in whatever country they are allowed to reside under fixed stipulations, speedily to seize upon that country." It is a very sordid record, well described and with no attempt to show that the British had right on their side. The whole thing was exploitation of the weak by the strong, and the author describes everything quite frankly. This part of the work is of interest only to a few specialized students of the history of India.

When the author begins the description of British policy after the East India Company gained full control, he shows that some of the principal agents of the Company were high-minded and tried to do all in their power to advance the interests of the agriculturists as against the landowners. He describes the administration of what we later know as the *Panchayats*, particularly how the village or district was an administrative entity, self-governing and self-contained, merely paying taxes to the ruler, and in spite of revolutions continuing the ancient system of cultivation, harvest division, etc.

Mr. Spear in the course of his work describes the conditions of life of the masses in the district round about Delhi. He notes how, in spite of all the political troubles, there is an undercurrent of a cultural life retained by the wandering minstrels and *bhaktas*, or devotees, of the various religious

sects, both of Hinduism and Muhammedanism. A detailed description is given of court procedure, with all the intricate rules for the Ministers and nobles.

A chapter is devoted to what is known as the Colebrooke Case, where the Resident at D3lhi was accused of corruption by his First Assistant. This corruption of which Colebrooke was accused came under the ancient practice of " exaction practised upon princes, landowners, bankers, litigants and all expectants. It was no longer the large-scale robbery of the past when young merchants dealt in kingdoms and paid more for *appointment* to a Residency than Colebrooke made in two years' tenure of the chief of them. In less than two years Colebrooke sent to Calcutta two *lakhs* over and above his official salary. The question naturally arises, why was the system tolerated by those who suffered from it, and why did they not find it to be in their interest to expose it ? The answer is to be found in the tradition of the country. The system was not exposed because it was a popular system." It is only almost within living memory that some control was gained over this exaction.

There is a full description of the Mutiny of the Indian soldiers in Delh, end the attempt by the feeble king, Bahadur Shah, to protect them. The King failed, as he had never really exercised power though he had long been the Emperor. He was far more interested in writing poetry than in administration. When the British soldiers finally entered Delhi, there ensued a period of ruthless massacre and looting which is described frankly. Perhaps scarcely any other English historian has been so frank.

The book is written in a most readable manner, not only to the specialized student of history, but for all who like to read of the conditions at the time, with all its troubled waters. What would first appear as heavy reading, in a book confining itself to a brief period of history, nevertheless makes fascinating reading.

C. JINARAJADASA

THE HIERARCHY OF HEAVEN AND EARTH

By D. E. Harding.

(*Faber and Faber.* 21 *shillings*)

THIS book bears the sub-title " A New Diagram of Man in the Universe." To quote the book itself : this is what the book sets out to do. " We need three eyes to see the universe, and they are centuries apart—the telescopic eyes of the saint and mystic, the unaided eye of the artist, and the microscopic eye of the scientist. Our universe is out of focus till we see with the eye of goodness that looks beyond everyday things,

the eye of beauty that looks at them, and the eye of truth that looks into them."

C. S. Lewis, who writes a Preface to the book, speaks of it as an attempt to reverse the process of thought initiated by Hume. The way in which Hume thought of the world was also in large measure the way in which the Lord Buddha thought of the world. But, as Harding points out, it is not enough to reduce everything to its components. It is necessary to see how these components belong to each other. Indeed, even this is not enough. The problem is, as Lotze stated it, whether self-conscious man is nature's attempt to look at itself.

Harding contends that purely analytical knowledge is in fact ignorance. He believes that true knowledge must be a knowledge of hierarchial relationships. He arranges his hierarchy in two series which are related to each other, point to point. His arrangement of this series is as follows :—

Superior Series	WHOLE	Centre	Inferior Series
	GALAXY (Nebula)	electron, etc.,	
	SUN (Star)	atom	
	EARTH (Planet)	molecule	
	LIFE (Geosphere)	cell	
	HUMANITY (Species)	man	

" The new wealth of knowledge which Science offers," Harding says has been taken by us to confirm our current superstition that this planet and star and galaxy of ours are senseless condensations of particles, in which man is a miracle or an accident, an infesting parasite or an invading paratrooper, and a clue only to what the universe is NOT like. But in fact the new knowledge points in the opposite direction, to a universe-tree that is more and not less alive and intelligent and divine than the human leaves that grow on this particular branch of it, to a cosmic majesty we have ceased even to dream of, to truly angelic heavens that are much nearer to Dante's than to Newton's."

