

The Ceylon Review.

A MONTHLY MAGAZINE OF LITERARY AND GENERAL INTEREST.

VOL. II.

APRIL, 1894.

No. 5 & 6.

In Memoriam: Robert Atherton.

BY MISS NELLIE AUSTIN.

(From "Ceylon Independent" of April 21, 1894.)

Still'd is the music of the harp of life
For chords have snapped which thrilled with sweetness rare.
Hush'd are the warbler's bursts of plaintive song,
For death mists drift across the noonday's glare ;

The day is not far spent, and yet the gloom
Of twilight settles o'er the shores of time,
And sorrow, ghost like, finds a haunt in hearts
Which lov'd the songster's transcendental rhyme !

Yet—while the twilight deepens here—the dawn
Is breaking even o'er the vale of death :
And, where no haunt for sin or pain is found,
Wide open swing the once clos'd gates of breath ;

Life's harp was silent till its shatter'd chords
Swept by the breath of immortality
Resounded where earth's discords cannot mar
The perfect music of eternity !

Here and There.

"United Ceylon." We draw the attention of our readers to the article entitled "United Ceylon," appearing in this number of the *Review*. Its title suggests a consummation devoutly to be wished, though the tail-end of the article may be taken as a picture of Ceylon in 1994 painted by an artist of the most sanguine of temperaments. There is much in the article we cannot at all subscribe to, and much that we would with pleasure forget, but we gladly give publicity to the views therein expressed owing to the immense importance of the subject, trusting that the broad outlines of the article will find acceptance with all, and unpalatable details will be generously passed over.

Journalistic Changes. The *Independent* looks well in its new garb, and the third page matter of the Saturday issue is a happy idea. The *Examiner* company wound up in March, the newspaper thus becoming the property of Dr. Van Geysel and Mr. Dornhorst. Financially it is in strong hands. Mr. Alfred Burke, from Australia, has succeeded Mr. Alfred Geddes as Editor of the *Catholic Messenger*, while our good friend the *Ceylon Sporting Gazette* is no more—peace to his ashes!

Abusive Journalism. The abusive element has never been absent from the journalism of Ceylon. The epidemic is always breaking up in some quarter or other, and is so very present as to be confirmed as an endemic. Abusive journalism is much mistaken for witty sallies or clever rejoinders. The editorial utterances of Ceylon newspapers are certainly without the taint of the abusive element, but

countenance is, however, given by Editors to the ventilation of pure abuse by fawning correspondents, platitudinal penny-a-liners, paragraphists and other scribblers. Not that all correspondents fawn, or that every penny-a-liner is commonplace, or every paragraphist is dull, or every scribbler is abusive—one would like to have more of the "De Omnibus Rebus" of the *Examiner* and of the "In Parenthesis" of the *Independent*—but there is such an unchecked tendency towards abusive scribbling now-a-days that the journalism of a newspaper will have to bear the twofold division of higher and lower. Let error be exposed and sham be unveiled, but it is loathsome to have the filth and pollution raked up from the moral sewers of the land to be served up to an indulgent public as wholesome diet. The dignity of journalism in this country is to no small an extent compromised by the ranting deliverances of writers abusive enough to give lessons 'to Mr. Potts of the Eatanswell Gazette.

Some Aspects of Abusive Journalism. In connection with almost every paper in the island there is, at least, one correspondent whose sole aim seems to be to fawn on, and flatter, the particular journal he profits by, and who invariably vilifies the other papers, other editors, anybody he hits upon—in very unjournalistic parlance. Then there is the writer who finds journalism a means whereby to wreak vengeance on somebody who has displeased him. He selects a public subject, writes on it, slyly brings his enemy into the question, and maligns him cautiously and in the most cowardly manner. His anonymity keeps him in a state of security midway between a libel

action and the most ignominious horse-whipping. The paragraphist who, for the sake of a moment's satisfaction, under the pretext of journalism, indulges in degenerate comparisons, abusive common places, and unpalatable personalities is a very unmitigated coward, and as such ought not to be tolerated by any journal that can lay claim to any degree of self-respect. He mistakes the vocabulary of the scold for the phraseology of the critic, the vulgarity of the low for the humour of the cultured, and confounds his capacity for abuse with trenchant journalism. Closely related to him is the controversialist who is doggedly determined never to own his shortcomings, he is all the more intolerable when he happens to be either a bigot or an impostor, substituting by abuse what is lacking in argument. Abusive journalism does exist in Ceylon to the scandal of many, and its toleration is certainly regrettable.

The Parliamentary Society. The last meeting of this society, held in March, must have convinced many of the deplorable lack of organization the association is censurable for. One-third of the second clause of the Pauper Relief Bill was being discussed, to all appearances, for one hour and a half!! This sheer wastage of time was occasioned by the whole house being doubtful as to certain details of procedure, each "honourable" member determined to differ from his neighbour. How often a member could speak, how often he could not speak, what was to be done in the first reading, what in the second, what in the third, and what in any other reading, if any—such questions kept coming up every other minute, and the patience of the "honourable" body was sorely tried,

while that of some gentlemen—fortunately a few—was completely laid aside. It was a lucky circumstance that the "honourable" member for Ratnapura, more discreetly than otherwise, moved "that the House do adjourn."

Is the Parliament Workable? The Society is workable if its Council will see to the providing of every member with a copy of rules and procedure never to be departed from. Each member ought to be given a list of the members, classified as liberals, or conservatives, and with their constitutions against their names. The parties should hold meetings and discuss their policy before taking part in the debates in the House, and more publicity might be given to the utterances of members. If these hints be followed the society cannot but be interesting.

"Benighted Jaffna" and Fresh Blood. We are glad that our comments on Jaffna, in our last number, have given occasion for more correspondence in the *Independent* on what the editor calls, "that outlandish place." The remarks by "Fresh Blood" are reasonable and the tone of his second letter in the *Independent* of April 17, is very generous and very gentlemanly—the writer seems to be one imbued with a spirit of well-doing more than of spiteful fault-finding, one who is neither a political malcontent nor a scribbling scold, his irrelevant insinuation as to the circulation of the *Ceylon Review* notwithstanding. His observations appear to us well-meant and as such deserve notice, Without expressing ourselves for or against, we give below the leading points of the "Jaffna Benighted" controversy as carried on since our last number.

"FRESH BLOOD"

March 28, 1894.

"P. E. M."

April 3, 1894.

"FRESH BLOOD"

April 17, 1894.

1. I carry with me the concurrence of a very large section of the public of Jaffna.

1. Not one of the Jaffna papers, managed by persons whose sympathies undoubtedly are all for Jaffna, has raised even the echo of a voice to back his cry.

1. Nobody can deny it.

2. What stand as monuments of an administration of nearly half a century of this *pukka* agency?

2. They are to be found not in the British House of Commons only where such high testimony has been paid to his exceptional abilities for administration,

2. One would naturally seek for monuments of such a prolonged administration in the spot where that administration took place, and not in the House of Commons where platitudes and high sounding encomiums are indulged in, to bolster up officials whom it is politically desirable not to stultify. Whence arose those Parliamentary references? Were they not the upshot of representation which showed that dissatisfaction existed somewhere?

nor again in the unsurpassed eulogies only paid to him by successive Governors,

We all know how things appear when vice-regal visits are progressing—how every thing is made bright and polished up for the nonce, and how political opponents, if even hypocritically, are content for the sake of peace and harmony to sink local differences in the face of their expressions of loyalty to the representative of their Sovereign.

nor even in the signal services he has rendered to augment the revenue by his admirable management of so many pearl fisheries,

It has yet to be shown that any one of our younger civilians would have displayed a deficiency of energy if the management of one of these adventitious occasions fell to the lot of any one of them.

but most in the hearts of the thousands who have testified to his high worth and impartial administration—in the hearts of the common people of Jaffna who have no grudge to bear because of disappointed place-seekers, nor any malice to harbour because some favourite scheme has been foiled.

Is the dissension which has been called into being in this community of contending factions on this great question an indication of the Supreme felicity which "P. E. M." tries to make out as existing in this Utopia?

3. It has no municipal corporation or local board to regulate its public affairs.

3. If he would take the trouble to discover that Jaffna is not rich enough to be saddled with the additional burdens of local board and municipal corporation, and that its people at large, with the exception of some who have the aggrandizement of their own influence at heart are against any such exaction from their purses, he would not set himself up as the champion of a cause that can find no followers: the people do not want a local board, and the Jaffna papers have frequently said so, and nothing can be argued from this circumstance but that the people are satisfied with the present administration of their public affairs.

3. Is the utter absence of any municipal regulation, worthy of being so called, a sign of progress?

4. Why is it the public are made to drink water of the most

4. Evidently he wants the Government or Government Agent

questionable quality? Is it for want of better? Is it for want of any scheme of a practicable character?

to fight against nature.....Where is the spring, where is the river from which a pure supply of water can be obtained? Well-water is all that places like Jaffna, Mannar, Mullativoe can have, unless "Fresh Blood" undertakes to lay down pipes from Labugama.

5. What are our sanitary regulations? There are none worth speaking of, and can be represented here by a couple dozen ill-fed pariah lads supervised by a constable, and a few cess-bins. Truly the outside platter is clean!..... The scavenging of Jaffna is a make-believe and sham, an expensive travesty for which the Government pays several thousand rupees annually including the pay of a peripatetic sanitary officer who is a layman!.....Why is it that no attempt has been made to give.....the comfort of public latrines?

5. Public cess-bins and the carts employed by Government to remove and segregate the dirt and filth of the town answer all the purposes necessary.....It is admitted that after the Cholera commission the town is much cleaner and better sanitation is in vogue. Facts testify to this. Cholera of late years has been speedily stamped out and without much difficulty.

6. ...Cattle slaughter and sale of beef.. What professional supervision is being exercised over the former to safeguard the public?

6. The Jaffnese are not a beef-eating population, and a few Burghers and European residents only use beef.

7. And our markets, you ask? The less said the better.

7. The less known the less said.

8. How it is that all the stagnation has taken place and that this *Conservatism* has been allowed in the form of a concentration of power in the hands of a single individual—one of the most certain ways of impeding progress.....? For the sake of Jaffna, its public welfare and its progress, it is high time and more than high time for fresh blood.

8. How Mr. Twynam can impede progress I fail to see. Caution and diffidence to adopt schemes that have only the merit of being new are misconstrued to mean opposition to the well-being of the people. If your correspondent is disposed to know a precedent for retaining Mr. Twynam so long in the Jaffna agency, let him but just inform himself how long Mr. Dyke occupied the same office, and I ask him to deny that the people of Jaffna to this day praise and exalt his name.

8. Nothing has conduced more to the public welfare than the current of Civil Service moves, which always served to prevent official stagnation and the acquisition of local prejudices, local likes and dislikes which a prolonged connection with any one station naturally engendered.

9. The one sidedness which must exist when one man wields the destinies of a population has laid the foundation of much discontent, mutual suspicion and hatred, espionage and recrimination.

9. Worse and more deliberate attacks have been made on Mr. Twynam's administration, and more than once has he cleared himself in public of all the charges brought against him. A spirit of opposition has always characterised a section of the Jaffna public led on by malcontents and disappointed place-seekers; and now and then bogus grievances are started up till the discerning public has ceased to attach any importance to these perpetual cries for help.

10. It is well-known that it is only the personal influence of Mr. Twynam that keeps the F. N. S. H. from the wholesome administration of the Civil Medical Department.

11. We shall not stay to ask who threw bucketsful of cold water over the railway agitation.....nor shall we scrutinize the rise and progress of such very questionable concerns as the Jaffna and Man-nar Family Bandies.

12. We wonder if they ever heard in Jaffna of such a thing as a Technical School. (*Editor C. I.*)

12. It is a blunder to say that there are no technical schools in Jaffna. Jaffna was the first place to enjoy the benefit of such institutions. There are now three good institutions for technical education in Colombogam, Tellipalai and Udupitty.

12. Are the so-called Technical Schools in Colombogam, Tellipalai etc., result of it [Mr. Twynam's administration]?

It is but necessary, one would think, that the Government ought to take cognizance of these various allegations, seeing that they are made in all seriousness. Endless correspondence will only lead to bitterness and nothing more. *If the inhabitants of Jaffna actually object to Mr. Twynam's administration as impeding progress it is their most bounden duty to petition Government, as they have a right to be heard* instead of being the cause of lengthy discussions in the newspapers.

