





The Ceylon Review.

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Here and There.

The Anti-^{ium} move- free sale of opium in Ceylon was set on foot last year chiefly through the energies of the Misses Leitch. A very representative meeting was held in the Public Hall and the use of Opium and Bhang was condemned as unnecessary to the people of the Island, and by the time this number of the *Review* is out a petition will have been presented to His Excellency the Governor in Council protesting against the free sale of Opium and Bhang among Ceylonese. The movement however was not without, at least, indirect opposition.

(1.) The *Ceylon Independent*, while sympathising with the movement on the whole, took exception to the coupling of bhang with opium and to treating the two drugs in such a way as to lead people to suppose that the one was as baneful as the other. At the very outset of the movement the *Independent* pointed out the combination and the necessity to separate the two drugs and treat them distinctly. The latest utterance of the *Independent* on the subject is to the same effect. (2.) The *Times of Ceylon* in a general sort of way poohpoohed the movement and very lately took the trouble to quote from some Indian papers an account of some vicious opium-sellers protesting against restriction and against "the anti-opium faddists." (3.) In Ceylon too there are people—this fact was noticed when the sheets issued by Mr. John Ferguson were circulated for signature—who do not see their way to signify their disapprobation of the use of the two drugs. These people are chiefly those who own opium shops. The Press, it may safely be concluded, has not set up any opposition worth the name to a move-

ment which is deservedly popular, and the only opposition inevitably natural, from the keepers of shops, is certainly not so formidable as to cause any serious alarm.

The Ceylon Parliamentary Society: At its last three sessions the Ceylon Parliamentary Society discussed the Opium Question in the form of "A question. *Bill to regulate the Opium and bhang traffic in Ceylon.*" The Conservatives offered to regulate the traffic of these drugs in a way that would check indiscriminate licensing of their use, and at the same time bring the Government of the country a "moderate" return. The anti-opium agitation was ridiculed as an "uncalled for display of superfluous sentimentalism." The Liberals—the utterance of some of whom were characterised by an undercurrent of abolitionism—decried the Bill as suicidal in its policy and the conservative opinions on the Anti-Opium movement as ill-founded and vague. It was advocated by the liberals that such restrictions as are in vogue in *Burmah* should be enforced in *Ceylon* and that all consumers of opium and bhang be registered.

What the Parliamentary Society can do. The Parliamentary Society if well conducted, and conducted regularly, can help considerably to mould public opinion. On all questions of public interest discussed in the Society there will be two contrary views—the one held by the Conservatives, the other by the opposite party. The only two possible opposed sentiments on any matter of general interest can be expected to be expressed in the Society, and the two parliamentary parties are virtually the representatives of the Aye and the Nay of the larger world of local public opinion. Without even in the remotest degree being a body of political

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malcontents or of noisy agitators or of fussy demagogues, the Ceylon Parliamentary Society can be such a force as, if properly wielded, will greatly and most loyally mould Public Opinion in this country. Though in name "parliamentary" the C.P.S. is, as far as we know, not a political clique or an anti-Government agency, and it may be considered for all practical purposes, if it is not, it *can* be, a permanent Platform, where no sentiments are ventilated but such as are most loyal to the rulers and most beneficial to the ruled. As an abiding Platform the Ceylon Parliamentary Society can be a faithful ally to the Press, unless indeed the latter should ever de-

generate—may it be forbidden—into a concern of mere profit and loss, more careful of balance sheets than of editorials, into a machinery of scandal, envy, hatred, malice and all uncharitableness; unless journalism in this country should ever be a synonym for inexcusable padding, scribbling threadbare platitudes and journalists be men prone to scoff and sneer at everything and everybody other than themselves and theirs. May these things never be, may the press be a power in this land for good and may the Parliamentary Society be a healthful platform and an ally to the press.

Ceylon and Chicago.

To the Hon. J. G. Grinlington our Island owes much for his services in the New World as our country's best advertiser and its best advertisement. The Ceylon courts were ahead of the Indian, and Ceylon tea has been "boomed" at Chicago with a golden trumpet. Perhaps nobody in the Island has more reason to be proud of our Commissioner than anybody else, but, if any it is the Planting Community. Theirs were the best efforts and theirs the greatest success. It is noteworthy that the sons of the soil had no industry, no art, no manufacture, no trade which they might commend to the notice of the world half as warmly as their fairer brethren of the hills did the



HON. J. G. GRINLINGTON
Ceylon Commissioner at Chicago
(From a block kindly lent by the *Ceylon Independent*.)

nor fibre works—this is not much to the credit of the tact or energy of Ceylonese. The fault lies not at the door of the Chicago party but with the stay-at-homes.

tea enterprise. Ceylonese are addicted to parasitism, though it is laudable that they "weep with them that weep and rejoice with them that rejoice"—and that is all. They screen themselves under other people's glories, other people's praises and bask in the sunshine of others. Ceylon at Chicago is illustrative of this and so is Ceylon after Chicago. No distinctly Ceylonese industry has been found in this country worthy of being put forth for competition at Chicago so well as Ceylon tea—not Moratuwa carpentry, nor Jaffna cigars, nor Matara mats, nor woven goods,

The Parliamentary Society must be more known. It is not enough for the Society to discuss local topics, but it is necessary that such discussions should be made known to the public in print and be open to the sympathy or severity of outsiders. *This is the Society's greatest shortcoming.* No doubt something is done to keep its doings from being altogether confined to the Wesley College Hall, in the shape of short notices in the *Independent*, which was the first and only newspaper that had a kind word to say when the Society was founded. But these notices are vague and mostly in outline and savour much of the stereotyped handiwork of some newspaper correspondent. This must not be so.

Changes in the Educational Code. A very noticeable change has taken place in the Government Code of Education for Grant-in-aid Schools, and it is perhaps to the wisdom of Mr. VanCuylenberg that the Public Instruction Department is indebted for this alteration. The change may be tabularly shewn thus :

Before 1894.	With 1894.
VI. Standard: Rule of Three and Practice.	VI. Standard: Fractions
VII. Standard: Vulgar & Decimal Fractions.	VII. Standard: Rule of Three and Practice.

We believe that a knowledge of fractions is necessary for a student before he attempts exercises in Proportion or Practice, but this fact has been hitherto ignored by the Education Department. It is nevertheless gratifying that "after all the booby has sense." In connection with the Specific Branch there is a pleasing little addition. To the long list of optional subjects, mathematics among them, is added English literature. Those who do not care to trouble themselves with Euclid and Algebra can now direct their attention with pleasure and profit to a study of the English Classics. The improvement is as follows :

- 1st Stage Goldsmith's *Deserted Village* and the *Vicar of Wakefield*.
- 2nd Stage Scott's *Lay of the Last Minstrel* cantos i, ii and iii and Addison's *Spectator* 20 Essays.
- 3rd Stage Tennyson's *Enoch Arden* and Macaulay's *Essay on Lord Clive*.

Especially for girls is this arrangement very suited seeing that they can give up, a subject like *Mathematics* useless in prac-

tical life—higher examinations barred—and take up in its stead one that will give them an introduction into "fresh pastures" of literature. Though it may seem at first sight that the arrangement is not quite *progressive*, that there are wide gaps between the stages, yet on further thought it will be found that there is no room for such a supposition. To schools where ambition is confined to the eight standards and the three stages of the Code—in a country where, as the Editor of the *Times of Ceylon* has often lamented, the study of English is rather neglected—indeed even to schools where "higher education" is attempted—the new arrangement is a real boon. If we may venture on a suggestion we would commend to the notice of the Education Department that by *setting a higher Grant on English Literature than on the other optional subjects that section might be made more tempting to school managers and more familiar to the pupils.* It is also desirable that from time to time the English Authors should be changed or other works of the same authors be substituted.

"Benighted Jaffna" A writer from the North, not long ago, contributed to one of the local papers his impressions of the Jaffna Peninsula in a set of effusions entitled "*Jaffna the Benighted*" and it is a shame that not one of the newspapers of Jaffna had the manliness either to contradict the writer or support his round statements. It is all gammon that Jaffna is so benighted as that writer would have men believe. He says that the subscribers to the Jaffna Library have not paid up their dues—so Jaffna is benighted! Some Jaffnese are barely clad and unwashed—so Jaffna is benighted! The Volunteer movement was discouraged in Jaffna—so Jaffna is benighted! The F. N. S. Hospital is so-and-so—so Jaffna is benighted! The town reading room is neglected—so Jaffna is benighted! Certain roads in the town are ill-kept—so Jaffna is benighted! Mr. Twynam is very long as G. A. of the Northern Province—so Jaffna is benighted! We will spare that writer's feelings by not calling all this, moonshine. The writer—whoever it be—"boy" or "gal"—is evidently a Jaffna resident, perhaps not a Jaffnee, getting on well and earning his

penny and is healthy and alive and kicking all in "benighted Jaffna!" He is a phenomenon. May he stay longer in Jaffna for the "good of the country," but may he never tell stories.

Is Jaffna benighted? That writer's experience and range of observation is mainly limited to Jaffna Town and the burden of his erratic utterances is that Mr. Twynam is a 'consecrated obstruction' to the progress of Jaffna. Now, statements like these need closer examination, and though we do not set up ourselves in defence of Mr. Twynam yet we feel bounden to say somewhat in that worthy gentleman's favour chiefly to shew that the Jaffnese are not tamely submitting to an alleged tyranny.

(1.) Jaffna Town is not all Jaffna, nor can the irregular way in which the town library or reading room is managed justify any tolerably sane man in characterising Jaffna as benighted. If the Moratuwa reading room be ill-managed the people of Moratuwa will, we believe, be none the worse for it. All Jaffnese are not subscribers to the Jaffna Library or Reading room nor are all of them, nor even a majority of them, particularly anxious to air themselves in Khaki clothes and parade the streets with raw importance as defenders of the land.

(2.) There is no doubt poverty among some classes in Jaffna and many people are ill-clad and unwashed—so in Colombo the metropolis—but the charge of untidiness or uncleanness cannot be charged against the Jaffnee in Jaffna—he is scrupulously clean and strict in his ablutions, only and as for ceremonial cleanliness the people of Vannarponne are second only to the Pharisees of old.

(3.) We do not wish to touch upon the vexed question of the F. N. S. Hospital. We admit that there is room for complaint but we cannot for a moment entertain the idea that Jaffna is benighted because of the F. N. S. Hospital "affairs"—that institution as a hospital for the people of Jaffna is not proved to be remiss in its duties, nor is it shewn that medical aid is denied to or beyond the reach of the Jaffnese to such an extent as to make the country benighted. The F. N. S.

Hospital may or may not be well managed but Jaffna is not benighted on that score.

Mr. Twynam What in the name of common sense has Mr. Twynam got to do with the benighting of Jaffna? Jaffna often suffers from bad crops and that is worthy of being called in some degree a benighting item, and Jaffna needs a railway and is entitled to one as much as Kurnegalle or Matara. Has, however, Mr. Twynam caused the bad crops or has he stood in the way of the Jaffna railway? Mr. Twynam, we are sure, had no hand in that unique phenomenal report of the railway commission. If Mr. Twynam has discouraged the Volunteer Movement in the North has he criminally arrested Jaffna progress? Are you sure that the Volunteer Movement, if tolerated, would have been a success and are you sure that the absence of such an item is a sign of benightedness? Then why talk rubbish? Did the people of Jaffna desire to advance, and Mr. Twynam hinder them? Did they assert the full liberty of a free journalism, and he suppress their efforts? Did they develop a useful industry, and he discourage them? Did they strive to educate their females more than nominally, and he object to them? Did they attempt to sweep away the baneful associations of the dowry system and to cast off the heavy yoke of the *thesavalamai*, and he ridicule them? Did they effect a reform of morals in private and public, and he drive them back to their bondage? Did they protest against bribery, corruption, drunkenness and wickedness in high places, and he stand in their way? Are the Jaffna people, as a people, striving to shew a spirit of well-doing, a larger spirit of patriotism, a narrower partiality for self, are they trying to be more manly and less supine, and Mr. Twynam alone is their sole obstruction to progress? Jaffna is not benighted, nor is Mr. Twynam tyrannising, nor are the inhabitants of the North so slavish as to endure any political high-handedness. It is surprising, to say the least of it, that the Jaffna Press—the Hindu Organ with its strong nationalism, the Patriot with its wonted zeal, the Star with its broad love of fair play and moderation,

the *Catholic Guardian* with its weight of mighty traditions--has not thought it a duty to silence all maligners of the country and its people,

Therecent On Saturday the 3rd of February 1880 an earthquake was felt at Pt. Pedro and eight minutes later in the town of Jaffna. The shock has been travelling a distance of 21 miles in about three miles an hour. In 1880 there was an earthquake felt even at Badulla, and in 1885 (?) Aug. 27 was the great Batavian eruption which affected Ceylon as well. If we accept the hypothesis that earthquakes are connected with volcanoes, it will be interesting to know whether Ceylon is open to volcanic action, to what degree, whether its formation is such as to yield easily to eruptive forces, and whether Ceylon and its neighbourhood are in the line of action of volcanic influence. This line of volcanic influence lies along the Pacific side of Asia, extending from beyond the Aleutians through Japan down to the Javanese group of Islands. Does the line stop there or does its influence extend in some faint degree as far as Ceylon and the adjoining atolls? We feel sure that some of our readers will take up this interesting question and, in collecting scientific information, will also briefly dwell on the history of earthquakes and similar phenomena affecting Ceylon.