The central category which Harding uses to link together his hierarchy is the category of " elsewhereness." Here is an example from his book that illustrates his use of this category. " What I am as man persistently refers inwards to what I am as cells, and what I am as cells persistently refers outwards to what I am as man. This elsewhereness, this two-way radical traffic in which my observer himself is caught up, is of my essence. Though I think horizontally, I live vertically."

The importance of Harding's book and the tentativeness of its answer to the problems which it sets itself to solve are well expressed by C. S. Lewis in his Preface as follows :—" Now there is of course nothing new in the attempt to arrest the process that has led us from the living universe where man meets the gods to the final void where almost-nobody discovers his

mistakes about almost-nothing. Every step in that process has been contested. Many rearguard actions have been fought : some are being fought at the moment. But it has only been a question of arresting, not of reversing, the movement. That is what makes Mr. Harding's book so important." " It would be affectation to pretend that I know whether Mr. Harding's attempt, in its present form, will work. Very possibly not. One hardly expects the first, or the twenty-first, rocket to the Moon to make a good landing. But it is a beginning. If it should turn out to have been even the remote ancestor of some system which will give us again a credible universe inhabited by credible agents and observers, this will still have been a very important book indeed."

Whatever the positive contribution of Harding's book may be he has at least succeeded in exposing the futility of our present situation. He summarizes this situation as follows :—" Our ideal is science, the truth about the universe, while our reality is a universe from which all meaning has been carefully taken away, leaving a set of abstractions which are as " untrue " as they could well be ; we know less and not more than is good for us : our disasters are due to our growing ignorance."

D. T. NILES

THE ETERNAL TRUTHS OF LIFE

By Arthur Robson

(*The Theosophical Publishing House, Adyar, Madras,* 1952—*Rs.* 7/14)

THIS book is in the main an exposition of the basic tenets of theosophy as found in the revealed scriptures of all theosophists—*the Mahatma Letters*. The author confesses in his Preface that " the information given in this book on matters of an occult nature is according to the teachings of the Masters as given in *The Mahatma Letters*." But it must not be forgotten that Jesus is one of the Masters along with such personages as the Hindu sage Agastya and the Masters Koot Hoomi, Morya (often quoted here as the Masters K. H. and M.), Hilarion etc., while the Buddha is the " patron of all the adepts, the reformer and codifier of the occult system " (p. 247). In fact, the teachings of theosophy—of which this book claims to be more or less a summary—consist largely of an admixture of Hindu and Buddhist beliefs with as much of Christianity (see p. 41), Mohammedanism and other religions as could be incorporated into it, liberally flavoured with the writings of Madame Blavatsky, Col. H. S. Olcott, Annie Besant, C. W. Leadbeater and others.

Man, we are told, is composed of seven constituents, viz., the physical body, the vital principle, the astral body which is an etherialised shadowy duplicate of the physical frame, the animal soul, the human mind, the

spiritual intelligence and the Pure Spirit. Items 4 to 7 together survive physical death and except in the case of children and idiots who reincarnate immediately, pass over to a state of heavenly bliss (a subjective state called "devachan", see ch. 8) after going through a " gestation state " (p. 79). At the termination of this period the personality reincarnates again. The choice of parents is governed by the principle that " like seeks like "; if children resemble either or both parents in having common interests, likes and dislikes, this is not due to heredity or environment but rather to the fact that the reincarnating ego has chosen parents with similar aptitudes and interests. This apparently unending process is essentially unsatisfactory ; and consequently, it is advisable or obligatory for one to attain to a state of " final Rest " (p. 247). And in this task those who are spiritually mature, the most developed among whom are the Masters can help with their counsel and guidance.