Atherton the Poet. Poetry is rare in Ceylon, though there are poets more than necessary, and even much of their poetry cannot escape the shortcoming of being artificial. The artificiality is mainly due, we think, to the habit of our minor poets taking to the art of composing acrostics on the occasions of young ladies' birthdays. Some who are happily free from this fault fall into the snare of sonorousness, rendering poetry too poetic to be grasped by the average mortal. Servile imitation of the great English poets is another shortcoming that renders a large quantity of the "Original Poetry" of Ceylon liable to grave suspicions. But Mr. Robert Atherton was a genuine poet, and the secret of his success was that he wrote as he felt. Between his thoughts and his words there was no great gap, and so those who read his verses readily understand him and are moved. He has easy access to the heart, the melody of his lines reminding us more of Burns than of Swinburne. Robert Atherton is dead, a poet is gone hence.

The Catholic College. The promoters of the new Catholic College, to be called

St. Joseph's, have secured one of the best sites in Ceylon for a public school—Lake House bought from Mr. F. C. Loos. Its suburban surroundings, the spaciousness of the garden, and, above all, its proximity to the lake render the locality very enviable indeed. The Catholics, whose organising capabilities are so well established, and who own some of the most imposing and most massive buildings in the island, will, as a matter of course, make the College premises no way bely their architectural reputation.

The "Ceylon Evangelist." We have nothing more to say to the religious tenets advocated by the "Ceylon Evangelist" beyond what we have already said, and we acknowledge ourselves utterly inferior to our contemporary in urging irrelevant personalities where one might expect cool reasoning. It is to be regretted that, where the cause of truth is concerned, and in the very presence of the august verities of the Christian religion, too much importance has been attached—more or less by both parties—to the discussion and defence of unnecessary details, and that in a manner less becoming so sacred a cause.

Lilith.

Lilith loved Adam ere Eve came;
 Nor count this strange.
 Were Lilith's love and Eve's the same?
 Or did one change
 With every fleeting hour's caprice,
 Until at last it learned to cease?
 The other, strong and constant still
 Thro' every scene of good and ill?

Adam loved Lilith till Eve came;
 Love's rule is strong!
 Pause, rigid censor, ere you blame,
 If aught were wrong.
 Oh! Eden's bowers were fresh and green,
 Love smiled o'er every pleasant scene,
 Life, hope, and happiness were there,
 And Lilith with her rose-crown'd hair.

Sweet, modest Eve! thou camest then
 In thy full worth,
 To bring the vision of God again,
 Again to earth.
 Human—to prompt man's willing care;
 Divine—his bliss, his hopes to share;
 With every need in thee expressed
 For joy, for comfort, and for rest.

Yet, Lilith, thou wast lovely too,
 With fatal charm,
 To thee long while was Adam true,
 Tho' to his harm.
 But when he found another mate
 Was nothing left for thee but hate?
 For *her*, love's rich-hued, delicate flowers,
 For *thee*, sharp thorns and desolate bowers?
 —BEL.

United Ceylon.

(BY L. O. B.)

Freedom of British Subjects. It is the peculiar and doubtless the most valuable privilege of British subjects to be allowed to aspire to the enjoyment of a free Government consistent, however, with the principle of ultimate union to the mother country. To govern her vast dominions scattered throughout the world suitably to their welfare, England employs methods as widely varying as the culture, education, customs and manners of the different peoples composing her possessions require. To some of her colonies she has granted

the most inestimable gift of self-government, from others, however, she has withheld that privilege. In either case it must be admitted she has invariably acted with wisdom. The ardent desire of every patriot therefore ought to be to hasten the time when self-government shall be granted to Ceylon. When shall Ceylon be the mistress of her own actions? When shall we take our rank among progressive peoples?

These are questions which must swell the breast of every true lover of his country with unfeigned delight, nerve him to every endeavour that lies in his power, and arm him with triple steel against the tyranny of society, which alone is the chiefest obstacle to our advancement, and raise him above all selfish motives to work for the common weal.

We are now in a great measure unqualified for freedom, and though we enjoy a just government, thanks to the enlightened equity of England, we should not cease to be alive to higher hopes.

Free institutions are proper to a free people. But indeed, if it were asked does Ceylon enjoy any of the conditions favourable to the growth of a free spirit, the answer ought decidedly to be that it does except in one important respect. Wherever within the same state or political body the interests of the people at large are not mainly the same, consensus of opinion is debarred and power to influence the governing body thereby diminished. Nothing is more injurious to the just government of a state than to foster class interests. It is not difficult to see that in Ceylon class interests are even more important than the welfare of the people. To discern the cause of so much difference is easy, to devise the remedy, however, is far from being so.

It might be well for a moment to consider the position of parties in Ceylon. It is seldom that the Burghers, Sinhalese and Tamils meet on a common ground. The first mentioned class however, without superior education but with more decided aim and concentration of energy, have invariably succeeded in steering the destinies of the island. In the

exercise of their power which they have deservedly obtained, they have acted with such wisdom and foresight, that without provoking envy or exciting resentment they have unconsciously grown in the belief, that the major part of the responsibilities of the Government of this island always rests with them. Though possessed of wealth and the means to turn it to the use of his country, the average native has always failed to have his power felt, or if he has ever done so, it was never without the strongest ill-will of his own people. It therefore seems that even in the internal management of the Government, the gradation of ranks peculiar to ancient native society, and the tacit acknowledgment of such distinctions by it, have paralysed united action and crippled the powers for good of many well-meaning citizens.

It was indeed, difficult during the first period of European occupation not to connive at, and even in some measure encourage, the fantastic and groundless distinctions of native society. The only plea for their retention then was that such institutions had a hold on the popular mind; and a thorough levelling up, not indeed by Government enactment but by a tacit contempt though unattended by very great dangers, would have weakened the influence, the rulers would have had on the people.

The conditions of the times required that a compromise be adopted, and by the conferring of native titles and honours and the acknowledgment of former existent titles the Government in some degree upheld an aristocracy which had no right to exist, and from time to time even replenished it by the elevation to such titles, as the only mark of its favour, individuals who had rendered signal services to the state. For what is the history of such exclusion and repulsion amongst themselves of almost every class of natives? Why is it that they do not form one coherent mass acknowledging only such distinctions as wealth, rank and learning everywhere create? Why is it that for over two hundred years the native races have studiously kept aloof from any attempt to amalgamate with the settled Dutch? It is not because the habits of a great many of the former differ materially

from the ways of living of the latter. The mode of life an average educated native leads is precisely the same as that of the Burgher. Nor in many cases is the disparity in religion a cause for the absence of any conspicuous intermixture of the native with the settled race. Why is it that the native Christian who is logically bound to abandon caste in all its entirety, clings to a racial existence? A Tamil, feels sore if he is mistaken for a Sinhalese or Burgher; and this abhorrence, it would seem, is mutual. Caste distinctions were however fast dying away when, the mistaken policy of some Governor during the last decade for a time stemmed the current of thought and feeling steadily flowing towards Western ideas.

The subject therefore to which attention is sought to be invited, is that social amalgamation is a necessity and a prelude to the spread of Christian influence, and the growth of a free spirit resulting in the granting of self-government to Ceylon by the mother country. Whether the spread of Christian influence would follow amalgamation, or whether it should precede such a fusion of the races, is a debatable question indeed, but there can be no doubt that self-government is bound to follow in the train of the higher civilization, the more widespread culture, and the more united sympathy of action which such a union of races in Ceylon would engender.

Prospects of
Amalgamation. I. Morgan,
Lorensz and
Coomaraswamy.

Entering the subject at once the question may be put, "What are the prospects of amalgamation?" No direct answer for such a question is possible. It is for us only to consider past events, and viewing them as cause and effect in historical sequence, estimate for ourselves the possibilities that may arise in the future. In doing so we would not go any further back than the times when Morgan, Lorensz, and Coomaraswamy flourished—those leading lights who may in one sense be said to have done more than any other native to shape the destinies of Ceylon. Their lives, their habits, their opinions have in-

fluenced us and it is to them therefore we turn as the oracles of our country's greatness. What then were their opinions about the wisdom of fostering class interests, of the policy of keeping aloof from intermixture? In Morgan's mind there was one great ideal—and that was the fusion of all that was best in the two native races with his own. He perceived with sagacious eye, that fresh blood was always needed to keep aglow the fire of intelligence which might otherwise have been extinguished by ill-assorted alliances. Nothing he saw would be so good a set off against the improvidence of his people as well-assorted alliances with natives of wealth, rank, and learning. Lorenz was certainly of the same opinion. Witness the result. Some of the most promising of the Burghers to-day are descendants of such alliances. The De Sarams and the Ondatjees represent the Sinhalese and the Tamil element burgherised or, to speak more accurately, Ceylonised.

Coomaraswamy was none the less progressive in his notions. And certainly the wave of fusion did spread on slowly though surely. The landmarks of caste and even of racial distinction were fast dying away till within a recent date, when the steady flow towards Western ideas for a time was stemmed and a reflex wave sprang up, nor has it yet ceased to flow.

The mischief of Sir Arthur Gordon's Policy

Sir Arthur Gordon came to Ceylon greedy to live in the spicy isle, admire its romantic history, and fall in love with its regal and aristocratic traditions. He longed to taste the Eastern splendours of royalty. With a curious love for the antique and the mythical he developed a morbid liking for what traces of the same he may find in men and manners. An aristocrat himself he would commune with the native aristocrat only, and he would neglect his middle class fellowcountryman. He rejoiced as much in the incomprehensible *banas* chanted over him by the Buddhist monk as in the hallowed prayers uttered by his own Christian minister. His mind altogether underwent a metamorphosis and before he left Ceylon he was all but in reality an Eastern prince. He

would brook no opposition, birth was in his eyes paramount, merit was but subordinate to the claims of blue blood.

His whole policy was tinged with this idea that possessed him, and he left Ceylon after having revived class interests, created resentment and envy, and once more set up a bogus aristocracy which in spite of merit or demerit he raised to high place and admitted to his favour. People anxiously threw off their hats and donned on turbans and combs. Everyone of any considerable influence in society imagined himself the descendant of some prince or aristocrat; and what better can he do than indicate it in his garb, in his manners and in his habits? People who would not have scrupled to eat beef and pork suddenly recollected the precepts of their society.

There was a rush towards antique modes and they were adopted simply because they were ancient. Forms of salutation as ridiculous as they were out of place in Ceylon, were introduced for the first time or revived after a lapse of very many years. Fearful anachronisms were perpetrated. A man living in the nineteenth century thought and felt like one living in the thirteenth. The mischief did not end here. The ruler's hobby carried him to greater follies. It must be laid to the discredit of Sir Arthur Gordon's Administration that the hand of the state was extended to foster a tottering structure, to invigorate with new life the fast expiring Buddhist priesthood. The Buddhist Temporalities Ordinance was purely Sir Arthur's. Consistent with toleration a Christian spirit ought to pervade a Government that calls itself a Christian Government. Sir Arthur's policy in this respect was very lame. He even compromised his zeal as a Christian. A revival of Buddhism was the immediate effect of Sir Arther's hobby. He presided over Buddhist functions, patronized their prize-gatherings, while he deliberately neglected taking any vivid interest in the functions of certain christian denominations. Just about this time, Hinduism was sought be revived and the leaders of Tamil Society identified themselves with the movement more conspicuously than they otherwise would have done. Sir Arthur certainly did not mean to do all that has been done. Leading Tamils who could not have found a plea for the existence of their religion, and the toleration of the rigorous rules of their social

discipline found it in Sir Arthur's zeal to revive what they themselves believed to be fast dying away. These words are written in no intolerant spirit, but certainly objection may be taken to the folly of resuscitating what was desirably dying away of itself. Sir Arthur's policy has not been sufficiently understood, the infinite harm he has done to the Christian cause in Ceylon is not yet realised. One grand effort of his was to make believe that a Buddhist or a Hindu ought to be prouder as such than as a Christian. He alone of all Governors has debarred national progress in Ceylon by many years.

The late Charles Soyza, who for his benefactions deserved to have been honoured with the knighthood, was denied that distinction because in Sir Arthur's estimation he did not possess blue blood. On such flimsy grounds merit was overlooked, and on these grounds alone many other very impolitic acts were committed. Native Writers, Clerks, and Mudaliyars were drafted into the Civil Service not because they were able men, not because he could not find better ones, but for the only reason that they were some of the leaders of the so-called Singhalese aristocracy. There was never a time when the Singhalese community was so much split up into factions and parties. One party was uppermost at Queen's House, the other overlooked and disclaimed harboured ill-will and envy.

The mischief of retaining native ranks and titles by Government.