Is Ceylon Progressing?

[BY PATRICIUS]

Yes. Ceylon is becoming daily more and more important. It has a high place as a seat of commerce. The largest steamers call at this port bringing in the manufactures of every country and carry away the vegetable and the mineral wealth of Ceylon to the different corners of the globe. The revenue of the island is ever on the increase.

Ceylon is not what it was half a century ago. It has made rapid strides in the way of progress and although but a speck in the Indian Ocean, it promises in the near future to bid fair to beat every other Crown Colony in the East. In the great World's Fair at Chicago, Ceylon

counts held a higher rank in the order of merit than those of India, its larger and richer neighbour. Doubtless all this is progress. But if it be asked whether there has been a social progress in Ceylon, I shall unhesitatingly answer the question with an emphatic, No. So long as the people of the island are incapable of distinguishing what is really beneficial from what would tend to their downfall, progress should be said to be far off from them. *Contentment or the non-perception of one's requirements is the harbinger of ruin.* Schools and colleges may be opened on every side. Large tracts of jungle land may be cleared and planted with tea or other products. Millions of pounds of tea and thousands of tons of plumbago Ceylon may yield for exportation, but what profit I ask do these bring to the Ceylonese. His Excellency the Governor may have the pleasure year after year to report that the revenue of the island is increasing and that the Government coffers are full. The people hear it and accept it as a sign of the prosperity of the times, but they have not the capability of discovering that while the Government coffers are being filled, their pockets are being emptied:

'Ill fares the land to hastening ills a prey
Where wealth accumulates and men decay.'

On whatever side we cast our eyes, we see the people becoming poor and poorer every day. Squalid poverty stares many in the face now, and what is most peculiar is that the people seem to be contented. What with dowering their daughters, their expensive marriage ceremonies and dresses, the natives of the soil have not only expended the accumulated wealth inherited from their forefathers, but are also reduced to such straits, as to necessitate the sale of their landed properties too. Right well could we say, that there was a time

"..... ..ere our griefs began

Every rood of ground maintained its man,

For him light labour spread her wholesome store

Just gave what life required but gave no more.

Were we to trace the cause of all the evils under which we are now groaning, we would find that we should attribute them first to

THE ESTABLISHED CUSTOMS

of a by gone age to which we cling so tenaciously. The intelligent few, who wish to emancipate themselves from the close restraints of this social tyrant custom, are also impelled to a conformity by the inexorable moral *must* of the hour. "Thou shalt or thou shalt not."—Now a-days the established canons of society ought to be laid aside, and health and personal comforts alone should be looked into. It is quite obvious that happiness alone has been sought in the establishment of customs, but when we of the present day, find long-to-be endured misery in them, should we not try to accommodate ourselves to the spirit of the times, and ride free of the usages of a past age. The generation that is just sprouting, shows signs of being imbued with the progress of the age, and seems able to chart out for itself a safe course in these troublous times. To effect a social reformation and to arrest the progress of decay, it is of the utmost importance that the education imparted to children of both sexes should be sound. That our present

SYSTEM OF EDUCATION

is defective is incontestably true. The Government instead of helping the school managers, in the good work they are doing, imposes on them certain restrictions and thus hampers the right fulfilment of the duties of their vocation. Every latitude should be allowed the school managers in managing their own affairs, and the Government grants should be awarded according to the attendance at school as suggested by "H. L." in the September No. of the '*Ceylon Review*.' Our Children should only be taught what would be necessary for them in after life, instead of stuffing all with unnecessary stores of knowledge. Of all who have studied the Greek and the Latin, how many are there who make any use of these languages? Our life is short, and the precious time that is devoted to this, to many useless, study could be spent in the study of some remunerative arts. It speaks well of our paternal Government to open in Colombo

A TECHNICAL SCHOOL

which has been a long felt want. It is to be hoped that the technical school, will

turn out men eminently fitted to compete with foreign manufacturers, and that the island shall no longer be dependent on other countries for its engineers, surveyors, engine-drivers and artisans. It is necessary that educators, should first impress upon their pupils, the dignity of labour, and so train them to realize, that it is honorable to gain one's livelihood by the labour of his own hands, than be dependent on others for his support

EDUCATION OF GIRLS.

Of the curriculum of instruction imparted to girls little or nothing could be said except, that it would be better to add cookery and household medicine to the list of other subjects. The deplorable want of this very useful knowledge of cookery in many young ladies at the present day is a source of much trouble to themselves and those who marry them. Those of the young ladies who are content to remain profoundly ignorant of cookery under the very wrong notion, that the attendance at the kitchen is unworthy and unbecoming a lady of position, should understand that there is nothing ignoble in preparing one's own food, but that it is a downright disgrace to a lady, to be at the mercy of her cook, and to relish a dish which she does not know how to prepare. One of the effects of the over education of our girls is, that they neither care to learn or put into practice the culinary art, a knowledge of which is indispensable to all women rich or poor. What Mrs. Lynn Linton said of England, applies as well to Ceylon:—"Once it was considered an essential of womanliness, that a woman should be a good housemistress, a judicious dispenser of the income, a careful guide to her servants, a clever manager generally. Now practical housekeeping is a degradation. *Making pills is held a nobler employment than making puddings.*" In many families bad cookery is often the cause of constant friction between man and wife and "makes the music of married life mute" That ill-cooked dinners "may not put asunder these whom God hath joined in holy matrimony," the mothers should see that their daughters do know theoretically, if not practically, the culinary art to perfection.

Another essential requisite in young women who aspire to the high dignity of motherhood is a knowledge of

HOUSEHOLD MEDICINE

without which no woman can safely perform the functions of a mother. Every woman need not be a doctor, but she should thoroughly understand the nature and cause of every day ailments to which she and her children may become subject. That this knowledge in women would act as a preventive of "many ills which flesh is heir to," and make many a home healthful and cheerful cannot be doubted.

It cannot be said that in Ceylon

EARLY MARRIAGES

act as a bar to the progress and well being of its inhabitants. Early marriages in the long run prove almost always beneficial to society.

But what thwarts the advancement of the Ceylonese is the great

WASTE AND PRODIGALITY

which we often observe in native weddings. It is true marriages everywhere are celebrated with all pomp and show. The dull daily, monotonous life should be relieved at certain intervals by some rejoicings in the company of friends and relations. But when the festivities we indulge in for a day or two, make us spend hundreds of pounds, to earn which several years of trouble and labour is necessary, we must pause and reflect before we venture to run with the multitude. The poor man who passes now a hard to mouth existence, cannot walk the same path trodden by his rich ancestors. Their mode, manners and customs were compatible with the age they lived in. But times are altered and with them all things sublunary. When everything around us is being changed why should we cling so unflinchingly to our old customs without trying to ride free of them. Let there be among natives a less number of dancing and dinner parties, theatre goings, liquor drinkings and cigar smokings. Let them habituate themselves to live more economically and not ape the western nations in their luxurious mode of living. These suggestions may be adopted by the natives,

and yet there is another evil which would counteract the benefits accruing from the practice of these good habits, Ceylon may be said to be no longer governed by its tyrannical kings, but yet, the oppression with which their reign was marked, is still carried on by

NATIVE HEADMEN

who should be done away with and European officers appointed. So long as the Government does not revoke the power now vested in the hands of headmen, the beneficent sway of British rule will not be felt by the people. Caste distinction which Christianity has for the last three hundred years tried to discourage in Ceylon, is fostered by the headmen and the flame of enmity which one caste bears towards another is never allowed to die away. Unfortunately the late Governor in the appointment of headmen rekindled the ember that was smouldering to ashes. The headmen mostly, from the Mudaliars downwards, are an illiterate lot and the sooner the Government does away with their services the better. These men have no principle but venality, and no occupation but sordid self aggrandisement. It is confidently hoped that the present administration of Sir Arthur Havelock, will see the last of the baneful headmen system and that the people with better education and more enlightened views will seek everything conducive to their social progress.

Some Thoughts on "A Liberal Education."

[BY J. E. W.]

Locke in his 'Conduct of the understanding' says, 'The business whereof in respect of knowledge is not to perfect a learner in all or in any one of the sciences, but to give his mind that freedom that disposition and those habits that may enable him to attain any part of knowledge he shall apply himself to, or stand in need of in the future.' This is the ideal of a liberal education, the object of which is to form intellectual aptitudes rather than to infuse specific knowledge. Nothing is more common for people than to

take too narrow a utilitarian view of education and ask of what use is this or that subject in the future career of a student. For example we have often heard, parents say "What's the use of Mathematics for my son, that is to make him a clerk?" Now let it be understood by parents that the study of Mathematics is not to make the boy a deep mathematician but in order that habits of close reasoning may be settled in his mind which can be transferred to other parts of knowledge, and into his daily business, and intercourse, in his capacity whether as a clerk or a practitioner in the more noble callings of law or medicine. Men of inferior education, or those who have not had a liberal education, are found to be no better than idiots or 'perfect naturals' if they are taken out of the narrow groove of thought where the few rules they have learnt fail them. Most people even amongst the so-called educated men are unable to appreciate the value of a liberal education in developing the mental powers and qualifying men to acquire practical knowledge more thoroughly, and easily and to become better members of society. They are blind to the clear truth of the doctrine of modern pedagogues which declares that Education is concerned not simply with instruction or communicating knowledge but with the training of faculty; not merely with turning out machinery to perform a special kind of work, but with fitting the young generation to whatever sphere of labour they may hereafter be called. Whoever with any pretensions to teaching says that the superior education now imparted in the highest forms in our Colleges is useless for the future career of boys, because the subjects do not enter in most cases into the practice of business, is I think unworthy to be called a teacher. The mental life of the educator of minds is no contracted territory. He has the control and guidance of the three phases of man's mental nature. He directs thought, cultivates feeling and controls action. To take young minds along one groove of thought is certainly to defeat the true aim of education. That exercises

of different kinds strengthen faculty is a law which teachers will do well to keep in mind. Of course we do not agree with the advocates of a special education, who maintain that after a certain period in a young man's life the best mode of enabling him to learn well any subject, to which he may hereafter apply himself, is to exercise him thoroughly on some one branch of knowledge. In conclusion, well the great political economist says "men are men before they are lawyers or physicians or merchants or manufacturers." Yes, if we make them capable and sensible men they will make themselves capable and sensible lawyers or physicians by bringing the light of general culture to illuminate the technicalities of a special pursuit.

♦

A dream.

BY JOHNNY SLEEPER.

I reside at Sleepy Hollow and I'm
feeling sleepy too,
But I never sleep at service as the fat
and lazy do.
I've a little tale to tell you and it isn't
very long,
And I hope the priest will pardon if he
thinks I'm doing wrong.
The little church was crowded from
the bottom to the top,
The sower p'raps expected a handsome
little crop,
The bairnies looked so cherry and the
ladies looked so gay,
And a swell was at the organ—at least
so people say
The priest he eyed the people and the
people eyed the priest
Who was perch'd upon his pulpit when
the music had all ceas'd,
He wiped his gold-rimmed spectacles
and put them on his nose
To scrutinize the urchins who were
settling down to doze.
The preacher open'd his Bible with a
preliminary yawn,
And read some little portion from the
gospel of S. John,
He discoursed on love and duty and
on themes both grand and deep

Till the punkah overhead gently fanned
 his flock to sleep.
 The parson got to fifthly, and his
 voice was faint and low,
 When his eye caught people nodding in
 the very foremost row
 At their heads he hurl'd his book—O
 Heavens!—I woke up with a scream
 And found I had been dreaming such a
 very pleasant dream.