It is possible or even not improbable (considering the evidence of Psychical Research) that at least something like the above theory may be true, but the account given can hardly be credible in the absence of any serious arguments or genuine evidence adduced in support of it. On matters pertaining to the world and the life beyond, we are told that we may receive information from two sources, viz., from disembodied spirits in communication with the living or from living people who have developed their faculties so as to perceive the mysterious (p. 49). The author believes that the former source is unsatisfactory and claims that he has relied entirely on the latter source for the information given in his book (p. 50). Yet we are not told where we may expect to meet these supermen. If they happen to be the Masters from whom he quotes, we still cannot place much reliance on what they say regarding the mysterious when their references to known subjects are sometimes fallible. For example, in a letter of the Master K. H., a non-Buddhistic use of the word " skandha " to denote the totality of one's " desires, impulses and passions " is attributed to the Buddhist (p. 11). Again, we are told in one of the quotations from *the Mahatma Letters* that " the bodies of the Planetary spirits are formed of that which Priestley and others called Phlogiston . . .". Unfortunately, no chemist today seriously believes in the existence of such a fiery principle called phlogiston, although when Priestley died in 1804 the phlogiston theory was still in the air. The arguments adduced by the author are rarely worked out in their details and appear rather to be suggestions made not to the reason but to the imagination in order to win the sympathies of the reader. For instance, the interesting suggestion is made (p. 14) that psycho-analysts try to explain all the peculiarities of personality by tracing all of them to mere incidents of childhood and that this is unsatisfactory. This may be so, but we have little reason to believe, on the contrary, that the real cause is previous

karma, as suggested, unless any positive evidence is forthcoming, which inclines us to this view.

The book is nevertheless interesting for it tells us ignorant mortals about the unknown, immortality, and the rest of it. As Dr. Johnson said " Babies do not want to hear about babies. They like to be told of giants and castles . . ." But it is doubtful whether we learn anything more than the present-day beliefs of an orthodox theosophist by perusing it.

K. N. JAYATILLEKE

EVERYMAN

(*Vol. I, New Series, No. I, Dent, 3d weekly*)

IN 1912 Messrs. J. M. Dent & Sons Ltd. began publication of a weekly journal which, after many vicissitudes—two world wars and a slump—re-appears in a new form. It used to be associated with the series which some forty six years ago revolutionised the publication of good books as much as the Penguin series in our own times.

But one wonders whether the old associations of the title of that series—*Everyman*—still persist. The publishers think it does : " Today the name Everyman may be attached to other objects, a cinema or a lubricating oil, yet it is one of those proprietary words which have acquired a generic meaning ; Hoover, as a household example, means vacuum cleaners ; Everyman means books." Happily the series—as useful, as handy, but alas ; more expensive than before—is still with us. But in days in which Milton calls up memories of a disinfectant and Adonis shirts, it is dangerous to believe that Everyman still means books.

To readers of this journal, however, it will mean books, and books very pleasantly introduced by persons like the late Desmond MacCarthy. Among notes of interest to the reader is Raymond Mortimer's review of Manzoni's *I Promessi Sposi*, already published by Dent and soon to be in Everyman's Library. I suppose *I Promessi Sposi* must be best known in English as the kind of novel one should have read and did not, unlike properly brought up educated girls in upper-class families in the last century. " Ideally," writes Mr. Mortimer, " *The Betrothed* should have been translated by Newman with George Eliot at his side to render the salty talk of the rustics." One wishes for a translation by Landor and Browning.