It may be said that Sir Arthur is gone away and his policy with him. The consequences of his policy still remain. To counteract

the evil he has done is not the work of days or even years. There are however other circumstances which are permanent and always remain with us. We have outlived the age of Mudaliyarships and native titles. Let all whom the king wishes to do honor be honoured in some uniform manner. The Burgher or a settled European is illegible for a Mudaliyarship. It is purely a native title and it is considered a card of admittance into native aristocracy. The moment the Government can devise some means of rewarding public servants, more common, more uniform, more agreeable to the three races, that moment may well be looked upon as the day when the doom of the

fogus aristocracy is sealed. For a time however those already enjoying such distinctions will struggle to perpetuate the conventional honors due to them. But their ranks will be thinned, the very standard by which their blue blood shall be measured being taken away, the whole system will paralyse and wither.

In what other British colony does one find Government recognising a self constituted aristocracy. Bestowing native titles to loyal and serviceable native citizens amounts to a tacit acknowledgement of a native aristocracy. This position cannot be challenged. Nevertheless it might be urged that in the villages the administration of Justice and the farming of the taxes has to be done by natives. Hence the necessity for village headmen, and the Mubandrim or the Mudaliyar is a sort of bottle-bellied, over-grown village headman.

The good of having a village headman is not commensurate with the evil done by him. A man with little education, plenty of self conceit, plenty of ancestral dignities to boast about, plenty of greed, is the average village headman. He is stationed in his village and death alone removes him therefrom. Good, bad or indifferent the villagers cannot be rid of him. Whether this is likely to work harm or good, the reader can judge for himself. Substitute for the village headman paid officers of Govt., invest them with limited authority, transfer them from station to station according as occasion arises, and there need be no complaint and work will be better done. Village headmen are the strongest buttresses of the weak structure of Ceylon aristocracy—Remove them—their work will be better done by others—and of itself the useless pile will crumble to dust.

The Government certainly has not much to blame so long as the people will not lift up their voices to cry down what is the chiefest source from which the aristocracy is replenished. The opinion however of the more intelligent minority has to prevail if the greatest barrier to amalgamation is soon to be overcome.

Family Bandyism in the Provinces.

Almost interweaved with the above, is the favouritism of the Government Agents toward particular families, and

the consequent elevation of one family which little by little arrogates to itself the monopoly of distinctions, and becomes the nucleus of a new fangled aristocracy. Complaints of this nature are not rare from the provinces. They may be allowed to pass unnoticed but for the injurious tendency of such practices to deep root in the vulgar mind a prejudice for aristocratic traditions. A healthier competition however is fast taking the place of this equivocal path to favour and with the spread of education in the provinces complaints of this nature must cease.

Abolition of
the Tamil
Sinhalese
and Burgher
Seats in
Councils

It will then be time that our Honbles in Council representing the Burghers, Singhalese and Tamils, may be substituted by provincial Councillors representing the

nine provinces of Ceylon. Such a change must precede a fusion of the races. No acknowledgment even tacit by Government of the existence of three distinct nationalities will lead to the obliteration of the now carefully marked boundaries. It would seem that the rule is already laid down that such of those only who have pure, unmixed blood in their veins may try for a seat in council according to the nationality to which one may belong. A notion more mischievous, more liable to influence the upper ten against union, cannot be found. It has to be exploded before the work of amalgamation is begun. Require provincial representatives and the ablest man be he Burgher, Singhalese, or Tamil, will be returned for every Province.

All this time will effect the inevitable. and it will evolve itself slowly while these changes are wrought. Whatever causes may for a time retard progress, and they are such as superior education, a more determined will, a wider patriotism can remove, the day must come when the inevitable must come to pass.

In Ceylon the action of the upper ten is the law and the rule to the masses. But it were sanguine to expect that these very men who are the most interested in upholding the bauble of social distinction, will ever desert the frail bark in which they are launched. Even as rats

desert a sinking ship the day must come when they shall find their foothold insecure, and though not the first to lead they shall not be the last to follow. They shall deem it a sacrifice too hard perhaps, nevertheless they shall rejoice inwardly that they are freed from the shackles of tyranny.

In Spite of
Cowardice.

Others again shall be found who will be the pioneers of the movement, the messengers of progress to Ceylon, and what wonder if for a moment they quail at the tyranny of social rules, which would ostricise them from friends, relations and well-wishes. The battle however must be fought. The tyranny of society is never so great that a man of will cannot overcome it. Such there are already.—It is the Ceylon youth educated in England who sees for himself in all its fulness the comparatively fearful tyranny of social rules which now some ther progress and dwarf merit. It is he therefore that has now invariably fallen a victim to the jeering scorn of the slaves of social tyranny. But verily he alone is the truest patriot, the unfailing lover of his country. These barriers however will melt away, shall thaw as the ice before the morning sun, and the inevitable will come to pass if not soon yet not late

The real
bars to union.

It may however be well to note what the real bars to union may be. Although to do so is to recapitulate some of what has already been said it will not be useless or uninteresting.

Self impor-
tance of each
class.

The self importance of each class is about the strongest.

Retention
of native
ranks and
titles.

Enough has been said on this head and also on another real hinderance to union—the retention of native ranks and titles

The stigma of
half-caste, a
more charitable
standpoint
needed.

Viewing the moral side of the question, the most unqualified indignation must be expressed against the cowardly finger of scorn which is raised to vilify with the title of half-caste the offspring of a mixed alliance. Where a man by his own industry, by his own merit, has achieved a position which anywhere else would admit him into

the highest society, he is denied that honor and that respect to which he has every title because of a flaw fanciful and unreal. And yet some of those very people who seem so fastidious about allowing others the honor of their company call themselves Christians. The absence of any real independence of thought and of action is here most conspicuously betrayed. Impudence is mistaken for independence. Real independence is indeed rare in the land. Conservatives they call themselves, not from principle, not because a good fraction of them believe what they do to be right or useful, but merely from a blind adherence to what has been dictated by an intolerant society. Free spirit in such there can be none.

The want of
humanita-
rians and real
patriots.

The humanitarian is an exotic in Ceylon. How many natives have there been who have made any mighty effort to do any permanent good to their people? Is there any Booth, any Stead in Ceylon? How many are there who will have the courage to speak their convictions? I opine that there can be found only few educated men in Ceylon who will not wish the happy consummation of that fusion of races, which must pave the way to self-government. But of these how many will declare themselves? It would be happy if the majority of them would spare the sentiments which have been expressed even as Quixotic.

Nevertheless the truth must ever stand that the humanitarian will can effect in twenty years the changes which left to time will be wrought in a century.

Then perhaps Ceylon will be self-governed, a house of Parliament will sit in the metropolis, and members from different districts and divisions of Ceylon will be assembled there. The Government of the island will then be altogether in the hands of Ceylonese. There will be no distinction of races and all will be one people. We will have our own manufactories, and the country will be connected together by a network of railways. We will have our University, and our Professors, Christianity will be the only religion and we will have our own Ministers. Such is the happy reality which we would postpone if the sad

differences of caste, race, and colour were still to divert our interests, split us into parties and stunt our civilization.

Evening.

The garish day is ended, and the sweet
Unrivall'd calm of evening fills the land,
A gradual darkness steals along the shore,
And shadows lengthen on the shifting
[sand ;

The crimson glow has faded in the west,
And heavy clouds, ting'd with the sun-
[set's gold,
Hang low, and imperceptibly efface
The radiance which the earth would,
[grudging hold ;

Silently, one by one, the twinkling stars
Lend pallid glory to the dark'ning scene,
And growing bolder in the deep'ning gloom,
Do seeming mock night's sombre threat-
[ning mien ;

A hallow'd hush prevails, bespeaking rest,
Night falls—the sweet repose to mortals
[given
At close of day is ours—the slumbring
[world
Borrows some semblance of the peace of
[Heaven !

Ah ! Even thus creeps on the eve of life
Full soon the brightness of its day is past,
Idly we dream away the morn, and when
To life's realities we wake at last—

Its sun has almost set, our aims, our hopes,
Caught by the sweeping tide of time,
[are borne
Beyond our reach—and night all stealthily
Steals on the spirit restless, wearied,
[worn !

Then, tired hands lay down the cross of life,
And aching eyes shut out the dazzling
[sights
Of earth—the spirit, freed, doth breathe
[a last
Farewell, ere lost in yon celestial heights;
Farewell to earth, its transient hopes, its
[fears,
Its fleeting joys, its guilt, its misery—
New light streams on the midnight of the
[soul
Which enters Heaven's vast Eternity !

N. A.—GALLE

Pauperism in Ceylon.

(By H. A. P. S.)

The "Pauper Relief Bill" is now before the Ceylon Parliamentary Society. As to the expediency of legislation on that subject the Liberal and Conservative sides of the House are agreed. So far opinion seems to be unanimous and it is so not without grounds. It may therefore be well to consider the causes and the extent of pauperism in Ceylon, and then perhaps it will be time to decide what is the duty of the public and what the duty of Government towards a class of people that increases and is bound to increase under the circumstances which we are situated in.

According to the last census, of male beggars there are 4477 and of females 4624, of the deaf and dumb there are 2758 males and 1716 females who may or may not be paupers. Over 10,000 therefore form the pauper population of the Island and there is reason to fear that their numbers may not diminish.

What then are the causes of so much pauperism real or otherwise in the land? In Ceylon, India and the Tropics generally it may be said that laziness stands first among the causes. The laxening influence of a tropic sun on a naturally lethargic people can have but one effect, to render them supremely lazy and altogether unfit for work.

In the face of famine and starvation instances have been known where people preferred rather to starve, than to work. When famine was raging in the Wannu and relief works were started by Government not ten in a hundred would work. Whether sickness or any other reason incapacitated them from work, the fact remains a damning proof of the constitutional laziness of a race that would not help itself.

The dignity of labour and the turpitude of not rising equal to the occasion, have yet to be preached in the city of Colombo and in the dens of the Wannu. The disapprobation of society cannot brand such impostures more effectively than by exercising discrimination in its charity. Extravagance, drunkenness, and vice rank in the same category and are

very fertile causes of poverty. The pompous ceremonial of Eastern marriages and the fearful expense entailed in the observance of many other functions peculiar to Eastern society have often led not a few to the Insolvency Court. It seems that the middle and lower classes will, above everything else, stake their prestige and their honour on the extravagance attendant on their social events.

The drunkard again impoverishes a scanty purse to replenish which he cannot make one move. In the train of these causes follow vice and crime, and our goals are filled with criminals whose life history begun in laziness ends in poverty, ruin and crime. If we would diminish crime we have to strike at the root of the mischief. Infuse a healthier moral atmosphere, ennoble labour and brand laziness with the mark of ceaseless shame and infamy, let public opinion not tolerate the extravagant slut or the hopeless drunkard, and then you may hope to be able to mitigate the evil.

Yet another and a more unpardonable cause of pauperism has to be laid at the door of society. Pauperism in religious forms is encouraged in Ceylon as widely as anywhere else. The safest and the surest passport to success in begging is to adopt a religious token, and a society easily gulled superstitiously consider it sin to deny alms to any or every one who craves for it on religious grounds. Previous to any great pilgrimage pauper turns pilgrim and some counterfeit ones too then adopt the temporary garb of pauperism. Poverty is thus in a manner consecrated and not the least harmful of its consequences is the ignorant admiration it creates for saintly poverty. No insinuation is hereby meant, and much less is it supposed that the priesthood even connive at such vulgar professions, but the sooner the popular mind is undeceived of these superstitious motives to charity the sooner will pauperism on such flimsy grounds die away. It does not seldom happen that mendicants at religious shrines, practice it as a profession—the profession is paying and the monopoly of gains is with the privileged beggars at some holy shrine. The harm done is incalculable. It diverts these from productive labour to unproductive labour and

idleness. Able bodied paupers sure of their meal by the bounty of some pious soul, would spend the day in prayer and watching, quite regardless of the law that man should sweat and labour for his daily bread.

Indiscriminate charity has created more beggars, idlers, impostors and thieves, than any other single cause. It is a luxury to be able to get bread for which one does not work. Pampered in such luxurious habits the moment the bountiful supply of indiscriminate charity fails, resort is had to thieving, lying, and imposture. Vagabondism is the natural result of all this and the purse of public charity is loaded with useless burdens. It is hard to understand why lepers should refuse Hendela, but it would seem that as with everything and every body else, the pauper is wise enough to put the interrogatory "Will it pay?"—

Another fruitful source of vagabondism—for what else is pauperism under such conditions—is the Cooly Immigration which yearly inundates Ceylon with vagrants. The infirm and the refuse from the Estates swell the ever increasing number of paupers. It is no wonder therefore that pauperism has become an art, and the practised beggar is just as high in the profession as the experienced member of the long robe in his. Examples are within the writer's knowledge where particular individuals had made such rise in their profession, that they earned daily twice even as much as the wages of a day labourer.