The Pilot's Daughter:

A Ceylon Story of Womanly Self-Sacrifice*

Written Specially for the Ceylon Review,

[BY IDA M. TRANTLEY.]

CHAPTER XXII. THE VIAL.

Adjoining the modern Kotahena cremation ground was the forest of the triple damned—indeed almost identifiable with it—and on the outskirts of which toward the Kelani side, was the abode of the witch. At the foot of a huge tamarind tree, a type of the free luxuriance of tropical growth, was her hut, and the scene of all her weird performances, the storehouse of all her necromantic treasures and the secrecy of deeds too horrible to contemplate at leisure.

It was dusk, and duskier in the neighbourhood of the witch's hut, when a tall figure appeared at its threshold. The low growl that escaped the dog that lay near was soon changed into a lower moan of recognition to avoid which, perhaps, the figure without entering the hut passed behind it. But the dog's growling had attracted the witch's attention and out she came to know the cause of it. The animal lay still, apprehensive of no treachery to the grim mistress whose warder it was.

She passed in, and for nearly an hour the whole place, within and without, was hushed in a melancholy silence more befitting a field of battle after a day's carnage, or a graveyard gloomily still after a recent burial, than a habitation of the living. At the end of that time the witch took a little earthen lamp in her hand and entered a small narrow chamber of her thatch house. It was the only light in the whole hut, and very dim withal.

Before the lamp she spread a white cloth, to the right of which she sat down on a dried deer skin. By the dull light that filled the chamber, light scarcely sufficient to escape into the other parts of the hut, the weird objects hung on the thatch partitions looked terrible to behold, and more hideous was her own grotesque shadow thrown among them. The skeleton of a child, barely a few days old, with portions of the flesh still hanging out in uncouth lumps here and there, hung near. Close to it was another distorted specimen of babyhood, gazing with a horrible vacancy through eyeless sockets upon the half-dying flame below.

A huge cobra, which but for its being ripped open in twain as the dried husk of a bean might be mistaken for a live one, was perched on top with its fan-like hood spread over the skeleton head of a man. Heads, arms, legs, jaws, teeth of men and parts of animals were set in ghastly array around, and as the flickering light was blown about by the wind, the grim guardians of the room seemed to take life and move about. The witch rang a little silver bell—its echoes, however musical, ill became the surroundings and seemed like the last throbbing tinkle of some far off ringing down in the depths of earth. She took some milk-white flour in her hand from the cloth before her, and drew three circles round her with it. The silver bell was again rung. From the folds of her long white robes she drew forth a vial which seemed to contain some colourless fluid or something whose colour was red, if any. On the white cloth it was placed. The bell was rung for the third time.

Then the witch took the vial, held it over the flames and shook it well. The fluid assumed a redder colour and grey little discs moved in the fluid. It was blood—nay, and it was almost life! It was the blood of Louis Dandenbeck, the blood of a fatal compact whereby he had bound himself to do anything in his power, under all circumstances, to satisfy the cravings of the witch who for her part was to render him the possessor of countless wealth. The poor young man's sole happiness was the happiness of this life, and that to gain untold wealth with the utmost possible

comfort and ease. The witch had promised to satisfy him, and he on his part to satisfy her or else give up to the evil one his soul, his life, whereof the blood in the vial was the seal and symbol. The bell had already rung for the third time, and ere its echoes had died away in the dim recesses of the chamber of horrors, she sprinkled a white powder on the flames of the lamp, and lo! the light grew fainter and fainter, just bright enough to shew the curling mass of snow-white smoke that rose from the earthen lamp in huge proportions. Then with a woful intonation she chanted, holding the vial in her right hand:—

From the caverned deep of night

From the hollow womb of space

Where damned spirits flee from light

Where they pine for length of days

From the scattered tombs of earth

From the north, south, west and east

Look ye souls with grimmiest mirth

Look upon my spirit's feast.

The wreathing clouds of smoke wound round the flame of the lamp in huger coils of woven whiteness, then dark spots danced in the white spiral column, and a sound as of the hissing of many tongues which no man could number filled the room, as though the invoked souls of the miserable had verily crept out of their penal bounds and come to applaud the witch's doings with their "grimmiest mirth." The lamp shot forth a blood-red flame, the smoke was partly tinged with its hue, and all else whereon the eye could rest was of that fiery colour save the long, wan, withered hand that still held the vial. An interval of horrible silence followed, during which the blood-red hue gradually filled the whole cloud, and she of these grim orgies broke the spell of that terrible stillness by singing with a kind of ghastly satisfaction:—

Oh! my spirit famished long

Oh! my spirit thou art near

What an unsubstantial throng

Watcheth o'er thy coming here!

Here is for thy hunger food

Stoop and drink this, never stop;

Oh! the traitor's blood is good

Drain it to the latest drop!

•Scarcely were these words uttered when the shadowy outline of a human figure was visible in the already dense smoke, and little by little it gathered shape and the form at first traceable but as a vague outline now developed itself, though by imperceptibly slow degrees, into a shadow of spectral whiteness. *It seemed to be the exact counterpart of the witch*—it stretched forth its lean lank hand towards the vial, and in proportion as the shadow became more and more discernible, the witch was growing paler and paler, as if whatever the spectre was gaining she was losing. Her whole frame shook with a fever of wrath, her pale hands trembled nervously and the fire of her wild eyes burned fearfully as she pressed the vial to her quivering lips in a state of languor—at the same time it touched the lips of the shadow too—over the vial the lips of the shadow and the substance met. But alas! the witch was already paying the penalty of her dire revenge, for she was faint and death-pale after the excitement of that momentary delirium, and ere she could make one successful effort to satisfy the cravings of her horrible vengeance, ere the blood could touch the lips, a strong draught of wind blew in, for the door was burst open, and with the chill blowing the bones and skeletons and other ghastly trophies in the cell shook with a rattling sound, the smoke and the shadow moved tremulously for a second, the flame of the lamp was quenched by the sudden violent gust, and in total darkness—all in a moment—the vial was forcibly dashed from the witch's hand, broken to pieces, its contents spilt in the action—and the haggard form of the dreadful woman was in the rough grasp of Louis Dandenbeck.

(To be continued.)

Life Gleanings No. 8:

Simon Casie Chetty Esq., C. C. S.*

Archbishop Bonjean was a man scrupulously sparing in his praise of others and whenever it was that he commended

* *Memoir of Simon Casie Chetty Esq.* District Judge of Chilaw by Frederick Jayatileke C. C. S.: "Ceylon Observer" Press 1862.

another it was because of his discovery of more than average merits in the object of his commendation. In one of his most vehement pamphlet deliverances His Grace speaks in distinct terms of the high merits of the subject of this gleaning. 'The world of letters has lost a brilliant scholar,' he said, 'in the person of the late Simon Casie Chitty.' If words were needed to testify to the intellectual worth of this distinguished son of Ceylon we cannot, in sooth, find any more comprehensive or more commendatory than those of that great prelate on that great scholar. Men may grow to forget the district judge of Chilaw, they may not remember the Tamil M. L. C. who succeeded the illustrious Sir Coomrasamy, but Simon Casie Chitty the author of the *Ceylon Gazetteer*, the distinguished native ethnologist and antiquarian, critic and scholar will not lose his hold on the memory of posterity.

THE ONLY MEMOIR.

It is a pity that men who happen to be relatives of a literary Ceylonese do not, as a rule, take so much care to preserve the memory of the deceased in the world of letters, to collect his writings, correspondence and biographical items, as they would take the trouble to prove his will and divide his property. The only memoir of Mr. Casie Chitty is a pamphlet biography by the late Mr. Frederick Jayatilleke who was none the less a writer when he entered the Ceylon Civil Service than when he wrote controversial dissertations at St. Thomas' College. It is to the memoir by such a person that we are largely indebted in this sketch,—a memoir full of salient facts readably arranged, though the author modestly calls his own production "a feeble attempt."

PARENTAGE AND CONNECTIONS.

The "*Casie chitty*" family came originally from Alwar, Tinnivelly, in the South of India. The first ancestor, Casper Casie Chitty, and his wife emigrated to Ceylon and established themselves at Colombo in the year 1620. Both of them were professors of Hinduism, which they afterwards renounced in favor of the Roman Catholic Religion.

After the conquest of the Island by the Dutch in the year 1656, whilst most of the Native "Catholics" conformed themselves to the form of worship introduced by their new masters, the Casie Chittys continued to adhere firmly to that which the founder of their family had adopted. Adrian Casie Chitty, however, formed a singular exception. He became a Protestant and brought up his two sons, of whom Gabriel Casie Chitty, the father of the subject of the present memoir was the younger, in the same faith. Gabriel Casie Chitty was born in 1779 and, having had the misfortune to lose his father before he had scarcely completed his fifth year, his maternal uncle, Abraham Rodrigo Mutukistna, the Chief Tamil Modliar of the Gate, took him under his care and placed him in the Government Seminary to study Dutch. But, the surrender of the Island to the British in 1796 superseding the general usefulness of that language among the natives, his attention was diverted to the acquisition of a knowledge of the English language. Although the opportunities afforded for accomplishing this object were as nothing compared to those enjoyed at the present day he, by unwearied application, had so far qualified himself that, in 1802, he was appointed by Governor North as one of the Tamil Translators to Government, and was, at the same time, rewarded with a gold medal in testimony of his general merits. Subsequently he was made Modliar of Calpentyn, where he settled in 1805 in consequence of his marriage with Maria De Rosairo, the eldest daughter of Simon De Rosairo, the principal land-holder in the place, who had held several offices of trust in the Dutch East India Company's Service.

EDUCATION.

Simon Casie Chitty was born at Calpentyn on the 2nd of March 1807 and was baptized at Colombo by the Hon'ble and Revd. Dr. Twisleton. He attended the Calpentyn Tamil School in 1815. Mr. Edmund Wakefield Mead, then provincial Judge of Calpentyn, having taken a great fancy to the boy ("*Simon the first*") as he good humouredly called him) desired very much to take him to Colombo to be

educated. But his mother would not think of such a thing. In 1818 young Casie Chitty attended a school kept for a short time by the Rev. B. Ward of the C. M. S. Calpentyn. In 1822 at Putlam the lad had the good fortune to come under the notice of Lieutenant Smith, a gentleman of considerable literary attainments. Lieutenant Smith began to learn Tamil from Simon Casie Chitty and in turn took his young friend through a course of studies in English. From this gentleman Simon Casie Chitty acquired a tolerable knowledge of the English language. Thenceforth his education was self guided. By sturdy perseverance and unflagging application he gathered much from his daily reading chiefly of the history and antiquities of the East.

EARLY CAREER.

In 1824 he was appointed interpreter to the Sitting Magistrate's Court at Calpentyn. Two years afterwards he was interpreter to the Assistant Collector of Putlam and in 1828 was *Maniagar* of Putlam. In 1829 the office of Attorney to to the Government in the Revenue Magistrate's Court at Calpentyn was added to the Maniagarship. In 1830 he married his cousin and the wedding being solemnised—in the absence of a Church of England minister—by the Rev. Spence Hardy of the Wesleyan Mission gave occasion for Mr. Casie Chitty to become acquainted with such lovers of literature as Messrs Hardy, Clough and James Frear.

FIRST LITERARY VENTURE.

Eager as he was in collecting information on various subjects, the idea of communicating them to the public never entered his mind till it was suggested to him by Mr. Frear. His first publication was a letter which appeared, under the assumed name of "Indophilos" in the *Madras Government Gazette*, of the 16th September 1830. It was on the identity of Koodiramalle with the *Hippurus* mentioned by Pliny (lib: VI., C. xxii.), as the port to which the freedman of Anniius Plocanus, who farmed the customs of the Red Sea in the reign of Emperor Claudius, was driven in a tempest. It is quite clear that, at the time he wrote this letter, he was not aware that the subject had been already noticed by Gibbon, in his History of the Decline of the Roman Empire, with which work Mr. Casie Chitty does not seem to have become acquainted till a much later period. This letter was soon after followed by two others, published in the *Ceylon Government Gazette*; one, on

the affinity between the Maldivian and Sinhalese languages; and the other, on that of the Javanese and Sanscrit.