E. F. C. LUDOWYK

BOOKS NEW AND OLD

By Alan Bird

'A MAN to be greatly good must imagine intensely and comprehensively ; he must put himself in the place of another and of many others . . . The great instrument of moral good is the imagination . . . The great secret of morals is love, or a going out of ourselves'. *A Defence of Poetry, Shelley.*

Being in Spain it's natural that I should think of Art. Toledo, Segovia, El Escorial and Avilla are full of wonderful churches, cathedrals and paintings—and at Madrid there is the Prado which, though in no way a museum very representative of European Art, is justly famed for the extent of its collection of paintings by Velasquez, Goya, El Greco, Titian, Rubens, Bosch and others. In the Prado one can study the history of an artist's development. A book which is helpful in this respect, a book of comments, explanatory drawings and photographs is, *The Artist at Work* by H. Ruhemann and E. M. Kemp (Penguin 8/6). And another book which I find commendable if not so fascinating and invaluable as *The Artist at Work*, is *Contemporary British Art*, by Herbert Read (Penguin 3/6). This is if I think, the first book of its kind and I think it has some strange deficiencies, I also think it has many merits, among them a well-written, lucid text and excellent illustrations.

It's not such a far cry from painting to prose : the two meet more often than is generally supposed, usually in bad painting when it seems prose might have done a better job and in florid, flowery prose when painting would have been preferable. I wonder how many people honestly read their way through pages and pages of description ? I confess I tend to skip to the pages of action or conversation. Now, I feel morally supported for when reading a conversation between Miss I. Compton-Burnett and her friend, Miss Jourdain, I find that Miss Compton-Burnett dislikes description too. That is why above all authors she prefers Jane Austin, and that is why in her own novels she cuts out all action and description, concentrating on the speech of her characters. This admiration of Jane Austin naturally shows in her novels : in one book a superficial character is revealed by her dislike—or ignorance of Jane Austin ; an appreciation of her work is used as a touch-stone of character. The fact of Jane Austin's influence should not, however, mislead anyone into thinking that Miss Compton-

Burnett is a second or would be Jane Austin. The settings and characters are somewhat similar except that Miss Compton-Burnett deals with England at the turn of the last century ; financially and socially both their worlds are fairly comfortable or at any rate, would seem so to us today. But Jane Austin rarely touches on overpowering emotions or startling actions : a ride in the country or a trip to the seaside is almost unusual ; a mere suicide is nothing to her successor. Her world is nearly Grand Guignol ; murder and suicide flourish and incest and adultery both successfully rear their ugly heads. In any other novelist the effect would be of fantasy and exaggeration but Miss Compton-Burnett controls her characters with an iron, albeit gloved, hand. She is a true mistress of atmosphere. Her characters are usually grouped in families and it seems her intention to destroy many of our illusions about the sanctity of family life and to demonstrate the evils that result from the domination of a family by one person—man or woman, mother, father or aunt. Their intentions may be just and honourable—are certainly always claimed to be so—but the result is always tragic for others, if not for themselves. The good people in her novels are intelligent, often ironic and witty and are never philanthropists. Indeed Miss Compton-Burnett believes that charity begins at home and that intelligence and imagination are essential for a moral character, a belief that establishes her in the tradition of such novelists as Jane Austin, George Eliot and Henry James.

To concentrate attention on the reactions and emotions of her characters, Miss Compton-Burnett isolates them in a family allowing of no stage properties though she does mention cushions once or twice, and barely describes people leaving the reader to use his own imagination as he surely does in any case. Usually she does not mention servants or only briefly indicates them so that as in a contemporary drawing-room comedy, the butler or maid is confined to a " Yes, Sir, No, Sir " role. In *Manservant and Maidservant*, however, she treats a theme involving servants and masters but I do not place it high among her novels. But for governesses and tutors she has a weakness and presents them sympathetically, even with admiration. Perhaps that is because they are, in a sense, the only honest, independent and hardworking characters in her book. Their employers' relations with them are stressed and here is the comment of one domineering woman : " Teaching is the highest of all callings. I am always teaching people myself," said Sabine with her natural sequence of thought. " There are grades in all callings, of course." Liking governesses, it's perhaps inevitable that Miss Compton-Burnett should dislike schools and they are mentioned as dismal places, in a tone not unlike that of Charlotte Bronte. There's no action in these novels ; that's to say, the characters talk all the time. Some critics have said that all Miss Compton Burnett's characters speak