Other causes there are of poverty which have to be pitied—poverty arising from illness, failure in trade, the crash of a bank or the death of a relative certainly deserves the commiseration of society. There are moreover other causes where charity has to be given with caution and scrutiny. In this country early marriage, improvidence, and speculation often lead to ruin and degradation. Whether the victims of such mishaps deserve public aid and sympathy altogether depends on the nature of every case that arises and which has to be judged on its own merits. There can be no doubt however that charity is misguided when it either weakens the recipient's self

reliance or remedies an evil likely to occur again.

Charity can be exercised in ways more beneficial to the recipients than by such broadcast and indiscriminate relief offered at one's door, or in the street. We can hope to reach pauperism only by influencing public charity. In advanced states of society a corporate body, the Government or more usually the city council, constitutes itself the medium of public charity. Whilst the public are to a great extent relieved of frequent calls on their generosity, while the task of discriminating the real from the imitation pauper is thrown off their shoulders, their scope however to exercise charity is in no way diminished. After investigating for ourselves the working of beneficent societies it is much better to give to some such society than to give in the streets and byways.

It is time indeed that in Ceylon the Government should pass some measure to ameliorate the condition of the poor and in so doing to repress vagabondism, pick-pocketing, petty-theft, and prostitution which are always associated with pauperism. Broadcast Pauperism has to be repressed. The imitation pauper has not to be tolerated. Relief should be found for the real beggar only.

These are some of the objects which the "Pauper Relief Bill" of the Ceylon Parliamentary Society proposes to compass. Objections have been raised in some quarters that it is not expedient just yet to legislate on this subject. Such interference on the part of Government is denounced as "*grandmotherly*." Repress pauperism in Ceylon and you go a great way to repress crimes, which though less glaring than perjury and murder are none the less detrimental to the real interests of society. Your petty criminals are counterfeit paupers let loose on society. The Vagabond's Ordinance cannot cope with the evil and one effect, though not the chief, which will result from Pauper Legislation will be to do what the Vagabond's Ordinance has failed to do.

It is also urged that the Ceylon beggar is well-off compared with his bretheren in other lands. He feels not want so much as the filthy, pauper populaiont

festering in the squalid dens of London. A larger development of our manufactories, a denser population, and similar conditions alone can make the struggle for existence so keen that the Ceylon pauper will need the arm of the state to interfere for his welfare. So argue some. It may be retorted that the very circumstances enumerated imperiously demand State interference. The wants of the Ceylon pauper are few and such as he can always earn for. He needs little beyond food—at least he seems to thrive without other luxuries needful in more rigorous climes. Very little clothing and a hard bed on the ground seem to his condition amply sufficient, while in England the poorest cannot stand the winter without coals, and warm clothing. Labour to earn the wherewithal is easily found in the large towns, and it is perhaps only in the villages of Bintenne and the Wannu that labour cannot be found to yield enough for a day's subsistence. Under these conditions it can certainly be inferred that besides the old and the infirm, the lame and the defective in limb, there are few real paupers in Ceylon. The majority of able-bodied paupers can help themselves and remain paupers because they are tolerated. It therefore becomes the duty of Government to shut up one great outlet which is feeding the criminal class with pick-pockets, vagabonds, thieves and impostors. More may be said to prove the expediency and necessity of a measure like this but objections are so little liable to influence public opinion on this matter, that for the present we may pass over to the consideration of something more important.

The "Pauper Relief Bill" of the Ceylon Parliamentary Society though not devoid of merit has its chief value only as a suggestion to our legislators who no doubt are better able to formulate what may be legislated to ameliorate the condition of the Ceylon pauper. Nevertheless it will not be uninteresting to the reader to know what this infant political Society, composed of some of the leading men and the cream of Ceylon youth, think of the possibilities of legislation in this direction.

The Bill provides for the constitution of a Poor Law Board whose powers and

duties are defined. The Board is to be a Central Assembly for the general management and supervision of the work provided to be done under this act. The Board of Guardians elected in the form denoted in the Bill is to have the management of the district asylums, workhouses and registries. The power and duties of the Board of Guardians are again defined.

Provision is then made for the levying of the "Poor Rates" which the bill fixes at one Rupee per annum on those whose assessable income is or exceeds Rs. 500. The most important item however in the Bill is the manner in which it is proposed to deal with pauperism. Beggars are to be registered and any non-registered beggar found begging is to be punished. Those who may be so registered as beggars are fully described and classified in the Bill.

Workhouses are to be created in the different districts "which shall by command of the *Poor Law Board*" be brought under the working of such a measure, and the sorts of persons admissible into a workhouse are then enumerated.

Asylums also may be created in any district for the housing of 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. Provision is made for pauper schools, male and female wards in workhouses, for creed registers in pauper asylums and schools, and also for the continuance of poor houses supported on private charity under certain conditions. One clause deals with leper paupers and makes the promiscuous vagabondism of lepers punishable. The above is but a hasty enumeration of some of the chief features of the Bill. It contains eighteen clauses and deals with the subject at considerable length. A perusal of the text printed in the last issue of the "*Ceylon Review*" will not fail to be useful.

Registration of beggars seems a very desirable thing, and workhouses and asylums may possibly prove successful if the poor rates are not considered too exorbitant. Of this however little need be feared. People will surely be willing to pay a rupee down at the end or beginning of the year and be

done with the trouble and tumult of beggars hanging at the gate.

One provision however seems to be wide off the mark. It is section *c* of clause 12. This section practically means state work for the unemployed, which may perhaps be too high a venture for us while it is yet an open question in England. The seventeenth clause relating to lepers has to be rigorously enforced on grounds of public health, though it is somewhat out of place to conclude that all lepers are paupers, and thereby bring the former under the working of a Bill mainly intended to ameliorate the condition of the latter. A great majority however of the lepers chiefly in Colombo and in Galle belong to the pauper population.

It is to be hoped that agitation in regard to this matter will not rest here, and it may be well for the Parliamentary Society to represent to the National Association the advisability of asking the Legislative Council to legislate on this subject.

Nevertheless the hint has been broadly given, the necessity for such legislation is apparent, no controversy however has been excited on the subject by the Press.

Will not the *Observer*, the *Times*, the *Examiner*, and the *Independent* open their columns to the discussion of so good a measure?

The Press must speak and it is to be hoped it won't be silent for long.

The History of the Mountain Capital.*

Of all the historic spots of Ceylon Kandy seems to us the most interesting one, and Mr. Siebel's three lectures on the mountain capital only make it all the more interesting. What commends them to us, second to the variety of information therein condensed, is the lack of verbosity. Add to this the orderly arrangement of facts, such as only a thoroughly competent person can arrange, and there is no more readable digest of the historic associations of Kandy presentable alike to native or foreigner than Mr. Siebel's

lectures. In the heart of the historical student they must create more desire for the great truths of our island's history, in the mind of the searcher after the antique they are sure to kindle new interest, and the tourist cannot come across a more pleasant or more intellectual guide. To the narration of facts and collection of traditions Mr. Siebel has added information on modern Kandy, so that he talks as pleasantly on the dagobas, tombs, monuments and relics of old Siriwardenapura as readily as he takes the reader from Cross-street to Cross-street through the modern town of Kandy.

The first lecture is a very readable and instructive account of the origin of Kandy. It is a beautiful story sparkling with anecdote and fable told in language simple and yet so neat that it cannot fail to be interesting. King Wikrama Bahu III anxious to find a more secure place than Gampola for his residence, strays beyond his hunting fields and crossing the dense forests, encounters a black rock inhabited by a Brahmin named Sengada, who prophecies to him that the place on which he stood was destined by the gods to be the seat of his kingdom. The king removed the seat of his kingdom shortly thither and being of a pious turn of mind built temples and viharas.

Kandy is mentioned in the old books as Sengadagala Maha Nuwera from the above circumstance. The marriage of this king is of the usual type of all Eastern loves. He meets a beautiful maiden in the forest while hunting, flings his enamelled belt at her feet and rejoins his party. On his return to his palace he grows despondent, and taking advice from his councillors publishes throughout his kingdom the loss of his grandfathers' belt, and requires the appearance before him of any person possessing it. The maiden is brought to him and seeing the hand of destiny in the affair, no more delay is occasioned for the consummation of his love. The Feudal System of the Kandyan kings is then described. The hills and mountains surrounding the town of Kandy are the scenes of many legends. The hill known as the Western redoubt is connected with the terrible and cruel practice of sacrificing the fairest maiden to the earth-god Bahirawa. The story is told how a fair girl was rescued from so horrible a death by her lover who

*Notes on Kandy:—By J. B. Siebel, Proctor of the Supreme Court, J. P., M. M. C. "Ceylon Observer" Press, 1894

by night breaks the cords that bind her to the stake, and the next morning on the appearance of the king and the courtiers, the maiden informs them that the earth-god had himself set her free. The custom thenceforward was allowed to die away.

The Kings who reigned at Kandy are all enumerated and many stories connected with their lives told. The life and imprisonment of John Knox and the different embassies sent by the Dutch to Kandy are touched upon. But more might have been said of Sri Wickrama Raja Singha whose reign was perhaps the most important of all. The lecturer does not omit to mention the very valuable services to Kandyan history and law rendered by Judge Lawrie, whose researches among documents preserved in the Kandy Court it is to be hoped will not cease now that he is Senior Puisne Justice.

The second lecture is mainly descriptive. The lecturer describes the Royal Palace and its present appearance, much changed as it is by some touch of Western architecture. About the origin of the Kandy Lake he hazards an opinion borrowed from Knox that it was a pond used by the ancient kings to hide their treasures. Many other very curious stories are told about the different places of interest in Kandy.

We must not however forget to notice the case of Coomaraswamy Rajah the grand nephew of the last king. A more liberal stipend, than the paltry sum of Rs. 5 per mensem now doled out by Government, might be granted to him.

The third lecture gives the history of the different streets of Kandy—their present names and the Singhalese titles they once possessed. Mention is also made of the Royal Bath and spout discovered in 1887. The Walawas of the former chieftains and their present site are also indicated. The lectures are the result of much study and inquiry and a visit to the mountain capital with a copy of the lectures will not fail to be a thorough study of its ancient history and antiquities.

I Hindu Prophecy to be fulfilled in 1894.

It is assuredly the loyal hope of every British subject, as well as the conviction of the most cursory student of the signs of the

times, that the day is a long way off for Macaulay's New-Zelander to stand on a broken arch of London Bridge and sketch the ruins of S. Paul's; nor is it within reach of probability that in 1894 Britain will be deprived of India and Ceylon. Nevertheless there is a Hindu prophecy which, if true, must according to calculations see its fulfillment before this year is out. We reproduce it here, as a piece of curiosity, from Advocate Brito's translation of the "Yalpana—Vaipava-Malai" pp. 28, 29.

The *Inthiresu* King will take the Kingdom from the *Ulanthes* King and will proclaim to all people liberty of conscience and freedom to build temples. He will reign 79 years with justice. And in the latter part of his reign the *Inthiresu* will not govern with justice as he will do at the commencement.... when the *Inthiresu* [English] man shall have reigned his allotted years, *Piragnchu* [French] *rasa* and the *Ulanthes* [Dutch] King will wrest the Kingdom from him by fraud and will reign from *Kolumpu*. Then will *Vala Singam* make his appearance before them. To him they will deliver the government of the whole of *Langha* and return to their own countries. After that *Pulaka Singha Sakhera-varthi* son of *Ariya Singha Sakhera-varthi* will reign over the 57 countries from *Kanniya Kumari* [cape Comorin] to the *Imaya-malai* [Himalayas] under one umbrella.

The alleged date of this prophecy is about 75 B. C., but of this date we are not at all sure. It may be mentioned that in the portions of the prophecy referring to the Portuguese and the Dutch in Ceylon, among other things, are the propagation of *Saththiya vedham*, Catholicism, by the former and of *Irrepr amalku Saththiya vedham*, the Protestant Reformed Faith, by the latter. The particularising of such details in the prophecy stands in the way of its alleged antiquity.

The Pilot's Daughter.

A Ceylon Story of Womanly Self-Sacrifice.

Written Specially for the Ceylon Review,

[BY IDA M. TRANTLEY.]

CHAPTER XXIII.

FOR GOLD.