THREE PUBLICATIONS.

In 1831 Mr. Casie Chitty made the acquaintance of Mrs. Foster, wife of Captain Foster of Putlam. She being of a literary turn of mind helped him considerably, for nine years from 1831, in his literary research. In this year Mr. Casie Chitty published three papers:—"A correct outline of the classification of Tamil castes"; "A summary account of the origin and history of the Mukuas"; "An essay on the ceremonies observed by Tamil castes." Sir Alexander Johnston, President of the Royal Asiatic Society of London not only noticed the publications in a handsome manner, but also had Mr. Casie Chitty elected a member of the Society and at the same time wrote to Sir Wilmot Horton calling his attention to the literary researches of the young author. Sir Alexander wrote:—

I have in a letter, which I have just written to Sir Wilmot Horton, particularly called his attention to the merits of these papers and to the zeal with which you have devoted yourself to researches, which must be of use to your countrymen and to the British Government. I have had great pleasure in proposing you as a corresponding member of the Society.

In the early part of 1832 Mr. Casie Chitty published an "*Essay on the manners and customs of the Moors of Ceylon*," in which he compared them with those of the Jews.

NATIVES AND GOVERNMENT POSTS.

Mr. Casie Chitty noticed, in his time, that natives as a rule were seldom admitted to posts of trust and responsibility under Government beyond the commonplace honorarium of Modliarship. In the *Colombo journal* of 1850 he expressed his views on the subject and the topic, as treated by him, gave rise to some discussion. The following extracts are from the contribution:—

When we reflect on the tyrannical rule of the Kandyan despots, the religious bigotry of the Portuguese, and sordid policy of the Dutch, which succeeded in the time of our fore-fathers, we cannot but feel grateful to Providence, that our lot was not cast in those days of oppression, but that we exist under the mild and benignant sway of Britain, who, while she seeks to secure her own interests, endeavours to protect those of her subjects, and liberally bestows all her resources and attention towards improving their condition and rendering them at once virtuous

and happy. As your Correspondent "Peace" has justly remarked. I may now 'sit under the shadow of my own vine' without any molestation either from 'opulent landlords' or 'oppressive task-masters' and am at liberty to 'write myself a man'.—But notwithstanding this most desirable state of things, which should excite our utmost gratitude, we lack one thing needful to make us 'quite contented'.—Are we not excluded from all share in the Government, and from all important offices, both judicial and revenue?

It must be admitted that 'ignorance' is the impure and muddy fountain whence nine-tenths of the vice, misery and crime to be found in the world, are really derived, but while this system of exclusion is in force, all endeavours to rouse a spirit for 'knowledge' will be found abortive.—'What' (asks Sir T MUNRO) 'is in every country the great stimulus to the pursuit of knowledge, but the prospect of fame, or wealth, or power? Or what is even the use of great attainments, if they are not to be devoted to their noblest purpose, the service of the community, by employing those who possess them, according to their respective qualifications in the various duties of the public administration of the country?' "How can we expect that the Hindoos will be eager in the pursuit of science unless they have the same inducements as in other countries? If superior acquirements do not open the road to distinction, it is idle to suppose that the Hindoo would lose his time in seeking them; and even if he did so, his proficiency, under the doctrine of exclusion from office, would serve no other purpose than to shew more clearly the fallen state of himself and his countrymen" * *

Assuming then, that it is essentially necessary to advance the Natives to offices of trust, to ensure the object which Government has in view of raising them from their present debased state by holding forth the prospect of reward. I would humbly venture to propose that such offices, as are now held by the Dutch descendants shall be equally attainable by such Natives of respectability, who possess the requisite knowledge for the due discharge of their duties. This system, if gradually adopted, would, I feel assured, prove equally advantageous to Government and beneficial to the governed.—I say it will be advantageous to Government because the Native, from the simplicity of living, will be satisfied with a salary adequate to his expenditure, and it would besides supersede the necessity of Interpreters—I say it will be beneficial to the governed, because when the Natives find that a door has been opened for promotion, they will not be deficient in zeal to pursue the road to useful knowledge; there will be emulation among our youth, and thus candidates will not be found wanting, and the bond of attachment towards the government will be strengthened.

THE "CEYLON GAZETTEER."

The *Ceylon Gazetteer*, by far the best and most useful production of Mr. Casie Chitty, made its appearance in February

1835. That great importance was attached to the work by Sir Wilmot Horton, and every facility afforded its author for carrying it through the press, appears from a correspondence, preserved among the papers of the family. The following is an extract from one of Mr. Tufnell's letters on the subject:—

"I have submitted to him (Sir W. HORTON) both your letter and the specimen of your *Gazetteer*; with which he has been extremely gratified, and is particularly anxious that you should proceed with the work *as quickly as possible*.—You may rely upon the utmost encouragement and assistance, which it may be in his power to afford."

The work having been delayed in the press for nearly two years—during which time the Island had undergone a material change, both in respect of its territorial division and its form of Government—it was, in a great measure, found inapplicable to the existing state of things; and this, probably, accounts for the fact that, out of 500 copies which were printed, only 220 were sold. The charges of the press came to £88 odd, and Mr. Casie Chitty was out of pocket about £50; but no sooner was the generous Sir WILMOT HORTON informed of his embarrassment, than he ordered the amount to be refunded from the Treasury. Subsequently, on a representation of his case being made to the Secretary of State for the Colonies, by Mr. Tufnell, the Home Government awarded Mr. Casie Chitty the sum of 100 guineas as an acknowledgement of his literary exertions (and more especially to mark their sense of the ability and industry displayed in the compilation of the "*Ceylon Gazetteer*") and as an encouragement to himself and others to follow the same course, so beneficial to the Colony and so honorable to themselves.

Mr. Tufnell, writing to Mr. Casie Chitty on this subject, from England, says:

I need hardly mention how much gratification it has given me to have been, in any way, instrumental in obtaining this mark of the approbation of His Majesty's Government; and am sure that the honorable way in which the distinction has been conferred, unsolicited on your part, will form no small part of the pleasure which the announcement cannot fail to excite.

Sir CHARLES MARSHALL and Sir JOHN WILSON bore the most flattering testimony to the merits of the work, and the industry and research evinced by its talented author, and last, though not least, the press noticed it in the most handsome manner.

TAMIL MEMBER.

In 1836 Mr. Casie Chitty was appointed Deputy Fiscal of Calpentyn. In the following year the Moorish and Tamil inhabitants of Colombo petitioned the Governour to have Mr. Casie Chitty appointed their representative in Council. Mr. Casie Chitty was so circumstanced at the time, that he could not accept the honour of a seat in Council without a pension from Government equal to the salary he then drew as Maniagar and Deputy Fiscal.

On his own terms he accepted the seat in June 1838 and was sworn in Tamil M. L. C.

The following is an extract from the Governour's speech on the occasion of the opening of the session :—

The other member, the native gentleman, whose introduction to a seat in this council is the consequence of the death of your faithful Councillor, Coomarasamy, whose high qualities and excellent character my predecessor did not fail to point out to you, on the occasion of his lamented death; when among other qualifications, he justly declared a knowledge of the English language to be a requisite for a Legislative Councillor. The *Ceylon Gazetteer*, compiled by Simon Casie Chitty, however defective many parts of such a work must necessarily be, in our present imperfect access to, and acquaintance with many districts of the interior of this Island, while it bears ample testimony to his industry in the acquirement of so much topographical knowledge, affords even yet stronger proof of an extraordinarily perfect attainment of a foreigner of the English language—a language so difficult to all foreigners. I think I may, with some satisfaction then, pronounce the selection of these two additional unofficial Councillors to be in full accordance with Her Majesty's Instructions, which direct that the six unofficial members shall be selected from and out of the principal Merchants and the higher classes of Natives, not holding any Office under the Crown. The activity and intelligence of Mr. Aeklaud will fulfil the conditions imposed on the first of them, while, as a Native Councillor, the birth, character and acquirements of Simon Casie Chitty will not fall short of what is enjoined on me by my Instructions.

MALEI AGARADHI.

Mr. Casie Chitty made the acquaintance of Mr. Turnour of Mahawanso fame soon after his election to the Council seat. In 1839 he translated into Tamil Mr. Turnour's "*Epitome of the History of Ceylon*" and dedicated the book to that distinguished orientalist. About 1840 Mr. Casie Chitty's attention was devoted to the study of the Tamil Classics and he was

enabled, chiefly by the aid of Umapati Modliar of Madras and no less by Governour MacKenzie, to obtain a large collection of Tamil books. During the year he prepared a catalogue of plants with their Tamil names and Linnaean names with a view to publication, but the idea was abandoned for sometime. Latterly however he published his Tamil Botanical Dictionary in Madras—that well-known Scientific work, *Malei Agaradhi*.

MR. CASIE CHITTY'S SCHOOL

Mr. Casie Chitty was now supporting a Tamil School at Calpentyn—Under the Dutch Government there was a "Charity School" in the place for teaching Tamil but it was abolished by the present Government in consequence of an extraordinary resolution adopted by the School Commission of that day that the *English Language alone* should be taught in the Government Schools. In the School established by Mr. Casie Chitty, some 40 or 50 boys were gratuitously taught, but as he could not conveniently keep it up for any length of time, he urged on the Government the expediency of placing it under the School Commission, but that august body, as then constituted, was inexorable, and Mr. Casie Chitty's efforts were unsuccessful.

EDITOR OF THE "UDAYADITYA."

Close upon the starting of Mr. Capper's *Ceylon Magazine*, to which Mr. Casie Chitty was an occasional contributor, he set up a Tamil Newspaper by name *Udayaditya*: or the Rising Sun. It did not live longer than 13 months owing "to want of sufficient encouragement." It had a large circulation, did good work in its day and the celebrated Tamil Poet *Udaghiri Modliar* was among its many learned contributors.

Mr. Casie Chitty having stated that religious controversy would not be admitted into the columns of the "*Udayaditya*," Mr. Harris, the Baptist Missionary, who then edited the "*Investigator*," in an ill-considered article, made a desperate onslaught on Mr. Casie Chitty. As might be expected, the members of Mr. Harris' own community expressed their disapprobation of his thoughtless conduct and forwarded to him the following protest, signed by the most respectable of them, among whom Dr. Elliott was one:—

We beg, Dear Sir, to call your attention to what you have recorded in a note p. 182, in reference to Mr. Casie Chitty, who stands pre-eminent in this Island, as a Native gentleman, for his learning, talent and influence. In choosing to conduct a periodic publication, he has the same right to choose his own ground, as the Editor of the "*Investigator*," and if, without religious topics, he sees fit not to admit religious controversy, we cannot see that you have any right to cry "*shame*" upon him. In the same manner you might as justly exclaim "*Proh pudor!*" on many other publications which are exerting an influence equally beneficial on Society with your own.—*See Investigator*, vol. ii. p. 209.

AFTER NEWMAN AND MANNING.

The death of his wife in 1843 unhinged him for a time and his usual active literary pursuits fell into abeyance; in the following year Mr. Casie Chitty joined the Church of Rome. Here are his own words:—

Whilst I was suffering from the effects of this heavy affliction, my attention was drawn to the *Tracts for the Times*, which have been, for some years past, subjects of controversy in England; and, finding that unlike the Protestant books I had hitherto read, which condemned the Church of Rome as Anti-Christian and her doctrines as dangerous to salvation, these not only contradicted those assertions but likewise deprecated separation from her communion in the sixteenth century and even longed for a re-union....I now became, as Froude expressed of himself, every day "a less and less loyal son of the Reformation," and determined to examine closely the respective claims of the Church of Rome and the Church of England to be that "one Holy, Catholic and Apostolic Church," which Christ has established, and, as I proceeded on in this examination, I was unable to resist the conviction that the Church of Rome was that Church, which, though the rain fell and the wind blew against her, yet she was not destroyed because she was built on the Rock. I, however, did not make up my mind to desert a Church, in which I had been brought up from my cradle—I knew the change would wound and grieve all my Protestant relatives and friends and deprive me of their approbation and esteem, but truth at last compelled me to overcome all these objections, and, in the course of the same year when I was attending the Council, attended Mass in St. Lucia's Cathedral on Christmas eve, though I had then not abjured Protestantism, which I did, in the Church at Calpentyn, in May last.