alike and she has admitted there may be truth in the charge. I think the charge is justified but I don't think it's a very valuable criticism. The characters do all speak alike in a kind of formal, artificial prose like that of Jane Austin or Wilde, but what they say is very different. Everything is revealed in conversation which is sometimes moving and often witty. One intelligent woman says, I had a brother who speculated and lost all he had, and it was because he wanted to treble it. I don't, his reason could have been more sensible. And it turned out so differently from what he hoped, that he shot himself. This formality of speech has a restraint, a kind of binding power over the events and emotions of these novels, removing them sufficiently from the world of reality and yet strengthening the writer's effect. At times, for instance in *A House and its Head*, I have an impression of reading a Greek tragedy. The bones are scraped in a relentless effort to expose the workings of the human heart. There is no sentimentality. And if her people do not learn by their mistakes and if the good come to a bad end and the wicked prosper, it's because Miss Compton-Burnett sees that as truth. I said that in her evocations of schools and governesses Miss Compton-Burnett reminded me of Charlotte Bronte and I feel it's true that she is in the line of great English novelists, a worthy successor of Jane Austin. She has the horror of domination of the human personality that motivated Henry James and her satire is of a far higher type than that of Aldous Huxley. Her novels, *Elders and Betters*, *Parents and Children*, *A Family and a Future*, *Daughters and Sons*, *Men and Wives*, *Brothers and Sisters*, among others, should be read for Miss Compton-Burnett is surely one of the greatest living English writers.

A novelist who is too little known is Forrest Reid. It's a good many years since I read a novel called *Peter Waring*. It seemed to me then to be the work of an author with a sensitive understanding of children and especially boyhood. He seemed to express so many of the problems of adolescence that the book persisted in my memory (I've always thought we look in books for a mirror to our own personality as Ahab searched for himself in the image of the white whale). Then two years ago a friend loaned me a book called *Apostate* and I enjoyed it so much that I looked for other books, unfortunately in vain. Now I've had the chance to read, *Uncle Stephen* and *Denis Bracknel*, both portraits of boynhood. Denis Bracknel, one of Forrest Reid's earliest novels, in atmosphere reaclls a novel by Miss Compton-Burnett. Although the central character is the boy, Denis Bracknel, Forrest Reid draws a picture of a family dominated by a headstrong, brutal and unloveable father. Not only does this man ruin and thwart the lives of his children but he brings about the tragedy of his youngest son Denis. Denis is a singular child who lives half in this world, half in an imaginative world of his own creation in which he sees

horrible visions and which leads him to practise pagan rites in honour of the moon. I find it an interesting but unsatisfactory novel ; too many issues are raised and then left unresolved or are abandoned. *Uncle Stephen* is quite another book. It is concerned with a boy called Tom Barber who, after the death of his mother and father, runs away to join an eccentric uncle of whom he has heard little, and that little, bad. The uncle proves to be a wonderful and charming recluse whose bedroom (concealed behind a secret door—and who as a child wouldn't have loved to have had such an uncle with such a bedroom) contains a statue of a god : " There was not even a carpet, only a rug beside the bed ; and the grey walls were bare—the whole room had a monastic bareness and austerity, except that, in the open space beyond the bed, there was something wonderful. It was wonderful because—time-stained, ancient, battered,—without arms, and with the legs broken off below the knees—it yet had all the beauty and radiance of a God. Motionless Tom stood there dreaming, with a lovely mildness in his open countenance. He was a spirit, and Tom felt himself to be in the presence of a spirit—of a beneficent guardian, who had made sweet and sacred this place in which he stood." It is the boy's God— Hermes, as the *Iliad* says, " a boy before the down has begun to grow on his cheeks, who is then most lovely," Hermes, the escorter, the guardian of souls and the prototype of the Christian Good Shepherd. Under his influences many things happen to both Tom and his Uncle Stephen. But you should read the book for yourself together with *The Retreat*, *Brian Westby* and *Young Tom*, for not only is Forrest Reid superb in describing the sudden and conflicting emotions of childhood and the strength of young imagination, but he writes in a beautiful style, a truly classical style—not Latin or heavy—but with the freshness of Greek verse and prose.