It was not long that Louis held the shrivelled witch in his grasp. Her face was ghastly pale as she turned it towards him imploringly. Hers was not a look that could elicit compassion from a young man, and it was only through a sense of

victory, coupled with a feeling of contempt for so abject a thing, that he pushed aside the wicked woman as a loathsome thing. The wind outside was hissing at the thatched walls of the hut as if in mockery of her weakness, while the heart of Louis beat with a savage joy of satisfaction that even for a little while he had her in his power. It was all dark—and Louis was conscious of his desperate choice to remain closeted with that work-er of evil in that lonesome place.

"I am fallen and am undone" said she breaking the silence; but Louis saw not, he could not see, the maniac smile upon her withered face.

"Slave of my will, wretched hag, foul traitress you have to fall still lower," spoke Louis with determination.

"Command me and I obey you," said she, at the same time falling at his feet as a slave.

"Hence, low dog, you fawn and cringe when powerless, but command when you can."

"I can no more command, my master, I can only obey"; she rose to her feet and crossed over to the other end of the room. Louis saw her not lay hold of a dark object that lay in the corner and hide it in the folds of her ample shawl.

"Woman" said Louis, rising to go, "I'll command you even now. Set me on my way and see me beyond the outskirts of the jungle." No answer, no stir.

"Woman, I command you to speak," and his own words sounded onimously hollow in the gloom. Louis was beginning to get nervous; vague fears troubled him and the horrid stillness of the place oppressed him heavily. He fancied he saw weird shadows moving in the room; he fancied he saw dark shapeless objects gathering round him. In the darkness he groped towards the door, but it was in vain. He essayed to speak but his speech failed him—then the thought flashed across his mind that the witch had locked him in, alone with the horrible associations of the room, alone with the dangling skeletons, alone with the awful array of grinning skulls, alone with all that was gruesome in fancy and terrible in reality. She who had cringed to him, called him master, fallen at his feet and whom he had kicked aside as a thing of nought, even

she, had turned traitress—that was a thought he durst not brood over in that dread solitude. Once more he tried to find out the door that he might break it open, once more he groped in the dark in vain.

His mind was as dark as the surroundings, he saw no light anywhere. He struggled hard to pray in the midst of that terrible gloom that deliverance might come, but he could not breathe one syllable to that Being from whom he has been alienating himself by degrees. Distinctly he remembered a time when he read his Bible and "said his prayers" and even had his prayers heard, and as distinctly did he call to mind the beginnings of that career that led him away from the mechanical routine of devotion. Habit had dulled to him the meaning of prayer, a process of mechanical devotion had made him a hypocrite, the ceremonial of set rules had robbed prayer of its spirituality. When therefore in that lonely hour he sought to pray he failed to give expression to his thoughts. He had none to cry to for succour—yet not none. In his despair he moned, "O powers of evil help me."

No sooner had he spoken than a pair of cold bony hands grasped him by the throat and he succumbed to the power of that uncanny grip. The witch had triumphed.

"Coward," said she, leading the discomfited Louis out of the hut, "did you command me? I was in the same room with you, I a woman, and was not afraid; while you, who called yourself my master, called for help. Besides being a coward you are a fool. Dare you evade karma? Can you escape your guilt, can you flee from retribution, can you run away from yourself? Never, never!"

"Someone may hear you, sage mother" said Louis as they were going through the jungle.

"Darkness has no ears, solitude no eyes, and night no tongue. But the time is surely near when the murderer must be known, the blood of the innocent shall be avenged—and you must reap what you have sown."

"Give me wealth, give me the hidden gold, make me rich, and I shall die contented."

"Die? you cannot die though you would

wish it; now, in the ages, in the aeons you must reap your harvest, you shall live and pine if, perchance, you can be with the immortals at last."

"Is there hope? Say, is there hope for me?"

"I know no hope but this—what we sow we reap. But at last, if last any is, the soul that atones for its acts, the soul that *can* atone for its acts, in its several births, will find peace—but who can do this?"

"How often must I be born to atone?"

"As often as you think ill, as often as you work evil, as often as you sow, so often must you reap. Oh! the multitude of births and re-births to expiate the sin of a brief life-time! I shudder to think of it. There may be worlds ready to receive us, there may be work for such as you and I are, who can say?"

"Give me gold, the delved gold, and I am satisfied."

"Wretched one there is a curse on you, the curse of gold. You shall see gold, but not have it; you shall see veins of gold in the deep of earth, the secret treasures of nature—but they shall not be yours. This is your curse, would you have the gold?"

"For your oath's sake let me have the gold"

"Westward from your house is a big rock, it is very steep. Westward from it is a deep cut from the sea landward. There is gold, but it is guarded, guarded by one you must appease."

"And that by—?"

"A sacrifice."

"I have shed innocent blood enough, I cannot shed more."

"No bloodshed—only lead a maiden into the cave and the gold shall be yours, that is if you lead in one whom you love not and cannot love, yet she must be fair. But it is decreed for you to see only, and not possess."

"Between the one and the other the distance is short."

"Go and prosper."

And so they parted, witch and villain.

CHAPTER XXIV

EVA.

Eva Wombrecht had come out of prison. She was much changed in her appearance. Grief and pain had made her older by

years, her gait was cool and almost careless, the loveliness of her face had a settled calm on it, and the deep tenderness of her eyes was tearful. Yet the expression of her face lacked hope, it lacked confidence, it lacked patience. She had cultivated a love for the melancholy and a fondness for solitude.

One evening she was seated on one of the rocks, away westward from her house—where also Louis and the Vanderlindens now lived—expecting somebody and eagerly looking beyond. She had not long to wait, for the expected person soon arrived. He was an aged man clad in a long black cassock, girt about his loins with a knotted tassel of the same colour, with a cross fixed into his girdle on his left. His face was wrinkled but he was benignant, his sweeping beard made him only venerable. On seeing Eva he doffed his black hat to her, revealing a shining bald head. Then seating himself beside her he took her hand in his, and looking up into the deep blue of her eyes asked her, "Well, my daughter are you still unconvinced?"

"Father Gude" said she, her hands now released, "there is many a doubt on my soul. I cannot believe."

"Yes, my daughter, God gives us doubts to make us surer of ourselves, so it is good you doubt any thing. But if your doubt is not honest, alas! my child who can convince you?"

"Undo the past, father, and I have no more doubts, for all my doubts are born of the past. Now, I have loved and I have lost, and a merciful God has permitted it all—can it be?"

"Why not? Can you know the extent of His mercy or that His mercy to you is at an end? How do you know that you will not meet your loved one some day, somewhere? If you are sure of that, then are we very miserable."

"But it is a distant hope."

"We live in hope, daughter, every moment in hope, and hope implies patience. Oh! if you would tread the footsteps of love you will find that they lead you through heat and cold, wealth and poverty, life and death and all the contrasts of nature. Crosses are the mile posts and the way is often dreary, but the destination and the promised end oh! how blissful!

Would you follow the footsteps of love only so far as you would, and no more? Would you not follow them further? Would you not go through fire and water to be at the gateway of the King and meet Love face to face?"

"With all my heart I would."

"But you have come not even half way and you would now complain and murmur and doubt. Oh! daughter is it right? No."

"But I have suffered much, and innocently."

"Yes, for the sake of love. Is it not so?"

"For love—and I must suffer more, I shall."

"Have you told your griefs to anyone beside myself, daughter? Have you prayed over your doubts?"

"I cannot, oh! I cannot pray, for I have prayed and failed: I prayed for him whom I loved that he might be delivered from shame, but alas! you know the history. I prayed in open court for justice, yet the innocent ones were afflicted. I prayed in prison for justice, but I have had no answer. I pray for my lover, yet no answer. How then can I pray?"

"Daughter, if He that has made us should delay, ought we not rather to abide His leisure than doubt His power?"

"But delay with us mortals, where the issues of life are in jeopardy, means a great deal, for our years are few and full of sorrows while He hath all eternity and is for ever the same."

"True, dear daughter, but our losses are more than compensated for by Him. We are worms of the earth, and our griefs are verily bitter—but can He not make us joyful who has life and death under His control? Is our life all that we should despair, or is this world everything that we should doubt? No. Daughter, He is our Father, He will not forsake us nor leave us. Doth He not say, 'I am with you always, even to the ends of the ages?' Believe in His saying, child, and all is well."

There was silence for a while, and Eva spoke first. There were tears in her eyes and her voice was tremulous as she said, "I believe in His promise and I shall not despair."

Then added Father Gude, "Daughter if ever you are in sorrow, think of Him who said '*Behold and see if there is any sorrow like unto Mine.*'"

The good priest accompanied Eva half way homeward and then took leave of her. She halted at the gateway of her house and looked out into the sea. Her heart was glad, there was peace in her mind, unlike the rough sea she was looking at. Louis joined her there. He looked pale and haggard. It was after six in the evening, but the brightness of the sunset was dimmed by a dense mist far away in the horizon. Soon that mist became denser, and the sea wore a troubled appearance. The fishermen who put out to sea turned back, the sea was rough and a storm in the sea was gathering force. The fierce South West monsoon had set in. The gloom was deepening in the sky, and dark clouds floated in huge masses threateningly. The circumstances were such as to remind Eva of a similar night-fall when she watched her poor father's boat glide softly o'er the water, but later in the night, before her very eyes, that father and his boat sank into the deep. It was such a sea, such a night, and full of this thought Eva told it to Louis who, vividly remembering certain other events connected with that same fatal night, turned ashy pale and said not a word. So in silence they entered the house.

(To be concluded with chapter xxxvii)

The Fourth Mile Post.

The Young Men's Christian Association of Madras is a living testimony to the truth of the influence of character on character. We have personally witnessed its work for nearly an year, and no one, who ever calmly estimates the working of the Association, can come to any other conclusion than this: "Where the word of the King is, there is power". The aim and scope of the Association work is succinctly set forth in the following extract from the "Fourth Mile Post," the fourth annual report a copy of which we thankfully acknowledge receipt of :

Even if it were true that "figures do not lie," it would still be true that the statistics of no annual report can tell the whole truth. The best work done by an Association such as ours must necessarily be unseen until that day when the secrets

of men's hearts shall be made manifest. Not many words are needed to report a great deal of real work done—in health improved, mental activity stimulated, manners refined, business capacity increased, character moulded, lives made brighter and more useful, souls saved from the power of sin here and from its penalty hereafter. Such is the enduring work which the Young Men's Christian Association is doing daily in Madras. There has not been the slightest deviation from the lines laid down when this Association was organized. As they cannot be too clearly understood, these fundamental principles cannot be often repeated, viz., that this is distinctively a work by young men for young men; locally supported; aiming to meet the needs of the whole man; offering its privileges alike to all, without distinction of race or religion, class or creed; while retaining the control in the hands of the Active members, who must be members in full communion of some Protestant Christian Church.

The Madras Y. M. C. A. "aims to meet the needs of the whole man." How this is can be seen by a visit to the Association rooms. The members have access daily to a neat little library; a reading room containing the papers and magazines of the whole world; there is a tennis court, ground for base ball, spacious cricket field; in the rooms upstairs the young men have innocent amusements; there is a weekly class for commercial education; daily there is evening prayer at the room; a largely attended Bible class on Tuesdays; on Saturday nights devotional meetings are conducted by members and friends; on Sundays a song service followed by an address by some distinguished preacher draws crowds to the rooms; once a month the members enjoy a pleasant "social hour;"

monthly, or oftener, there are literary lectures by able professors of the Madras Colleges or distinguished men from abroad; and there is a restaurant where refreshments are supplied at a mere nominal price. All this and more—much more—shews the aims of the association.

The membership is non-sectarian,—as shewn in the annexed table, and the association is consequently not stunted by a principle of intolerable exclusiveness which some societies follow to their own ruin. Next to its deep spirituality it is its broad charity, its catholicity, that makes the Madras Y. M. C. A. a real moral power in India.

NATIONALITY.		OCCUPATION.	
Indian	... 260	Students	... 197
Native Christian	82	Clerks	... 107
Hindu Brahmin	164	Teachers	... 24
Mahammedan	12	Merchants	... 15
Parsee	... 1	Missionaries	... 19
Eurasian	... 95	Lawyers	... 11
European	... 38	Physicians	... 8
		Mechanics, &c.	8
Christian	... 216	Soldiers	... 1
Non-Christian	... 177	Signallers	... 4
		Miscellaneous	17

While on this subject we cannot help remarking that our friends in Slave Island may well take a few lessons from the Madras Y. M. C. A. and enlarge their sphere of usefulness. We are aware of difficulties, we are aware of obstacles, we are aware of earnest attempts, but difficulties can be overcome, obstacles can be removed and earnestness can surely increase.

Life Gleanings: The "Ceylon Examiner" in its infancy.