LATER YEARS.

Mr. Casie Chitty resigned his seat in the Legislative Council in 1845 and was appointed Police Magistrate of Calpentyn and in 1847 was appointed Acting District Judge of Chilaw and five years after he was confirmed in the Civil Service as District Judge. His literary efforts were chiefly contributions to the Royal Asiatic Society (Ceylon Branch established 1848),

and these papers treating largely on topics of oriental and antiquarian interest. His going over to the Church of Rome was a deliberate step taken after much thought and extensive reading; after his conversion he kept himself in touch with the religious thought of the time and of the times before him. To Catholic literature—the mighty mass of books comprising among them the *Confessions* of Augustine, the writings of Thomas of Aquinas, the inimitable *Imitation of Christ*, Newman's *Grammar of Assent*, the utterances of popes and prelates and the galaxy of saintly biographies—Simon Casie Chitty contributed a "*Life of Father of Joseph Vaz*" and a "*Sketch of the rise and progress of the Catholic Church in Ceylon.*"

THE TAMIL PLUTARCH

Of Mr. Casie Chitty's secular writings perhaps the most noteworthy, from a literary point of view, may be mentioned the *Tamil Plutarch*, the first book of its kind, indeed the best, published in the Island.

The *Tamil Plutarch* is a series of short biographies of the most famous of the Tamil poets. The sketches are not in English and some of the finest specimens of Tamil poetry are given with, in many places, metrical translations into English. This treasury of Tamil song has been largely used by the gifted poet of the North, Mr. J. R. Arnold in his *Galaxy of Tamil poets*—a Tamil classical work more than twice the size of the *Plutarch* and more modern in its biographical sketches. While Mr. Casie Chitty wrote in English, mainly for English readers, Mr. Arnold's book is in pure Tamil for Tamil readers above the average.

Though, each book has its distinctive merits, and Casie Chitty's *Plutarch* is equalled, if not altogether excelled, by the *Galaxy* which has the advantage of being the production of one who is eminently a poet, whatever his shortcomings may be, yet it holds a place quite unique in the literature of the East.

MR. CASIE CHITTY'S WRITINGS

To those already mentioned must be added the following:—

1. The *Creation and Fall of Adam* according to the Mahomedan legends.

2. Translation of Chap. vi of *Tiruva Tharoor Purana*.
3. *History of Jaffna* up to the Dutch Conquest.
4. An outline of *Tamil Zoology*.
5. An *Analysis of Seerah* the great poem of the Moors.
6. Book of Genesis illustrated from Hindu and Mahomedan sources.
7. *Kudarhkatikaram*: a reply to one Mustan Saiboo's *Christomada Kandanam Watchira Thandanam* which was an attack on Christianity.
8. Hindu system of *Natural History* (not published).
9. *Sanscrit and Tamil Dictionary* (not published).
10. *Thesaurus of foreign words etc. in use among the Tamils* (not published).

SIMON CASIE CHITTY.

On the 8th of November, 1860 Simon Casie Chitty died in his 54th year. His place in the history of our Island literature is certainly next to that of James Alwis. He began his literary career when Arnold published his sermons, and the "Oxford movement" was attracting the attention of the Divines of the day. Cadyle's *Sartar Resartus* was published in 1833 and Browning's *Paracelsus* in 1835, and a year later Dickens gave to the English-speaking world the immortal *Pickwick Papers*, while Casie Chitty was before the notice of Orientalists and carrying on his literary researches. It is a circumstance which cannot be too much lamented, nor too much commented upon, that Ceylonese are not very much to the front in the respect of honouring their literary dead or of perpetuating the memory of their illustrious men of learning whereas the Englishman, with all his commerce and conquest in every zone, with all his all but absorbing interests and gains, has reason to be proud of that great abbey, which has stood the sack of ages and revolutions and the wreck of dynasties, and where in serene repose lie the sages of yore—the bravest in war, the richest in thought, the sweetest in song, a quorum of England's Witanagemot of worth.

Diseases and Preventive Treatment.*

This is the subject of a useful little medical book just out of the *Times of Ceylon Press*, and the keynote of the whole is that prevention is better than cure. This is the principle of the book which does not take the place of a "Family Doctor" or a handbook of prescriptions. The work before us takes a place by itself, it being the first work of its kind published in Ceylon or by a Ceylonese, and we feel sure that it will commend itself to the scientific reader. Though from the abundant use of technical terms the book may not easily adapt itself as a whole to the comprehension of the average mind, yet a great portion of it can be advantageously read by people other than medical men. The author tells us that there are ten "predisposing causes" of diseases and twice as many "exciting causes." Special attention is paid to the definition and description of physical, neurotic and parasitic causes of diseases.

It is noteworthy, indeed commendable, that the author cleverly but judiciously blends the medical culture of the west with the learning of the east, the latest with the oldest. Under bacteriological causes he writes on page 27:—

There is a process among the Hindus known as *Katapamsathedal* by which it is meant that a man may live to a great age by partaking of certain drugs which have the effect of rendering the system disease-proof. It is maintained that all poisonous contagia will die of themselves when they happen to enter the system of such a protected person. This state of the system is attained by eating regularly certain drugs for a certain number of months, or for years when necessary; and this should be repeated, subsequently, for a few days once in every seventh month.

The Tamil names of a few of the herbs whence the drugs are prepared are given in the book, and one of which is *amirthasancheere* a word whose root is identical with the roots of words meaning *immortality* and *nectar*. In this connection we may mention that there is said to be in the island of Delft, off Jaffna, a sort of *elixir*

* *An Essay on the Brief Causes of Diseases and their prophylactic treatment*: A summary of medicine and surgery. By C. Thamodrampillay, Medical Practitioner. Colombo, *Times of Ceylon Steam Press*, 1894. All rights reserved.

vitae plant by name *murchesonthal*. It is also deserving of attention that Delft islanders attain to a great degree of longevity—a fact which may serve to strengthen the credibility in the last mentioned drug. As another instance of oriental learning introduced into the book we take over from page 30 :—

There is an important drug among the Hindus which appears to enter readily, probably, into all the tissues of the body, and destroy every kind of bacteria and their spores; which is known as Dhampurasendura, a particular proportion of copper.

It is a small short-coming that the book,

well-printed and on good paper, is somewhat too profusely marked with words in bold type. It would have been better, we think, if certain portions at the close of the book, bearing neither on the causes nor on the treatments of diseases, had been omitted. "All things are lawful but all things are not expedient." On the whole, however; the book under review, though not calculated to be a popular handbook nor fit to be indiscriminately put into everybody's hands, is yet no unworthy addition to the scientific literature of the land.

A Missionary Memoir.*

A neat little pamphlet containing a biographical sketch of the late

* *A Brief memoir of the late Rev. Christian David, Colonial Chaplain and first native minister in connection with the Church of England: with an introduction by the Rev. George A. H. Arndt, M. A., Headmaster of St. Thomas' College, priest in charge of St. Thomas' and precentor of the Colombo Cathedral. Colombo Times of Ceylon Steam Press, 1894.*



The Rev. Christian David 1771-1852
from a block kindly lent us.

Rev. Christian David is just out. He was a very distinguished man in his day and whose praise is in the Gospel. With reference to him and the late Rev. A. Vethecau, we wrote in a former number of the *Review* (vol. i. pp. 99-100.)

Two men there once were, both natives of South India, who bore a remarkably striking resemblance to each other in several respects; and the contrast between them merely such as is still evident to our eyes to distinguish their distinct individualities.

Their early bringing up, the heathen surroundings of their youthful days, their primary education, their conversion, their labours under Lutheran and Danish missionaries, their being ministers in the Church of England in Ceylon, and the honour and regard they received at the hands of both Europeans and natives who knew them, have made these two reverend gentlemen a unique pair of disinterested preachers of the truth; and, indeed, whether any two such natives will ever rise in our midst and leave their impress on the history of the times may candidly be doubted.

About Mr. David's autobiography Mr. Arndt writes thus in his spicy introduction to this booklet:—

Had this autobiography of the first native priest of the Church of England in Ceylon—the story of the experiences of the labourer in the Lord's vineyard, who had borne the burden and the heat of the day of pioneer work among his brethren—been printed and published, it would have been no mean addition to the many volumes which now enrich the literature of the mission field; and as a record of zealous work, of many trials and successes, would doubtless have served to cheer and strengthen the heart of many a missionary in his time of need.

Were we to quote from the body of the book we would be repeating ourselves, were we to praise the pamphlet we would be guilty of self praise, for our *Life Gleanings* of July 1893 was about the same subject of this memoir under notice.

It is therefore not a little surprising, indeed it is a regrettable circumstance, that the compilers of the pamphlet nowhere mention the *Ceylon Review*. The memoir is word for word from the *Review*—even misprints are faithfully reproduced!—and new matter is comparatively small. The way in which the original "Life Gleanings" is treated in the pamphlet is a very undeserved comment on the journal where that sketch originally appeared. We are forced to observe this as the point involves a question of literary courtesy, not to say more.

Graphology.

Delineations of character from handwriting will be given through these columns under the following rules.

To prevent disappointment all specimens of handwriting should be forwarded on or before the 10th of March. They will receive attention in the order in which they arrive.

RULES.

1. To obtain a brief delineation, you are requested to send in, *at least*, about a half-a dozen lines of handwriting. For a larger delineation a full page letter with the ordinary signature of the writer is necessary.

2. The handwriting must not be a forced one, but the ordinary, natural hand of the writer, or a correct delineation may not be obtained.

3. Each correspondent should enclose a coupon with his or her pseudonym written on it.

4. Correspondents wishing to have specimens of handwriting returned will please enclose envelopes stamped and addressed.

5. Correspondents wishing to obtain further information with regard to delineations already given should quote pseudonym, and enclose a coupon for every two questions.

6. All communications to be addressed to:—

Madame Neuberger,

c/o The Manager

CEYLON REVIEW.

ANSWERS TO CORRESPONDENTS.

SUNFLOWER.—You write with so much courtesy, that it would have been a pleasure to mark the appreciation felt by a thorough and full delineation of your character, but unhappily you write on lined paper, and so much of the real character of your handwriting is lost thereby. You have a sense of the ridiculous and a decided will of your own. You are full of vitality, vivacity, and self confidence. Temper sensitive. Love of material enjoyment, and much imagination.

SKILLY.—Your most marked characteristic is your critical faculty, a desirable gift when tempered by generosity of judgment, culture, and tenderness. These last three qualities are not observed, but there is no reason you should not acquire them. You have plenty of imagination, and that, if directed in the right channel, should give you sympathy.

POPPY.—It is difficult to imagine the state of mind that induces correspondents arduously to disobey the rules—Your handwriting is extremely unformed, so is your spelling. You need not fear being thought older than your age from your handwriting. It appears to belong to a child of 12. Your interests are varied, but quite trivial.

LOLA.—Some affection, prudence and love of detail, easy going, but sensitive and of a

nervous disposition. You like to be thought well of, but have no strength of will to set about obtaining what you wish to have. The mind is yet crude and immature—perhaps you will develop many missing qualities later, in your handwriting as well as your character.

SPECTATOR.—Much determination and character. Generous in your judgement of others. A hatred of anything mean. Much intelligence. Capable of keeping your affections in check—you have just missed tenderness. Quick in thought and action.

HENRIQUE—Your handwriting is so unformed that its delineation would perhaps cause you some annoyance and disappointment—Your whole character is likely to undergo change. There is so much unreasoning obstinacy—but at the same time you are indolent, also economical without perhaps being conscious of all these things. Apply again when you are older.

HUM • SEW.—Generosity, imagination, and ardour—A general air of carelessness of life. Excellent capability of affection. Artistic tastes.

SMILES.—Perseverance and application to detail are shown in your hand writing. You will never be leader in any movement, but will always take the second place, and keep it well. Tender hearted—with much absence of pride.