If in some ways publicity seems to have passed by Forrest Reid, the Sitwells can be said to have gone out of their way to meet it. Whatever may have been thought and said of them at one time they have now earned serious respect not only as The English Eccentric Family but as writers and critics, Sir Osbert for his autobiography, Sacheveral for his books on art, and Edith for her poetry and, to a lesser degree, criticism. Penguin Books have issued *Selected Poems* by Edith Sitwell (Penguin 2/6). This includes the well-known Facade poems for which William Walton wrote music now used in ballet, and the later (and often superior) poems. I think this quotation from the *Notebook of Malte Laurid Brigge* by Rainer Maria Rilke illustrates the intentions of Miss Sitwell : ' 'Verses amount to so little when one begins to write them young. One ought to wait and gather sense and sweetness a whole life long, and a long life if possible, and thenr quite at the end, one might perhaps be able to write ten good lines. For verses are not, as people imagine, simply feelings (we have these

soon enough); they are experiences.In order to write a single verse, one must see many cities, and men, and things ; one must get to know animals and the flight of the birds, and the gestures that the little flowers make when they open out in the mornings One must be able to return in thought to roads in unknown regions, to unexpected encounters, and to partings that had been long foreseen ; to days of childhood that are still indistinct, and to parents whom one had to hurt when they sought to give one pleasures which one did not understand (it would have been a pleasure to someone else); to childhood's illnesses that so strangely begin with such a number of profound and grave transformations, to days spent in rooms withdrawn and quiet, and to mornings by the sea, to the sea itself, to oceans, to nights of travel that rushed along loftily and flew with all the stars and still it is not enough to be able to think of all this . . ." Miss Sitwell has backed up this inspiration with good craftsmanship. But although she admires Rimbaud and Rilke very much, it seems that her own experience in the past has been literary rather than actual ; and this deficiency shows in her weaker verse which often contains quotations from these and other writers. Admittedly quotation can have a strengthening effect (but even in Eliot I often find it irritating) but with Miss Sitwell it has seemed precious. Nevertheless, her poems since about 1940 have shown a marked strength of emotion and experience, a casting aside of inhibitions and a disregard for the chic. This volume of selected poems aptly illustrates her progress into an important, intelligent and distinguished poet.

I have written of Sikelianos and Cavafy, both distinguished Greek poets. The name of George Seferis should certainly be added to the list of important Greek poets. George Seferis was born in 1900 at the then Greek city of Smyrna. He studied in Athens and later went to Paris where he studied literature and law. In 1925 he entered the Greek Foreign Service and when working in London in 1934 he came across a volume of T. S. Eliot's poems. In Eliot he found a poet who was trying to say similar things to himself. Trying to avoid the poetic cliches which had already grown up in modern Greek, he strove for a deliberate modernity combined with strict self-discipline. His style is never rhetorical like that of Sikelianos nor is it so personal as that of Cavafy and he is more concerned with the hidden workings of men's minds and the influence of myth than either of these writers. And having travelled and worked so much abroad he is more a European than either of them—and that has given him a more objective but equally strong love of all things Greek. Here is one of his poems based on ancient dances ; it is called " Santorin."

Stoop if you can to the dark sea forgetting
The sound of a flute on naked feet
Stepping in your sleep in the other the sunken life.

Write if you can on your last shell
The day the name the land
And fling it in the sea that it may sink.