This month we depart from our usual method of life gleaning, and instead of giving the character sketch of any one person, we here propose to study many men's doings as represented by the *Ceylon Examiner* newspaper in its very early days. A change has come over that paper. Last year Mr. Francis Beven, vacated the editorial chair which has practically remained unoccupied ever since. Mr. Beven's severance was at a time when the finances of the journal were not in a prosperous condition and when that gentleman's

services were never more needed. The crisis is now past, a new order of things is ushered in. The company which, at least financially, represented the interests of all Ceylonese in the *Examiner*, has broken up—the newspaper is now the exclusive property of two distinguished members of the Burgher community. So is the *Independent*. But we cannot for a moment insinuate that either the one or the other will ever advocate class interests in preference to the welfare of the general community of Ceylonese. It can never be

supposed that either will ever deliberately set itself up as the champion of sectional privileges and racial prerogatives, to the detriment and exclusion of the common weal of all communities. To act so would be, on the part of the *Independent*, a monstrous inconsistency seeing that it is "a paper for the people"; on the part of the *Examiner* such conduct would be derogatory to its mighty traditions, belying all the proud past and setting at nought all that is best and brightest in its life history. It was a happy dream of the late Charles Lorensz, communicated to Sir. Richard Morgan, in connection with the *Ceylon Examiner*, to avoid the use of such names as Burgher, Tamil, Sinhalese and adopt the comprehensive term, Ceylonese. That dream is still a dream. The *Examiner* is often called the Burgher organ; this must be considered a singular misfortune due to the fact that almost all the editors of the last forty seven years were of that community. Except for this reason the paper is hardly deserving of such an exclusive title. As setting forth the beginnings of native journalism and the genesis of Ceylon national life, as a paper that has braved the battle and the breeze in fighting against anti-native spite and malice, as a journal with which are associated the proudest memories of our national history, the *Examiner* is precious to us Ceylonese. It is the oldest monument of native talent, it alone proved in the early days that a Ceylonese could do as much as an Englishman, could be as able in letters, could as wisely dictate laws, could be as faithful to his country, could be as loyal to his Queen and as reverent to his God.

We must premise that this sketch is in outline and no more; for it does not aim at giving the history of the *Examiner* for any period more than a few years of the early days of the journal.

THE PROSPECTUS.

The prospectus of the *Examiner* contained the following particulars. "The *Examiner* will contain twelve pages of closely printed matter, local, continental and European. With the second and fourth numbers in each month a literary supplement of four pages will be issued. Edited by

Hulme Bessel, published weekly."

"A FEW WORDS ABOUT OURSELF"

The first number was published on Wednesday, January 7, 1846. It was twelve-paged crown quarto, and a single copy was priced at one shilling. In the editorial bearing the quaint title given above, occur, these words which, if taken seriously, were very soon forgotten. "In any case we would beg our contemporaries to look upon us not as an antagonist—as a foe entering the lists armed to the teeth, with lance in rest and vizor down; but as a peaceful fellowlabourer in the wide field of knowledge, a field wide enough, we opine, for all of us hoping to strive with those in the good work of the advancement of the human species as contained in this land of our adoption". In this editorial utterance there is hardly any patriotic sentiment, and it is as a piece of superfluous compassion that the editor condescends to benefit the Ceylon section of mankind. One can distinctly trace the hand of a foreigner in the concern. In No 15 of Vol 1 the burden of a leader entitled "slavery in Ceylon" is that the British employer in the island is in the relation of a slave to the natives he employs, and a long wail is raised at the martyrdom which booby settlers suffer at the hands of the Ceylon dhoby! We do not know who Mr. Hulme Bessel was, but we feel sure that the *Examiner* was not founded by the illustrious Lorensz, nor was it taken up by him till a later date. We may remark here that the present notice in the *Examiner*, "established in 1849" is not quite correct seeing that the paper was founded in 1846. The date 1849 was the year of a *new series*, but in 1857 there was another *new series* and a third *new series* at a later date, so that "established in 1849" is evidently a mistake. If so the current volume of the *Examiner* is more correctly xlviii and not xlv. This by the way.

"LOOK HERE UPON THIS PICTURE AND ON THIS"

This was the motto of the *Examiner* in 1846. It was explained, in one of the early numbers, as signifying the neutral policy and rigid impartiality of the paper. 'We would present facts to you,' it said,

'just as they are, and leave you to draw your own conclusions. It is not our intention to set up ourselves as your dictator, nor to think for you, nor express our individual conviction as the conviction of you all. On any matter we would give both sides a hearing and you return the verdict without our prejudicing you.' But this was only in theory, for very soon the Editor began to put in a third picture, which, like the rod of Moses, swallowed up the rest. The policy of neutrality became quiescent, and the motto was dropped in 1849.

WHAT IS THE "EXAMINER'S" POLICY?

The *Times* calls itself, in one of its bill forms, a conservative paper of planting interest, and it is popularly known as an anti-native paper. The *Observer* is a liberal organ, also of planting interest with *Fiat Justitia* for its motto. The *Independent* calls itself a paper for the people. What is the *Examiner's* policy? At the outset it promised neutrality; before it was two years old it upheld Sir Emerson Tennent and Lord Torrington through thick and thin; it was not long a planting paper; from the beginning it was Churchly and was favourable to matters masonic. But it was in 1849 that the *Examiner* enunciated a policy of its own, a liberal policy, and the same may be said to have since remained stereotyped. It must be admitted that there have been occasional deviations from the set rule undoubtedly due to editorial idiosyncrasies, but these are exceptions. The manifesto was set forth in the number of January 4, 1849:

Our abilities, such as they are, shall be devoted to the temporal welfare of our fellow-men, without distinction of caste, religion or race. We have no prejudice against any class but the unprincipled, and whilst we believe every phase of society has its vicious members, we believe there is no rank destitute of virtuous examples. The efforts of the *Examiner* have been hitherto devoted to the elevation of the people by the diffusion of education; we deem the object praiseworthy and the pursuit glorious. The amelioration of our political institutions by strictly constitutional means, the *Examiner* will continue to advocate without fear and without favour.

In the *Independent's* "Public Letter" to Mr Dornhorst the writer gives, from the standpoint of an Englishman viewing matters Ceylonese, what he thinks is the *Examiner's* policy past and present:

Until the last few years it always had an aim. That aim was to advance the interests of the community which it justly claimed to represent. That is a large and vague phrase, but in order to properly advance the interests of any community it is necessary to enlighten its members, to elevate their ideas, and to bring them more into touch with those whose acquaintance it is desirable to make. This cannot be done by such cries as, "Ceylon for the Ceylonese" and the thousand and one little squeaks such a cry carries in its train, and in this I am sure every Ceylonese will bear witness. You must remember that the Ceylonese nation is as much nation in her way as the English nation is in hers. Why then always seek to make war with those who have no desire to quarrel with you? When it is sought to bring oppression to bear—and I am sufficiently English to know that such will never be the case, surely experience has taught you that—then it will be time to sneer and snarl at everything English, then it will be time to educate your countrymen to the fact that we English have no business in Ceylon, that we are interlopers and intruders.

This is credible evidence of the truth that the *Examiner* has been steadily maintaining its mission as a paper for the Ceylonese, as a paper of Ceylon, as a paper in the interests of the Ceylonese only, to whatever excess zeal may have carried itself, or to whatever construction its consistency may be tortured into.

THE FIRST YEAR.

The first volume of the *Examiner* is hardly of more than antiquarian interest. The utterances are aimless, the successive numbers practically recording facts and not expressing much of public opinion. The following arrangement may give an idea of the first year's progress.

- No 4. Study of medicine in Ceylon.
- No 5. Macaulay on Corn Laws.
- No 12. Peel on free trade and Ceylon Coffee.
- No 15. Slavery in Ceylon.
- No 24. Ceylon Railway.
- No 28. Rice Duty, for retention.
- No 30. Use and influence of the Colonial Press.
- No 31. Verandha Petition and Roman Dutch Laws.
- No 37. Punishment of crime.
- No 38. Punishment of death.
- No 53. Colonial Secretary and the *Observer*
- No 55. Frauds and exposures.

With No 30 began a series of undesirable pugilistic engagements with the aged *Observer* then owned, edited, printed and published by Dr Elliott. The two papers vehemently differed from each other on certain technicalities about the verandha question. No 39 shews a clash with "our brother of the *Times* and our brother of

the *Observer*." No 55 is interesting reading and it is noteworthy how quarrelsome the *Examiner* grew in an year's time. The *Observer* is represented as having concocted certain speeches as Sir Emerson Tennent's on Ceylon affairs, and the *Examiner* figures as the champion of exposures.

THE *Examiner* ON CEYLON JOURNALISM

Whatever the sharply developed antagonistic tendencies of the *Examiner* have done, or have not done, they have at least occasioned very good hints and observations likely to be of some use to journalists to day. In No 53 the Editor writes, after certain vigorous references to a contemporary:

Our papers are written for men of sense—for men of business—men who feel no interest in the quarrels of Editors, who despise the self-importance of Mr Potts of the *Eatonswell Gazette*, and who laugh at the fustian of Mr Jefferson Brick of the *Rowdy Journal*. Dickens has contributed to discredit such journalism and common sense has confirmed by its concealed contempt the justice of his ridicule. What this community wants is information, not slander; facts, not slang; sound opinion, not gossip from the Pettah.

Three years after, August .8. 1849, in a trenchant leader headed, "The brutality of the Colonial Press," the *Examiner* editor wrote:

We have for some time sought for an exact and correct expression whereby we might signify the conduct of that low scurrilous portion of the Press of the Colonies which feeds on the worst passions of mankind. It is now happily supplied by an eminent writer on colonization, Mr Edward Gibbon Wakefield.....Above all we have been struck with the pencillings of Colonial newspaper politics, and the coarseness to be found in the press of the colonies, coarseness which, we conceive, he aptly designates, Brutality. It is a strong sounding word, but it is truthful, and in Ceylon how true! The following is but too correct in nearly every word:—"Frequent scarification renders most colonial skins so impenetrably thick that the utmost vituperation makes hardly any impression upon them. Recourse therefore is had to something sharper than Billingsgate. It is a general custom in the Colonies when your antagonist withstands abuse, to hurt him seriously if you can, and even to do him a mortal injury, either in order to carry your point, or to punish him for having carried his. In every walk of Colonial life, everybody strikes at his opponent's heart.....attack each other's credit at the bank, rake up ugly stories about each other, get two newspapers to be the instruments of their animosity, perhaps ruin each other in a desperate litigation." Is not this per-

sonality—this "striking at the opponent's heart"—which is a disgrace of a portion to our local Press! the liberal portion too!—the portion which assumes to itself the championship of freedom of all sorts, except the freedom of private character!

RIBALD JOURNALISM.

Anonymity, it has been said, is the strength of the English Press; the truth is complete if it be added that anonymity tends also to disgrace the English Press. It is a sure mark of literary imbecility to indulge in abusive personalities where cooler reasoning is expected, though such an expectation in very many cases known to us is an act of mere courtesy. Coarseness and ribaldry are not very necessary accomplishments to a journalist. That man has no business to edit a journal who has no better talents to boast of than coarse wit and ribald impudence; he ought not to be entrusted with the destinies of a public paper if he cannot guide it to the public benefit; he is unfit to dictate to a people if he has no regard for individual reputation, prys into the secrets of private life, his fingers busy raking up scandal from among the scum and outscourings of social filth. How necessary it is for a public journalist to be unspotted in private life, and how far private morals influence public actions cannot be too strongly insisted upon. As we are so we do—at any rate we cannot long act otherwise.

"To thine own self be true

And it must follow as the night the day

Thou canst not then be false to any man."

All public men need this advice of Polonius, and all journalists as well. Malice is unnecessary to journalism—and the *Ceylon Examiner*, it must be said to the credit of native journalism, has been always scrupulously free from malicious insinuations. It is needless to add that the example of its own past will influence the future of that paper.

THE YEAR 1847.

The *Examiner* was now published twice a week and the literary supplement contained more select and more varied information than in 1846. The law reports formed a special feature of the new volume. The size was doubled with No 109. The following is a collection of some of the leading articles.

- No 81 Antiquities of Ceylon.
- No 85 Elective franchise in Ceylon.
- No 102 Mr Schneider's report on Giant's Tank.
- No 110 *Examiner's* modesty and *Observer's* learning.
- No 111 The Verandha question.
- No 115 On taxation.
- No 128 The School commission.
- No 138 Progress of Ceylon.
- No 143—9. Government connection with idolatry: on ordinance No 2 of 1846.

ON REPRESENTATIVE GOVERNMENT.