PATRICIUS.—That I am perfectly correct in my delineation is then proved—you not only possess an amount of self esteem but are conscious of the fact. As a proof that every individual is not in full possession of this trait in their character I refer you to the one preceeding this. *Smiles* who I dare swear has never been troubled with a scrap of self esteem, nor have most of my other correspondents. As I have previously delineated your handwriting I refer you to one of the rules asking for questions.

PILLS.—The critical faculty strongly developed,—a well regulated mind. You pick up things easily but seldom pursue them with sufficient perseverance to acquire real excellence in them.

ADELINE C.—The handwriting is much too crude for anything like a correct delineation—You are cautious, reserved and shy, and very self willed—Write when you are older.

CLARICE.—You always act with precision, neatness, and reflection—Take care that you do not develop egotism. You are not wilful, but there is a lingering desire for having your own way. Light-hearted and vivacious.

V. J. PERUMAL,—You are of an excitable disposition. Quick in thought and action. A

good amount of intelligence and calculation. You will not spend more than you can help, but this not a spend thrift, you incline to be generous—very business like habits.

ROWER.—A conscientious person—Having nothing to conceal, the keeping of another person's secret will trouble you. Honest, generous, humble minded, but at the same time privately ambitious.

ALCIPHON.—Your handwriting is quite unformed. I should judge it was that of a child. Consequently your character cannot be formed—so that there seems to be no need of delineation—at least a correct one in this instance it would be impossible to give. You have even to take refuge in writing on ruled lines!

FRANK.—You are decidedly economical. Affectionate and tenderhearted. Why must you write on ruled lines,—it betrays a crudeness a certain want of education, a want of firmness even, and in the end it may be a studied hand writing you send me to delineate. You are modest and retiring. Also yielding for want of sufficient will power to hold your own.

GABRIEL S. P.—Of a vivacious disposition and active mind. You admire neatness and method, but whether you practice either is doubtful. Much energy en thusiasm and high spiritedness, also intelligence.

CRINOE.—Critical, economical, determined. You have the power of application if given to exercise it.

JABASTER HARMACHIS.—Yours is but a specimen of copied verse. I doubt it is the handwriting that comes natural to you.

If I am right in the above remember that nothing of the following delineation will be correct. I hope you wont be disappointed.

You are egotistic, cold hearted, and vain! Suppose you try again.

COLLEEN.—You have the intellect of the business man, with some originality and great lucidity of mind. Refinement, and good taste are very evident. Logic and some finesse. You will be good in argument, criticism and judgment.

The "Lastly" Prize.

Awarded to :—

S. MEYNERT ESQ.,

St. Thomas' College,
Colombo.

The Temperance Prize.

As the papers, we are sorry to say, remain still not looked over, we are unable to publish results in this number. We hope to do so in our next.

The Supplement.

It being our policy not to introduce religious questions into the *Ceylon Review*, we issue a Supplement to this number. It is entitled *Our Faith* and is devoted chiefly to the discussion of current religious thought in Ceylon. To subscribers to the *Review* it is free, to non-subscribers it will be sold at the nominal price of 10 cents. It is not our intention to make *Our Faith*. A regular publication, and as far as we are just now in a position to say anything we do not think it will be the title of anything but of the supplement to this month's *Review*. If, however, there be a demand for such a publication—of course as a regular supplement to the *Review*—we would gladly issue *Our Faith* monthly. To subscribers to the *Review* it will be given at a lower rate than to others. Then, the publication would assume a definite shape and be conducted on certain set lines:—Current religious thought will be set forth and discussed; special Sunday reading may be supplied; religious tit-bits may be introduced, and other features.—All this however on the supposition of a demand. We do not know to what extent such a scheme will be feasible here.

A Correction.

On page 48 and page 51 and elsewhere (in this month's *Life Gleanings*) we refer to Mr. Casie Chitty as the successor of Sir. Cumarasamy in the Legislative Council. Mr. Casie Chitty's biographer speaks of him as succeeding Cumarasamy Modliar in Council. Relying on the biographer's dates and facts we must conclude that the Cumarasamy Modliar was not the gentleman who was knighted in 1874. In our next we shall touch on this subject.

Local Journalism.

(From the "*Jaffna Catholic Guardian*")

It was, we believe, some years after the advent of the English that journalism took its rise in the Island. The first Printing Press was set up by the British Government and from it issued the *Government Gazette* in 1802, four years after the Island was made a Crown Colony. The *Gazette* is however a strictly official publication and not a newspaper properly so-called. Thirty years had thus to pass away before Ceylon witnessed the first attempt at journalism, in the appearance of the *Colombo Journal*, started by Mr. George Lee, a Civil servant, under the auspices of Sir Wilmot Horton, one of those four remarkably able Governors including Mackenzie, Ward and Gregory, who received their administrative training in the great theatre of English debate, the House of Commons. During the present British occupation of the Island, the first centenary of which will be rounded off two years hence, there has been a steady growth of journalism which is now represented by about forty newspapers and periodicals, affording unmistakable evidence of the wide diffusion of knowledge among the people and the great demand for reading.

The chief centres of journalistic activity have been Colombo in the South and Jaffna in the North. The *Colombo Journal* had a short-lived career, having been discontinued at the close of 1833. In the following year was launched under the Editorship of the late Dr. Elliott the *Ceylon Observer*, which claims to be the first Ceylon newspaper independent of Government. The *Ceylon Church* appeared in 1837 only to disappear in the following year. The *Ceylon Herald* appeared in 1838 and continued till 1846, when were started the *Ceylon Times* and the *Ceylon Examiner*, which with the *Observer* are now issued as Dailies. Besides these there were several other periodicals started from time to time in the Anglican, Church Mission and Wesleyan interests, such as the *Diocesan Gazette*, the *Church Missionary Gleaner* and the *Ceylon Friend*. Mention must also be made of a number of Sinhalese newspapers, advocating the Protestant and Buddhist cause.

The Ceylon Parliamentary Society.

THE PAUPER RELIEF BILL.

- Preamble.** Whereas it is expedient to ameliorate the condition of the poor in Ceylon it is hereby provided that
- Provision Clause.** 1. From and after the passing of this Bill, it shall for all purposes and intents be lawful to style this enactment, the "Pauper Act."
- Poor Law Board.** 2. A Central Board consisting of the Lieutenant-Governor, the Principal Civil Medical Officer, the Director of Public Works and the Director of Public Instruction by virtue of their office, and four other gentlemen nominated every five years by the Governor shall comprise the Poor Law Board.
- Their powers and duties defined.** 3. (a) It shall be the duty of the above-mentioned Board periodically to report to Government on the working of the provisions of this enactment hereinafter enumerated and suggest to Government any alterations and amendments in this enactment they shall from time to time deem necessary.
- (b) It shall also be their duty to bring any District under the provisions of this enactment as from time to time shall to them seem fit, subject however to the approval of the Legislative Council.
- (c) It shall moreover be their duty to appoint officers to collect the poor rates in the manner hereinafter provided, and to see to the proper management of the asylums, and workhouses, and they shall from time to time require the registers hereinafter described to be submitted to their inspection.
- (d) They are likewise empowered to form themselves into a commission to enquire into the management of district workhouses and asylums and to hear grievances and complaints relating thereunto.
- Regulations as to General orders of the Poor Law Board.** 4. The Poor Law Board shall cause a copy of every General Rule, Order or Regulation issued by them to be laid before the Legislative Council as soon as practicable after its publication but no order of the Board by which a District or Division for the operation of the "Pauper Act" shall have been or shall be formed, shall be deemed to be legal without the approval of the Legislative Council.
- Election and Nomination of Guardians.** 5. In each district where the Pauper Act shall be brought into force, it shall be lawful for the Poor Law Board to call upon the rate-payers to the Pauper Fund as hereinafter described, to elect three guardians who together with three others nominated by the Government Agent of the Province to which that district belongs presided over by the Government Agent or the Assistant Government Agent, as the case may be, shall form a Board of Guardians to direct and control the expenditure and management of the registries, asylums and workhouses which shall be created in that district in manner hereinafter provided.

The powers and duties of the Board of Guardians defined.

(a) The Board of Guardians shall in the district to which their authority is limited be entrusted with the management of the asylums, work-houses or other accommodations to be provided.

(b) They shall also appoint the necessary officers subject to the sanction of the Poor Law Board, for the recovery of the rates, the management of the accommodations for the poor within their district.

(c) They shall likewise in all other respects possess the same power and perform the same duties as the Central Poor Law Board subject always however to the correction and authority of the above mentioned Poor Law Board.

The Poor rates.

6. Within any district which shall be declared by the Poor Law Board to come under the working of this enactment it shall be lawful for the Board of Guardians to levy or cause to be levied on every person, whose assessable income is or exceeds Rs. 500 per annum, a tax of one rupee per annum to be devoted for the purposes hereinafter specified.

Asylums.

7. The Poor Law Board may at their discretion order or cause to be created within any district asylums not exceeding two in number for the housing of old and infirm, deaf, dumb, and lame paupers who shall be duly registered as such, and hold certificates from qualified medical officers that they are too infirm to beg.

Work houses.

8. It shall also be lawful for the Poor Law Board to create or cause to be created a workhouse or workhouses where adult idiot paupers shall be admitted, and get such work done by them as shall materially help to lighten the expense of their maintenance.

Registered beggars.

9. (a) It shall likewise be necessary that a public register, in charge of a medical officer for such purposes appointed, be kept in the office of the Poor Law Guardians wherein the names of all paupers whom such officer shall consider lawful and proper to allow to beg be duly registered.

Punishments for infraction of the above rule.

(b) Any nonregistered pauper found begging shall upon the first offence be liable to be remanded to the workhouse of his district for a period not exceeding three weeks. If on examination it be found that he may be duly registered as a beggar he shall be so dealt with and he may be discharged from the workhouse and for every subsequent offence he shall be liable to imprisonment not exceeding six weeks.

Male and Female Wards in workhouse

10. Provision shall be made for the isolation of male from female paupers who may at any one time be lodged in a workhouse.

Paupers Schools.

11. Youthful paupers shall on pain of punishment attend, once a week at least, a pauper school attached to the district workhouse where such instruction shall be imparted to them as will render them fit to earn their bread by honest work.

Persons admissible into a Workhouse.

12. The better to define and describe the condition and sorts of persons admissible into a workhouse it is hereby provided that persons of the following descriptions alone are admissible into a workhouse.

Idiot Paupers.

(a) As hereinbefore mentioned idiot paupers who shall be considered able-bodied and fit to work shall be admissible into a workhouse

Deaf and Dumb. (b) Deaf and dumb but able-bodied paupers who shall at their discretion prefer the workhouse to begging from the public shall likewise be admissible.

Able-bodied Paupers. (c) It shall moreover be lawful to admit into the paupers, workhouse such able bodied paupers as shall have, after reasonable and fair trial, have failed to obtain work.

No clauses however in this bill may be construed to mean that able-bodied pauperism or unlicensed begging be encouraged.

Asylums and who to be admitted into them. 13. The aged and infirm deaf and dumb and lame paupers and all other sorts and conditions of paupers who shall be considered physically unfit to work or beg shall be admitted into the asylum.

Creed Register 14. It shall moreover be necessary to have in every asylum a creed register wherein the names of the paupers, at that time lodged in the asylum, shall be registered according to their respective creeds. It shall likewise be just and lawful to call upon the ministers of religion to administer ghostly comfort to the paupers in the asylum in manner as to them shall seem fit.

Poor houses supported on private charity. 15. It is hereby also enacted that every poor-house supported on private charity shall not be disallowed but may be allowed to exist subject however to the restrictions hereinafter enumerated.

(a) A commission appointed yearly by the Poor Law Board shall sit and inquire into the manner and method of working of the poor-houses above described.

(b) Previously to the establishment of a private poor house it shall be necessary for the founders thereof to petition the Poor Law Board and it shall be lawful for the Poor Law Board to allow or disallow the same. Nothing however contained in the above clauses shall be deemed a discouragement of private charity in that direction.

Lepers. 17. Every leper pauper shall be forced by command of law to enter the leper asylum, by which it is implied that promiscuous vagabondism of lepers is punishable, and it shall not be lawful to admit such persons into any asylum or workhouses.