We stood naked on pumice-stone
Watching the islands rising,
Watching the red islands sinking

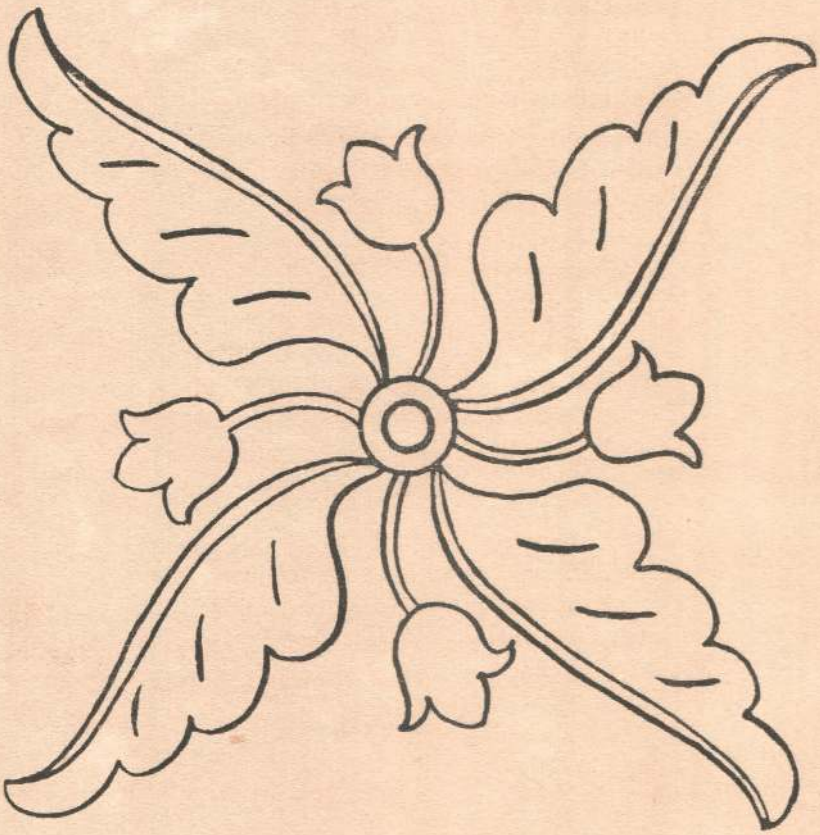
In their sleep in our own sleep
Standing naked here
We held the scales that were falling
In favour of Wrong.

In step of power, unshadowed will, disciplined love
Plans that ripen in noontide sun
Avenue of Fate with the clapping of a new hand
On the shoulder ;
In a land that crumbled enduring no longer
In a land that once we possessed
The islands are sinking to ashes and rust.

Ruined altars
The friends forgotten
Palm-leaves in mud.

Let your hands travel if you can
Here on the curve of time with the ship
That touched the horizon.
When the dice struck on armour
When the eye discovered the stranger
And love grew dry
In pierced souls ;
When looking around you see
Feet reaped in a circle
Hands dark in a circle
Eyes dark in a circle
When there is no choice any longer
Of a death which you seek for your own,
Listening to a yell
Even the yell, of a wolf
Your own justice :
Let your hands travel if you can
Unifasten from treacherous time
Let yourself sink,
Must sink who carries the great stones.

Finally, Penguin Books have published a book of *Comic and Curious Verse*, edited by J. M. Cohen (Penguin 3/6). I enjoyed this very much. After all, poetry has many functions—and the most important is to please. It's a good selection based on the author's own taste. And for those who grow a little tired of poetry and prose and who want food for the body as well as the mind I advise *The Penguin Cookery Book* (Penguin 4/-) which contains over four hundred recipes and which is almost as good to read as a good meal . . . almost.



BEAUTIFUL FOR EVER

When lovely woman, still a maiden,
  Finds that her locks are turning grey,
What art can keep their hue from fading ?
  What balm can intercept decay ?

The only art her age to cover,
  To hide the change from every eye,
To quell repentance in her lover,
  And soothe his bosom is—to dye.

THETA

quid fles ?

femina cum formosa suas (iam virginis instar)
  canas esse comas plusque magisque videt,
heu, quanam laesus color est reparabilis arte ?
  quove luem vites, femina, malobathro ?

quae valet ars ? operire annos velamine longos,
  undique versicolor dissimulare decus,
pellere amatoris luctum mulcereque pectus,—
  ars tibi sola valet : tingere, pulchra, comas.

L. W. de Silva.

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