The *Examiner* was an advocate of representative Government for Ceylon and as early as 1847 was hopeful of elective franchise:

That the day shall come when Ceylon shall send her freely elected representatives to the legislative assembly we do not for one moment doubt. On the contrary we are of opinion that matters are tending, though slowly, to this point; but not in our times, possibly not in the days of our children, will there be an honourable member for Bintenne or Badulla.

In Nos 5. 6. of 1857 Representative Government for Ceylon was warmly advocated. Reasonable advantage was taken of the fact that the leanings of Sir Henry Ward, Sir Alexander Johnstone and Mr MacCarthy were towards a liberal legislature. The following constitution of the Legislative Council was suggested.

THE GOVERNOR: *President.*

Official Members.

The Major General.	The Colonial Secretary.
Queen's Advocate.	Auditor General.
And Government Agents of Southern, Western, N. Western, Central, Eastern and Northern Provinces.	

Representative Members.

1 for Southern Province	1 for Northern Province.
1 for Western "	3 " Colombo,
1 " N. Western "	2 " Kandy.
2 " Central "	1 " Galle.
1 " Eastern "	1 " Jaffna.

Election: Every man paying assessment value of £ 3 entitled to vote for towns, and every owner in cultivation or occupation of land of ten acres in cultivation to vote for provinces.

Qualification of Members: Members whether for towns or provinces to own £ 1000 property in the Island or property yielding annual rental of £ 100.

In No 23 the subject was again taken up. At this time the idea of representative institutions for Ceylon was discussed in the English papers. Mr Labouchere, Secretary of State for the Colonies, suggested granting constitution to many Colonies. The *Daily News* of December 15. 1856 remarked that 'the extension of the popular Government in the tropical possessions of the country, though to be kept very steadily in view, must be very prudently and cautiously conducted'

and recommended the extension of popular Government to Ceylon. Sir Alexander Johnstone expressed himself thus on Representative Government for Ceylon:

My experience of the Island of Ceylon led me to believe that the only way of effectually and permanently improving the condition of the island is.....solemnly to guarantee by an Act of Parliament to the inhabitants of every description a free and liberal system of Government, founded on the principles of the British constitution, and adapted to the peculiar circumstances of the island and to the peculiar manners, feelings and prejudices of the people.

WANTED: A CODE OF LAWS.

Under this title the *Examiner* advocated the appointment of a commission to codify both the criminal and the civil law of Ceylon.

The disadvantages of the Roman-Dutch law are clearly stated. It is difficult to know how far in some cases the Roman Dutch law was obtaining in Ceylon even during the Dutch rule, how far it was modified by local custom and local rules. The necessity therefore for some better substitute was always felt. Two remedies were proposed. One was to incorporate into our law the whole of the English system of law even as the law of evidence of England prevails here. This proposal however did not find much favour.

The only other alternative was to codify our existing law. Such a step was advised by Sir. A. Johnstone, Chief Justice, Sir. H. Gifford, Mr. Cameron and others. Sir. A. Johnstone suggested that a commission consisting of three persons be sent by Parliament, who with the assistance of the most intelligent Europeans and natives in the country may collect materials for framing such a code.

This want so pertinently put forward by the "Examiner" is now in some measure supplied.—The Criminal Law is codified but whether so gigantic a work, as the codification of the Civil Law, may be attempted within the near future, may well be doubted. Nevertheless it may be fully hoped that such a work will meet with the entire support of Government and those who may so engage themselves will merit the highest distinctions the State can confer.

THE YEAR 1849.

A new editor took up the *Examiner* in

1849 and the tone of the journal became more spirited. It is needless to say that this Editor was not Mr. Lorenz, for he succeeded Mr. Louis Nell in the sixties when Sir. Samuel Grenier was taken in as sub-editor. Whoever the editor was in 1849, he was a man eminently fitted for his task, judging from his deliverances which are trenchant to the core. The year 1849 began a new era in the *Examiner's* history. The Kandyan rebellion was attracting much of the attention of the public at the time. Martial law was discussed, Lord Torrington's administration was sharply criticised even in India and, as before, between the *Examiner* and the senior contemporary there were continual interchangings of journalistic courtesies. On January of the year the following appeared in an issue of the *Observer*:

We beg to remind the public that there is such a paper in Colombo as the *Examiner*. It has got a new proprietor who is great in all such questions as the number of pounds of chicory in an ounce of coffee, but who is unfortunately haunted with the idea that he understands metaphysics, political economy and logic, leading him beyond his depth. The malice of the paper continues to be done by the gentleman who has been so often advertised as on and off, and who by his virulent criticisms on the *Observer*, and his fawning on Sir. Emerson Tennent deprived that paper about two years ago nearly of all its subscribers

The *Examiner*, however, was *not* snubbed. It thrived.

THE MOTTO.

The paper was published by Godlip Christoffelsz Ferdinand, and from October 1849 by Charles Alfred Van Geysel. The original motto was dispensed with and a new one was adopted:

Neither the clamours of the misguided multitude, nor the frowns of a threatening tyrant can shake the resolution of that man whose mind is under the influence of justice and principle

The paper has no motto now but, as already said, the policy is practically the same as in 1849.

SOME ARTICLES OF 1849 VOLUME.

From the interesting volume we select the headings of a few of the chief articles and editorial utterances:

Ceylon and the Sinhalese: a very severe attack on the *Dublin University Magazine* for its gross misrepresentation of Mr Venn, a leading merchant.
Obstacles to Progress
Consistency of the English Law.

Bankrupt Laws of Ceylon: in seven numbers.
Martial Law
Need of Registration of Servants.
Official Morality.
Lord Torrington's administration: favourably viewed.
Value of Masonry.
Brutality of the Colonial Press.

THE HUMOROUS ELEMENT.

The element of genuine and original humour for which the *Examiner* has always been noted was introduced in 1849. In bold characters appeared the following on January 20, 1849:

DOMESTIC OCCURRENCE EXTRAORDINARY.

Birth: on the 18th inst at No 20 Bailie Street, the *Observer* of an editorial

Sometime after appeared the following, purporting to be issued for circulation and signatures:

A MEMORIAL.

We the undersigned respectable inhabitants of Ceylon having seen a declaration signed by a lot of planters and merchants to the effect that there was a serious rebellion in 1848 and that it was most judiciously put down by the prompt employment of the military, beg to assert in the most positive and peremptory manner that *there was no rebellion at all*. The intentions of the large assemblage of Kandyans which at that time took place, has been most completely misunderstood. In uprooting the Coffee plantations in the neighbourhood of Matale, the Kandyans—so far from being actuated by any vicious disposition to be destructive—were simply carrying out, to the best of their ability, a wise precept of commercial policy, taught them by the Dutch, namely, the destruction of produce to keep it below the demand for it.

The following dated May 12, 1849, must, however, be considered as the earliest introduction of the humorous element into the *Examiner*:

Whereas, for many years, going as far back as the momentous period of "once upon a time" it has been the custom for certain persons to invite certain other persons to their houses for the purposes of eating, drinking, dancing, talking and promoting flirtations, connexions, proposals, marriages, interests and festivities generally; but forasmuch as the aforesaid certain persons err grievously in the notions of what is right and wrong to be done on such occasions, to the discomfort of the aforesaid certain other persons invited:

II. May it therefore please the Nobility, Gentry and Public in general that it be enacted: and it be entered by and with the advice and consent of Relations, Connexions, Friends, and Acquaintances established and temporal at this present occasion assembled, that from and after the passing of this Act from the hands of the publisher to the possession of the purchaser, it may come into operation.

III. And be it enacted that dinner parties generally shall consist of two sets of persons.

1st. Those who know one another.

2nd. Those who wish to know one another; whereby awful pauses may be chiefly avoided at table. And that seven o'clock shall in future signify that hour and not quarter to eight, and that guests bidden at that hour shall assemble within a few minutes of the same, under the penalty of having to carve the most popular side-dish; and that certain knick-nacks and illustrated works be put about on the drawing room tables, not in the notion that they will really amuse anybody, but that they may form as it were harbours of refuge for the gapers, yawners, and uninterested who will then appear occupied, and not stand in painful and silent expectancy or ask if there is anything fresh in the evening papers, or scrutinize the lustrous and find that they have not the full complement of candles, or peruse the card-bowl and dig up undesirable ones from the bottom.

IV. And be it enacted that servants be firmly instructed not to play with the gibus hats of the guests and break the springs, which has been often done by domestics of an experimental turn of mind, to the prejudice of the wearer's appearance on his departure; and that gentlemen wishing to take their hats with them into the Drawing Room be permitted to do so without a struggle with the footman for the possession of the same at the foot of the stairs.

THE PRESS: A BURLESQUE.

Our sketch, a very outline one, of the *Examiner's* infancy must here close. In 1857 the paper was of the size of the *Times*, daily, and was printed and published at Chatham Street Fort. We conclude with a few lines from a burlesque, entitled "The Press", from the *Examiner* of March 11. 1857. Space does not permit our giving more than the *dramatis personae* and the last few lines:

Dramatis Personae.

Minerva

Jupiter

Apollo

Mercury

Bacchus

Dr. Eatitup: a close *Observer* of the faults of others but quite unable to see his own.

Mr. Knockdown: his assistant.

Mr. Stickfast: a somewhat indolent delineator of the signs of the *Times*.

Mr. Daily: a careful *Examiner* of the public interests.

The Burlesque is a long one and very lively and amply repays the trouble of turning over musty files to read it. It ends with *Minerva's* advice to the mortal gentlemen:

Gentlemen you are well aware I prize ability, I honor your profession but detest scurrility. Eatitup t'would seem my counsel has despised I am sorry for it but I'm not surprised. I'll now proceed to lay before you each and all The points on which my censure ought to fall; The first point's serious and includes all three The justice of my reasoning you must all see; To England every mail, you send an issue That's well and good—but why inflict a tissue Of things gone by upon your island readers? It's merely an excuse to save your writing leaders. Do you suppose men's brains are made of flummery That twice a month they should require a summary? Daily to keep you going on requires some little over working

But in a bi-weekly paper it is downright shirking; Pray leave it off or else my wrath will kindle If you still persist in such a 'literary swindle.' Now Mr. Stickfast—let me say a word to you Your faults are mild—but far from few— Give up more time to our island constitution, And listen—(take advice from one you cannot see again)

And write a little less about heat and rain. Now Daily—I've seen your journal and detected Some pardonable faults which may soon be corrected.

I've never known you for a moment dilatory But certainly you are rather hard upon the military; I've liked your paper whenever I have read it Your articles on public grievance do you credit; But really Mr. Daily's subscriber looks Aghast! when reading o'er your catalogue of books: You're not in fault their ready sale to seek But could you not advertize them—say twice a week?

My task is now o'er—I must away Now gentlemen reflect on what I say.

(*Curtain falls*)

The Badulla Girl's Industrial Home and Orphanage.

We have been sent a copy of the report of the work done by the above institution for the year ending 1893. Its object we need hardly say is very praiseworthy and has our warmest sympathy. This is one of the few institutions of the kind in the Island which do very good work by providing a home for the orphan and the desolate. This good work however, does not end here. A useful training, intellectual, industrial, and religious is imparted with the view of enabling the poor orphan girls to depend on their own resources for their maintenance. There are now sixty girls boarders and orphans in this institution and many more cannot be

admitted for want of room for which funds are needed. Particular attention seems to be paid to the Industrial training of the girls. They are taught dress-making, knitting, mat-weaving and domestic work. Nor are their religious wants unattended to. The Sunday School, fellow-ship meetings and Sabbath service give an air of pure godliness to the whole institution.

Subscriptions have been very slow forthcoming to meet some necessary expenditure in connection with the extension of the building. It is certainly to be desired that no one will fail to contribute his mite to such a good and noble purpose. A safer way of exercising charity we cannot recommend.

Acknowledgements.

We acknowledge with thanks the *Ceylon Churchman* the *Ceylon Evangelist* the *Royal College Magazine* the *Hindu Organ* the *Young Men of India* and the *Catholic Guardian*.

The Temperance Cause.

The formation of a Ceylon Temperance Workers' League, on the lines set forth in the *Ceylon Review* for October 1893, is now receiving the full attention of a committee of those interested. Certain important resolutions were passed on the 9th of May and the work of organization is being pushed on apace. As soon as the necessary arrangements are ready—which we hope will not take long—the inaugural meeting of the League will be held in the Public Hall. Helpers, more helpers, are wanted.