General Provisions. (a) If on investigation it should appear that any infirm pauper or paupers lodged in the asylum, shall be possessed of landed property or other ostensible means of maintenance it shall be lawful for the Board of Guardians to cause such maintenance to be charged on the incomes thereby accruing or to discharge such pauper or paupers from the asylum.

(b) It shall likewise be lawful for a magistrate to order any relation next of kin in good circumstances of any pauper or paupers in the asylum, to take charge of such pauper or paupers within a fixed period; failing which such relation or next of kin shall be called upon by the magistrate to bear the expense or share in the maintenance of such pauper or paupers. Nothing however contained in the above clauses shall be taken to mean the coercion of any relative to support such pauper or paupers to any degree beyond what may be justly expected of them.



OUR FAITH.

A Supplement to the *Ceylon Review*, Jan., 1894.

Devoted chiefly to the consideration of
Religious thought in Ceylon.

“ We know this faith is sound,
On it are built the lives of Saints and holy Sages;
With it is firmly bound
What in God's Word is writ and time's unsullied pages;
About it and around
Is mankind's creed of yore, and throbs the pulse of ages.”

The Bishop of Colombo on the Soul's Immortality.

Our thanks are due to His Lordship the Bishop of Colombo for a copy of his work treating on the future of the wicked and the immortality of the soul. It is a part of the charge delivered to his clergy in July 1893. At a time when every attempt is made by some people to distort what the Church of Christ has always believed in common with the generality of mankind, and the error of the Socinians is being revived in our midst with a persistency unique in the history of heresy, the Bishop's book is a God-send. It strikes at the very root of that morbid teaching now propagated in Ceylon by the *Ceylon Evangelist*, and deals a death-blow to the arch-error that the soul of man is mortal. For convenience of reference we give an analysis of the book. The analysis is not meant to be exhaustive, nor is it to be regarded as a substitute for a perusal of the work itself.

1. Future of the wicked and Immortality of the soul are properly distinct subjects.
2. The error that is refuted.
 - (1) Revival of the old notion of Socinus.
 - (2) That annihilation will be final punishment of wicked.
 - (3) But a belief in soul's immortality stands in the way.
 - (4) Therefore the soul's immortality is called in question.
3. The Soul's immortality.
 - (1) Held throughout Christendom with no significant exception.
 - (2) Held by Greeks and Romans before Christ.
 - (3) Held among heathen nations generally in some form or another.
4. Difficulties in refuting the error.
 - (1) It is difficult to be patient with people who think
 - (a) that the whole world, or the whole Church, except themselves is wrong,
 - (b) that they have discovered in Holy Scripture what had escaped the notice of 19 centuries of Christianity

- (2) It is not observed that fundamental assumptions are *not* stated in "single texts" of the Bible.
- (a) In the treatment of every subject some things are necessarily taken for granted.
- (b) Without them there would be no subject to treat of.
- (c) In the Bible matters about existence of God, moral obligations, relation of man to God etc., are **not expressly** stated in "single texts," but implied everywhere.
- (d) Nature of soul of man one of the foundations of responsible relation of man to God.
- (e) We must be content to look for it not in "single texts," but in the general purpose and structure of the Bible.

5. Inquiry limited to New Testament.

- (1) Final teaching of Holy Scripture is in **N. T.**
- (2) O. T. and future life.
- (a) O. T. writers held doctrine of future in a very indefinite form
- (b) Confident hope of life beyond grave expressed but fact of natural death oftener insisted on.
- (c) Conscious existence beyond grave held in vague form.
- (3) O. T. quotations out of place here
- (a) They assert that man is compared to the beasts that perish
- (b) If introduced here they will prove that there is no survival beyond the grave at all.
- (c) They will also shew that the soul ends with the dissolution of the body—(which both parties deny)

6. Immortality of soul explained.

- (1) Soul immortal by God's gift only.
- (2) Life of men, as of angels, given originally by God and continued from one moment to another by the act of God.
- (3) If God should cease to maintain it it would cease, in man as in angel.
- (4) Man has no indestructible life in himself.
- (5) It is the will of God to continue for ever giving the gift of life. God could, if He would, discontinue the gift.

- (6) Soul naturally, not *necessarily* immortal.

7. Life and Death.

- (1) Popular use of words.
- (a) Life is condition of union of soul and body.
- (b) Death is dissolution of the union.
- (2) Soul independent of Body.
- (a) Natural life of the soul consisting in conscious existence.
- (b) Cessation of conscious existence of soul (error).
- (3) Spiritual.
- (a) Union of soul with God.
- (b) Separation of soul from God.

N. B.—(2)-(b) is the erroneous and unscriptural contention of some.

The remaining five are scriptural.

8. Illustrative passages of Scripture.

- (1) 1 Thess iv. 16.
Acts xxiv. 15.
John xi. 25.
Rom. viii. 13.
James v. 20.
1 Tim v. 6.
1 John iii. 14.
- (2) Death in N. T. nowhere spoken of but as either bodily or spiritual death. No passage speaks of natural death of soul.

9. General principle of Scripture usage.

- (1) Existence apart from God never called life.
- (2) Except with reference to natural life in this world.
- (3) Soul at every moment of its existence either "alive unto God" or "dead."
- (4) Spiritual life, spiritual death *continued states*.

10. (1) Christian interpretation of "lying," "perishing" and "being destroyed" is in the light of soul's immortality.

- (2) The "New opinion" interprets "dying," "perishing," and "being destroyed," without the light of doctrine of soul's immortality.

11. Immortality and Future Punishment.

- (1) Immortality of soul is doubted only with reference to doctrine of future punishment.
- (2) Natural mortality of soul would not lighten gloom of hell.

12. Bible teaches continued existence of lost souls.

- (1) These are provable.
- (a) Such terms as "die," "destroy" do not imply cessation of conscious existence.
 - (b) Some of the other terms used imply continuance of conscious existence.
 - (c) If above be proved, then it must follow that God has determined to continue conscious existence of wicked.
- (2) 1. Tim. v. 6. (Woman living in pleasure).
- (a) Wicked cannot be said to cease to have conscious existence, because they "have died" or "perished"
 - (b) Same word is used with reference to the woman "living in pleasure" yet dead.
 - (c) Since "while she liveth" is distinctly added it cannot be pretended that "she is dead"—she is as good as dead.
- (3) Judas Iscariot
- (a) From such phrases as "God is able to destroy," "whose end is destruction," "some shall go into perdition," it cannot be proved that the souls so "destroyed" will not have conscious existence.
 - (b) Because in the case of Judas it is said that "none of them is lost but the son of perdition," and the perdition of Judas was already a fact while he was in conscious existence on earth.
 - (c) Perdition does not involve necessarily cessation of conscious existence.
- (4) Olothron Aionion.
- (a) The Corinthian who was delivered to Satan "for the destruction of the flesh" survived the punishment.
 - (b) Even in this life men's lusts plunge them into "destruction and perdition." 1. Thess. vi. 9.
 - (c) "Eternal Destruction" does not imply ceasing to exist.
- (5) Future of the Wicked.
- (a) It is described as "everlasting" or "Eternal" death.
 - (b) Eternal death an eternal state in which the soul continues
- (c) *Kolasis*, "punishment," means a continuing process, not a concluded result.
 - (d) Continuance of the instrument of punishment is asserted in "*their* worm."
 - (e) If objects of punishment died, the "worm" would no longer be "*their*" torment.
- (6) Even if immortality of soul be denied, the witness of the Bible to the continued existence of the lost cannot be removed.
13. General View of the error.
- (1) Immortality of soul is one of the assumptions on which rests revealed religion.
 - (2) O. T. being progressive revelation does not contain the assumption in express terms.
 - (3) N. T. does not contain it in express terms.
 - (a) because it was then believed by all Jews.
 - (b) because it is sufficiently clearly implied in God's attitude towards man.
 - (4) The assumption is implied in the message and work of Our Lord.
14. If soul's immortality be denied there are three possible alternatives.
- (1) Denial of man's original immortality.
 - (a) It would imply man did not by creation inherit immortality.
 - (b) Upon such a supposition
 - i. Man was not created for an eternal life with God!
 - ii. He had no right to expect it!
 - iii. His not having it was no loss!
 - iv. In ceasing to serve God he would be but fulfilling his nature!
 - v. He had nothing from which he needed to be saved!
 - vi. He was in no danger and needed no pity!
 - (c) The work of Christ is based on the fact of man's capacity for eternal life with God.
 - (d) Denial of soul's immortality takes away all adequate reason for the Incarnation and Death of Our Lord
 - (2) That man lost immortality at the Fall is 2nd alternative.

- (a) This alternative borrows no support from what we are told of the Fall. The words: 'Thou shalt surely die' do not mean, 'Thou shalt die, rise again and die again finally.'
- (b) Irreconcilable with the truth of the Redemption
- i. Christ saw that man was in danger of failing to obtain a new benefit offered him.
 - ii. Man also was in danger of losing what he already had—losing his own soul.
- (c) Those whom Christ came to save had still something to lose.
- (3) Third alternative: That immortality will, after judgment, be withdrawn from the wicked.
- (a) This implies that man is naturally immortal.
 - (b) That the sinner's punishment will be the forfeiture of his immortality
 - (c) Nothing at all to this effect in Holy Scripture.

The Safeguard Against Error.

From the Bishop's book we take the liberty to extract the following for the benefit of our readers:—

That in any shape an error so fundamentally destructive of Christianity as the denial of the natural immortality of the human soul, should find favour with any believer is strange indeed. But men hastily embrace new opinions without seeing their wide bearings. A particular text appears to be explained, or light appears to be thrown on a particular point, and the untrained mind catches at the supposed explanation without a notion of what it involves. This very blindness to the reasonable issues of an opinion prevents its doing the individual much harm: he never follows it to its conclusions. But in the Church at large, and in the long run, those conclusions would inevitably follow. In the present case, though these views about the future of the wicked and about the nature of the soul may be held at this moment by a few good and believing men with impunity, it is not too much to say that their general acceptance could not but end in the general abandonment of Christianity.

The proper safeguard against the adoption of mistakes like this, is not so much learning as humility. Although they are generally advanced with little knowledge, yet most of our people cannot detect this, and the most learned of us may encounter men or books that we are no match for. Our strength lies in holding what the Church holds, and standing in the old paths. In one case at least we may be pretty certain we are wrong: when we are proud of knowing better than our fathers.

The Perversity of Men.

Some people can be convinced with some difficulty, and the principle of such people as doubt what they cannot actually comprehend is excusable. But what shall we say of those who will never be convinced? *Can't* has some excuse, but *won't* is perversity. It is a lie, a deliberate lie, that people utter when they profess to examine the truth impartially, to give the opposite side a fair hearing, to open themselves to the possibility of conviction, and then cling with the tenacity of a vice to pre-conceived opinions. The other day the following letter was sent to the Editor of the *Review*.

Please be good enough to let me have three copies of your pamphlet which purports to be a reply! to the "Ceylon Evangelist"

The tone of the above needs no comment. Here is a gentleman who, without reading a book, can form his opinion of it!

The "Ceylon Evangelist" and "A Reply" etc.

When the "Reply to the *Evangelist*" was published, the Editor of that journal indulged in certain uncalled for comments under the heading "Heterodoxy aroused" in his January issue. With reference to those strictures the author of the pamphlet sent the *Evangelist* the following letter:—

DEAR SIR,—After reading the January number of the *Ceylon Evangelist* I, hasten to send you a copy of my "Reply" with apologies for, believe me, an apparent discourtesy on my part. I was fully aware that a copy would reach you in due course, though indirectly, but it was purely out of courtesy that I refrained from formally sending you a copy of a production not calculated to flatter your views. However, when you say that I shrink shrank, or shrunk, from meeting you face to face, simply because I omitted a certain formality you don't surely mean to credit me with the childish confidence that I was trying to hide the brochure from you! But I wish to point out a few serious errors in your lengthy notice of the pamphlet.

1. It is a *false* rumour that the book has been published under the auspices of the Lord Bishop of Colombo, though I certainly should be most proud of the high honour, if rumour be but true.

2. The author *does not* deny the doctrine of the Holy Trinity. Please read the book once more before you misrepresent matters.

3. You will do well to understand that the First of the "Thirty Nine Articles" nowhere specifies any special text of the Bible as its authority for the doctrine therein contained.

4. The passage 1 John v., 7. is a gloss not on *my* authority but on the best MSS. evidence as pointed out by one of the most critical of living Anglican Divines, Dr. Westcott. If your promised review of my pamphlet is to be like your first notice of it, based on glaring misrepresentations trumpeted with unbecoming bravado, please spare yourself the trouble, and the public the agony, of such an infliction.

Hoping you will have the fairness and courtesy to publish this letter, with as many comments as you like, in your journal.

I remain &c.,

THE AUTHOR OF "A REPLY"

In a string of comments, very evasive as we shall presently point out, the Editor of the *Evangelist*, in his last number, made-believe his readers that he had satisfactorily met our objections. We beg to point out here to the readers of the *Evangelist* in particular what has actually been done. Heedless of our apology he comments with his usual civility :

He also courteously expected that his reply to us would reach our hands "indirectly" i.e. we suppose by circumnavigation.

How, in the name of truthfulness and honesty, *did* the *Evangelist* Editor get a copy of the book *before the author sent one!* Was it by "circumnavigation"? To read the pamphlet and to review it, how did he get a copy except "indirectly"? Either truthfully admit that a copy reached you, as we expected it would, "*indirectly*" or else choose the other and shameful alternative.

It is interesting to note how the four errors pointed out in the letter above given are "refuted." With the letter in view the following parallel arrangement will best shew the position of the *Evangelist* editor, and the importance that should be attached to all his statements. *Ex uno etc.,*

1. It is rumoured that the pamphlet has been published under the auspices of the Bishop of Colombo. While there appears to be some reason for the report, we cannot in justice to him believe it.

Ceylon Evangelist vol. i. page 27.

We are no more responsible for a false rumour than he is. Besides we stated that we did not believe it. *Ceylon Evangelist* vol. i. page 31.

Why was a false rumour published at all? If the Christian editor, as he himself says, *did not believe the rumour*, why at all did he give publicity to it? Why did he deliberately countenance a falsehood?

2. . . . the author denies the doctrines of the Holy Trinity.

Ceylon Evangelist vol. i. page 27.

What we said was that he denies its "Scriptural Character"

Ceylon Evangelist vol. i. page 31.

What he said is here, and what he said he said is here—two different statements. We call upon the very adherents of the *Evangelist*, the most attached of its supporters, to look upon these statements and say if they are not contradictory, to use a mild epithet. Let them honestly say what they ought, under the circumstances, to think of the *ex cathedra* utterances of their leader. If in small matters a man is capable of so much—we shall say—contradict on, to what a fearful extent can he not err in weightier matters!

3. The very first of the 39 articles of the Church of England asserts and proves by certain passages (including the one in 1. John v. 7. which he declares to be a "gloss") that it is taught in the Scriptures.

Ceylon Evangelist vol. 1. page 21.

We refer him to the *Thirty-Nine articles of the Church of England* confirmed by texts of Holy Scripture etc. by Edward Welchman, published in 1842, where under article 1 the passages quoted in support of the Holy Trinity are from Matt xxviii. 18; 2 Cor xiii. 14; 1 John v. 7. *Ceylon Evangelist* vol. 1. page 31.

The editor of the *Evangelist* has a rather hazy idea of the Church of England, but he surely ought to have known that Edward Welchman is not the Church of England, and that Welchman's notes on the 39 articles are not the authoritative utterances of the Church of England. We therefore repeat that he will do well to understand that the First of the 'Thirty-Nine Articles' nowhere specifies any special text of the Bible as its authority for the doctrine therein contained

4. I. John v. 7. which he [author of a "Reply"] declares to be a "gloss"—*Ecan.* vol. i. p. 27.

Does the "Gloss" turn the other passage into otors?—*Ev an.* vol. i. p. 31.

Is it through ignorance or wilful perversion that the Editor of the *Evangelist* writes that we "declare" the passage to be a gloss, to make his readers think that we took upon ourselves to make that statement on our own authority. The passage is a gloss on the best mss. evidence but it certainly does not nullify other passages of Holy Writ. Howerer, ridiculing our statement does not diminish its value or its *Truthfulness* one jot or tittle. What we said in the pamphlet, we repeat, and and do maintain as correct :

The Bible is singularly silent on this point, there being not a single text (the passage in I. John's a gloss) whereby this doctrine is established in so many words—*Reply*, p. 3.

Here is our original statement and we challenge the Editor of the *Evangelist* to make good his cause before a competent body of men able to judge on the matter. If he cannot refute an argument he must reasonatly admit his weakness.

The Parables of our Lord,

In our pamphlet p. 17. we had occasion to notice how the parables of our Lord were classified by the *Evangelist* with "fables and even dreams." It is the contention of the *Evangelist* that one should not attach much importance to our Lord's parables—only he does not say this in so many words—and particularly a certain parable which is an eyesore to Heresy. He moreover quotes (Vol. i. p. 30.) the opinion of Archbishop Trench that "parables cannot be made first sources of doctrine." Of course this is so, but the Editor of the *Evangelist* must remember that the quotation implies that the parables may be *Secondary* sources of doctrine, but not *none* at all. Exclusion from being *first* source is not exclusion from being *any* source at all. Besides, the mysteries of the Kingdom of Heaven were expressed in parables, if we understand aright the words of Our Lord :—

"Unto you it is given to know the mysteries of the Kingdom of Heaven, but to them it is not given." (Matt. xiii. 11.)

"Unto you is given the mystery of the Kingdom of God: but unto them that are without all things are done in parables (Matt. iv. 11.)

The Consciousness of the dead

A correspondent to the *Evangelist* (vol. i. p. 32) critising the Rev. W. D. Hankinson's address at the Royal College Y. M. C. A. meeting expresses his surprise at being told by the lecturer that the dead are conscious. His surprise was changed into astonishment when he read, the correspondent writes, in the Bible, "The dead *know not anything* . . . and their love and their hatred and envy is now perished." In the usual fashion of *Evangelist* correspondents he appeals to the Editor on behalf of himself and the boys of the College Y. M. C. A. for succour. Of course the editor picks out what he has already put in, decides against Mr. Hankinson and finally recommends "the example of the noble Bereans" to the Y. M. C. A. members. On the text quoted by the correspondent we have sufficiently commented in the *Reply* p p. 14. 15. What amuses us most is the little piece of jugglery the correspondent and the editor enact. Leaving that aside there is room for us to ask if they themselves have followed the example of the noble Bereans. Have they read I Peter iii. 19 and I Peter iv. 6.? If not let them do so with the least possible delay; but if they have, why have they not referred to these texts at all? Why have they *ignored* them? The marvellous correspondent who has the gift to make a ready reference to the book of *Ecclesiastes*, and has moreover the tact to quote so much only of a text as suits his purpose, seems woefully ignorant of his New Testament, taking it for granted he is not a Jew. The editor himself, in his zeal perhaps to defend the "inspired *Ecclesiastes* or the Preacher" against the "un-inspired Rev Hankinson," is guilty of the same shortcoming judging only from his *ex cathedra* and editorial note. He

exhorts others to examine the Scriptures, but he himself approaches the cupboard of Biblical quotations with caution for there are those skeletons (Peter iii. 19 and iv. 6) hid therein. Perhaps next time he would brave those haunting texts and demolish them.

Some Comments on the "Reply"

We are thankful to His Lordship the Bishop of Colombo for his pointing out with reference to p. p. 3-4 of the pamphlet, that there is no difference in the Hebrew between the word used for the soul of man and that for the life of brute animals. Alluding to our citation of Aristotle's distinction between *kolasis* and *timoria* he observes that the remedial aspect of the former is not in its entirety in early Christian writers, who, moreover, use it indifferently with *basanos* and *basanismo*s. About our quotations from *Eternal Hope*, etc. His Lordship writes as follows:—

"I fear your quotations from Farrar and others tend to lead your readers in the direction of a so-called "hope" which is not taught by the Catholic Church—the hope of the final restoration of some at least of the lost."

We regret having given a doctrinal importance to what is, at best, but a *hope* for which Canan Farrar pleads in his work, and which is "a subtle trust" of pious men and poets. Whittier once held it, and Tennyson died in that faith, but we certainly bow to the opinion that the broad optimism of piety and poetry ought not be mistaken for theological dicta.

THE "CATHOLIC MESSENGER."
in a lengthy and very courteous notice of the "Reply to the *Evangelist*" observed a few points of difference between Catholicism and certain views expressed in the pamphlet. It is unfortunate that our thoughts on the resurrection of the wicked were susceptible of meaning a denial of a rising again of the unjust and the impenitent. While laying stress on the fact that the bodies of the just will be gloried we rather overlooked the importance of the other truth, the Scripture teaching of the resurrection of

the wicked. What we have left unexpressed, however, is thus clearly put by the *Messenger* :

The bodies of the wicked will not be endowed with the four properties of glorified bodies—impassibility, carity, subtlety, agility—but they will be immortal.

It is a pity that we expressed ourselves somewhat loosely about "the Primitive Undivided Body" as to countenance the idea that an Undivided Church no longer exists. We believe that such a Body does exist and our belief is in common with all who "believe in *One, Holy Catholic and Apostolic Church*." Written as it is from the standpoint of those who accept "King James' Bible," and for answering those who quote from the same, the pamphlet naturally limits itself to it. These our remarks are not meant to be a rejoinder to, nor a refutation of, our Catholic Contemporary's observations, which are marked by so much courtesy tolerance and moderation.

A Church Conference Proposed.

The *Ceylon Churchman*, the *locum tenens* of the *Ceylon Diocesan Gazette* gives publicity to a letter from the Rev. S. M. Burrows with reference to a conference of the clergy and laity of the Anglican Communion. It is for the free discussion of religious questions which cannot be brought before such an assembly as to Synod. If other religious bodies could also arrange for conferences of the kind suggested, there will be much done in the way of strengthening those that stand and lifting up the fallen. In this connection one cannot but give expression to the fond wish that in Ceylon there should be a grand conference of representatives of the clergy of "all who profess and call themselves Christians," to meet on a possible common ground, and discuss common truths, and with a common aim check the threatening inroads of heathenism and heresy into the faith of the Saints. But will this ever, ever be? When will be the time when missionary bodies, in this country, will arrive at a closer relation than a ceremonial meeting at the boundary line of sectarianism across which they can only shake hands?

A Reply to the "Ceylon Evangelist"

BY THE EDITOR OF THE "CEYLON REVIEW."

Opinions.

THE LORD BISHOP OF COLOMBO.

"You have sufficiently disposed of the error against which your work is directed."

THE "JAFFNA CATHOLIC GUARDIAN:"

"The Editor of the *Ceylon Review* deserves credit for being able to compass within some twenty-four pages such an effective reply to so many months' vagaries of the *Ceylon Evangelist*. He does not leave the *Evangelist* a leg to stand upon."

THE "CEYLON DIOCESAN GAZETTE:"

"It seems to be ably, if somewhat incisively, written with a careful and reverent examination of the teaching of Holy Scripture on the question and a thorough consideration of the most important passages."

THE "INDEPENDENT CATHOLIC:"

"Ablly written and interesting brochure which we have much pleasure in recommending to the 'thoughtful and the thinking.' The little book is sure to be widely read, coming as it does from the pen of the Editor of a magazine which is becoming quite a favourite in the Island."

THE "CEYLON CATHOLIC MESSENGER:"

"The Editor of the *Ceylon Review* has thought it worth his while to refute the *Ceylon Evangelist*. As we approve of the motive of the author we are unwilling to express any disagreement with him. . . . He very properly exposes the ridiculous inconsistency of the *Evangelist*. . . . However in a friendly we take exception to some of his remarks. . . . The author is deserving of commendation for his good intention which we fully appreciate."

THE "CEYLON NATIVE OPINION:"

"The primary charges laid against the *Evangelist* are inconsistency and dishonesty. . . . but a complete overthrow of the *Evangelist's* theory is effected when the parable of the Rich man and Lazarus is brought into the field of controversy. There are several passages which may be quoted with advantage, for the benefit of such as have a desire to preserve unsullied the doctrine of the immortality the soul."

TH "MORNING STAR:"

Dr. Howland thinks the comments on *Eternal Life* very good.