BANDS OF HOPE. A revival was set on foot by the issuing of printed copies of a suggested programme of work for Bands of Hope. The following Bands of Hope were communicated with:—S. Paul's, Wolfendahl, Pettah Wesleyan, Y. M. C. A., Mutwal, Colpetty, Cinnamon Gardens, Maradahna, Kandy and Galle. It is gratifying that the Pettah Wesleyan and the Mutwal Band of Hope have adopted the programme and desire to continue the system. The Wolfendahl and Cinnamon Gardens Bands of Hope have the matter

under consideration. It is to be regretted that some of the Hon. Secretaries have not thought it worth their while to reply to our communication.

WORK vs. ENTERTAINMENT. The objection is raised that a programme like the one suggested is more serious than entertaining. People who are incapable of being serious and earnest in doing work have no business whatever to profess to belong to the body of Temperance workers.

It is all a hollow sham—a piece of sanctimonious deception—to go on “entertaining” people that the temperance cause may thrive. What is wanted is work, and work means effort. It is a moral anomaly for any organization to be tolerated, which cannot show some work done, and which cannot boast of a better record than a history of “entertainments.”

THE MUTWAL BAND OF HOPE. This is the youngest of our metropolitan Bands of Hope. The president is the Rev. G. A. H. Arnot M. A., and Mr J. Heyzer—one of our earnest temperance workers—is the Hon. Secretary. This body has adopted our programme and it is warm with the freshness of youth. The Secretary is a man of much experience in temperance work and much, therefore, is expected of him.

THE PETTAH WESLEYAN BAND OF HOPE. Miss Eveline Fernando believes in work more than in entertainment and that the temperance cause can stand only on one basis—an earnest spirituality among members. She has adopted our programme—was the first to do so—the devotional portion of which appears to strike her as best adapted to “galvanise” temperance bodies. This Band of Hope is one of the oldest of the Colombo societies and as such it has set the example to younger ones.

THE GALLE PRESBYTERIAN BAND OF HOPE. M:s. Francke (who is not the Secretary) writes to say that this Band of Hope has a programme like the one suggested and it is, consequently, not necessary to adopt ours. We take the liberty to reproduce a portion of her letter here and sincerely hope that more temperance bodies will be able to speak so of themselves:

“Our Band of Hope is conducted in a religious method and we believe there is

much of spirituality in our meetings, which are always opened and closed with singing (from Sankey's Songs and Solos) and prayer. We have temperance and religious recitations, instructive dialogues and good sensible songs and hymns. We do not encourage any thing that is sentimental or worldly. The president usually gives an address on some temperance subject based on the Bible, or physiology, the action of alcohol in the human system &c. The Band of Hope Catechism by Dr. Ridg  is also used. Words of advice and encouragement are also given to temperance workers and they are exhorted not only to abstain from strong drink but from every vice and evil habit and above all to be sincere followers of the Lord Jesus. Thus our members cannot fail to be profited, instructed and blessed.

After our second anniversary meeting in order that our members may take a greater interest, we hope to introduce at our meetings 'The Band of Hope Conductor' containing exercises for opening and closing of meetings, admission of members, induction of officers &c.

I am glad to say that our members work and try to get others to join the Band of Hope. Most of the parents of the members are not total abstainers, and we are sure the example which the young set before them in their homes will be influenced for good."

We hope to return to this subject in our next.

Three Best Speakers.

Coupon to be filled in and sent before June 20th.

The first, and second successful answers to the question

WHO ARE THE THREE BEST LIVING CEYLONESE SPEAKERS?

will be respectively entitled to receive from us:

The **Ceylon Independent** for two months daily, and

The **Ceylon Examiner** for two months daily.

The competition is on the following conditions:—

1. The first prize will be awarded to the sender of three names which, on reference to other answers, are found to have

the largest number of votes for them, *i.e.*—by being mentioned the largest number of times.

2. The second prize to the sender of the three names which happen to have the next largest number of votes.

3. Only three names to be sent in by each competitor.

4. Example:—A. names three men, B. three, C. three, and so on. Let there be 10 competitors. B. has three names—X. Y. Z. In nine papers X. is mentioned: in seven, Y.; in six, Z.; and no other names are mentioned so often. Then X. Y. Z. have the largest number of votes. So the first prize will be given to the person who happens to send those three names.

Our Temperance Prize Results.

Of the papers sent in that of Bucephalus is the best, but as three others approach his closely we divide the prize accordingly. The awards are thus:—

BUCEPHALAS: The *Ceylon Review* for one year from April 1894 and the *Times of Ceylon* for July

TEMPERANCE: The *Ceylon Review* for one year from April 1894 and the *Ceylon Independent* for July.

WINNIE: The *Ceylon Review* for one year from April 1894 and the *Ceylon Examiner* for July.

NYANZA. The *Ceylon Review* for one year from April 1894.

Lastly:

Or the private opinions of a private individual confidentially communicated to the "Ceylon Review."

"I wish to remark and my language is plain."—Bret Harte.

In the Bible mention is made of a certain fig tree to which may be likened some of the Colombo Bands of Hope, and it is a fortunate circumstance that the power to curse is not given now-a-days to such

as look for fruit and are disappointed. There was nothing thereon but leaves only—and the tree was cursed and it withered away forthwith. There is a tradition that a Band of Hope is a temperance organization and that its work is mainly among the young. I was always sceptical as to the meaning of *work done* by Bands of Hope, but persuaded by the excellence of the Band of Hope theory as enunciated in Ceylon, I lately visited some of these bodies at work—with the consequence that I am now a confirmed sceptic. As it is unreasonable to pass a sweeping judgment on *all* Bands of Hope, I wish my remarks to be understood as referring to some only, unless anybody expresses a desire to the contrary, to which I don't raise any particular objection.

Work is capable of being represented by a definite "So much" or a "So little" and whenever an organization fails to render those interested an account of its doings in set figures, it is useless for it to exist without some apology for its being. Further it must be admitted that an institution not doing what it is meant to do is just as censurable as one that does no work whatever. Temperance is the work set before these bodies, but no work seems to be done beyond the stage of enrolling names—then there is a dead pause so far as *registerable work* is concerned. As regards numbers there is success, for there is a certain easily found out something which renders the attendance at these temperance agencies always more than satisfactory, so much so that the significance of "*the young*" has to be rendered to mean, people between 16 and 23 and of very interestingly susceptible temperaments. I may remark in passing that most of the children who flock eagerly to some Sunday-schools and children's services are rather big and grown up for their age.

A good word certainly must be said for the secretaries of the Bands of Hope I am speaking of. *They are earnest*—and their earnestness is brought out all the more forcibly in contrast to the most methodical indifference around. The prayer of

one of the secretaries touched me most as she asked for a "manifestation of practical work" in connection with that evening's meeting, while business of a different nature was being transacted by some "big" children who had not the capacity even for that questionable grace of sanctimoniousness. A Band of Hope in its work-a-day garb is a totally different thing from one with a lengthy register of names of good people, proud theory and high aspirations. Of this I am convinced. There are a few earnest people, no doubt, but the more noticeable feature deserves comment. It is impossible for a mass to be of uniform quality unless most, if not all, of the different particles are alike; and it is absurd to expect any Band of Hope to be useful as a body until the responsibility of work is driven home to individuals.

I am tempted to give an account of one of the meetings at which I was present. Attendance satisfactory, audience as usual. There was a good programme consisting of songs, recitations, and other certainly interesting items. The best recitation of the evening was by a coy young girl with fine flowing hair—I wish I could remember her name as well as I remember her—a silver sweet voice, and appealing manner, and eyes tender with many messages. Very good. But some young gentleman—a well rigged person I mean—in the rear, with a somewhat experimental turn of mind, was practising a species of ventriloquism by groaning—I had almost written grunting—while the above mentioned recitation was going on. Now such conduct, I must observe, is anything but gentlemanly—that individual's moustachios, shirt front, sash, collar, tie, and beautiful straw hat notwithstanding. He is perhaps the pirated edition of a gentleman—anyhow a gentleman, and member of a Band of Hope! It is noteworthy that some other temperance champions in the rear somehow or other, getting the notion into their heads, that the order of the evening was incomplete, very considerably took upon themselves to go through an auxiliary programme, the items of it being sundry hissings, groans,

grunts, howls and similar pleasant exhibitions of animal phonetics. The good intentions of these gentlemen were further indicated by the fact that they did not choose to enact their parts *after* the meeting or *before* it for fear of taking up time, but conjointly with the secretary's programme so as to be as helpful as possible. This was laudable considerateness, but a trifle inconvenient—so thought a big, stern gentleman as he walked up to one of these individuals (evidently to thank him) but the said individual was modest enough not to comply in public with the big gentleman's grateful intentions, and so somewhat unceremoniously took leave. After this the menagerie programme fell through and a different kind of order prevailed.

But every Band of Hope has not its stern gentleman. I was present at a meeting where such a personage might have been advantageously retained. There were songs, recitations, recitations, songs, interchange of vernacular vulgarities among some members by way of parenthesis, rather audibly loud whisperings in season and out of season, and a series of manual exercises performable only by a body of grinning "children" above nineteen years of age, when seated facing a row of smiling, only now and then, giggling, lassies. Half-a-dozen young hopefuls—by which is meant "stylish", consequential, fussy youngmen—were, upon my word, making sundry attempts to convert some pliant lassies to certain of their views, not of temperance, and the flattered party seemed more disposed to solicit, than repel, such untimely attentions which, I venture to think, are no more necessary for the well-being of a sub-lunar Band of Hope, that it is binding on the

railway authorities to set the Kelani river on fire.

With due deference to such as resent plain truth plainly uttered on the call-a-spade-a-spade policy, I beg to submit that there is in these my Bands of Hope—I don't know if there is not elsewhere—a certain useless element represented by persons and performances which are not quite essential to, nor very becoming, any well-meaning organisation. My humble opinion is that *in addition to songs and recitations, which are undoubtedly good, a more serious element might be introduced into the programme and something be attempted in the shape of active temperance work.* It is wearisome to follow a monotonous programme, but to meet and part, week after week, without *doing* aught is a serious shortcoming. Of the fig tree, whence fruit was expected, it is written that there was "nothing found thereon, save only leaves"—*only leaves*, beautiful to see pleasant to the eyes, affording cool shade and shelter to many—*only leaves and no fruit.* It is further written of an easy-going, indifferent, fruitless, but living, organization: "*Because thou art luke-warm, neither hot nor cold, I will spew thee out of My mouth.*"

If there is necessity for more remarks I shall return to this subject in due time. With these few Bands of Hope I am, for the present, done. If convenient I shall visit some other Bands of Hope before I write again, and record my observations truthfully. I don't wish to be misunderstood—my remarks were not general but limited—I am no enemy to the Temperance Cause. On the contrary, it is my sincere prayer that all Bands of Hope in this land may thrive and be fruitful.

CEYLON PARLIAMENTARY SOCIETY.

The Local Option Bill.

BROUGHT IN BY THE LIBERAL PARTY.

- Preamble. WHEREAS—the object of licensing the sale of intoxicating liquors being to supply a public want without detriment to the public welfare—it is expedient that a legal power of restraining or prohibiting the issue or renewal of licenses should be placed in the hands of the persons most deeply interested and affected, viz. the inhabitants themselves, it is hereby enacted:—
- Provision Clause. (1). That on and after the passing of this measure, it shall for all intents and purposes be styled “The Local Option Act of 1894”.
- “District” defined. (2). That the word “district” in this enactment shall, and is hereby declared to, mean each separate village or non-municipal town or each single ward of a municipal town.
- “Tax-payer” defined. (3). That the word “tax-payer” shall, and is hereby declared to, imply every person liable to pay the commutation tax, or any male adult who has attained the age of eighteen years. Provided always that no such person shall be a vagabond or a pauper.
- Petitions against Licenses. (4). That it shall be the duty of every officer, authorized by Government to issue or renew licenses for the sale of intoxicating liquors in any district, to entertain any petition presented by the tax-payers of that district, praying for the suppression of some or all such licenses. Provided always that such petition shall be presented at least sixty days previous to the date fixed for the granting of the license or licenses objected to.
- Proviso. (5). That on receipt of such petition, the officer, to whom it is addressed, shall examine or cause to be examined the same, and should he, after proper and reasonable enquiry, be satisfied that it is duly signed by not less than three-fifths of the tax-payers of that district, he shall desist from granting the license or licenses objected to. And in no case shall such license or licenses be renewed until after the expiry of five years.
- Examination of Petitions. (6). That in every case where an existing license is to be withdrawn, as provided in Clause V., the officer concerned shall cause proper notice of such withdrawal to be published in the *Government Gazette* and three at least of the public daily newspapers of the metropolis, at least thirty days previous to the date fixed for the renewal of the license.
- Majority for Local Option.
- Expiry of 5 years.
- Notice of withdrawal of license.